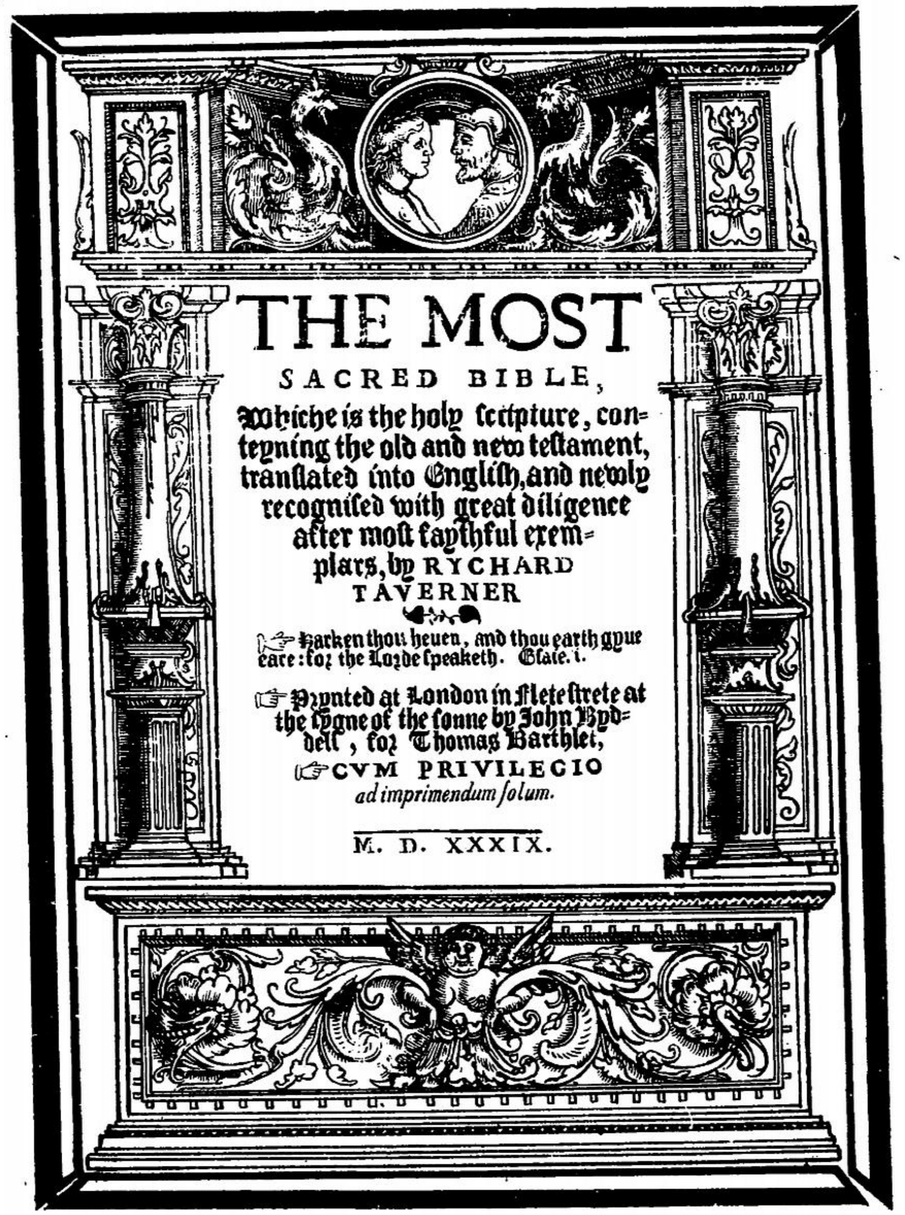


THE MOST

SACRED BIBLE,

Whyche is the holy scripture, conteyning the old and new testament, translated into English, and newly recognised with great diligence after most faythful exemplars, by RYCHARD TAVERNER

☞ Harken thou heuen, and thou earth gyue eare: for the Lorde speaketh. Esaie. i.

☞ Prynted at London in Flete strete at the signe of the sonne by John Byddell, for Thomas Barthlet,

☞ CVM PRIVILEGIO
ad imprimendum solum.

M. D. XXXIX.

TO THE MOST NOBLE, MOST MYGHTYE, AND MOST redoubted pryncke kynge HENRY the VIII. kynge of Englande and of Fraunce, defensour of the fayth, lorde of Ireland, and in erth supreme heed immediatly vnder Chryst of the churche of England, his humble seruaunt RYCHARD TAVERNER desireth all Joye, felycitie, and longe lyfe.

NOw hyghly all England is bounde to your incomparable maiestie for the infinite and manifolde benefites receyued at your most gracious handes from tyme to time without ceasing, euē from the begynnyng of your most noble raigne: truly no mortal tonge is hable with wordes sufficiently to expresse, or with secret thoughtes of hert worthely to contriue: Certes, it far passeth bothe the skiender capacitie of my wyt, and also ỹ rude infancy of my tong to do either thone or thother: yea another Cicero or Demosthenes wer not ynough hereunto. Wherfore omittinge or rather leauinge to some other the iust Encomye and commendation of your graces most ample dedes, worthy of eternall memorie, yet this one thing I dare full well affirme, that amonges all your maiesties deseruinges vpon the christen religion (then which surely nothing can be greater) your highnes neuer did thing more acceptable vnto god, more profitable to ỹ auauncemēt of true christiantie, more displeasaūt to the enemies of the same, & also to your graces enemies then when your maiestie lycenced and wylled the moost sacred Byble conteynyng the vnspotted and lyuely worde of God to be in the Englysh tong set forth to your hyghnes subiectes.

To the setting forth wherof (most gracious & moost redoubted soueraigne lorde) lyke as certeyn men haue neither vndiligētly nor yet vnlearnedly trauelled: So agayn it cannot be denied, but ỹ some faultes haue escaped their hades. Neither speke I this to depraue or maligne their industrie & paynes take in this behalf: no rather I think them worthy of no litle praise & thankes for the same, considering what great vtilitie & profit hath redounded to your graces hole realme by the publyshyng and setting forth therof, although it were not fynished to the ful absolucion and perfection of the same. For assuredly it is a worke of so great difficultie. I meane so absolutely to translate the hole bible that it be faultlesse, that I feare it can scarce be doone of one or two persons, but rather requyreth bothe a deper conferrynge of many lerned wittes togyther, and also a iuster tyme and longer leysure.

Wherfore the premisses wel cōsidered, for almoch as ỹ printers herof were very desirous to haue this most sacred volume of the bible come forth as faultlesse & emendatly, as the shortnes of time for the recognising of ỹ same wold require, they desired me your most hūble seruāt for default of a better lerned, diligētly to ouerloke & peruse the hole copy: and in case I shold fynd any notable default ỹ neded correctiō, to amēd the same, according to ỹ true exēplars Whiche thynge according to my talent I haue gladly done.

These therfore my simple trauvaciōs & labours, to who might I better dedicate, thē vnto your most excellēt & noble maiestie, ỹ only authour & grounde nexte God of this so high a benefite vnto youre graces people, I meane that the holy scripture is communicate vnto the same.

But now though many faultes peraūce be yet left behind vncalligat, either for lacke of lerning sufficiēt to so great an enterprise, for default of leasure. I trust your maiestie & all other ỹ shal rede the same, will pardon me, consyderynge (as I haue alredy declared) how harde & difficult a thinge it is, so to set forth this worke, as shal be in al pointes faultles & without reprehension.

And thus I cōmit your most gracious & excellēt maiestie to ỹ tuicio of ỹ highest. to whose be al honour, glory, & prayse, worlde without ende. AMEN.

These thynges ensuynge are ioyned w^t this present volume of the bible.

An exhortacion to the studye of the holye scripture, gathered out of the Bible.

The summe & content of all the holy scripture both of the olde and new testament.

The names of all the bokes of the Bible, with the content of the chapters.

A briefe rehersall declarynge how longe the worlde hath endured from the creacion of Adam unto this present yere of our Lord M. D. XXXIX.

A table for to fynde manye of the chyefe and principall maters conteyned in the Bible.

(?)

An exhortacion to the diligent studye of the holy scripture gathered out of the Bible

Christ unto the people. Johñ. v.
Serche the scriptures: for they are they that testifye of me.

Paul to Timothy, ii. Tim. iii.
All scripture gyuen by inspiracion of God is profitable to teache, to improue, to amend and to instruct in ryghtuousnesse, that the mã of God maye be perfecte and prepared to al good workes.

The same to the Rom. xv.
What thynges so euer are wrytten, are wrytten for our lernynge: that we thorowe pacience and comfort of y^e scriptures, might haue hope.

Salomon Prou. xxx.
All the worde of God, is pure and cleane it is a shyld unto them that put their trust in it. Put nothinge unto his wordes, lest he reproue the, and thou be found a lyar.

Moses to the people. Deu. xii.
Ye shall not doo euerye man what semeth hym good in his owne eyes: But what soeuer I commaunde you, that take hede ye doo, and put nought therunto, neither take ought therefrom.

The Lord unto Josua. Jos. I.
Let not the boke of this lawe departe oute of thy mouth: But recorde therin daye and nyghte, that thou mayste be circumspecte to doo accordynge to all that is wrytten therin. For then shalte thou make thy waye prosperous, and then shalte thou haue understandynge. Turne therefrom neyther to the ryght hande, ne to the lefte: that thou mayst haue understandynge in all that thou takest in hande.

The same to the people. Exo. xiii.
And thou shalte shewe thy sonne at that tyme, saying: This is done because of that whiche the Lorde dyd unto me when I came oute of Egypte. Therfore it shall be a signe unto the upon thy hande, and a remembraunce bytwene thyne eyes, that the Lordes lawe maye be in thy mouthe. For with a stronge hande the Lorde brought the oute of Egypte.

Moses Deut. xxxi.
Se that thou rede this lawe before all Israel in theyr eares. Gather the people togyther: both e men, women and chyldren, and the straungers that are in the cities: that they maye heare, lerne, and feare the Lorde youre God, to kepe all the wordes of this lawe.

THE CONTENTES OF ALL THE HOLY SCRIPTVRE aswell of the olde testament as of the newe.

Deut. vi. i. Tymothe. ii. Gen. xvii. Exod. xv. Gene. i. Psa. x. Exod. iii. Jerem. ix. Roma. ix. Esa. liiii. Piere. x. — God.

Fyrst the holy Wrytinges of the Bible teach us, that there is one God, almyghtye, that hath neither begynnynge ne endynge: which of his owne goodnes dyd create all thynges: of whome all thinges procede, & withoute whom is nothyng: which is ryghtous and mercyfull, and which worketh al thynges in all after his wyl: of whom it may not be demaunded wherfore he doth this or that.

Gene. i. Sapi. ii. Roma. v. Ephe. ii. — Creacion of man.

Then that this very God did create Adam the first man after his owne Image and lykenes, and dyd ordeyne and appoynte hym Lorde of all creatures in erth. Which Adam by the enuy of the deuill, disobeyinge the commaundement of his maker, did first sinne, and brought sin into this worlde, such and so greate, that we which be spronge of him after the flesshe, are subdued unto sinne, deathe, and dannacion, broughte under the yoke and tyranny of the deuyll.

Gene. iii. xii. xvi. xxviii. Ohre. ii. — Chryst promysed.

And further, y^t Chryst Jesus his son was promised of God the father, to be a sauoyre to this Adam, Abraham, Isaac, Jacob, Dauid, and the other fathers: whiche shulde delyuer them frome their synnes and tyrannye of the deuyll, wherunto they were all subiect by Adam.

Exodi. xix. xx. Rom. iii. Gala. iii. i. Cori. i. — Law.

And that in the meane seasõ whyle the fathers loked for saluacion and delyueraunce promysed, because mans nature is such, that he not onely can not, but also wyl not confesse hym selfe to be a synner, and specyally such a synner as hath nede of the sauinge health promysed, the lawe was giuen throughe whiche men myghte knowe sinne, and that they are sinners when they se they do none of the thinges that the law commaundeth, with so glad and wyllynge a minde as God requireth: but rather agaynste their wyl les, without affection, and as though they were constrayned with the feare of that hell which the lawe threatneth sayinge: Cursed be he that mayntayneth not all the wordes of this lawe to kepe them. And that this lawe was gyuen to thintente that synne and the malyce of mens hert beinge therby the better knowen, men shuld the more feruentl thyrst the commynge of Christe, whiche shulde redeme them from their synnes.

Luke. ii. Galathi. iiii. Eph. i. Roma. v. Tit. iii. — Chryste the sauyour cometh.

Last of all: We are taughte, that that Chryste whiche was promysed and shadowed in the olde testament, is sent of the father, at suche tyme as he had determyned with hym selfe, at suche tyme (I saye) as all wyckednesse floryshed. And that he was sẽt not for any mans good workes (for they all were synners) but to thintente he wolde make good his promise and shewe the aboundant riches of his grace, whiche he had promysed.

John. i. Esaye. liii. i. Jo. ii. Luc. i. Rom. v. Joh. iii. x. vi. — The lambe the sacrifice.

In the newe testament therfore it is moste euidently declared, that Jesus Chryst the true lambe and hooste, is come to reconcyle us to the father, payinge on the crosse the punysshmente due to oure synnes: and to delyuer us from the bondage of the deuyll (unto whom we serued through sinne) and to make us the sonnes of God, sith he hath gyuẽ us the true pear — Pear.

and

Fayth. and tranquilitie of conscience, that we no longer do feare the paynes of hell: which feare is put away by the fayth, that the father giueth, vs drawyng vs vnto his sonne. For that faith is the gyft of God wherby we beleue ỹ Christe is come in to this worlde to saue sinners: which is of so greate pith that they whiche haue it, desyre to performe al the dutyes of loue to al men, after the example of Chryst. For fayth ones receyued, God gyueth his holye ghost, wherwith he tokeneth and marcketh all that beleue: which is the pledge and earnest that we shall surelye possesse euerlastyng lyfe, and that gyueth witnes vnto oure spirite, and grafteth this faith in vs, that we be the sonnes of God powrynge therwith the loue in to oure hertes which Paul describeth and setteth out to the Corinthians. By that faith and confydence in Christe whiche by loue is myghty in operacion, and that sheweth it selfe thorow the workes of loue sterynge men therto, by that (I say) we are iustyfyed: that is, by that fayth, Chrystes father (whiche is become oures also thorowe that Christ our brother) counteth vs for ryghtous & for his sonnes: imputing not our sinnes vnto vs thorowe his grace.

The holye ghost. i. Tim. i. ii. Cor. i. & v. Ephe. i. Roma. viii. i. Cor. xii. Gala. v. ii. Cor. v. Loue. Iustyce.

To conclude, he came that we being clensed from our synnes, & sanctifyed vnto God the father: that is, halowed vnto the vse of the father to exercyse good workes forsaking the workes of the fleshly shuld frely serue him in righteousnes and holynesse al our life long thorow good workes which God hath ordeyned that we shuld walke in them declaring our selues therby to be surely called vnto this grace: which workes whosoeuer hath not, declareth ỹ he hath not fayth in Chryst. Tit. ii. Luc. i. Ephe. ii. Ser. i. Workes.

The last iudgement. ❧ This is that Chryst Jesus Whiche after he hath kylled the man of synne with the breath of his mouth, shal syt in his maiesty and iudge al men, geuing vnto euery one the workes of his body, accordinge to that he hath done, whether it be good or bad. And that shal say vnto them that shal be on his right hande. Come ye blessed children of my father, inherete ye the kyngdome prepared for you from the begynning of the world: And vnto the that shall be on his lefte hande. Depart from me ye cursted, into euerlastynge fyre: which is prepared for the deuyll and his aungels. Then shall the ende come and he shall delyuer vp the kyngdome to God the father. ii. Thess. ii. ii. Cor. v. Math. xxv. i Corinth. xv

Lyke euerlastynge. ❧ To thintent We shulde knowe this by the goodnes of God worckynge by his holy spirite, are the holy writinges of the Byble gyuen vs: That we shulde knowe (I saye) and beleue that there is one God, and Jesus Chryste whome he hath sent: and that in beleuyng we shuld haue euerlasting lyfe thorow his name. ii. Pet. i. John. xix. John. xx.

❧ An other foundacion then this can no man lay. And S. Paul desyreth that he be holde a cursted which preacheth any other faith & saluacion, then only by Jesus Chryst: though it were an angel of heuen. For of him, and thorow him, & for him, are al thinges: to whom, with the father and the holy ghoste, be honour and glory for euer more. AMEN. i. Cor. iii. Gala. i. Roma. xi.

☞ The names of al the bokes of the Byble, and the conteñ of the Chapters of euery boke.

❧ The bokes of the olde testament.

Boke.	Chapter.
Genesis, or the fyrst of Moses	L.
Exodus, or the seconde of Moses	xl.
Leuiticus, or the thyrde of Moses	xxvii.
Numeri, or the fourth of Moses	xxvi.
Deuteronomiũ, or the .v. of Moses	xxxiiii.
Josua	xxiiii.
Iudges	xxi.
Ruth	iiii.
The fyrst of Samuel, or the fyrst of the kynges.	xxxi.
The seconde of Samuel, or the seconde of the kynges	xxiii.
The thyrde of the kynges	xxii.
The fourth of the kynges	xxv.
The fyrst of the Chronycles, or of Paralipomenon.	xxix.
The seconde of the Chronycles, or of Paralipomenon	xxxvi.
The fyrst of Esdras	x.
Nehemiah, or the seconde of Esdras	xiii.
Esther	x.
Job	xlii.
The Psalmes	cl.
The Prouerbes	xxxi.
The boke of the Preacher, or Ecclesiastes	xii.
The Balet of balettes of Salomon, or Canticum canticorum	viii.

❧ The Prophetes.

Esay, or Isaiah	lxvi.
Jeremye, or Jeremiah	lii.
The lamentacyons of Jeremye, or Threnorum	v.
Ezechiel, or Jehezekiel	xlviii.
Daniel	xii.
Oseas, or Hosee	xiiii.
Joel.	iii.
Amos	ix.
Abdi, or Abdiah	i.
Jonas, or Jonah	iiii.
Micheas, or Micheah	vii.
Nahum, or Naum	iii.
Abacuc, or Habacuc	iii.
Sophonias, or Zophoniah	iii.
Aggeus, or Haggeus	ii.
Zacharye, or Zacharias	xiii.
Malachye, or Malachias	iii.

❧ The Apocrypha.

The thyrde of Esdras	ix.
The fourth of Esdras	xvi.
Tobiah, or Tobye	xiii.
Judith or Jehudith	xvi.
The rest of the boke of Esther	x.
The boke of wysdome, or Sapientia	xix.
The boke of Jesus, or Jesus, the sonne of Syrach, or Ecclesiasticus.	li
Baruch the Prophet, with the Epistle of Jeremye	vi.
The songe of the thre chyldren in the ouen.	i.
The storye of Susanna	i.
The storye of Bel. &c.	i.
The prayer of Manasses	i.
The fyrst of the Machabees	xvi.
The seconde of the Machabees	xv.

☞ The newe testament.

The Gospell of S. Mathewe	xxviii.
The Gospell of S. Marke	xvi.
The Gospell of S. Luke	xxiiii.
The Gospell of S. Johñ	xxi.
The Actes of the Apostles	xxviii.

❧ The Epistles.

Sayncte Paul to the Romaynes.	xvi.
The fyrst to the Corinthians	xvi.
The seconde to the Corinthians	xiii.
To the Galathians	vi.
To the Ephesians	vi.
To the Philippians	iii.
To the Collossians	iiii.
The fyrst to the Thessalonians	v.
The seconde to the Thessalonians	iii.
The fyrst to Timothye	vi.
The seconde to Timothye	iiii.
To Titus	iii.
To Philemon	i.
The fyrst Epistle of S. Peter	v.
The seconde of S. Peter	iii.
The fyrst of S. Johñ	v.
The seconde of S. Johñ	i.
The thyrde of S. Johñ	i.
To the Hebrues	xiii.
The Epistle of S. James	v.
The Epistle of Judas	i.
The Reuelacyon, or Apocalypsis of Sayncte Johñ	xxii.

☞ A bricke rehersall of the yeres passed, from the begynnynge of the worlde, vnto this yere of our Lorde M.D.xxxix. both after the maner of the reckenyng of the Hebrues, and after the reckenynge of Eusebius, and other Chronyclers.

The ages of the worlde which are

After the reckening of the Hebrues, and of vii.	i.	From the creacyon of the worlde	
	ii.	From Noes floude	
	iii.	From Abrahams	
	iiii.	From the departyng of Israel forth of Egypt	
	v.	From the byuldyng of the temple	
	vi.	From the captyuytie of Babylon	
	vii.	From the commynge of Chryst,	

Noes floude	M.cccc.lvi.
Abrahams	cc.xcii.
The departing of Israel.	cccc.b.
Buyldyng of ye temple	cccl.xxx.
The captiuitie of Baby.	ccc.xl.
The comming of Christ	ccc.lxxix.
This present yere	M.d.xxxix.

Vnto

counted After the reckening of Eusebius & other Chronyclers, lyke vnto

	i.	From the creacyon of the worlde
	ii.	From Noes floude
	iii.	From the byrth of Abraham.
	iiii.	From the begynnyng of the raygne of Dauid
	v.	From the Captyuitie of Babylon
	vi.	From the byrth of Chryst,

Noes floude	ii.M.cc.xlii.
Abrahams	ix.C.xlii.
Dauid	ix.C.xii.
The captiuitye	cccc.lxxv.
Chryst	cccc.lxxix.
This present yere.	M.d.xxxix

☞A table of the principal maters conteyned in the Bible.

☞ A

Abhominacion.

Abhominacion before God, are Idols before whome the people do bowe them selues. Deute. vii.d.xvii.c

That man is abhomynacion, that forsaketh the true God to serue Idols, and that doth despise the truth for prophane doctrines. Esay.xli.f

We ought not to folowe the abhominacions of the Gentiles. Leuit.xviii.d. that is, idolatrers. Exod.viii.f

That whiche men esteme to be excellent, is abhominacion before God. Luc.xvi.d

The transgressours of Gods cõmaundementes are abhomynacion. Leuit.xvi.c

Abrogacion.

Abrogacion, that is to abolysh, or to make of none effecte: And so the lawe of the commaundementes whiche was in the decrees & ceremonyes, is abolysshed. Ephe.ii.d. colo.ii.c gala.iii.b. roma.viii.b

The sacrifyces, festes, metes, and all outwarde ceremonyes of Moses lawe, are abrogated. Gene.vi.c. Esay.i.c.ix.a.i. sam.xv c. Jere. xxxi.f. Baru.ii. mich.ii.c.vi.c. amo v.f. Zac.viii. b. and all the ordre of Moses presthode is abrogated. Ebr. viii.b

Abstinence.

The true abstynence is to withdraw from syn. Tobi.i.b. Ecclesi.iiii.a.i. per.ii.a

To them that kepe Abstinence wisdom is gyuen. Da.i.b. and bodely healthe. eccl.xxxvii.d

An example of abstinence in John baptist. Matth.iii.b. li xi.i.b.

Abuses.

Abuses ought to be corrected by ye princes. roma.xiii.a. An example of Ezechias, whiche destroyed the serpent. Num.xxi. roma.a. Also of Iosophat. ii. paralit.xx.g. Also of Josias. iii. reg. xxiii.a. ii. para.xxxiiii.a. xxiiii.f

The ministers ought to preache agaynste abuses. Example in Jhon Baptist. mat.xiiii.a Also in S. Paul whiche rebuked the abuses of the Corinthyans: for hauyng sectes. i. co. i.b c, also bicause that they suffred a fornicator among thē. v.a. Also bycause that they accused one an other before vnfaythfull iudges. vi.a b also bicause that they sat in the Cēples in their tēples, and ate in thē of theyr sacrifices, viii.a.x.b. Also bicause that they abused ye supper of the Lord. xi.c. Also bicause ye they douted of the resurrectiō. xv. and ye they prayed in a tonge that mē vnderstode not. xiiii.d

Accepcion.

Accepcion of persons, is to haue respect to ye cōdicyon of the man, or to his nacyon: which thing is not godly. Deut.x.d.ii.par.xix.c.ro.ii b.x.d.ephe.vi.b.colos.ii.act.x.f: And the same thing also, ought not to be in man. Jaco. ii.a Judas.i.e. Eccles.xx.c.xlii.a.

Accusacyon

One ought to accuse his brother to ye churche, yf he wo not amend after he hath had brotherly monycyon. Math.xviii.c

No accusacyō ought to be receyued against the minister, vnder. ii. or thre witnesses. i. tim. v.c. We are accused before God, by ye malyce of Satan. Job.i.b. Apocalip.xii.c. Also by our owne naughtynesse. Jer.ii.d. Also by our own cōscience. rom.ii.c. Also by the scripture. Joh. v.g, let vs therfore accuse our selues. p.xviii.c

Adam

By Adam we are al synners, of whom we haue ye inclynaciō to do euyl. rom.v.b.d: And by hym we are subiect to death. i. cor. xv.c

Adam was a figure of Christe to come, the which is called Adam. rom. v.c

Adulterey

Adulterey is the violacyō of the fayth promysed in maryage, which thinge is forbydden vs. exod.xx.c. Leuit.xviii.c. Deut.v.b

Adulterers are stoned to deth. deu.xx.xxii.d If the adulterers be not punished by mē, God wyll punyth them. Jer.v.c.viii.b: An example of Dauids sonne, which died for the adultery of Dauid. ii. reg.xii.d

Sulanna had leuer dye then to cōmyt adultery. Dani.xiii.c: He that beholdeth his neyghbours wyfe lustyng after her, hath alredy cōmytted adultery with her. Mat.v.d

Many are adulterers. eze.xxii.c. Jer.xx.b. oke.iiii.c.ii.pe.ii.c They ye haue only mind to do adultery, are punyshed. ge.xii.d.xx.a.

Adulterers haue no part in the kyngdome of God. i. cor. vi.b. heb.xiii. a. Adultery is cause of procuryng of an other mans death. ii. reg. xi.c. math.xiiii.a. mar.vi.c

Adultery diffameth the person. prou. vi.d. Ecc.xxiii.d One ought to beware of adulterers. deu.v.b God witnesseth against adulterers. mala.iii.b A special sacrifice for the iuspection of adultery. num.v.b.c.d.

One may forsake his wife for cause of adultery. e. math.xix.b.

Aduocate.

Christ is our aduocate toward the father. i. John.ii.

Affliction.

Affliction after the maner of scripture, is called tribulacion, probacion made by fyre, a burning furnesse. i. pe.iiii.d. psal.xvi.lxv.

God threteneth to send afflictions to them whiche haue truste in any other then in hym. deut.xxxi.d. Jos.xxiiii.e: and therfore he forsaue the children of Israel, forsaking theyr ydolatryes. iudg.x.c We ought to succour them that are afflicted. eccl.vii.d

Aungels.

The aungels stand before God. Job.xxv.a 38.a. dan.vii.c. mat.xviii.b: and do ministre to mē. psal.ciii.a. heb.i. Also they rebuke sinners. iudg.ii.d: & do comfort the afflict. genxxi.b. lu.xxii.e: da.vi.f: also they do teache ye ignorannt for the exemple of the aungel whiche taught Eliab what he shold say to ye seruauntes of Oziah. iiii.re.i.a: also of dan.ix.f also of Joseph. math.i.c.ii.d: also of Cornelius. act.x.a: also of Zacharia. lu.i.a: also of Marye. lu.i.a: also in exo.xxiii. By the aungels god scourgeth his people. ii. re.24. iiii. re.xix.g. act.xii.d

Antichrist.

Antichrist is not the proper name of a person, but of an office: for many are Antichrites. i. Jo.ii.c: also he calleth him self god, sitting in his seat. Eze.xx.b. mat.xxiiii.a

Antichrist is spoken of before by dan.xii.c mat.xxiiii.b. apo.xx.c.

Anticrist speketh against god. dan.vii.f.

Antichrist chaungeth the lawes the dayes and time. da.vii.f.i.tim.iiii.a.ii.tim.iii.a.ii pet.iii.a. Judas.i.f. Antichrist is receyued of many men. Joh.v.g.ii.tess.ii.a.

Antichrist dothe manye false myracles. ii. tess.ii.c. apo.xiii.c. Antichrist is he that denyeth the father & the son. i. John.ii.c.

Antichrist is come. i. Joh.ii.c.iiii.a: for to throw downe, to kyll, and to destroy. Joh.x. c. to kepe thē ye are bound in prison, to make the people subiect, in his fury, and stryke thē with an vncurable wound. Esa.xiiii.d. vnder the figure of the destruction of Babylō, for to destroy the world. zac.xi.d. dan.xi.f.

Antichrist absoluyth for money. Esaic.v.c Prouerb.xvii.c

Antichrist calleth good euil, and the euyll good. Esa.v.c. prou.iii.a.xx.c.

Antichrist is worshypped of the princes & kynges of the earth. Apo.xiii.d.

Antichrist shall be slayne by the spiryte of the mouth of Chryst. Esaie.xi.e.ii.tessa.i.b. and destroyed by the lyght of the commynge of Chryst. apoca.xix.d.xx.c.

Antichrist is called a foolysshe shepeherde and an ydall. Zach.xi.d: the man of lyn, and son of perdicion. ii. tess.ii.a.

Antichryste is in concupiscences of women. Daniel.xi.f.

Apostle.

An apostle, is an ambassadour, a messēger, or one sent: & after this maner Christ is our Apostle sent of his father. Heb.iii.a

The apostles are the lyght of the worlde. mat.v.b. the salt of the erth. mar.ix.g. dispēsatours of the misteries of God. i. corinth. iiii.a: seruauntes of Chryste. i. corinth. iiii. Helpers and workers with God. i. cor. iii.b. Witnesses of the passion and resurrection of Chryst. Luke.xxiiii.d. Act.i.b.ii.d

Among whiche sayne Paule reckened him selfe the leest. i. corin. iiii.b: and vnworthy of that name. i. corin. xv.b.

The Apostles are sent as Chryste was by his father. John.xx.c: with power to edifye. ii. corint. v.d.x.c.xiii.c: and as shepe among wolues. Mathe. x.b. to preache the gospell. Marke. iii.b. to all nacyons. Math. xxviii. d: and to heale the syeke. Math. x.b: and to beare wytnesse of Chryste. John. xv. b. Act. i.a: whose faythe Chryst proued. mat.x c: To whom also he shewed before theyr sufferynges and afflictions whiche shoulde happen vnto them after his deathe. Math. ix.b. the whiche thynge came so vnto them. Actes iiii.a.v.b.

Armours of christen men.

The armours of christen men, are spirituall, mighty by the power of god. ii. cor. x.b

Let vs arme vs with the gyrdell of truth, let vs be clothed with the brestplate of righteousnesse, and shodde with shoes prepared by the gospel of peace, and aboue all let vs haue the shylde of fayth. Ephe. vi.c: and the helmet of hope of saluacio. i. tessalo. v.b. Also the swerde of the spiryte, the whiche is the worde of God. Ephe. vi.c. Esaie. lix.c. Heb. iiii.c. And let vs continually watch in prayer. Ephes. vi.c. i. Petr. v.b: abstaynynge frō all thynges that be contrary to the lawe of the Lorde. i. corint. ix.d.

Ascencyon of Chryst.

Chryste was receyued in a cloude, ascendynge visibly in to heauen, lyftynge vp his handes, & blessing his disciples. marke. xvi.d Luke. xxiiii.g. Actes. i.a: For to deliuer vs oute of captiuitie, and to gyue vs manye gyftes. Psalmus. lxvii.d. Epheli. iiii.b. Hebrues. vii. d: to appeare before the face of God for vs. Hebrues. ix.c. Romano. viii.g. and to prepare vs a place. Michies. ii.a. John. xiiii.a.

Chryst ascended in to heuen, sitteth on the right hand of God. i. pet. iii.d. heb. x.c. xii.a. frō whēce he shal not com vnto ye time of the

☞☞ restitu-

restitucion of al thinges. act.iii.d: therfore let vs loke for those thinges which ar aboue where chryst is sitting on ꝑ right hand of god col.3.a. Chryst is ascended in to heue, bicause his bodily presece letted ꝑ apostles to receiue the spirit of cõfort. Jo.vii.f.xvi.b At the ascencion al power was gyuen to chryst. i.pe.3 d.ephe.i.c ¶Almes.

We must do almes to al men ẅ our owne goodes. tobi.iiii.b.pro.iii.b.lu.iiii.d: and secretly. mat.vi.a: An exãple to do almes. act. x.a.ii.cor.8.c.ix.a. ¶To giue for gods sake doth not make a mã poore. p.28.d. He that gyueth nothing, abideth not in charitie. i.Jo. iii.c. let vs therfore distribute our bred vnto the poore. esai.28.b: for chryst dothe count it done vnto him. mat.xxv.d. ¶Aulter.

An aulter was commaunded to be made to God, as appereth of Abrahã. gen.xii.b.xiii.d. Also of Jsaac. ge.xxvi.f: also of Jacob. ge.33. d.35.a: wherfore Josias did destroy al ꝑ aulters ꝑ were made to the honour of ymis. iiii. reg.xxiii.c. ¶Annoyntynge.

The annoynting of chryst. da.ix.g The anoynting of chryst is ꝑ holy ghost, ꝑ which al faythfull men do receyue. i.Jo.ii.d: ꝑ which doth teache vs al thynges for our helth.

☞ B. ¶Baptysme.

To baptyse, is to wete or to wash. Judith. xii.b. math.iii.b. mar.vii.a. Baptisme is an outwarde signe, representyng in vs renuing of the spirite, and mortifieng of our membres in Jesus chryst, by whiche we are buryed in deth with hym. rom.vi.a. collo.ii.b

They that are baptised in chryst, haue put on chryst. gal.iii.d By baptysme we are receyued, inrolled and wrytten in the holy aũcetorie of chryst. act.ii.f. The disciples did baptyse, but chryst dyd not. Jo.iii.iiii.a.

Paul also sayd ꝑ he was sent, not to baptyse, but to preache. i.cor.i.ii. We are baptysed in the name of the father, ꝑ of the son. and of the holy ghost. mat.xxviii.d

The apostles baptised in ꝑ name of chryst act.x.g. Paul bileued and receiued the holy ghost, before he was baptised. act.ix.c.

Cornelius the Centurion receyued the holy ghost before he was baptised. act.x.g.

The gelded mã of quene Candace bileued (and therfore had grace) before he was baptysed. act. viii.c. The scripture sometyme attributeth ꝑ to baptisme, which pertayneth to fayth, ꝑ is to wete ꝑ he buried in Christe roma.vi.a. to put on chryst. gal.iii.d

The kounteyn of the new bryth. t... iii.b

The washyng away of synnes. act.xxii.d

Saynt Peter shewed that we are saued by baptysme, not by the washyng awaye of the fylth of the flesh, but by the examinacion of a good conscience in God. i.pe.iii.d

The ceremony of baptisme (being ordeined of god) was ministred by John Baptist. Jo. i.e. Mat.xxi.c: there is but one baptisme. eph. iiii.a. to baptyse, for to teache. i.cor.vi.a. heb. vi.a. To be baptised, is taken, for to dye. mar.x.f. luke.xii.f.

¶Beatitude or blessednesse.

Beatitude, is an euerlastyng lyfe, whiche consysteth in the onely knowlege of God, ꝑ of chryst sent by hym. John.xvii.a

Beatitude conteyneth fulnesse and aboundaunce of all goodnesse. psal.xvii.b.xxvii.d. xxxvi.b. Esa.xliv.c.lxv.c. apo.vii.d

Beatitude is prefigured by the good banquetes of which Esay speketh. xxv.c

The blessed shall se the kyng in his glorye. Esay.xxxiii.d.c. John.iii.a

Beatitude is incomprehensible to mortal men. Esa.lxiiii.b.i.cor.ii.b

Blessednesse is gyuen vs by Chryst onely. Luke.xxii.c.

No man is receyued in to blessednesse, except he be purged by fayth. apo.xxi.g

Blessed are they whose synnes are pardoned. psal.xxxii.a. roma.iiii.a

Blessed are ꝑ poore in spirite, mat.v.a. lu. vi.c: rede the hole chapter.

Blessed are they that suffre for ryghtousnesse sake. i.pe.iii.iiii.c

Blessed is mary bycause she byleued. lu.i.e

Blessed are they that do heare the worde of God, ꝑ kepe it. lu.xi.d. ¶To blesse.

To blesse, is to giue thankes or prayse. ge. xlvii.b.i.cor.x.d.xiiii.c. lu.ii.c

To blesse, is to encrease, to gyue aboundaunce, and to make goodes to encrease. genes.xx...d.xxxix.a

To blesse, is to gyue power to encrease. genesis.i.c.ix.a.

To be blessed, is to be delyuered frome all maner curses by Chryst, that is to saye, from synne, from deth and from hell. ge.xii. a.xxii.d. gala.iii.b.c. psal.vi.c

Blessed are the houses of the ryghtous mẽ pro.iii.d. Blessed are all faythfull men of God. deu.xv.a. Ephe.i.a. esa.lxi.c. psal.xii.

The blessynges of the preestes are curled of God. Malachie.ii.a

Let vs blesse God with al our hertes. psa. ciii.a. eccl.xliii.d. eccl.xxxix.d. Alwayes. tob. iiii.d. Judith.viii.c: in euery place. psal.ciii. d. eccles.xxxii.c.i.tim.ii.

All the creatures of god are good, ꝑ blessed by the worde of God ꝑ prayer. i.tim.iiii.a

Let vs blesse our persecuters. rom.xii.c.i. cor.iiii.c. luke.vi.e

Blessed is the mã that trusteth in the Lord God. Jer.xvii.b. Cursed are they which are blessed of men. luke.vi.d

¶Blasphemy.

Blasphemy, is to withstand the truth, whiche a man knoweth, as did the Pharisees, attributyng the workes of Chryst to the deuil. math.xii.b. mar.iii.c. luke.xi.c. And to take vpon him aboue ꝑ might of god, as did Pharao. exo.x.c. And Sennacherib. iiii.reg.xix. b. Also Holofernes. Judith.vi.a: Also Nabuchodonosor. Dan.iii.b: Also the bygh preestes mat.xxvii.c. The blasphemer was stoned. Leuiti.xxiiii.c.

The blasphemye agaynst the holye ghost, shall neuer be forgyuen. Math.xii.c. Mar. iii.d. Lu.xii.b The name of God is dayly blasphemed. Esa.lii.b: for whiche cause god punisheth the worlde. Esa.v.f. nume.xi.g. psal.xcviii.apo.iii.b.

Therfore

Therfore let all blasphemy be put oute of vs. eph.iiii.g.col.iii.b. The names of blasphemy are in the crowne of Antichrist. apoc. xiii.a. ¶Abodye.

A body for a thing true ꝑ without shadow and after this maner dwelleth in Chryst al ꝑ fulnesse of the diuinitie bodily (that is to say, truly) col.ii.c.heb.x.b. A natural body, is he ꝑ is led by his affections, not vnderstandyng ꝑ thynges of the spirite of god. i.cor.ii.d.xv.f.

A spiritual body is ye that is led by ꝑ spirite of god. rom.viii.b. Synne ought not to dwel in our bodies, to obey the desyres of it. Ro.vi.a.b. But must be destroyed by the spirite of god, in the same chapter.

We are one body and one spirite. eph.iii.c iiii.a. rom.xii.b.i.cor.xii.b.

The churche is the body of Chryst. eph.i.d

The body of Chryst in the sacrament of ꝑ aulter. mat.xxvi.i.cor.xi.c. mar.xiiii.c. luke. xxii.b. ¶To byleue.

The scriptures are left vnto vs, that we shold byleue ꝑ Jesus is the Chryst, or the annoynted son of God, ꝑ that we in bileuing it shold haue euerlastyng lyfe. John.xx.g.

We can not byleue, ouelesse we heare preachyng. Rom.x.c. Wherfore he that commeth to God, must byleue in hym. heb.xi.b.d.

They that are borne of God, do byleue, ꝑ they to whõ it is gyuẽ. mat.xiii.b. xvi.c. mar. ix.b.lu.viii.b. Joh.i.b. Joh.iii.a.i.Jo.v.a. Also they ꝑ be gyuen to Chryste by the father, and drawen by hym, and also they that haue herd him. Joh.vi.d. and they to whom god hath giuen wysdome to vnderstande. i.Joh.v.a. and they whom god hath called by his ministers act.xii.g. for he gyueth the fayth vnto al mẽ. act.xvii.g. vnto whom god openeth the herte to vnderstand, at the preaching of his worde. Act.xvi.c. Also all they that are predestined of God. act.xiii.g. which are planted of god. math.xv.b.mar.vii.b. whiche are the seed of Chryst. mar.xiii.c. which are taught of god. Joh.vi.e. vnto whom the doore of the fayth is open. act.xiii.b. by these thynges it appereth that to byleue, is the gyft of God.

Thorow bileue in Chryst, are we iustified from our sinnes. act.x.g.xiii.f.gala.ii.d. and made the chyldren of God. John.i.b.

He that byleueth in Chryst, shall not dye, ꝑ is he shall not be condemned, and the wrath of god shal not abyde vpon him. Joh.iii.b.d. v.d.vi.e.xi.e. mar.xvi.d. But he shal haue ioy and honour. i.pe.i.b.ii.b. Esaie.xxxv.a.

¶A bysshop.

A bysshop is an ouerseer, a watcher ouer anye maner of thynge what so euer it be, of whiche thyng loke the worde minister.

¶Brethren.

Chryst calleth vs brethre. mat.28.b. heb.ii.c All christen men are brethren. Mat.xxiii.a Among whom Chryst is fyrst begoten. roma. viii.f. after whose exemple we ought to gyue our lyues. i. Jo.ii.b. We ought not to hate oure brother. 1.cuiti.xiv.d. But forgyue hym mat.xiii.c. lu.xvii.a. For he ꝑ hateth his brother, is in darkenesse. i.Jo.ii.b.

Concorde among brethren is acceptable to god and mã. eccl.xxv.a. Let vs then loue brotherly. Ro.xii.c. i.pe.i.d.ii.c.iii.b. and let vs not begyle our brother in our bulines. i. tess. iiii.b. Our brother ought not to be destroyed for meates sake. ro.xiiii.c. Let vs therfore take hede ꝑ we offende him not. i.cor.viii.d.

¶Beggers.

Beggyng is forbydden. deu.xv.a.

There shold be no beggers in the world yf men kepte the commaundements of god. deut.xv.a. ¶Borne agayne.

We are borne a newe by the worde of god whiche hath ben preached vnto vs. i.pet.i.d. For yf a man be not borne agayne (that is in doctrine by the holy ghoste) he can not entre in to kyngdom of heuen, and bileue in Chryst John.iii.a. Therfore they that are so borne out to put away all malyce, ꝑ as newe borne chyldren desyre the milke of the word of god. i.pe.ii.a. ¶Breed.

Breed for all that is necessary to this present life. ge.xviii.a. mat.vi.b. which ought to be eaten with the sweate of our face. ge.iii.d And gyuen to the poore. esa.lviii.c. An exemple in heliseus. iiii.reg.iiii.g.

The breed of lyfe is the flesh of chryst, whiche is gyuẽ vs to eat through fayth, bileuing that he gaue him selfe vnto death for the satisfaction of our sinnes. Jo.vi.c.

¶Blonde.

This worde blonde dothe signifye synne, concupiscence, and all that is not the spirite of God. Psal.li. Joh.b.i. It is also the lyfe of euery man. leui.xvii.c.

There was nothyng pourged in the olde law without blond. leu.xvii.c.he.ix.f.

The blond of Chryste alseth remission of our synnes, but the blond of Abel asked vengeaunce. heb.xii.f. By the blond of Chryst the redempcion, ꝑ purgacion of our synnes is made. eph.i.b. heb.ix.c.d.x.c.xiii.d.i.pe.i.a. and.i.John.i.c.apo.i.b.

¶Bondage.

God hath deliuered vs from the bondage of the deuyll. deut.b.a. Let vs therfore serue lyn no more. ro.xvi.b.c.d. The circumcision and other workes of the lawe, are seruitude or bondage. gal.ii.a.b.a. from which we are deliuered through Chryst. heb.ii.d

☞ C.

¶The commynge of Chryste in the fleshe.

The commynge of chryst was promysed. genesis.xlix.b. Deuteronomie.xviii.c. Daniel.ix.g. Esaie.vii.c.xi.a. Aggeus.ii.b. Zacharie.ii.c.

The commynge of Chryste was delyred. Esa.xlv.b.lxi.a. and was fulfylled when the tyme was full come. gala.iiii.a

By the commynge of Chryst, we are delyuered frome cuyll. Zopho.iii.d.tit.ii.d. iii.b. act.iii.d. collos.i.b. and do receyue all goodnesse. Esa.lxii.d. Jere.iii.a.lu.ix.g.xix.b. Joh. iii.b.xii.g.

The comming of Chryst agaynst deth, syn and hell. Abac.iii.a. Though that he be humble, symple, gentle, and without pryde. esa.xl a. Jere.xiii.b. Zacha.ix.b

☞☞ ij. ¶The

¶ The commyng of Chzist in to vs.

Chzist cõmeth in to him ꝑ loueth him, and that kepeth his wozde. Joh. xiiii. c. Apo. iii. d.

¶ The cõming of Chzist to iudgement.

Chzist shal come to iudge good men and euil. act. x. f. rom. xiii. b. ii. coz. v. b. psal. xcv. b. Eccle. xi. eccl. xii. Accompanied w the elders of his people, and with the aũgels. mat. xiii. ii. tess. i. dan. vii. of the which day ꝛ hour are to vs vncertayn. mat. xxiiii. i. tess. v. ii. tes. ii. a. act. i. b. And it is at hãd. esa. xiii. li. phi. iiii. i. John. ii. ii. pe. ii. heb. x. Apoc. xxii. We must then desire it. heb. xi. g: ꝛ wait foz it. mat. 24 lu. xii. foz in that same day we shal haue the crown of rightoulnes. 2. tim. 4. b. Of which the symilitudes are. math. xxv. a. ii. tessa. ii. a i. tess. iiii. d. ii. pe. iii. b. Judas. i. g.

¶ Couetoulnes.

Couetoulnesse is the rote of all euil. i. tim. vi. which is ydolatry. eph. v. b. col. 3. It is foz bidden vs verye straytly. lu. xii. b. ephe. v. a. hebz. xiii. a.

There is nothynge moze wycked then the couetous man: foz he selleth his owne soule Eccle. x. b.

He that hateth couetoulnesse, shal liue long ꝓou. xxviii. c.

The Lozd is angry with vs, foz the iniquitie of our couetoulnesse. esa. lvii. d.

Curled be he ꝑ getteth any thyng in to his house by couetoulnesse. Abac. ii. c.

Couetoulnes doth hurt to his neyghbour, as appereth by Jezabel, which made Naboth to dye foz his vineyarde. iii. reg. xi. a. ꝓo. i. b Also by Judas the traytour. mat. xxvi. b.

Couetoulnes diffameth him ꝑ foloweth it. ꝓou. xv. b. eccle. xxxi. a.

The gouerners of ꝑ people shold be wout couetoulnes. exo. xviii. c

He that pilleth shall be pilled. esa. 33. a

He shal dwel with God, that is wout couetoulnes. Esa. xxxiii. b. c.

The couetous man is neuer content. Eccleſi. v. b.

The couetous man dare not eate his belye full. Ecclesiastes. vi. a

They all study after couetoulnes. Jer. vi. c. g. d. esa. lvi. b. lvii. d. Amos. ir. a

Pzinces, pzestes, pzophetes, ꝛ al the wozld is ful of couetoulnes. Esa. lvi. a. Jer. vi. c. g. d. xxii. c. ii. pe. ii. c. and pyllers of the people Mich. iii. a.

The couetous people haue not the kyngdom of God. eph. v. b

The couetous people do fal in to the snares of the deuil. i. tim. vi. b.

Let vs therfoze be without couetoulnesse, heb. xiii. a

¶ Ceremonies.

Bycause of the trust that the Jewes had in ceremonies, God detested them. psa. l. c. esa. i. c. Jeremie. vii. c. Amos. v. k. Michies. vi. b. Zach. vii. b

The ceremonies are cast of foz their weikenesse ꝛ vnpzofitablenes, but they were somtyme gyuen. deu. v. a. x. c. foz to bzyng mẽ to greater trust. heb. vii. c. ir. c. foz the ceremoni of christen men are spiritual thinges. i. co. x. g. ephe. v. c. collos. iii. c.

¶ Charitie oz loue.

God is charitie. i. John. iiii. c

The charitie of God is declared vnto vs: foz he hath sent his sonne. John. iii. b. and. i. John. iiii. b.

The charitie of God is shed foꝛth in oure hertes. rom. v. a.

God had shewed his charitie, in gyuynge his sonne vnto the deth foz vs synners. Roma. v. b.

Nothing ought to seuer vs from ꝑ charitie of God. ro. viii. g. can. 8. c. All the cõmaundementes do lede vs to charitie. i. tim. i. a. ꝛ i. coz. xvi. c. and. i. Joh. ii. a. rom. xiii.

The pzayses of charitie are wzitten. i. co. xiii. Let vs be roted in charitie. eph. iii. b. to beare one with an other. iiii. a. and to growe moze and moze in it. iiii. d. phil. i. b.

We oughte to pzouoke one an ot her to charitie. hebz. x. c. i. tessa. iiii. b. i. timo. iiii. c. ii. tess. i. b. The charitie of God is in him that hepeth his wozd. i. Joh. ii. a. and in him which hath cõfidẽce in the day of iudgemẽt, foz perfite charitie, casteth out al feare. i. Jo. iiii. c. d

The charitie of God, is to kepe his commaundementes. i. Jo. v. a. Charitie couereth all synnes. pzo. x. b. i. pe. iiii. b. God loueth vs in a perpetuall charitie. Jere. xxxi. a.

Hypocrites foz to kolow their inuencions do leue iudgemẽt and charitie vndone. lu. xi.

¶ Charact oz marke

He that wozshypped the ymage of Antichzist, oz he that beareth his characte in his fozheed, oz in his hand, shal dzinke of the cup of Gods wzath. Apoca. xiiii. c.

A great wounde is vpon them, that beare the charecte of Antichzist. Apo. xv. a.

The beast, the false pzophete, they whiche beare the characte, and they which wozshyp his ymage, are slayne by the swerde that pzocedeth out of the mouth of hym that sytteth on the hozse. apo. xix. ¶ Chastitie.

Chastitie is the gyft of God. Sapi. viii. d. which is not gyuen to all men. mat. xix. b.

He that can not lyue chaste, ought to mary. i. coz. vii. a. Chastitie is greatly cõmended of S. Paul. i. coz. vii. d. e. f. An example of chastitie in Joseph the patriarche. ge. xxxix. b Also in Sarah. Tob. iii. c. also in Judith. Ju. viii. a. Also in Sulanna, which loued rather to dye then to lese her chastitie. dan. xiii. c.

¶ To chastyse.

God dothe chastise vs foz our iniquities. Tobi. xi. c. xiii. a. Foz he dothe chastice his. Jere. xxxi. c. Hebz. xii. b. Apo. iii. d. An example in Dauid. ii. Regũ. xviii.

¶ Circumcision.

Circumcision signifieth the nacion of the Jewes. Gala. ii. b. Eph. ii. c. wherof Chzist is called the minister, that is to saye a pzeacher sent to the Jewes. rom. xv. b.

The carnall circumcision, was the signe by whiche they were receyued in to the people of God. genesis. xvii. b. the whiche saued not. roman. iiii. a. galath. iii. a. foz Abzaham was ryghtous by fayth before he receyued it gene. xv. b.

Circumcision is nothynge: but the fayth in Chzist which wozketh by charitie. i. coz. vii. d. gal. v. a. vi. d. then it is not necessarye. gala. ii. a. v. a, but the circũcisinn of the hert Jer. iiii. a. xo. xii. d. deu. x. d. xxx. b. collo. ii. e phi. iii. a: Wherfoze Steuen blamed the vncircũcised in hert. act. vii. g.

¶ Concupiscence oz lust.

Concupiscence is that euil inclinaciõ and nature, that we haue of the old Adam, which dzaweth vs to euil. gen. viii. d. which ꝑaule had not knowen to be syn, if the law had not said: thou shalt not lust. Ro. vii. b. and that whiche fyghteth agaynst the spirite of God. Gala. v. d.

Cõcupiscences ought to be moztified. col. iii. a. and sled. ii. pe. i. a. ii. b. iii. a

All that is in the wozlde is concupiscence of the flesh, ꝛ concupiscence of the eyes, ꝛ the pzide of lyfe. i. Joh. ii. c.

The blasphemers bzinging in new sectes, do kolow their owne lustes. ii. pe. ii. b.

The pzestes were stoned foz their hoozish concupiscence. dan. xiii.

Concupiscence is fozbydden vs. exo. xx. c. Deut. v. c. vii. d. An example in ꝑaule. Act. xx. g.

After that concupiscence hath conceyued (that is to saye hathe deliuered) the bzingeth foꝛth synne. Ja. i. a. Let vs not therfoze couet any cuyll thynges. i. coz. x. b. Eccl. xviii. d. Rom. vi. b.

He that coueteth an other mans wife, is an adulterer. Math. v. d. Pzouerb. vi. c. Eccle. xxv. d.

¶ Confession.

Confession, foz gyuyng of thankes ꝛ pzayse to God. i. chzoni. xvi. b. ii. chzoni. xx. e. iii. Regũ. viii. d. Math. xi. d. Psalm. xcv. a cxviii. a.

To cõfesse, foz to recognise. leu. vi. g. Jos. vii. c. mat. x. d. Who so euer therfoze shal cõfesse Chzist before men, the same wil he confesse (that is to saye recognishe) before his fathe. lu. xii. b.

Confession, foz knowlegynge of our synnes to God, lokynge foz absolucion of them by Chzyst. dan. ix. a. psal. xxxii. a. cvi. a. li. a. i. Jo. i. d. iiii. a. c.

Paule confessed him self to Timothe, and to al the reders oz hearers of his epistle, that he was a perlecutoz of the church of Chzist. i. Timo. i. c.

None were baptised of John, which cõfessed not their sinnes to God, knowleging thẽ selues to haue nede of ꝑ redẽption of Chzist. Math. iii. b.

What our confession of our synnes ought to be before men, is shewed. act. ii. f. xix. d.

Confession is reconciliacion and agremẽt with our bzother. mat. v. d. lu. xii. g.

¶ Chzist.

Chzist is the ymage of ꝑ father. ii. coz. iiii. a. col. i. c. heb. i. a. In whom are al the creatures of wisdom and of knowlege, and fulnesse of the diuyne power. collo. i. g. ii. a. b.

Chzyste was pzefigured in Isaac. Genes. xxii. b. and in the bzasen serpente. Numeri. xxi. c.

Chzist is the pzopiciacion and reconciliacion foz our sinnes. Ro. v. b. Joh. i. a. f. iiii. c the sauiour of the wozld. Lu. ii. b. i. Joh. iiii. c. Esa. xxviii. d. xlix. b. Ge. xlix. b. Our hope wisdom, rightousnesse, holines, ꝛ redemptiõ. Collos. i. d. and. i. Coz. i. d. Our aduocate. i. Joh. ii. a. Heb. ix. Ro. viii. g.

By Chzist God hath gyuen vs victozye of syn, deth, and hell. i. coz. v. g.

By Chzyst, the father hath reconciled all thynges to him selfe. coll. i. a.

An exhoztacion ꝑ we shoulde go to Chzistе by true fayth. Hebz. iiii. d. x. d. xiii. b. phil. ii. a. i. pet. ii. d. Rom. xiii. d. Esa. xi. a

Chzist is deed. mat. xxvii. f. foz to manifest his charitie to vs. Ro. v. b. and to make satisfaction foz our synnes. rom. iiii. d. vi. b. Hebix. g. Esa. liii. a. That we beleuyng in hym, shold haue euerlasting life. Johã. iii. b. and ꝑ afterward we shold lyue to hym, and not to synne. i. coz. v. c.

Chzist is risen agayn, the fyrst of all thẽ ꝑ shal rise again. i. coz. xv. c. d. apa. i. b. col. i. c. foz his resurrection is our iustificaciõ. Ro. iiii. d.

Chzyst shal appere agayn the second time Heb. ix. g. With whom we shal appere in glorye. Collos. iii. a.

Chzist is the foundacion of the churche. i. cozinth. iii. c. Ephes. ii. d. Luke in the wozde ascencion.

¶ The chzistен.

The Antiochians were fyrst called chzystен. Act. xi. d.

The chzistен are taught of God. esa. liiii. d. John. vi. b.

The purenesse of the chzistен, foz ꝑ knowlege of the gospell. Esaie. xi. b.

The ioy of the chzistē foz their deliueraũce thzough Chzyst. Esa. ix. a.

The gyuinges of thãkes of the chzistē, foz the mercy of God, which commeth vnto thẽ by Chzyst. Esa. xii. a.

¶ The crosse.

The crose is all maner of aduersitie ꝛ tribulaciõ, which euery man ought to beare after Chzist al the daies of his life. Mat. xvi. d mar. viii. d. lu. ix. c, oz he shall neuer come in to the kingdom of Chzist. mat. xx. c. mar. x. c

Yf any man bear not his crosse, he can not be the disciple of Chzist, noz the minister of his wozde. mat. x. d. eccles. ii. a.

Paule reioyseth hym of the crosse: that is of the afflictiõs which he suffred foz Chzist. Galat. vi. d.

The pzeachyng of the crosse, is the power of the fayth. i. coz. i. c.

¶ Churche.

The churche is the body of Chzist. eph. i. d coll. i. d. The house of God. i. Tim. iii. d. the spouse of Chzist. psal. xlv. Foz which Chzist hath gyuen him selfe. eph. v. d

The churche of God is fre from syn, deth and hell. Esaie. xi. b.

In the churche is the remission of synnes. Esaie. xxxiii. d.

Chzist is the foundacion of the churche. i. coz. iii. c. the heed. Epze. i. d. collo. i. d

The church can not be destroyed by the power of hel. Math. xvi. c
In the church are many administrations. i. cor. xii. a
In the churche al is holy. Zach. xiiii. d
Paul hath giuen one maner of doctrine in al churches. 1. cor. xiiij. f
The church is ꝛeferred by Christ. Za. xiiii. a
The faythfull gathered togyther in one house are a church. Ro. xvi. a. colo. iiii. d

¶ Children.

Chyldren ought to be chastysed. Ec. xxx. a. b pro. xiii. d. xix. c. xxii. c. xxiij. b. xxix. c
We ought to cõmaunde children to kepe ꝑ worde of God. Deut. xxii. g
The payne for disobedient chyldren. deut. xxi. d. pro. xx. c
The office of childrẽ toward theire fathers ephe. vi. a. colo. iii. d
They are ꝑ right childrẽ of God, which are led by the spirite of God. ro. viii. c. And of Abraham whiche do folow his faith in Christ. ro. ix. b. By which faith we are made the chil of God. gala. iii. d. Joh. i. d. We are then apers. rom. viii. c. Let vs thẽ be holy. deu. xiiij. a. the worlde knoweth not the children of God. i. Joh. iii. a

¶ Curssynge.

God cursed the blessynges of the preestes, and blesseth theire curssynges. mala. ii. a: An example in Balam. deu. xxiii. a. Josue. xxiiii. b
We ought to blesse them that curse vs. i. petri. iij. a. An example in Christe. i. pet. ij. d Item in Dauid. ii. reg. xvj. d. also in S. Paul i. corin. iiii. c
Curssynges to them that kepe not the commaundementes of God. deute. xi. d. xxvij. d. Ieuiti. xxvi. b
They that are accursed for Christ are happye. math. v. a: but they may not curse theire persecutours. Roma. xii. c

¶ The common welth.

The common welth dyd florysh, prospere ⁊ go well forwarde, when the ryghteous dyd raygne. Prouer. xxviii. b. xxix. a. b
The common welth is kept by good counsell, and not by tyranny. prouer. xi. b

☞ D. ¶ The deuyll.

The deuill that is to saye an euell speker and accuser.
The infydels are the seed of ꝑ deuyl. math xiii. a. i. Johñ. iii. b. Holden in captyuytye at his wyll. ii. timo. ii. d
The domination which the deuill had vpõ vs is destroyed by Christ. heb. ii. b. i. Joh. iii. b
The deuyll knewe Christ, but Christ forbode hym to preach it. math. viii. d. mar. iii. b v. a. luc. iiii. g. viii. d: the same dyd Paul. act. xvi. d. xix. c. For to shew that we oughte not to haue felowship wt the deuils i. cor. x. c

¶ Disciples.

They are the disciples of Christ, which do do abyde in the fayth. Joh. viii. d
We are knowẽ to ꝑ be disciples of Christ, yf we haue loue one to an other. John. xiii. d
He can not be Christes disciple, ꝑ loueth more his father ⁊ mother thẽ him. math. x. b
He that wyll be Christes disciple let hym loke (as he that wyll buylde a house, or begin war (whether he haue the gift of God for to endure for Christes sake. Luke. xii. f. xiiii.

¶ Disobedience.

The disobedience of Adam hath made vs synners, ⁊ disobedient before God. rom. v. d
The disobedient to the word of God are accuried. deu. 28 b. Jer. xxvi. a. xxix. b. exo. 26. c
And shal shortly dye. deu. xxx. d. An exãple of the prophete. i. reg. iii. d. And he that obeyed not vnto the sentence of the Judge, gyuynge iudgement accordyng to the law was slayn. Deut. xvii. c.
Achan beinge disobedient, is stoned. Josu. vii. d. And the Jewes caryed in to captiuitie. iiii. reg. xvii. b. c.

¶ Dronkennesse.

A man ought to beware of dronkẽnesse. Iu. xxi. f. eph. v. d. prou. xxxi. a.
The inconueniences of dronkennesse. pro. xx. iii. d. eccl. xxxi. b. c. d.
Noe beyng dronken, is mocked of his son. Gene. ix. c.
Lot being dronkẽ, cõmitted incest or shamfull lechery with his doughters. gen. xix. f.
Benhadab beinge dronken and a contemner of God, is driuen awaye frome God by Achaz. iii. reg. xx. c.
Ela being dronken, is slayn of his seruaũt Zambri. iii. reg. xvi. c.
Amnon being dronken, is slayn of Absolõ. ii. reg. xiii. f.
Dronkardes shal not possesse the kyngdom of heuen. i. cor. vi. d.

¶ Death.

Deth is yphecied to ꝑ trãsgressours of the word of God. ge. ii. c. deu. xxx. d. and for ꝑ sin of one mã. ro. v. c. it is ordeined ꝑ al shal dye. heb. ix. g. The remebrauce wherof is bytter. eccl. xli. a. And the daye incerteyn. lu. xii. e.
A man shold not aske any thyng at ꝑ deed for the confirmacion of oure fayth: for the the gospell is sufficient for to learne to lyue well. luc. xvi. g. esai. viii. d. deut. xviii. a. b. Agaynst whiche Saul dyd, thynkynge that he wold inquyre at the deed: but they were deuils. i. reg. xxviii. a. b.

¶ The deth of Christ.

Christ dyed. Joh. xix. f. shewing vs his loue i. Joh. iii. c. to thintent that the grace of God were in vs. heb. ii. b. He hath swalowed ⁊ destroyed deth, to thintent ꝑ we byleuing this, shold be heyres of euerlasting lyfe. Jo. iii. b. ⁊ i. pe. i. d. and. ii. tim. i. c. He hath also destroyed the power of the deuil, for to deliuer vs from the bondage of the law. Jo. xii. e. heb. ii. d. Iustifying by his deth only for all our synnes, to thintent we shold no more returne vnto them. Rom. v. b.
Of the effect of the deth of Christ, loke. ro. iiii. d. heb. ix. d. collos. i. c. ii. cor. v. c. rom. v. d. Apoca. i. b.
To dye wt Christ, and to be baptised in his deth, and buried wt him, is to be iustified and pourged from syn, ⁊ to dye frõ syn, makynge it to take an ende in vs. rom. vi. a. b.
They shal dye that byleue not in Christ (ꝑ is to say by ꝑ interpretacio of. S. John) that the wrath of God abydeth vpon thẽ. Jo. iii. d but

but not to dye, is to haue euerlastynge lyfe, Johñ. vi. e. They then that beleue in him, shal neuer dye. Johñ. v d viii. f. xi. d

☞ E ¶ Election

Our election is by grace, and not by workes. Ro. ix. c. xi. a
Fewe are elect or chosen. Mat. xx. b. xxii b
We are elect of God ꝑ father, thorow his good wyl. i. pet. i. a. before the constitution of the world, that by ꝑ grace ⁊ merye of Christ we shold haue heit ⁊, seruyng al men by charyte. Johñ. xv. c. Eph. i. a. ii. Tes. ii. d
The elect can not be accused, for as moche as God iustifyeth them. roma. viii. f

¶ Enemyes

Loke in ꝑ loue of vs towarde our enemies.

¶ Enuye

Enuy ought to be put out frõ all mẽ. gal. v d. i. pet. ii. a. Pro. xiiii. d. ⁊ the enuyous mẽ. pro. xxiii. a, for it bryngeth vs to pouerte. p. xvii d, to folye: Sapi. vi. d: and doth persecute his nyghbour: an exẽple in Saul, which thrugh enuy persecuted Dauid. i. reg. xviii. b: in ꝑ Philistines, which thorow enuy stopped the welles of the seruaũtes of Abraham. Gen. xxvi. c in Rachel agaynst Leah. Ge. xxx. a, in ꝑ cyldren of Jacob agaynst Joseph. Ge. xxxvii. b, in the sacrifyers of the tẽple against Christ. mat. xxvii. b. Agaynst this saynct Paul sayth: that charyte enuyeth not. i. cor. xiii. b

¶ Eucharistia.

How Eucharistia is ordeined of god. i. co. xi. e Wherof loke vpon this worde supper.

¶ Excommunicacyon

Excõmunicacyon, is the seperacyon and reiection from the assemble of oure Lorde Jesus Christ, which thinge is done by the church agaynst open ⁊ obstinate synners. Math. xviii. b
The maner of Paul for excõmunication. i. cor. v. b. ii. Corinth. ii. b.
He that is excõmunicate ought not to be reputed as an enemy, but as a brother. ii. ces. iii. c
We ought to eschew him that is excõmunicate after the first and secõd correctiõ. tit. iii. c
The reason why Paul dyd excõmunicate. i. Timo. i. d.
They that cõfessed Christ, were thrust out of the Synagoge, that is, were excõmunicate Johñ. ix. e

☞ F ¶ Flesh.

Flesh is sometyme taken in a good parte, ꝑ is to wete, for softnesse. ii. cor. iii. a. Eze. xi. d
All that doth not procede of the spyrite of God, is flesh. Gen. vi. a. Hebr. ix. b. Col. ii. d. Ga. v. c. Jo. iii. a. i. Petr. ii. b
Flesshe and bloud (that is, all they that folow theire cõcupiscences) shall not possesse the kyngdome of God. i. corinth. xv. c
The flesh can not please God. rom. viii. b. c
The flesh lyghteth agaynst the spyrite. gal. v. c
The workes of the flesh are adulterye, fornicacyon, vnclenesse, wantõnesse, Idolatry. &c Gal. v. c. ii. d or xii. g.
A Christen man ought to crucify him self, ꝑ is to saye, mortify his flesh ⁊ his concupiscences. Gal. v. d.
The flesh is to weke. Mat. xxvi. d. The flesh is taken for ꝑ body. Jo. i. b. rom. ix. a. i. pe. iiii. a

¶ Fables

Fables ought to be eschued by ꝑ preachers of ꝑ gospel. i. tim. iiii. b. If Israel serue straunge goddes, he shall be put in a fable: that is to saye, into mockynge. iii. reg. ix. b. The Jewes delyghtynge the commaundementes of God, are as a fable. deu. xxviii. d. The apostles teachyng Christ, folowed not fables. ii. pet. i. c
Let vs not here the fables of any preachers i. timo. i. a. Let vs not tary in the fables, nor in the commaundementes of men. tit. i. d

¶ Fampne or honger.

Famishmence to them which kepe not the commaundementes of God. leui. xxvi. d. deut xxviii. b. c. xxxii. d. Famine for synnes. iii. reg. viii. d. Of famine. deu. viii. a. ge. xii. c. 26. c. xli. g. xlvii. d. ii. re. xvii. c. xxi. a. xxiiii. b. iii. re. xviii. a. a. iiii. reg. vi. f. vii. b. viii. a. ezech. iiii. b. xii. e. ose. ix. a. act. xi. d. Fampne of the word of God. ose v. d. viii. c ¶ False.

The false prophetes are knowen by theire fruites, of whome we ought to beware. mat. vii. c. We ought not to beare false wytnesse. exo. xx. c. xxiii. a ¶ The faythfull.

The faithful are called the houle of God i. pet. iii. d. The reson why. i. pet. ii. a. Also the temple of the lyuyng God. ii. corint. vi. c. Also beloued of God. Judas. i. a. Babes, litle ones in Christ, children, yonge men, yonge fathers, olde mẽ. i. Joh. ii. b. iii. a. Also truly free. Joh. viii. d. sayntes. Ephe. i. a. The faythful know how to vse all creatures without sin. tit. i. d
The faythfull ought to haue no alyaunce wt the vnfaythfull. ii. cor. vi. c. The faythfulnesse requyred in the ministers. i. corin. iiii. a. That they may teach that, whiche Christ hath commaunded. mat. xxviii. d. That is the Gospel. Marcke. xvi. d. The faythfull ought alwaye to be ready to gyue a reason of their fayth. i. pet. iii. c. The conuersacion of the faythfull in good workes. tit. iii. c. d. i. pe. iii. b. ii. pe. i. c

¶ Fornication.

Fornication ought to be eschued. i. cor. v. b. ⁊ i. tess. iiii. a. hebre. xii. d. for the fornicatours synnynge agaynst theire owne body, shall not haue the kyngdom of God. i. cor. vi. b. d. heb. xiii. a. We must flee the felowship of fornicatoures. i. cor. v. d. after the example of him ꝑ Paul excommunicated. i. cor. v. a. and the Israelites which commytted fornication with the doughters of Moab, among which phinehes kylled Zamri. nomb. xxv. b. To commit fornication with straunge goddes, is to commit Idolatry, and to forsake God. exodi xxxiiii. b. c. deu. xxxi. d. Judges. ii. c. viii. g. God called the fornycacion of the people, and the murmure which they dyd agaynste him infydelytye. nomb. xiiii. d. Signes to knowe the fornication of a woman by. eccl. xxvi. b

¶ Fayth.

The defynycyon of fayth. hebr. xi. a
We must gyue fayth to the promyses of God. ii. para. xx. c. For yf we do not put faith to his worde, it profyteth nothinge to beare it. heb. iiii. a
Fayth commeth by he seynge romans. x. c which is a worke of God in vs. ephesians. i. d and. i. Tes. ii. c. Joh. v. e: of which Christ is ꝑ author

author ⁊ fynisscher.i.cor.xii.b.i.tim.i.c.it is thā a gyft of God.Phi.i.b.ii.pet.i.a.The fayth is necessary for him ꝑ cōmeth to Chryst.He.xi.b

The ryghtous lyueth by fayth.Habac.ii.a. The fayth iustifyeth.Gen.xv.b.ro.i.iii.d.iiii.c v.d.ix.a.act.xxiii.xvi. Joh.iii.gal.ii.c.iii.a.b.v. x.i.pe.ii.b.Esa.xxvi. By faith we lyft vp our selues vp agayne ktō our lyn.col.ii.b: and are saued.Eph.ii.a.b.ii.timo.iii.d: And we know God.i.Joh.ii.a:And we haue a way in and a trust toward God the father.Eph.iii.b: ⁊ are his childr.i.gal.iii.d:Blessed of him, by whose power we are kept.i.petr.i.a. By fayth we wtstand the deuyl,⁊ ouercom him ⁊ the world. i.Joh.ii.b.i.pe.v.c: For it is our child.eph.vi.c and brest plate.i.Tessa.v.b. Paul warneth vs to be stronge in the fayth.i.Corynthi.xv.g. Actuū.xiiii.a.

The fayth (whereof S.Paul hath so moche spoke) is that which worketh by charitie, secretly prouoking vs to good workes.Ge.v.a Which is the rocke ⁊ fastnacyō of the church, against which the powers of hel shal not preuaple.Mat.xvi.c: For the ende of our fayth, is the helth of our soules.i.pet.i.b:as appeareth by the theefe which is saued by the same.Luc. xxiii.f. The fayth which Christ requyred in all his myracles, was to beleue that he could gyue that, which was required of him,as appeareth by the leper. Mat.viii.a. And by the two blynde men. Mat.ix.d If the fayth be lyuely, sure, ⁊ strong,as a graync of mustarde seed,nothinge shall be impossible to him that hath it: for he shall ouercome all thynges to the glory of Christ.Mat.xvii.c. All ꝑ is not done of fayth is synne.Rom.xiiii.d.

They that haue receiued ꝑ faith ⁊ the holy ghoste,and also tasted the Gospell of God,yf they do forsake it,⁊ blaspheme it,wylyng to be saued by other sacrifyce thē ꝑ of Chryst: do abyde the iudgemēt of God, without mercy. Heb.vi.b.x.c.ii.petr.ii.d. He that teacheth the lyuely fayth in Christ,buyldeth the buyldyng ⁊ doctryne of God.i.timo.i.a:of which we ought to desyre ꝑ increase.lu.xvii.b.⁊ continuaūce.col.i.c.Joh.xv.a , for he is in every place assured.Psal. cxxxviii: Thoughe he be proued thorowe dyuers temptations.i. Petri.i.b.

The fayth in tribulacyō,causeth pacience. Jaco.i.a. Let euery man se therfore whether he cōtinue in the same.ii.cor.xiii.b:Faith maketh vs to obtayne ꝑ which we desyre in prayer.Mat.xxi.b.Mar.xi.c: ⁊ by which we are of the nōbre of the sayntes,in receyuyng remyssion of our synnes.act.xxvi.c.

¶Frute.

The frute of ryghtousnesse ⁊ of syn.ro.vi.d God wyl multiply theyr frute, that kepe his cōmaundementes. Deuter.xxviii.a.

Our affections thorow the lawe do fructify to deth.rom.vii.b:therfore to thintent we should fructifye vnto God , by good workes, we are delyuered from the curse of the lawe. Rom.vii.a.

The frute of Maryes wombe (whiche is Chryst) is blessed. Luke.i.d.

¶Fastynge.

The fastynge without ypocrisye.mat.vi.b and that the Lorde requyreth.esaye.lviii.b. for he that fasteth without ceasynge frome syn,is lyke vnto him whiche is purpyred for couchynge of the deed , and toucheth it agayne.eccle.xxxiii.d.esay. lviii.a. and after like maner,fastynges.and oblacions do pro fyt nothinge the obstinate people. Jer.viii. b Fastinges without workes of mercy do profyt nothinge.Zach.vii.b. Fastinge toyned with prayer. Tobi.xii.d.Examples.da. ix.a. Act.xiii.a.xiiii.d.ii.cor.vi.b.luc. ii.f. Math. xvii.c.tobi.iii. b. Judges .xx.d.i.reg.viii.b.ii. para.xx.a.ii.Reg.xii.d. Ypocrites do cast god in the teeth with their fastinges.esa. lviii.a

¶Father and mother.

To honour father and mother,is for to do good vnto them in ministringe vnto theym, thinges necessary for them mat.xv.a.mat.vii. a.A man ought then to do this.exod.xx.b.le. xix.a.deut.v.b.in obeying them,pro. xxiii.c. eccl.iii.a.colo.iii.d.eph.vi.a.without cursing or stryfynge of them.exodi.xxi.b.leui.xx.b.for God did punysh the people of Israel,because they disobeyed theyr parents.ezech.xxii.a.but for all that,they must not obey them more then Chryst.math.x.d. The parentes ought to teach the word of God vnto their childrē deut.xi.c ☞ G ¶To do good.

We can do no good without Christ. Joh. xv.a.for that whiche is done without fayth is synne.roma.xiiii.d.We muste do good to them that hate vs.Math.v.g.luc.vi.he that doth good,is of God.i.Joh.iii.c.We oughte to do good alwayes.Gala.vi.b.tes.iii.c. In doinge good,we do stop the mouthes of wicked men.i.petr.ii.c. There is none that doth good.psal.xiiii.a.liii.a.roma.iii.b.

¶Good.

None is good,but onely God.luc. xviii.d. Judi.xi.b. God is good to all theym that be right in hert.psal.lxxiii.a.cxvb.a.⁊ to them that trust in him.psal.lxxiii.a. ¶God.

God is one,and the father of all, whiche is aboue al,by al,and in vs all:not dwelling in temples made with mens handes.i. Cor. viii.b.ephes.iiii.b.ro ma.xi.d .act xvii.f. It is God that iustifyeth for the loue of Christ ro.viii.g.by whose election we are sanctyfyed thorow the holy ghost.i.pet i.a.God is a spirite.John.iiii.c.That is, the beginnynge and the ende.apo.i.c.xvii.c,the heed of Christ i.cor.xi.a.which is wel pleased in Christ his son.mat.iii.d.which is in Christ,,and Christ in God his father.Jo.xiiii.b. whome neuer man saw,neither can se nor know,but Christ Jo.i.b.iiii c.vi.e.i.tim.vi.c. ¶Goddes.

The Judges are called goddes.ex.xxii.b.d The heeres of Gods word,are called goddes Jo.x.g.The goddes are ydols made wt mēs hādes.deu iiii.d.whose vertue ⁊ propryetye the Psalmiste sheweth.psal.cv.baruch.vi.b.sapi xviii.b.And they are many in nombre.iii.reg. xviii.g.but to vs is one only God.i.cor.viii. b.wherfore the heaunge goddes ought to be cast out, and one onely God worshypped of vs.Jos.xxiiii.f

¶Gyftes of God.

All

All that we haue is the gyft of God,in the parable of the talentes. Mat.xxv.d.Luc.xix. b.i.cor.iii.b. Jaco.i.c.ii.pet.i.a. It is then of God that we be saued.eph.ii.a. It is the of God to understand the scryptures.Lu.xxiiii. ⁊ to whiche Chryste openeth oure vnderstandinges.i.cor.xiiii.b. Christ hath gyuen many gyftes to the edefying of his church.eph.iiii.b

Euery man hath his propre gyft of God.i. Corin.vii.b. God requyreth gyftes that be gyuen wyllyngly. exo.xxxv.a.

¶Gospel.

Gospel is as moch to say,as glad tydynges Lu.ii.b.the power of God,to the helth of all them ꝑ beleue.rom.i.a.b.i.cor.xv.a: The wysdome of God.Mat.xi.c.i.cor.ii.b.the mynystracyon of the spyryte ⁊ of ryghtousnesse.ii.cor. iii,b : euerlastyng lyfe thorow Christ,whiche God hath euerlastyngly promysed. eph.i.a.ii. Tim.i.c.Tit.i.a: The secrete long tyme hyd. col.i.b.rom. xv.b:which thing to opē and declare,Christ is come.Mar.xvi.b : and hath sēt his apostles.Mat.x.c:to preach it to all creatures.Mar.xvi.b:which thing was done.col. i.c:to which(notwithstādyng) all men obeyed not.rom.xii.c.Esa.liii.a.The similitude of the seede.Mat xiii.a: proueth the same. By the gospel is declared the glory ⁊ maiesty of christ ii.cor.iiii.a: which cōmaunded his apostles to teache all ꝑ he had taught them.Mat.xxviii. b.Mar.xvi.b :wout takyng any thinge.Mat. x.a: but suche thinges as are necessary to the lyfe.Mat.x.b.i.cor.ix.a.b. The gospel increaseth it self more ⁊ more, by good workes.col. i.a:The which Esai shewed before,to be preched in dyuers tonges. Esay.xxviii.c : whiche thing was done.Act.ii.a.b.And by ꝑ prechyng of it, the church is gathered togither in al the world.esa.lx.a:And the consciences made glad Pro.xii.b. The terrible Judgement of God agaynst the despysers of the gospel.ii.Tes.ii.c

The bysshop doth the office of an euangelyst.ii.Timo.iiii.b. They that let forth the gospel:ought not to be let.Luke.ix.f

By the preachynge of the gospell,yf we do beleue it with the herte , we accomplysh the cōmaundementes of God.Deu.xxx.c

¶Gentyles.

They are Gentyles or Grekes,whiche are not of the circumcisyon.rom.i.b.Christ is the lokynge for of the Gentyles.Genelis.xlix.b. Esa.ii.b.

The Gentyles are called to Christ, by the preachyng of the apostles. Esay.xlvi.f:to the glory of God.Esai.xliii.a.psal.xviii.⁊.lxxvi. and conuerted to hym.Psalm.cxvii.Esay.ii.a. Zachar.viii.b.ix.a.xiii.b : of whom he is also the heed.ii.Re.xvii.b

Paul monisheth vs not to folow ꝑ workes of the Gentyles. Eph.iiii.b.for they are from Christ,and pertayne nothyng vnto him.Eph. ii. c: bycause they do not folowe ryghtousnesse.Roma.ix.c:And therfore doth God forbyd the Jewes to haue anye conuersacyon wt them.Leuit.xviii.b.Deutec.vii.a.Josue.xxiii. ⁊.Exod.xxxiiii.b.ii.cor.vi.c:And that they wt not receyue theyr customes about the deed. Deuteronomi.xiiii.a.

Christ prophecyed the entrynge of the Gētiles into the church.ma.viii.b.and that they would haue trust in him after that they had herd the iudgement and gospel of helth.mat. xii.b.and put abyde the scryptures of Idolles. Joh.iiii.c.for Christ is sent vnto them.act.ii. f.xxviii.g.and the dore of fayth opened.Act. xiii.d.whome also Christe calleth his shepe. Jo.x.c.chosen by grace. roma.x. d. purpyred by fayth.act.xv.b.conuerted by God.Act. xi. c.knowing the secrete mistery of grace.col.i.d Thē a mā ought not to esteme thē abhomynable.act.x.c.but preach the gospel vnto thē. mat.xvi.d.as S.Paul dyd.act.xiii.g.for he is theyr minister.roma.xv.d.their apostle.rom.i. xi.b.their teacher. gala. i.c.i. Timo.ii.b. and their master.ii.timoth.i.c ¶Glory.

The glorye of Christe is declared by the gospell.ii.Cor.iiii.a.which he sheweth to the whome he hath chosen.roma.ix.c.Al honour and glory to God onelye.apo.iiii.d.pht.iiii.d Judas.i.g.to whose glory we ought to do all thinges.i.cor.ix.g. whether we lyue or dye. roma.iiii.b.for all that is done to the glorye of Christ,commeth of the holy ghost.i.cor.xii. a.Christ is ꝑ hope of our glory.colo.i.b.whiche the holy ghost doth promise vs after tribulacyons.i.pet.i. b. although they be not worthye of this glorye.rom.viii.b.ii.cor.iiii.d

Let vayne glory be far from vs.gala.v.d phi.ii.a.for they which seke glory, can not beleue in Christ.Jo.v.f.g.as appeareth by ꝑ chiefe of the Jewes.Jo.xii.f. ¶Glotony.

Glotonye,is the worke of darckenes.ro. xiii.d.let vs not therfore be gyuen vnto it,as Esau.hebr.xiii.d.But let vs set against it.the prayer that is wpteen.eccl.xxiii.a.the which is no corporall thinge,but spiritual.psal .iiii. v.xvii.xl vii.xlvi.xlix.lxxxviii.cxxvii. i.pet.iii.

¶Grace.

By the grace of God,commeth our redemcion,the delyueraūce from syn,and oure purgacyon.roma.vii.d.ephe.i. b.iii.iii.a. gala.ii. d.act.xiii.f .by whiche we are saued not by workes.eph.ii.a.b. Joh.i.b.Otherwyse grace were no grace.rom.xi.a.let vs cease therfore from cyel workes,⁊ wayt for the euerlasting lyfe.iii.ii.c.d.whiche is gyuen vs by grace. rom.vi.God had purposed before the beginninge of the worlde,for to gyue vs grace thorow Christ.ii.tymo.i.a.Grace oughte not to be receyued in vayne.ii.co.vi.a.but we ought for to encrease in the same ii.pet.iii.d.for fear full iudgement shall he haue which refuseth it.heb.x.e.whiche thynge they do,that wyll be iustyfyed by theyr workes.gala.v.a.let vs therfore truste in the same grace onely, wt is the is offred vs,by the gospell.i.pet.ii.c.A mā ought to giue thankes after he hath eaten. deute.viii.b.An example in Christ.mat.xxvi. c.math.xiiii.c.and in Paul.act.xxvii.f.

¶Gelousye.

The lawe of gelousye.Nomb.v. The gelousye and dronken woman.eccle.xxvi.b

☞ H ¶Heade.

Heade for Princes.powers , and kinges. Exodi.xviii.b.i.regū.xv.d.psal.xviii.f.esa.i.b. amo.ix.a.Christe is the heed of the churche. eph.

Ephe.i.d.iiii.d.v.d.colos.i.c.ii.b. Chriſte is the heed of man.i.cor.xi.a. Man is the heed of the woman.i.cor.xi.Ephe.v. The heed of the ſerpent is broken by Chriſt.gen.iii.c.

¶Herte.

A fleſhy hert,that is to ſaye,a hert eaſy and apte to teach.Eze.xi.c.ii.cor.iii.a.

The herte of man is cupl.Jer.xvii.b.Gen. vi.a.viii.d God doth know the depenelle of the hert, doth proue it and beholde it.i.re.xvi. b.iiii.reg.viii.b.act.xv.b.i.ſet.ii.a. i.Joh.iii.d apo.ii.d.Eccl.xxiii.c.Jere.xvii.b. God op ened the counſell of the hertes.i.cor.iiii.a.

Out of the herte procede cupll thoughtes. Mat.xv.b.Mar.vii.b. The hert is circumciſed of God, that it ſhould loue none other, nor put truſt in any other thinge, but in God only.Deute.xxx.b. The hert is renewed of God.Eze.xi.d.xxvi.f.Jer.xxiii.f.iii.reg.xviii.f

The hert muſt fyrſt be opened of God, before any mā cā gyue hede to the word of God Act.xvi.c. Let vs not ſaye in our hert, that for our ryghteouſneſſe God hath gyuen vs euerlaſtyng lyfe.Deu.ix.a. In our hertes let vs ſyng Pſalmes, Hymnes. & ſonges.cph.v.d

God hath wrytten his lawes in the hertes of his faythfull. Hebre.viii.d.x.c. Let vs not folowe the thoughtes of oure hertes: but let vs only do that which God hath cōmaunded Num.xv.d. ¶Houſholde.

Abraham cōmaunded his houſhold to kepe the way,iudgement,& ryghteouſneſſe of God. Gen.xviii.c.He that careth not for his houſhold is an infydel.i.Timo.v.a.Prouerb.xxvii.d.

¶Holy dayes.

The Lorde hateth the Jewes holy dayes. Eſai.i.d.Amos.v.f. Paul rebuketh them yͤ kepe ſuche holy dayes.Gal.iiii.b.

Of the Jewes holy dayes,loke.Leui.xxiii. a.Exod.xxiii.b.Deu.xvi.a.Exod.xxxiiii.c.Le. xvi.f.xxiii.d : in whiche holy dayes it behoued them to offre thinges appoynted.Num.xviii.a

All dayes are by Chriſt made vnto vs holy colos.ii.f.Math.xii.a.Marc.ii.b.

¶Hated.

Hated is forbydden.Leuit.xix.d.

All Chriſten men are hated for Chriſt. Mat. x.c : And they ſhulde do good to them that hate them.Exod.xxiii.a. Mat.v.g.Luc.vi.e. An example in Dauid.ii.Regū.xix.a.Item in Chriſt.Lu.xxiii.a.Item in S.Steuen.act.vii. g.Therfore a man ought to hate no man : for he that hateth his neyghboure, is not in the lyght of the goſpel : but a murtherer.i.Joh̄. ii.b.iii.e ¶Hereſye.

Hereſy for a ſect.Act.xxvi.a, there muſt be hereſyes.i.cor.xi.d

A man ought to flye frō hereſyes.tit.iii.c.

¶Herytage.

The faythfull people is the herytage of God.Exod.xv.d. Deu.iiii.c.ix.d.xxxii.b.xxxiii. a.iii.Reg.viii.f x.a

The herytage of the kyngdome of heauen, is gyuen vs by promyſe,not by the workes of the lawe.Galat.iii.c.d.Math.xv.d.

Chriſt hath bought and regenerat vs,that we ſhould enheryte yͤ kyngdome of heauē.tit. iii.b:wherin is kept for vs in heauen.i.Pe.i.a.

Chriſt is the inherytour of all.Heb.i.a.Iuc. xx.c.with whome we are alſo heyres bringe by fayth the children of God.gala.iiii.b.

¶Honoure.

Honoure to father and mother.Exod.xx.b deute.v.b.is to miniſter vnto them thinges neceſſary to lyue by.Math.xv.a.which thing thorow couetouſnes, the phariſes had made of none effect,or lytle regarded. mar.vii.a. mat.xv.a.Honoure alſo is due vnto kynges i.pet.ii.c.to the elders.ieuit.xix.b.alſo to the that helpe forth the goſpel,by any mynyſtracion.i.cor.xvi.c.Let vs gyue honour vnto all men,for Gods ſake.i.pet.ii.d.gruynge vnto them that honour belongeth. roma.xiii.c He that honoureth not Chriſte,by beleuinge in him dyſhonoureth his father whiche ſent hym.Joh.v.d.

¶Humilitye.

To humble, for to punyſh & ſlee Judges. iii.d.iiii.d.To humble,is for to ſubmit a mās ſelfe vnder the myghtye hande of God, and to caſt all his care vpon hym.i.per.v.b. Yͤ humbleth hym(that is thinketh lowly and maketh no eſtemacion of hym ſelfe)ſhall be exalted of God.ii.reg.vi.d.iu.i.c.Let vs therfore haue humylytye in hert,without preſumpcion of our ſelfe above any man, by arrogancye.ephe.iiii.a.colos.iii.b.v.b.Of whiche thing Chriſt doth warne vs in the parable of the geſtes.luc.xviii.b.and of the lytle child math.xviii.a.mar.ix.c.iu.ix.f.Let the humble chriſten man vexed with diuers afflictions reioyce,for in that is he great before God.Ja. i.b.and therfore ſhal he be exalted.mat.xxiii. b.luc.xviii.c.An example of the publycane.lu. xviii.b.the prayſe of humilitye.prou.xvi.c

¶The holy ghoſt.

The holy ghoſt is the holy and deuyne power,by which mens hertes are renued from heauen.i.reg.x.c.To thintent they were.cōprehende the thinges of God.i. Johñ. ii.c. & whiche gyueth wytnes vnto our hertes that we are of God. roma.viii.c. by whiche alſo we do call vpon the father with confydence gal.v.c.and know that god doth dwel in vs i.Johñ.iii.d.Of the graces and giftes of the holy ghoſt.i.cor.xii.a.xii.c.The holy ghoſt in the ſcripture(by a Metaphore) is called with dyuers names,accordynge to the graces that are gyuen vs.that is to ſay,water.eſay. xliii.alſo fyre.Jeremy.xxiii.act.ii.alſo winde act.i.alſo oyntment.i.Joh.ii.alſo an exhorter and comforter.Joh.xiiii.d.xvi.c

¶Healthe.

God is oure helth.exod.xv.a.Pſalm.lxv.at whome we ought to aſke it.Jere.xvii.b.thorowe chriſt.Jude.i.g.In yͤ power of whom is our helth.mat.xix.d.which is the creatour & ſauiour of the worlde.heb.ii.c.v.c.f.i.to.4.c i.(timothe.iiii.c.f.ii.timo.ii.d. the whiche is come for to ſaue vs math.viii.b.lu.xix.b.Jo. iii.b.thorow mercy and not by oure workes or merites : to thyntent no man ſhulde boſt him ſelfe.ephe.ii.a.b.iii.iii.b. And there is helth in none other but in him.act.iiii.b

Helth for bicorp.iud.xv.d.f.ii.cor.xxiii.b. alſo.iiii.re.v.a.An example in Saul whiche dyd

dyd aſcrybe his helth(that is to ſaye, his victory)to God,and not to his owne ſtrength. i.re.xi.d:for the helth of mē is vayne.pſa.lx.c

☞I ¶Ipocryſye.

Preachers ought to reproue yͤ Ipocryſy of mans workes.Eſa.lviii.a:as the prophet dyd eſa.29.d.e.Ipocrites wil neuer acknowledge their ſynnes.Maia.iii.b. The hope of Ipocrytes is vayne.Job.viii.c.xx.a.xxvii.b.

The iudgement.confuſyon,and diſpayre of ypocrites.iob.xxvi.b. Againſt Ipocrytes that only glorify them ſelues of the name of God and denye hym in their dedes.Eſa.xlviii.a.

Againſt theſe Ipocrytes which iuſtifye the ſelues by theyr outwarde dedes.Eſa.lxvi.a.

A prayer againſt Ipocryſye.pſal.cxxxix.Of Ipocryſye loke.prou.xii.c.xiiii.d.xxx. Chriſt gyueth eyght curſynges againſt yͤ ypocrytes: ſpecyally becauſe they ſhut vp the kyngdome of heauen.&c. And that they make a conuert worſe then them ſelues.&c.loke vpon yͤ texte all togyther.Mat.xxiii.d.

¶Idols.

An idol is nothing,and hath no godly power in it.cor.viii.b.x.c:And therfore is there none agrement betwene the temple of God & idols: And for this cauſe dyd Aſa put down the idols.ii.par.xv.b: and Joſias.iiii.re.xxiii. b.Againſt which loke in Amos.iiii.a.Sa.xiii. d:Abac.ii.d.Eſa.xl.e.pſal.lxxxvii.Note theſe tytles Abhominacyon, & Abhorracyon or Worſhippyng. A man ought to make no idols. Exod.xx.a.Ie.xxvi.a.deu.iiii.c.d.v.a: for God hateth them. Deut.xvi.And who ſo euer maketh them,is curſed of hym. Deu.vii.a.b.c.d.

The Jewes as well as the Gentyles had truſt in their idols,thinkyng for to haue help of them in theyr tribulacyons.Deute.xxxii.e. And therfore God commaunded them to be taken downe,broken and burnt.Deuter.vii.a b.c.d.

Micah had made an Image for him ſelfe, but the chyldren of Dan toke it from hym by force,and worſhypped it longe tyme. Judicū. xvii.a.b.c.d.e.f:from whence Idols had theyr begynnyng,and the cuyls of Idolatrye.ſapi. xiiii.b.Idolatrers ſhall not poſſeſſe the kyngdome of God.i.Corint.vi b. Let vs therfore caſt aſyde all Idolatrye,that we perylſhe not as the Jewes dyd.i.Corin.x.b.i. Johñ.v: for the prophete bothe aſcrybe the deſtruction of the people to Idolatry.ezech.vi.a.xliii.b. Jeremy.xliii.a: and ſpecyally of the prieſtes.Ezech.viii.b. ¶Invencyon.

All invencyon againſt the Lorde God is is accurſed.Eſay.xl.b: and puniſhed.Pſalm. lxxxix.other by deeth.Deute.xviii.b:or els by a plage.Judic.ii.b. The prieſtes are caſt out of the houſe of God, for theyr Invencyons. Zachary.ix.c.

¶Innocencye

None is innocent before God. Exo.xxxiiii. a.Nume.xiiii.c: neuertheleſſe he yͤ kylleth an innocent in yͤ ſyghe of man, is accurſed. Deu. xxvii.d:& ſhal not abyde vnpuniſhed.ii.re.xii.d The intuey yͤ one doth vnto innocētes.cc.4.a The innocencye of Tobye. Tobi.ii.b. Job ſheweth forth his innocencye.iob.xxxi.a.

¶Invocacion or callyng vpon.

To them that call vpon the name of God be helth.roma.x.c.he calleth not truly vpon the name of God,which beleueth not in him ro.x.c.and therfore dyd Enoch fyrſt call vpō the name of god.gen.iiii.d.Item Abraham. gene.xii.c.xiii.a.alſo Jacob.gene.xxxiii.d.alſo Moſes.exo.xxxiiii.a.deu.xxxii.a.alſo Sampſō iudges.xv.d.xvi.g.To call vpon or invocate the name of god ouer any mā,is for to bleſſe or pray for hym.nume.vi.d.God when he is called vpon in tribulations,doth heare.ii.re. xxii.a.And thoſe are faythfull whiche do cal vpon hym with a pure and a cleane hert.ii. tim.ii.d.Eliah doth mock them that cal vpō the Idol Baal.iii.reg.xviii.f.

¶Judgement.

God doth Judgement to the fatherleſſe wydow and ſtraunger.deut.x.d.The terrible Judgement of God,agaynſte thoſe whiche beleue not the Goſpel.ii.theſ.ii.c.and thoſe yͤ withdrawe the faythfull from the truthe of the Goſpel.gal.v.b.whiche God doth ſuffre to be done vnto them which wyl do that, yͤ they lyke beſt.pſa.lxxxi.god beginneth iudgement at his owne houſe,for he ſendeth tribulations and afflictions vnto his church.i. pet.iiii.d.pro.xi.for oure correction, to thintent that we be not condempned with the worlde.i.cor.xi.g.The to iudge is to punyſh. gen.xv.c.deut.xxvii.e.i.reg.iii.c.He that heareth Chriſt, and beleueth his goſpell is not iudged.Joh.v.d.and he that beleueth it not is iudged alredye.Joh.iii.c.becauſe he deſpiſeth the worde of the goſpel.math.xiii.c.Joh iii.g.Then ſhall euery man be iudged according to his fayth.mat.xvi.d

¶The generall Jugdement.

Of the generall Judgement.pſal.xcvii.eſa li.c.xxvii.a.lxvi.c.which is nighe.roma.xiii.d and ſhall come as a theefe in the nighte, for it is uncerteyn,we muſt therfore wateh.mat. xxiiii.d.luc.xvii.f.whiche daye is onely knowen of the father.mar.xiii.d. Zac.xiiii.b.Of whiche the ſignes are.mat.xxiiii.c.marc. xiii.c luc.xxi.c.In whiche daye Chriſt ſhal appeare with his angels to the that wayt for helthe math.xxv.c.Hebr.ix.g.and ſhall make open the counſel of mens hertes.i.cor.iiii.a In the whiche daye alſo,the apoſtels and ſayntes ſhall iudge.i.cor.vi.a.mat.xvi.d.by the feare of whiche S.Johñ did induce the phariſees to the chaunge of lyfe.mat.xiii.b.luc.iii.b.

¶Humayne iudgemente.

The iudges ought to do rightcous iudgement.deut.i.b.c.xvi.d.without iudgyng accordynge to the outwarde appearaunce.prou. xxiiii.c.eccl.xi.a.nor yet peruertyng.deu.xxiii. d.xvii.c.for in iudgement,a man ſhulde not agree to the voyce of many,for to come by yͤ truth.exo.xxiii.a.The lawe alſo doth forbyd for to iudge of the man,except he be knowen to be ſuche a one.Ja.vii.c.for he that iudgeth his brother iudgeth the lawe Ja.iiii.c. Let vs not Judge then accordinge to the outwarde ſhewe Jo.vii.c.nor before the tyme.i. cor iiii.a. The ſignes and wanders whiche God did before Pharao are called iudgeme-

tes.Exo.vii.a.xii. Iudgement for law,ordre and ryght.Deu.xviii.a.

¶Iudges.

The offyce of a Iudge.Ex.xviii.a.Le.xix.c Deu.i.a: whom mẽ must obey vnder ẏ payne of death.Deu xvii.c A ryghtous iudge ought not to accept persons.Exo.xxiii.a.Leuit.xix.c: nor be mercyfull to the fatherlesse in a wrongfull cause.pro.iii.a.Eccle.iiii.b, but iudge accordyng to the lawe of the people.Deu.xvii.b but many are blynded through gyftes.Eccle.xx.d. An example in the chyldren of Samuel. i.reg.viii.a.iii.reg.xxi.c.d. Chryste is ordeined of God his father,to be iudge of ẏ quyck and of the deed, of the good and of the euyll. act.x.g.rom.xiiii.b.Heb.xii.f.To whom it is gyuen to gyue iudgement.Iohñ.viii.c.

¶Iustificacyon.

To be iustifyed,is to be saued,redemed frõ all iniquytie,pourged,wasshed,santifyed:regenerat & renewed by the spyrite of God, and that syn be not imputed vnto vs for the loue of Chryst:but forgyuen by his grace, to thintent that we should do good workes.Tit.ii.d.iii.b.act.xiii.f.i.corin.vi.d.vi.c.The whiche thynge is done by fayth.Rom.iiii.d.v.a: For a man must be fyrst a newe creature in Christ before he do any good workes,Lu.i.g.Tit.v.Eph.ii.b. To them that wyl be iustifyed by the very law of God it self,Chryst is deed in vayne.Gal.ii.d,and his grace doth profyt them nothyng.Gal.v.a: then in as moche as God doth iustify,no mã cã accuse vs.ro.viii.g

☞ K ¶Keyes.

The keyes are the lawe and the worde of God,by which we do shut and opẽ the kingdom of heauen,ẏ is to saye ẏ church.mat.xv.c

Chryst only gyueth the keyes to bynde and loose by his word.Ioh.xx.f.esa.32.f.apo.3.b

Who so euer is fylled with the holy ghost, hath power to shew by the word of God,that they (which do beleue ẏ remyssiõ of synnes is done by Chryst) are absolued(which is to opẽ) and ẏ they which do not beleue it, are bound (which is to shut)Io.xx.d.mat.18.c.Io.xxi.c.

¶Kynge.

What maner a man a kyng should be.deu. xvii.d.i.reg.xii.c: whose hert is in the hande of God.pro. xxi.a. A ryghtous kyng is ẏ strẽgth of his realme.pro.xxix.a.b,Sapi.vi.d.Eccl.x.a

The kyng ought to rede the boke of Deuteronomy,that is to saye the law of God,and to kepe him to that only. Deut.xvii.d. An example in Iosias.iiii.reg.xxii.c: and preache it to the people:an example in Salomon.iii.re. viii.f.

Kynges be happye by vsing mercy.pro.xxv. a.An example in Dauid. Ezechias and Iosias.Eccles.xlix.a. Itẽ in Iosaphat and Asa.iii. Reg.xv.d.xxii.e. Let vs honoure the kinge. i.pet.ii.c:and praye for hym.i Timo.ii.a.

Kynge Ieroboam bycause he suffred Images , and susteyned Idolatrye in his realme: inducynge his people to haue trust in other thynges then in God,is terryblye threatened iii.Re.xiiii.b.c.xvi.a.b.

The worst desyre for to raygne. An example of the fyre bush.Iud.ix.b:whose power is set out.i.reg.viii.b: A man shoulde take hede of theyr dyspleasure.proue.xvi.b:And yf they contynue in theyr wyckednesse: they shall be punysshed with the people.i.Reg.xii.d.

The christen men are the kynges and sacrifyers of God the father,cõfyrmed by Iesus Christe.Apoca.i.b.v.c.and.i.peter.ii.b

¶Kyngdome.

The raygne of Christe is discrybed in the blessyng of Iuda.gene.xlix.b.and esay.xxxii.a God shall rayg e for euermore. Exodi.xv.e. And also the raygne of Christe.esay.ix.b.va. vii.g. Of the kingdome of Christe, loke luc. xxii.c.math.xxv.c.act.xiiii.d.& ii. tess.i.b. they are depryued of the kyngdome of God,whiche do obey vnto theyr flesh.gal.v.d.whiche do begile their brethren.i.cor.vi.b: and that are corrupt by vices.i.cor.xv.f. The kingdom of heuẽ,or the kingdom of God is the knowledge of the gospel or the church gathered togyther by the gospel.mat.xiii.g.The mistery of whiche they do vnderstande,to whome it is gyuen.mat.iiii:b.lu.xi.b.For the preaching of the which kyngdome,some do chast them selues that is, lyue chastlye.math.xix.b.the whiche thinge they can not do except it be gyuen them of God.Sapi.viii.d.the kyngdome of heauen consysteth not in meate or drynke nor yet in wordes but in power whiche doth make subiecte the hertes of men vnto God ro.xiiii.c.i.cor.iiii.d.And by the same meanes the kyngdom of God is within the faythful of whiche Chryst is the strength.Luc. xiiii.c. They that go to the kyngdome of heauen with vyolence,plucke it vnto them.mat.xi.b that is suche as haue so grete desyre vnto it, that they despyse their own lyfe and forsake al To se the kyngdom of heuen is to possesse, haue and be partaker of it.Ieremy.iii.a

☞ L ¶The loue of God toward vs.

God is the God of peas,& loue.ii.cor.xiii.d God loueth all,and hateth nothinge of that he hath made.sapi.xi.and dothe delyuer vs from euyll.esa.xliii.a.lxiii.b.Ioh.iii. b.ro.v. b.ephe.v.a.c.apo.i.b . God chastyseth them whom he loueth.pro.iii.b.Heb.xii.b.apo.iii.d God loueth vs without forgetynge vs.esa. xlix.d.Iere.xxx.a. Loue is the fyrst & the gretest commaundement mat.xxii.d

¶Oure loue towarde God.

Let vs loue God,for he hath loued vs first i.ioh.iiii.d.

Let vs loue God,and he shal loue vs.pro viii.b.ose.xiii.b.mala.i.a

God kepeth them that loue hym.eccle.ii.d

We must loue with hole herte. deut.vi.b. psal.xxviii.d.math.xxii.d.luc.x.e

Let vs loue God with worde & dede.deut. x.c.eccle.ii.d.Iohn.xiiii.b.c.Let vs loue God ernestly.eccle.xiii.c.roma.viii.d.

¶Our loue towarde oure neyghboure.

Euery beest loueth his like.ecc.xiii.c.xvii.b God techeth vs to loue one an other.ro.xiii.d i.tess.iiii.c. He that loueth his brother, is translated from death to lyfe.i. Io.iii.c.iiii.c ecc.xxvii.c.He which loueth his brother hath fulfylled the lawe.ro.xiii.c.Ia.v.c.

He that loueth his father or his mother, his son or his doughter more then Christe is not worthy of him.mat.x.d Let vs loue one an other,as Christ hath loued vs.Io.13.d.xv b. To loue our neighbour as our self.lu.xx. mar.xii.le.xix.d.ro.xii.c.i.cor.x.f

Al thinges ought to be done by loue. i.cor. vi.c.i.pe.i.d:let vs therfore loue affectuously in supporting one an other.tob.4.c.mal.2.c ro.13.c.xv.a.ga.vi.a.eph.4.a.phi.ii.a:in helping one an other.eccl.7.d.esa.28.c.mat.vii b.gal.v.c,eph.v.a.i.pe.4.c.i.Io.3.c.

¶Our loue toward our enemies.

We ought to loue our enemies.mat.v.g:wt a good herte.Iob.31.c.pro.xvii.a.24.c.eccl. 8.b.x.a:also wt the mouth praying for them. mat.v.g.esa.53.d.ro.xii.c.An exẽple of christ lu.23.e:of s.Steuen.act.vii.g.also wt worke we ought to do good to them ẏ hate vs.mat. v.g.pro.25.c.i.c.ro.xii.d:an exẽple of Dauid ii.re.i.b:also of Abrahã.ge.18.c.d

¶Loue or dilection.

The loue of god toward vs is inestimable ose.ii.a:for he hath loued vs first.i.Io.4.c:& hath gyuẽ vs his son ẏ we myghte haue life. Io.3.b.eph.ii.b:the which son hath giuen his lyfe for vs.Io.xv.b.ga.ii.eph.v.a.

The false prophetes which wold wtdraw vs frõ the loue & true trust which we oughte to haue i god,ought not to be herd,but ought to be put to deth.deu.xiii.a

An admonicion to loue.i.Io.4.d.Ios.23.c eccl.xiii.c:to thintent ẏ we shold loue god wt al our hert,and with al our soule,it purgeth our hertz of al exterior trust.deu.xxx.b:loke in the tytle of loue and charitie.

¶Laboure.

The prayse of labour.eccl.vii.b.x.d.pro. xii.b.xiii.a.xx.xxviii.c.

Exhortacions to labour.i.tess.iiii.c.ii.tes. 3.c.pro.x.a.xii.b.d:for the lyfe of man is perpetual warfare.Iob.8.a:of which we sholde liue.pro.v.c.Layde vpõ thẽ for their syn.ge. 3.d.3?.xiii.b:an exẽple in Adam.gen.3.d:also in Paul.i.cor.4.c.i.tess.ii.c:labourig night and day,to thintent he myght be chargeable to none.2.tess.3.b.act.18.a.xx.g.but we shold not labour to be ryche.pro.23.a

¶Leuen.

Men sholde cast forth the leuen of old malyce.i.cor.v.a

Leuẽ for euil doctrine & exẽple.mat.xvi.a mar.8.lu.xii.a.gal.v.a:wherof a man must take hede.mat.xvi.a. There was no leuen in the oblacions.leu.ii.d

He that dyd eate leuẽ in the celebracion of the passeouer,dyd dye.exo.xii.c.xiii.a.b

¶Lybertie.

Christen mẽ are fre.i.pe.ii.c.Io.viii.c.An exẽple of s.Paul.i.cor.ix.c.

Of the lybertie which is gotẽ vs by Christ esa.xliiii.c.Also of the lybertie of the gospel ga.ii.a.which a man shold not make an occasion to the flesh.ga.v.b.i.pe.ii.c

Lybertie to eate of all thinges.i.cor.8.d

¶Lawe.

The law is the power of syn,by which we fele the passions of syn in vs. i.cor.xv.g. ro. vii.a:loke ro.4.c.8.b

The law which conteyned the decrees and ceremonies,is abolisshed thorow christ.eph. ii.d.ii.cor.3.d.act.xv.for it brought no man vnto perfection.heb.vii.b.c:the which thing saynt Paul sheweth by the symilytude of the heyre,and of the alegorye of the chyldren of Sara and Agar.gal.4.a.c

The law is not gyuen vnto the faythfull. gal.v.d:for by the law of the spirite of lyfe, we dye to the law of syn.ro.vii.b.8.a.gal.ii. d:but it is gyuen to ẏ vnrightous manslers &c.i.tim.i.b:by which a man hath knowlege of synne.rom.iii.c

The ende of the law is Christ.ro.x.a:whiche only hath fulfylled it.i.cor.i.

The law & the prophetes conteyned in the first & the second cõmaundemet.mat.xxii.d.

The law is fulfylled in louing our neighbour.gal.v.b.ro.xiii.c

The law was ẏ shadow of thinges which shold be gyuẽ vs thorow Christ.heb.x.a

The lawe & prophetes were red vpon the Saboth dayes.act.xiii.c

Synne was in men before the law was giuen,loke.ro.v.b.vii.b

God commaundeth to rede the law day & night,to thintent we may know what he forbyddeth.Iosu.i.b.x.f: whiche a man oughte to haue in his hert,and before his eyes.leuit. xix.d.deu.xi.c:wherunto we be monished by Moses to harken,to thintent to kepe it,deu. 4.a.and by Iosua.Ios.xxii.a

What the law of the gospell is,and what it gyueth.psal.xi.

The lawe is holy,iust,and good.ro.vii.c. Yf a man vse it lawfully.i.tim.i.b: And it is spiritual and fulfylled by the spirite.ro.vii. c:wherunto the wysdom of the flesh can not be subiect.roma.

The lawe of Chryste is the lawe of perfect lybertye.Iames.i.d.ii.c:Which is more excellente then the lawe of Moses. ii.Corinth.iii.c

He that kepeth all the lawe and offendeth in one poynte, is culpable of the hole. Iames.ii.b.

There is but one lawgyuer.Ia.iiii.b

The wages or rewarde of them that kepe the lawe, and the payne of transgressours. Baruch.iiii.a

For the lawe of sacrifices , loke .Leuitic. vi.b.vii.a.xii.g.Deuterono.xxv.b.Nume.v. e.xix.a.b

The lawe commaundeth thinges vnpossible for our strength. deu.v.a.exo.xx.c. ro.7. viii.ix.Iohn.vii.actes.xv. Math.v.xx. Galath.v

Agaynst them that make false and wicked lawes.esa.x.a.The law iustifieth not.ga.3. v.rom.iii.iiii.How we satisfie the law.rom. viii.gala.iii.

¶Lyght.

The lyght which is called day,is created of God.gene.i.a

God is lyght.i.Iohan.i.c. Whiche dwelleth in the lyght that no man can attayne. i. Timo.vi.c.

Chryst is the lyght that lyghteneth al men Ioh.i.a.viii.b.ix.a.i.Ioh.i.b: Which monyf-

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theth vs to bileue i him þ is the light. io. xii. f
The apostles are the light of the worlde. mat. v. b. He þ hateth his brother is not in lyght. i. Jo. ii. b The workes of light. eph. v b. The armous of light. ro. xiii. d

¶ Lecherye.

A prayer against lechery. eccl. xxiii. a: loke this worde: adultery, or aduoutry, or fornicacion. Also. eph. v. b.

¶ Lyfe.

God hath gyuē like, or the lyuinge soule, or the spirite of lyfe. gene. ii. b
Of the lyfe of mā, loke Ja. iiii. d. i. cor. vii. e Job. vii. a. xiiii. a. psal. xxxix. deu. xxx. d
Long lyfe is promised thē þ honour theyr father & mother. exo. xx. c. deu. v. b. eph. vi. a
Chryst is the lyfe. Joh. xiiii. a. col. iii. f. Jo. i a: which hath destroyed deth to thintent that we sholde be the inheritours of euerlastynge lyfe. i. pe. iii. d.
Chryst is the breed of lyfe, whiche gyueth euerlastyng lyfe. lu. vi. e
Chryst hath euerlastryng lyfe in his hand as the father hath: ergo he is god. Jo. v. d.
The life eternal þ was promised, is declared vnto vs by the preachyng of þ gospel. eph. i. a. ii. tim. i. a. i. Jo. ii. d: the which they haue þ know Chryst. Jo. xvii. a

¶ Lyuing God.

The lyuyng god was the oth of þ fathers Ruth. iii. c. iudg. viii. d. ii. re. ii. d

¶ To lyue.

Faythful men þ be departed, do liue in god mat. xxii. a. lu. xx. d Bicause þ Chryst doth liue we shal al lyue. Jo. xiv. c We do al lyue and dye to the glory of god. ro. xiiii. b
The christen man lyueth not to hym selfe but vnto Chryst. ii. cor. v. c
To lyue in god, is to dye frō syn. ro. vi. b
To lyue in pleasures is deth. i. tim. v. e

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¶ Manslaughter.

Mānslaughter is forbiddē. ex. xx. c. xxiii. a. deu. v. b. mat. v. c. xix. c: mānslaughter is reuēged of god. ge. ix. a: an exēple of the Jewes. exe. xxii. a: The wilfull murtherer ought to be put to deth by þ rulers. deu. xix. c. Mānslaught cōmeth of wrath & enuy, as is to se of Cayn. ge. iiii. a. and of the Jewes which procured the deth of Chryst. mat. xvii. b. Itē of couetous, as Jezabel dyd for the vineyarde of Naboth. iii. re. xxi. a. Itē of lechery: after þ maner did dauid cause Uriah to be slayn. ii. reg. xi. c: & Herode John Baptist. mar. vi. c: also of ambicion, as Herode caused the childrē of Israel to be slayn. mat. ii. c: and Abimelech his. lxx. brethren, to thintent þ he wyght raygne all alone. iud. ix. a: lykewyse dyd Athaliah cause all þ kynges blood to be put to deth. ii. re. xi. He þ hateth his brother, is a mansleer, & hath not eternal lyfe abyding in him. i. Jo. iii. c

¶ Man.

He is an olde mā which is not fylled w the holy gost, but is led by his own affectiōs. col. iii. euil by nature. ge. vi. a. viii. d: fylthy. Job. xv b: a lyar. esa. ix. d. pla. cxvi. the son of wrath. eph. ii. a: beyn. pla. xii. Job. xvi. d He is a new mā, which is ful of god, created lyke god in the rightoulnes & holines of truth. col. iii. eph. iiii. a. heuely. i. cor. xv. f: a new creature. gal. vi. d: made after þ ymage & similitude of god. ge. i. d. v. a. ix. lap. ii. d. after þ maner is Moles called the mā of god. deu. xxxiii. a. Jos. xxiiii. b.

¶ Master.

Chryst is our master, and none other. mat. xxiii. a: which hath suffred many thinges by þ Jewes: this is no maruayle then, þ we his disciples do suffre. mat. x. c
Chryst forbyddeth to be desirous to be called Rabi: þ is to say, my master. mat. xxiii. b
Our lying masters are described. ii. pe. ii. a

¶ Maryage.

Mariage is institute of god. ge. ii. d: wher in man & womā ought to be ioyned, for to auoyde fornication. i. cor. vii. a: for it is honorable. he. xiii. a: the prayse wherof is pro. xviii. d the forbyddyng of mariage is the doctrne of deuyls. i. tim. iiii. a: And he þ breaketh it, is punished by deth. deu. xxii. d: & vtterly reproued. mal. ii. c. Raphael teacheth Tobi, how a mā shold mary. tob. vi. d: an exemple of chast matrimony in Sara. tob. iii. c
The state of matrimony is strayte: for it may not be seperat but for aduoutrye. mat. xix. b

¶ Mary.

Mary is called happy, bicause she bileued. lu. i. d Mary cōmaunded to be done, al that Chryst shold say. Jo. ii. a Mary prayed God w other. act. i. a

¶ Mediatour.

Chryste is þ mediator betwene god & man. i. tim. ii. b: heb. iiii. d. vii. c. d. viii. b. ix. f. xii. f. i. Joh. ii. a. iiii. b. eph. iii. b. ro. v. a. viii. Joh. x. b

¶ Membres.

By the vnite of our membres, we are moued to concorde. i. cor. xii. c: for we are the membres one of an other. rom. xiii. b.
Our membres as wel outward as inward shold be applyed or gyuen vnto synne. rom. vi. b: for they are the temple of the holy ghost. i. cor. vi. d

¶ Minystracion.

Of the ministracion of the poore christen sayntes, loke. ro. xv. b. ii. cor. viii. b. ix. a. b
The ministracion of the attonemēt made by Chryst, receyued of Paul. ii. cor. v. d
The ministracion of the worde, is the preachyng of the gospel of grace. act. xx. c.
Chryst came to be a minister, gyuynge his lyfe for our helth. mat. xx. g. mar. x. g. which also is þ minister & bishop of saintes, sitting on the ryght hand of his father. eph. viii. a
Diuers ministraciōs be gyuen in þ church eph. iiii. b. i. cor. xii. a

¶ Minister or bysshop.

Who oughte to be ministers of God. Leuiti. xxi. c
Chryst gyueth rules or ordinaunces to the ministers of the worde. mat. x. a
The ministers shold fede their flocke, and not deuour. Jo. xxi. e.
In þ ministers shold be great charitie, whiche is declared by þ Chryst asked Peter thre tymes: Peter, louest þ me. Jo. xxi. c.
What the loue of a minister oughte to be towarde

towarde thē that he preacheth to. phil. i. a
The minister ought to preache the worde of God. i. pe. iiii. c The ministers are warned to suffre al thiges for Chryst. mat. x. c. Jo. xii. d No man may be a ministre, yf he loue not Chryste better thē his father and mother mat. x. b. The ministre ought to pray þ the holy ghost might worke in the hertes of þ bileuers, and do duly his office, not leuinge it vndone for ministryng to the poore. act. vi. a. And gyue thankes when he perceyueth þ the word of god doth bring forth frute. phil. i. a i. tess. i. a, wout seking of his own. phi. i. c. Or vnhoneste lucre. tit. i. a. i. tess. i. a: which thing doing mē are bound to aide him. mat. x. b. ro. xv. c. gal vi. b. i. tess. v. c after the exēple of þ Philippians, which did help S. Paul. phi. iiii. b. A mā ought to pray vnto God, þ he vouchsaue to giue good ministers. mat. ix. d: whom men are bound to loue. i. tess. v. c. and honour them. i. tessa. ii. b.

¶ Myracles.

The prophet whiche wil withdrawe men thrcugh miracles, frō þ true loue, ought not to be herd, but slayn. deu. xiii. a The power to do myracles is gyuē by þ spirit of God. i. cor. xii. b. act. iii. b. vii. c: for the cōfirmacion of the worde. mar. xvi. d. act. xiiii. a. heb. ii. a: loke in. iiii. reg. iiii. of many myracles.
A man ought not to reioyce þ he hathe power to do myracles, but bycause he hath his name written in heuen. lu. x. c

¶ The mercy of god toward vs.

God is ryche in mercy. eph. ii. a. ii. cor. i. a. ii. re. xviiii. psal. xxxiii. Joel. ii. d: the praise wher of is eccl. xvii. d. xviii. a: an exēple in Dauid ii. re. vii. d Samuel setteth þ mercy of god before the people, which asketh after a king i. reg. xii. b. God hath deliuered his people thorow mercy. exo. xv. c. exe. xxxvi. c. And giueth vs al thinges by mercy without our strēgth. deu. viii. d. i. reg. xii. d.
Mercy to them þ chaūge their life frō euil vnto good. deu. xxx. a. xxxi. a. exe. xviii. c. oseē. xiiii. c. esa. lv. b: whom God hath predestinat and forelene to do it. rom. ix. c: an exemple in saynt Paul. i. tim. iiii. c. also in the Gentyles Roma. xi. d.

¶ The mercy of men towarde mē.

Mercy is more then sacrifice. mat. ix. b. xii. a. mar. ii. c. oseē. vi. c. p. xxi. a: let vs thē be merciful with a glad will. ro. xii. b: as our father in heuē. lu. vi. f: for ye giuig one an other, euē as god hath done vnto vs thorow Chryst. eph. iiii. g: to thintent also þ we may help the necessitie of our neighbour. col. iii. b: for mercy is promised to the mercyfull. i. reg. xv. a: and blessing pro. xi. d. xxii. b. math. xxv. d
He þ doth no mercy, shal receyue iudgemēt without mercy. Ja. ii. c: wherof þ Pharisees are rebuked. mat. xxiii. c. lu. xi. f
The praise of mercy. pro. xiiii. c. xix. c: An exēple of mercy in Dauid. i. re. xxiiii. b

¶ Mortificacion.

A mā must mortify the membres of þ body of sin. col. iii. a: and þ euery day for Chrystes sake ro. viii. g Paul after þ exēple of Chryst, doth beare þ mortifying of Chryst in his body, bearing euery day set forth to dye for his breth. ii. cor. iiii. c

¶ Murmurynge.

Let vs not murmure against god, þ we perish not as þ children of Israel. i. cor. x. b: let vs then do all thynge without murmurynge Phil. ii. b. For a man ought to thonke. Capi. i. Of murmuring loke. nu. xi. a. c. xiii. d. xiiii. a xvi. f. xx. a. xxi. b. xxxii. b. Also. exo. xvi. a. 17 a. Also. deut. i. d. e.

¶ Meates.

God did shew vnto Peter in a vision, þ it is lawful vnto the faythful for to eate of all maner of meates. act. x. b. ro. xiiii. a
Meates are ordeyned of God, for to take thē w thē gyuyng of thankes. i. tim. iiii. a
The meat is sanctified by the word of god and prayer. i. tim. iiii. b
For þ choyse of meates, a mā ought not to offend his brother. ro. xiiii. b To teach that mē are bound to abstayn frō certeyn meates is the doctrine of deuils. i. tim. iiii. a

☞ N.

¶ The name of God.

The name of God ought not to be take in vayn. exo. xx. a. deu. v. b The callers vpon þ name of god, ought to seuer thē selues frō al iniquite. 2. tim. 2. c: as Enos did, i whole time mē bega to cal vpō the name of god. ge. iiii. d Ther is none other name giuē vnto mē wher by they cā be saued, but þ name of Jesu christ act. iiii. b: the which we pray it may be declared, celebrate, & glorified thorow out all the world. mat. vi. b. psal. 8. as Dauid did. ii. re. vii. d: for the loue of which, god wth not forsake the people that know lege their sinne. i. reg. xii. d
The name of God is blasphemed thorow our euyll lyuyng. rom. ii. d. i. tim. vi. a
He that blasphemeth the name of God, is stonded to deth. leu. xxiiii. b: for it is he only that shold be called vpon. Jer. xiii. b. phi. ii. b An exēple in Abrahā. gen. xii. c. xiii. a: Also in Isaac. ge. xxvi. f: also in Moses. deu. xxxii. a. Who so euer therfore doth cal vpon þ name of God shal be saued. Joel. ii. g.

¶ Newe.

The new testament is the remissiō of synnes by the bloud of Chryst. mat. xxvi. c. mar. xiiii. c. lu. xxii. b: by which God hath promised to gyue newe lawes in oure hertes, and not to haue remembraunce of oure synnes. Hebr. viii. d. x. c. genelis. iii. c: of the whiche Paule hathe receyued the dispensacion. ii. corinth. iii. b
He ought to be a newe creature þ beleueth in Chryst. ga. vi. d: and walke in the newnes of lyfe. ro. vi. a: doinge all his workes by the spirite of god. rom. viii. b
Let vs therfore do on the newe man, whiche he hath create in vs. Ephesians. iiii. e: to thintent that we maye lyue in ryghtoulnesse and holynesse.

¶ Neyghbour.

Who so euer hath necessitie or nede of our help, is our neighbour, whō we ought to help as Chryst techeth vs by þ parable of þ Samaritane. lu. x. c: taking care and charge of hym

☞ B. eccl.

ecclī.17.b,wout despysyng of him.mala.ii.b and sclaundzing him.eccl.xix.b:and iudging him.Ja.iiii.b:but plealing him vnto his edifying.rom.xv.a.And louyng him as our selfe leu.xix.c.mat.xvii.d:foz in so doing the law is fulfylled.rom a.xiii.c.

☞ O

¶Oblacion,oz offrynge.

Chzist is ones offred in an oblacion foz our synnes,and foz our sanctifying.heb.ix.g: he nedeth therfoze nomoze to be offred.he.7.x.c

Chzyste hath gyuen hym selfe foz vs vnto God,an oblacion and sacrifice.eph.v.a. By which we are sanctified.heb.x.c

Of the oblacions of the old testament loke leu.vi.c.ix.a.xvii.c.num.vii.a.xv.c.xvix.a

¶Obedience.

A mā must obey vnto the voice of god.exo.xv.g.deu.xxx.d:foz he þ obeyeth it is blessed. deu.xi.d: & he that obeyeth it not,is caste of. An exēple in Saul.i.re.28.c.Itē of Acan.Jo. vii.d:let vs then be chyldzen of obedience.i. pe.i.c: specially to God moze then man. act. v.c:also to our parentes.exo.xx.b.leu.xix.a. deu.v.b.tob.iiii.a.An exēple in Chzist.lu.ii.g phil.ii.b:also to our superiours.exod.xxii.a. heb.13.c.An exēple in þ Israelites.deu.34.d.

God had leuer that we obeyed his cōmaundementes,then to do sacrifice vnto him.i.re. xv.e.eccle.iiii.d: whiche we do when we are chosen of God.i.pet.i.a

☞ P ¶Prayse.

Gyue prayse vnto God.apo.xix.a. God is our prayse,whom we holde laude,knowleging þ al that we haue cōmeth of hym.exo. xv.a.deu.x.d.An exēple in the Israelites.Jo. xxii.b.Also in Anna.i.reg.ii.a.Also in Salomon.iii.reg.viii.b. Also in Dauid.ii.reg.vii. c.xxii.a:Also in the apostles.lu.xxiiii.

A mā ought to offre the sacrifyce of prayse vnto god thozow Chzyst.heb.xiii.c Prayse shal be vnto euery mā frō god.i.coz.iiii.a

Prayse is discōmendable in a mans owne mouth.pzo.xxvii.a:foz he that pzay seth him selfe is not commended,but he that is praysed of God.ii.coz.x.d

¶Prayer.

The prayer that Chzyst teacheth vs mat. vi.b.luke.xi.a

The prayer of the chzisten ought to be cōtinuall and feruent, which thing Chzist sheweth vs by a similitude.lu.xi.a.17.a:where vnto also he dothe exhozt vs.mat.vii.a:also s.Paul.ro.xii.c.ephe.vi.c. coll.iiii.a.i.tess. v.d.And s.Peter lyke wyse.i.pet.iiii.b: foz the continual prayer of the ryghtous is very acceptable to god.Ja.v.d.An exēple i Elias iii.reg.xvii.a.And therfoze sholde we praye purely in euery place, wout wzath oz dissencion.i.tim.ii.c.Joh.iiii.c.psal.ciii.

¶Peace.

Peace doth signifye the ioye of conscience and surenesse agaynst the deuyll our aduersarye: and generally the abundance of all spiritual goodnes: bycause our synnes are forgyuen vs by Chzist, of which thing loke esa. lii.Jer.xviii.osee.ii.the which thyng also S. Paule bothe wisshe vnto them that he wzyteth vnto.ro.xv.c.eph.i.a.ii.tess.3.d.Of whi che God is the author.i.tess.v.d.i.coz.xiiii.f And Chzist the preacher.eph.ii.d.

Chzist desireth peace to his apostles. lu.24. f.Jo.xiiii.d.xvi.f.xx.c:which thyng can not be cōmprehended by mans reason. phi.iiii.b.

We ought to haue peace with all men.ro. xii.d.heb.xii.eph.iiii.a.i.pe.3.b:with them þ do cal vpon the name of the Lozde.ii.tim.ii. d.And with the ministers of þ wozd of God i.tessa.ii.c. Foz the Lozde hathe called vs to peace and vnitie.coll.iii.b.

¶Poore.

We shall haue alwayes poore among vs. mat.xxvi.b.deu.xv.b: to whom mē ought to do good.lu.xiiii.c.rom.xii.b.xv.f.i coz.viii. b.ix.a.b.c.Let vs then haue pitie vpon them. pzo.xxi.b: foz þ which is done vnto þ poore is done vnto Chzyst.mat.xxv.d.

¶Pacience.

Pacience is praysed.pzo.xvi.d.and necessary foz chzisten men.heb.x.g: foz it engendzeth tryall.ro.v.a.An exēple in the prophetes.Jac.v.c.Itē in Job.xii.a.Itē in tobi.ii.b. Itē in Paule.i.coz.iiii.c:also in the Tessa.ii. tess.i.b. We ought thē to be pacièt in suppoz ting one an other,& not hasty to reuēge.i.tes. v.c.coll.3.b.i.b.Ja.v.b:foz he þ hath charitie is pacient.i.coz.xiii.& doth exercise him selfe in good wozkes.James.i.a

¶Persecucion.

Persecucion to them that wil lyue after þ wozde of Chzyst.ii.timo.iii.c:wherof Chzist doth warne vs.mat.x.b.c: foz it wdzaweth (yf the fayth be not lyuely) from the wozde of God.mar.iiii.b.But he that is persecuted in one city,let hym fle in to an other. mat.x. c.knowynge that the persecucions come of God.psal.xxxix.from which he can deliuer men.An exemple in sayntꝑPaule. ii.timo.iii. c. A man mulle then take them pacientlye. i. coz.iiii.c:and pzay foz his persecuters. mat. v.g.roma.xii.c.

¶Perseueraunce oz continuaunce.

Perseuerañce in þ truth,is gyuē of Chzist vnto the faythful.i.coz.a.To which he doth counsel vs.Jo.xv.f foz he that continueth vn to the ende (although he be greatly persecuted)shal be saued.mat.xvi.c.xxiiii.b.

¶Pestilence.

God doth sende pestilence,when mē disobeye his wozde.deut.xxviii.b.leuiti.xxvi. d. iiii.regū.viii.d.

Dauid dyd chose pestilence, to thintent þ he myght dye with other. ii.reg.xxiii.c: the which ceased after þ he had knowleged his synne.ii.reg.xxiiii.c.

¶Preest.

Loke vpon the wozde sacrifiar heareafter in the letter.S.

¶Predestinacion.

The predestinate are sayntes oz holy people made lyke to symage of þ son of God:& called,iustified & glozified by him.ro.8.f.

God had predestinat before the making of the wozld,foz to redeme vs by þ bloud of his son,foz to saue,and make vs his chyldzen by adopcion,accozdyng to þ purpose of his wil foz to declare his merry moze clerely vnto þ wozlde,by whith he hath reconciled vs vnto him selfe by the meanes of his dere son Jesus Chzyst .eph.i.a.ii.tim.i.c.i.pe.i.b:luke.ro.ix. c.xi.a.osee.ii.d.i.coz.i.d.ga.i.c.i.pe.v.c. pzo. xvi.a.b.xx.d.Amos.iii.b.Jer.x.lamē.iii.e.ecc. vii.b.xi.b.i.re. ii.a.b. d.x.d.iii.re.xii.d.Jo.vi. d.xiii.b.mat. x.c. esa.lxii.a.ii.tessa. iii. a: the chyldzen of God do wayt foz theyz helth by Jesus Chzyst.i.coz.ii.d ¶Preachers.

To preache is to pzophecy and expound þ wozd of God.i.pe.iiii.c:which thing no man ought to do,except he be sent.ro.x.c

Preachers of the wozd of god are promised esa.xxx.e. Anna a prophetesse prechech that Chzist is come. lu.ii.f. Those preachers þ preache any other thyng then the gospell of Chzist,are to be refused.ii.Joh.i.c.þ wickednesse of whom is set out.ii.pe.ii.a.b.c

¶Praye.

Chzist prayeth foz vs.Jo.xvi.f.17.b.heb.7 d.ix.f:foz he knoweth þ he is herd of his father.Jo.xi.c:he þ wil pzay, ought to fozgyue mar.xi.c A mā must pzay w voyce and with mind.i.coz.xiiii.c:and w great trust.psa.xcv foz yf two oz thze be assembled togither in the name of Chzist,they shal obteyn al þ they requyze.Jam.i.a.mat.xviii,c:lo þ they pzaye in fayth,& knowleges their synne.3.re.8.d.e.f

¶Pynces.

Pynces are the ministers of God.ro.xiii. a.b:which ought to be wise,discrete & expert deu.i.b:to whom Ezechiel maketh an exhozcacion.eze.xxii.f.xlv.c:also sopho.iii.a: also Amos.vi.a.mich.iii.a.c Euill pzinces haue euil ministers.pzo.xxix.b.eccl.x.a

Chzyst is the pzynce of pastours.i.pe.v.b: and the heed of all principalitie.col.ii.b

The pzice of this wozld is the deuil,wh che is vanquyshed and ouercome by Chzist. Joh.xii.e.ephe.ii.a. ¶Prophelye.

Pzophelye is the gyft of God giuē by the holy ghost: and not by the wyl of any man. vo.xii.b.i. coz.xii.b.ii.pe.i.b:the which spirite beareth witnesse of Chzist.apo.xix.c:the which is somtyme gyuē to euil mē. mat.vii. d:an exēple in Saul.i.re.18: alo of Cayphas Jo.xi.g:foz thē þ wil not bileue.iii.re.22.c.d

There are two signes of true pzophesie:þ one,yf the thing which the prophet hath shewed before do come to passe. deu.viii.c: the other yf he do not withdzawe the people frō the true wozshyppyng: which is to serue in spirite and truth one god only. deu.xiii: such pzophetes cannot speke but such thinges as God hath put in their mouth.iii.re.xxii.c: & are not without auctozitie.mich.iii.yea and that in the syght of kynges.iiii.re.b.c

To pzophelye,foz to teach in expounding þ misteries of þ holy scripture.i.coz.xi.a.xii d.xiiii.f. Paul doth yue difference bitwene a prophete and a true teacher: foz a pzophet is he þ teacheth the thyng which god hath opened vnto hym by his spirit,to the edifieng of the churche.eph.iiii: but a teacher is he,þ teacheth the only wozd of god: hauing first ben taught it by men, which thyng foz all þ, he can not do without the gyft of God: foz it is one and the same spirit, which wozketh all thynges in all men.i.coz.xii.d

Somtime pzophetes haue ben called seers i.reg.ix.b:by whom God was wont to aunswere those that asked counsel at them.i.re. xxviii.a. and to withdzaw them from their ydolatrye.iiii.reg.xvii.b. Foure hundzed false pzophetes dyd counsell kyng Achab to make warre agaynst Ramoth Galaad: but Micheas the prophet of the Lozde being but one man alone,dyd counsel the contrary.iii. reg.xxii,a:A man ought not then to despyse pzophecies.i.tess.v.d:but rather pzaye foz to haue suche a gyft. i.coz.xiiii.a Against the the lying pzophetes.eze.xiii.c.

Jeremye complayneth of false pzophetes. Je.xiiii.b:of whom a mā ought to take hede. mat.vii.b:foz their doctryne is ful of lyes & couetousnes.Je.8.bicause they preach foz no thyng but foz lucre oz gaynes. iii.reg.xiii.b.

¶Pzouydence.

The pzouidēce of god toward his seruauntes.psal.cxlv.b.pzo.xv.a.xix.c.mala.iii.d:A mā may not then denye the pzouidēce of god eccl.v.b:foz Estate repzoueth thē þ deny it.xl. g. By the pzouidēce of god al thinges happen vnto vs.eccl.xi.b.An exēple in the Samaritanes, whiche wolde not byleue the lepers þ shewed thē the great honger to come by the pzouidence of God.iiii.re.vii.b.c. Also by þ pzouidence of God,Abimelech dyd not lye w Sara.ge.xx.b.Also by þ pzouidence of God the people of Israel dyd lacke nothyng. deu. ii.b.Also by the pzoudēce of God,Esay dyd send Dauid in to the host of Saul.i.re.71.b foz other exēples of gods pzouidence, loke.i. reg.xix.c.xxvi.b.xxix.b.xxx.c.Also.ii.regum xxvii.g.iii.regum.xiii.e.xvii.a. iiii.regū.v.a. viii.a.

There is nothing that comfozteth a fayth ful man moze than to conlydze that nothing happeneth vnto hym,without pzouidence of God,yea euen vnto the fallyng of one heare of his heed.mat.x.b.And he that bileueth not the the pzouidence of God, is not wozthy to lyue.psal.ciiii.

¶Pzudence.

Pzudence is somtyme taken in the scripture,foz a certeyn subtelte,by the which the carnall man doth gouerne hym selfe warely in his bulynesse.Luke.xvi:which sayntꝑPaul calleth wozldly wysdom,which is death befoz God. Roma.viii.a. Baruc.iii.c: by the whiche a man sholde not gouerne hym selfe. pzouer.iii.a.wherof also Janadab was full. ii.regū.xiii.a.

Item, pzudence is taken foz an aduysement,by whithe anye man taketh hede to ouerpasse the same thynge to the whiche he is called: To thintent that he myght serue the glozy of God, and the pzofyte of his neyghbour.And this to do, Chzist dothe warne vs. mat.x.b.Item.s.Peter.i.pe.iiii.b. Pzudēce & wisdom oz sapiēce, are ioyned cōmenly togither i þ scripture,wherof wisdō oz sapiēce doth cause one to vnderstād those thigs which be of god.i.coz.i.ii.a: & pzudence to persceuer

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or cõtinue stil in ꝑ same.eph.i.pro. xiiii.d:to which we are exhorted. pro.i.a.3.b.vii.a.ix. a.xvi.b.An exẽple in David.i. re.xviii.b.c

¶Psalmes.

We must sing vnto God w̃ psalmes,hymnes & spiritual songes,with gyuing of thankes in the spirite & hert. Jud.v.a.i.cor.xiiii.c eph.v.d.col.iii.c.psal.viii.d.x.a.Judit.xvi.a.

¶Publycanes.

Publicanes are those ꝑ do gouerne the cõmune treasures,specially tolles or taxes,the which were sometyme in great reputacion among ꝑ Romayns,but odious to ꝑ pharisеis bicause they did gather tribute of the Jewes in the names of the emperour of Rome. And therfore did they call in the apostles teeth ꝑ Christ did eate with the Publycanes.lu.v.f. And bicause he was their frend.lu.vii.e. Of publycanes,loke.mat.xviii.b.xxi.c.lu.iii.c

☞ R ¶Ryghtous.

No mã is rightous in the sight of god.iob. iiii.b.ix.a.xxv.b.eccl.vii.a. Abrahã is reputed righteous,bicause he bileued.ge.xv.a. He ꝑ is righious, not hauing perfyte charitie,is not of god.i.Jo.iii.b. To the rightous is no law giuẽ: for he doth al thing frely by ꝑ spirite of god.gal.v.d.i.tim.i.b The rightous lyueth by fayth.ro.i.c.heb.x.g. vpon whom the eyes of ꝑ Lord do loke.i.pet.iii.d.whose prayer also is very acceptable.Ja.v.d.pro. xv.d. The rightous are with moch ado saued,in this world,that is,escape tribulaciõs for ꝑ name of Christ.i.pe.iiii.d: by which he is proued.eccle.ii.a.xxvii.a.pro.xvii.a.

¶Mans ryghtousnesse.

There is no rightousnesse in mã,no not in the most holye.Job.xiii.d.ix.a.xxv.b.esaie. xliii.d:let vs not then attribute it vnto oure rightousnes ꝑ god gyueth vs the inheritẽce of ꝑ euerlastyng life.deu.ix.a:for they ꝑ wil establish their owne righteousnes by workes, are not subiect to the iustice of god.rom.x.a

The rightousnes of god is made knowe vnto vs by workes.Job.36.a.38.a Christ is our rightousnes.i.cor.i.d.esa.xiii.b.xlv.b.53.b: ꝑ which is giuẽ vs of god thorow Christ.phi.3 c:the which also we shold wait for by fayth. gal.v.a. They are fre frõ iustice,ꝑ is to say haue no rightousnes,which are seruantes to syn.ro.vi.For there is no felowship betwene rightousnes & vnrightousnesse. ii.cor.vi.c. For the wrath of mã doth not ꝑ rightousnes of god.Ja.i.c: the frute wherof oughte to be sowen in peax.Ja.iii.d ¶Rulers.

Euill rulers passe not vpõ the causes of ꝑ poore.pro.xxix.b. And for all ꝑ men must be obedient vnto thẽ.Bar.ii:notwithstanding that they be infidels.i.pe.ii.c.col.3.d.eph.ii. b.But so ꝑ they commaund nothing against god.act.v.c. Of the obedience due vnto the rulers,loke.ro.xiii.a.b.c:to whõ Christ paid tribute.mat.xvii.d. What ꝑ rulers sholde be.ero.xviii.d.deu.16 d:that is to say, suche as Jethro said vnto Moses.ero.18.d.deu.i.c to the which me owe reuerẽce.ero.xxii.d. p. xvi.b.xvii.d.xix.b.xx.a: and not to detracte or speke euil of them. ero.22.d. nor to esteme their office light.eccl.7.a. ¶Rabi.

Rabi in Hebrue,signifieth (my maister.Jo. i.)which thing one shold not desire to be called.mat.xxiii.a.

¶Reason.

A mã shold not trust to ꝑ iudgement of his owne reasons.deu.xii.a.pro.3.a.xii.c.xiiii.b

A reason ought to be gyuẽ to al thẽ ꝑ w de maund,of ꝑ hope ꝑ we hope in christ.i.pe.3.c

A reason shall be gyuen by euery one of vs before ꝑ iudgemẽt seat of Christ.ro.xiiii.b.

¶Redempcion.

The redẽption which shold be made by ꝑ bloud of Christ, was ordeyned before ꝑ making of ꝑ world.i.pe.i.d. Of our redẽpcion loke.eph.i.b.he.ix.c. Christ is the redemer of al mẽ.i.cor.i.d.i.tim.ii.d.the which hath giuẽ his life for the redẽpcion of many.mat. xx.d.mar.x.c: which was prefigured in the deliuering of the childzen of Jsrael.ero.xv. c.deu.ix.d.ii.reg.vii.d.

¶Refuge.

God is our refuge.ii.reg.xxii.a.psal.x.b. xlvi.a.xciiii.d.cxliii.a.Je.xvi.d.The cities of refuge.Jos.xx.g.num.35.a.deu.iiii.a.xix.a

¶Rule.

We sholde continue in one rule,thinkyng, loking & bileuing one thing,that is to saye, ꝑ we can not haue the euerlasting lyfe ꝑ is promised vs by any outwarde worke.phil.iii.d: this is the rule of Christ: and he ꝑ foloweth it,the peax of god shall rest on him.gal.vi.d. ii.cor.in.x.d.

The rule for an elle,a yarde, or a perche, ought to be true & iust.leui.xix.g.

¶Religion.

Religion,for obseruyng of thynges ordeyned of God.ero.xii.d.leui.vii.d.xvi.g.numxix.a. Relygyon for the secte of the Pharisees,whiche were proude ypocrytes & full of ceremonyes, of whiche saynt Paule was at the fyrst.Act.xxvi.b.

Cornelius being capitayne of the Italiãs armye, is called a religyous man,and yet he had made no monasticall vowes.act.x.a.

The true relygion of the christen, stãdeth in visytynge of the fatherlesse & widowes in theyr tribulacions,& in keppyng a mans selfe pure frome the wyckednesse of this worlde. James.i.

¶Remission.

The remission of synnes, thorowe Christ onely.Act.ii.f.Coll.i.f:which hath ben preached by the apostles, as Dauid had shewed before.psal.xix.

¶Reste.

No rest vnto them whiche obeye not to the commaundementes of God.deu.xxviii.g.

Rest is promised to them which beare the yoke of Chryst.mat.xi.d

We shal entre in to the rest of God, yf we byleue in hym.he.iiii.a. apo.iiii.c: for after tribulacion, God gyueth rest.ii.tess.i.c.

To rest,for to dwel in peax wout busines psa.xv. To rest or slepe for ꝑ natural death. iiii.re.iiii.psa.iiii.i.cor.xv.i.tess.iiii. act.vii.

¶Resurrection.

We ought to bileue ꝑ resurrectiõ of christ as he him selfe hath shewed it. luke. xxiiii.a.

Rom.x.b.Job.xx.c.Mat.xxviii.a.And Dauid colde it before.Psal.xvi.xlix.act.ii.d.e The vertue & strength of the resurrection of Christ Dse.vi.a.i.cor.xv.c.rom.iiii.d.vi.a.i.petri.i.a. The whiche thynge hath bene wytnessed by sygnes & myracles.act.iiii.g The wyll of the father, is to rayse vp them ꝑ beleue in hym. Jo.vi.d. The which thyng Job knewe.xiiii.b. Also Dani.xii.a. Also Judas Machabeus.ii. Mach.xii.g. What,how,and whe it shalbe loke.i.cor.xv.b.Phil.iii.d.i.tes.iiii.d.and how the sayd dull desyre it.loke.ii.cor.v.a.

¶Retrybucyon, or gruynge.

God gyueth vnto euery man accordyng to theyr fayth & ryghtousnesse.i.reg.xxvi.d.ii.re. xxiii.b. ¶Rychesse.

God is ryche.rom.x.c: which maketh ryche, and maketh poore.i.reg.ii.b. God hath chosen the poze of this world,rych in fayth.Jac. ii.a The faythfull are made ryche by Jesus Christ.i.cor.i.a.ii.cor.viii.b. Of rychesse loke i.tim.v.d.Ryches cupl gotten do perysh.pro. xi.8.b.The temporal ryches which Christ calleth the wicked mãmon(as the cause of al iniquytie(men ought for to gyue vnto the poze. Luc.xvi.a: for a man can not serue God & rychesse.Mat.xvi.c.lu.xvi.c

¶Rome.

Rome ꝑ proze name of the concubine Nachor.Ge.xxii.d. Balã prophecyed at Rome. Nume.xxiiii.d. The Romaynes cõdemned no man,without he were harde.Actuũ.xxv.c. And dyd not let Paul to preache the gospell, vnto al them ꝑ came to him in his house. act. xxvi.c.g. ☞ S ¶Soule.

Soule,for euery lyuynge man.rom.xiii.a.i. Pet.iii.d:and for the lyfe.Leu.xvii.c.Nu.xi.b Josu.ii.c. Christ is the bysshop of our soules. i.pet.iii.d:of whom the mynysters shall gyue accompte.Heb.xiii.c. The soules of them ꝑ were slayne for the worde of God, were shewed to Johñ.Apo.vi.c.

¶Supper.

The supper of our Lorde,is a holy memorye & gruyng of thankes, for ꝑ death of Christ Mat.xxvi.c.Mar.xiiii.c.Lu. xxii.i.cor.xi.e.f.d

The supper ought to be done in charytie.i. Cor.xi.d:for who so euer cõmeth thyther vnworthely(that is wout faith)dãneth himselfe i.cor.xi.g. Bodely punyshment cõmeth to them ꝑ taketh the supper vnworthely. i.cor. xi.g. The vse of the supper was in the tyme of S.Paul somwhat corupt, for which cause many were punyshed.i.cor.xi.e.g.

¶Strength.

God is our strength.exod.xv.a.ii.reg.xxii.a Jos.xxii.e:the which Hãnah cõfessed.i.re.ii.a

Pharao resysted the strength of God.that ꝑ power of God myght the better be knowen. ero.ix.c.rom.ix b. ¶Swerde.

God is sayd to whet his swerde, when he wil punish.deu.32.f.The swerd is set of god, against thẽ that worship ydols.deu.xxxii.d: & kepe not his cõmaundemẽtes.Le.xxvi.d. He ꝑ slayeth w̃ the swerd, shal perish w̃ the swerd Mat.xxvi.c.apo.xiii.c. The yght of ꝑ swerd. Ge.ix.a.ero.xxi.b.Le.xxiii.c.deu.xix.d.wherfore ꝑ rulers do beare the swerd,loke.ro.xiii.b

The swerde of the spirite cutyng on both sydes,is the word of God,which a mã ought to take for to ouercome oure ennemye. hebr. xiiii.c.Apo.xix.c.eph.vi.c.The swerd, death, and debates shewed before to them whiche shall mayntayne the gospel.mat.x.b.

¶Sacrifice or host.

Christ is ꝑ sacrifice.he.7.d.8.a.offred ones for vs.x.b.which must be offred nomore: for thorough hym are our consciences pourged frõ synne which thing no sacrifice could do. heb. x.a.The sacrifyces and offrynges which prefygured Christ ceased at the cõming of hym hebr.viii.a.ix.c.They which wyllyngly doo forsake ꝑ gospel,can by no sacrifice be pourged frome their sinnes.heb.vi.d.x.c. Good conuersacions is called a sacrifice or an host phi.iii.c.To giue vnto the poore,is a sacrifice acceptable to God.hebr.xiii.c.phi.iiii.d.Let vs offre vnto God thorough Christ,the sacrifice of thankelgeuynge.hebr.xiii.c.Loke vpõ the sacrifices of the olde testament.leui.iii.a b.v.d.vi.a.num.xv.c.xvii.a. ¶Swere

An oth is a cõfirmacion of thinges, which are in question amonge men by the callynge vpon of the name of God.hebr.vi.c. whiche thynge ought to be vnto God .numeri. xxx.a.deut.vi.d.x.d. without sweareynge by the name of straunge goddes .ero.xxiii.c.and for ꝑ profyt of our neighbour.An example in Paul.ii.cor.i.d.And to the iudge that receyueth the oth of suche a one,to whome a mã hath giuen any thinge to kepe.exodi xxi.d. Our Lorde also hath sworne by hym selfe. gen.xxii.c.But a mã must not swere in vaine deut.v.b.nor forsweare him self.leu.xix.c.for cursed be he that sweareth by the name of God and lyeth.Za.v.a.We shulde then be so true one of vs to an other and carefull to say the truth:that our communication shuld be yea,yea,nay,nay,Mat.v.f.Jam.v.c.eccle. xxvii.b. ¶Strife.

Strife is a worke of the flesshe.gene.v.d. Striuers haue their rule .exodi.xx.c.Of them that moue strife.prou.x.b.xv.b.xvii.c.xviii.a. xxiii.d.xvi.c.A man is bound to pacyfye strife and debates.An example in Moses.ero.ii.b

¶To slepe.

Manslaughter is forbydden.gene.ix.a.ex. xx.c.deut.v.b. The proude man was slayne, whiche disobeyed the iudgement of the iudges that iudged according to the law of god deut.xvii.c.He that sleeth a man ought to be slayne.leu.xxxiiii.b.num.xxv.d.He that sleeth with the swerd,ought to be slayne with the swerd.gen.9.a.mat.xxvi.c.apo.xiii.c.God cõmaundeth to slay the Prophete whiche thorowe myracles doth withdrawe the people frome his word: whether it be brother,son, doughter or wyfe .deutero.xiii.a.b. He that sleeth his brother secretly is accursed of God deut.xxvi.d. God kylleth and quyckeneth what him lust.deut.xxxii.e.f.Men kyl those that may be a destructiõ vnto the people.deu. vii.c.He sleeth his brother that is angry with him or by worde or spone do curse him mat. v.c.i.Jo.iii.c. ¶Synne.

All that is done without fayth is synne, & so

so is all iniquitie. roma.xiiii.d.i.Johñ.iii.a.v.d And he that beleuyth not the gospel is a synner.i.pet.iiii.a. There is none fre from syn, and therfore all haue nede of Christ to saue them iii.ee.viii.c.pro.xx.d.Esai.xli.g.liii.c.Ec.viii.c rom.iii.c.i.Jo.i.c Christ is without synne.i. Joh.iii.a.i.pet.ii.d:But God laying all oure synnes vpon hym, hath made hym syn(that is to saye, a sacrifyce for the satisfaction of oure synnes) and euen so by syn(that is by the sacrifice offred vpō the tre of the crosse)he hath taken away,condēned & done awaye our synnes.ii.cor.v.d.ro.viii.a.i.pe.ii.d. Synnes are not imputed to them that beleue. psal.xxxiii.for they are pourged thorow fayth. prouer.xv.d.

Synnes be forgyuen by God only. exo.34. a.xiiii.c.Mar.ix.a.The syn irremyssible or not able to be forgyuē, is the synne agaynst the holy ghost.Math.xii.c:for whiche a man ought not to pray.i.Joh.v.d:which shal not be forgyuen in this worlde,neither in the world to come:that is to saye,neuer.Marc.iii.d.

Vyctory is gyuē vs of God thorow Christ agaynst syn,hell,and death.i.cori.xv.g.

Paul doth warne vs for to wake from the slepe of syn,and to put it away,that it raigne not in our mortall body, and that thorowe þ deceyte therof, our hert be not hardened in vnbelefe.ro.vi.b.Eph.v.c.Heb.iii.c.xii.a.Jo.2.a

He that hath synned hath Christ to his aduocate.i.Joh.ii.a: To whom we should confesse our synnes.i.Joh.i.d:for God may make vs without syn & spot. Judas.i.g:An exemple of the prodygal sonne. Lu.xv.c:Also of þ synner.Lu.viii.f:Also of the theefe.Mat.xx vi.

¶Stone.

God gyueth water out of the stone. Exod. xvii.b.Nu.xx.b. Christ is the stone of offece to them which stumble(that is, are offended at the worde,not beleuyng it) i.pet.ii.b.

Christ is the stone vpon whych the Jewes dyd loke vpon thorow fayth, beleuyng that he should afterward come,out of whom they dyd drawe out the spirytuall drynke.i.Corin. x.a.

The stone,that is to say,the faith that one hath in Christ,is the solidacyon of þ churche Mat.xvi.c.

¶Sabboth or rest.

The Sabboth or daye of rest,touchyng the obseruacyon therof,after the lettre was very sharply cōmaunded to the Jewes. Exo.xvi.e xx b.xxxi.a.34.35.a.leu xix.a.f.23.a xxvi.a.deu. v.b.Jer.xvii.c: because that God dyd rest vpō the seuenth day: that is, ceased from the makyng of any mo newe creatures. Gen ii.a. exo. xx.b:Also in the remembraūce of the rest,that he had gyuen to the chyldren of Israel,in deliuerynge thē out of þ captiuytie of Egipt.deu. v.b. Also that the seruauntes & beastes might rest.Exod.xxiii.b

This ludicyal ceremonie is ceased: for we must no longer obserue dayes. Galath.iiii.b. Mat.xii.a: but the spirytes of truthe cōteyned vnder this shadowe, ought alwayes to be amonge vs: That is to write and to refrayne our selues from the workes of our mynde or wyl.Esa.lvi.a.lviii.d:the which thyng ought to be perpetuall with vs.esay.lxvi.g.Hebr. iiii.d.in applying our selues vnto the workes of fayth,that is to helpe one an other by charitye.Jc.math.xii.a.luke.vi.a.

¶Sacrament.

Sacrament somtyme for a mystery,a thig secrete vnknowen or hid: the whiche for all that,is opened in a certayne tyme when,it is the pleasure of God.i.cor.iiii.a.col.i.d. ephe. i.b.iii.a.b.g.i.tim.iii.d ¶Sacrifice.

Sacrifice in the scripture sygnyfyeth generally al that was offred on the aulter:whereof is spoken.exo.xxix.f.leu.ii.b.vi.c.d.x.xviii.c nu.b.vii.c.xv.a.xvi.c.xxv.xxviii.a.xxix.c.xxxix. xviii.a.deute.xviii.a.Josue.xiii.b.Also þ scripture calleth somtyme synne sacrifyce: as appeareth.osee.viii.And after that maner the death of Christ(because it was a sacrifice)is called synne.roma.viii.a.Item also to eate þ sacrifices of the dead,is to eate of the thinges presented and offred vnto idols, Images and dead thynges Psal.cvi.e.as it is. i.cor. viii.a.x.b.c. Sacrifices dyd not let þ punishment of Eli.i.reg.iii.c:for god regardeth not the sacrifices of the wicked.eccl.xxxiiii.c. but rather mocketh them Osee.v.b.esay.i.c. God requyreth of vs the sacrifice of ryghtousnes psal.iiii.b.and of thankes geuynge.psal.l.d mich.vi.b.Mercye & to loue God and a mās neighbour,is a thynge that passeth all sacrifyces.mat.v.ix.b.xii.a marc.xii.c.luc.v.f.The sacrifice of the faithful.mala.iii.a

¶Priestes.

Of priestes,loke leu.x.b.xvi.a.xxi.c.xxvi. a. exod.xxix.g.i.par.ix.a.God was the heritage of the priestes.deut.xviii.a.The ordre of the Judaicall prelthode is translated: that is to say,abolyshed,ceased,and fynyshed,in such wyse as there must now be no more.heb.viii. b.for we are al priestes to God,that we shuld offre our own selues,a spirytual sacrifice.euē as Christ offred him self,which thyng wyll be acceptable vnto god thorough Jesus Christ.i. pet.ii.apo.i.b.v.c.The priestes of Baal.iii.e xviii.c.The kitchynes of priestes.Ezech.xlvi.f. their couetousnes.mal.i.c.esa.3.b.Their errors son.dani.xiii.b.d.Their conceyte agaynste Christ.mat.xxvi.a.lu.19 xx.Their envy.mat: xxvii.c.their cuyll wyll.mat.xvi.b. their malyce: for they haue bene alwayes far fromē charytye,as Christ sheweth in the parable of the Samaritan.luke.x.f.And therfore they shall be destroyed accordynge to the prophecye of Azarias.ii.para.xv.a.for Christ is oure onely prest.After the ordre of Melchisedech, euermore lyuynge in heuen.for to praye for vs to god his father.heb.v.vi.vii.viii.x.psal. ci. ¶Sayntes or holy.

The word sayntes or holy,is taken diuersly in the byble:that is to say,for the holy place of the temple in the which the people of the Jewes ought to praise god.psal.xx.xxi. cl. Sayntes is taken also for all them that are eyght in deede by the fayth of Jesus Christe, wherby they be sanctifyed.Jo.xvii.roma.i.f. cor.i.ii.cor.i.ii.ephe.i.b.phi i. Here and there amonges the psalmes.As in the psal.cxliii.Al faythfull men then are sayntes.deute.xxiii.a

Num.

Nu.xv.b.Ex.xix.a.co.viii.c.xvi.a.b.eph.i.a.phi. iii.c.phili.i.a.Hebr.iiii.a

Of whom Christe be inge set on the ryght hande of his father,is the mynister. Heb.viii. And for whom we are bound to praye w̄ contynuall prayer & feruent in spyryte. Ephe.vi.e.

The sayntes do pray for theyr synnes.psa. xxxii.To whom god is merciful,although he punysh them somtyme.psal.lxxxix.Let vs the be sayntes in our conuersacyon.i.Pet.i.c:for God is holy.Leui.xi.g.xix.a.xx.b.xxi.b:Loke how we ought to helpe the sayntes.Ro.xii.c i.cor.xvi.a.ii cor.viii.a ¶Satan.

Satan is an aduersarye.Mar.viii.d

Satan doth blynde the herres of the vnbyleuers, that they shold not beleue þ gospell. ii.cor.iii.a:takyng payne for to withdrawe the sayntyfull from the knowlege of it. i. Tessa. iii.b. Loke of Satan. Job.i.b.xii.a Luke. xxii. c.i.Corinth.v.d.

¶Scandalon, in Englysh slaunder or offence.

Scandalon is a greke worde,which sygnifyeth a hyndraūce or let:and is translated vnto spyrytual thynges:for euen as he þ reteth agaynst a stone,is let: So may some man pluk backe,and withdrawe his neyghbour,teching in matters of fayth any thing contrary to the word of God, by the which he is sclaūdred, that is to saye, let or plucked backe from the truthe,wherof is spoken Mat.xviii.a. A man may also offende or sclaundre his brother, as touchyng charitie:that is to saye, when a mā doth not thynke vpon the necessite of hym,or that he troubleth the cōmon peace,or gyueth cuyll example,wherof ye maye se.i.cor.viii.d Math.xvii.d. To sclaundre or offende also, is to gyue an occasyon of fallyng,thorow tribulacyon or any other meanes,how so euer it be, which thyng Christ shewed before to his Apostles.Mat.xvi.c.

¶Seruauntes.

We are all the seruauntes of God,by grace: that by the helpe of hym,we shulde do þ workes of ryghtousnesse. Johñ.viii.d. roma. vi.d which thyng Christ sheweth in two parables Lu.xii.e.f. Howe seruauntes ought to behaue them selues towarde theyr masters. eph. vi.a.col.iii.d. ¶Sorow.

The sorow and heuynesse,by which a man is sad, þ he hath offended God, maketh hym holsomly to chaūge his lyfe: but the sadnesse whiche springeth of worldly affections bryngeth death.ii.cor.vii.c. ¶Sycle.

Sycle wherof is spoken,Ge.xxiii.Exo.xxxix after Josephus mynde.xiii.dragmas, whiche amounteth as Budeus sayth to.xx.shillinges sterlynge. ☞ T ¶Tree:

A tree by a similytude, is euery man.i.Mat. iii.c.xii.c.Mat.viii.c.Lu.vi.f. If he be faythfull he is a good tree, bryngynge forth good frute,as well in doctryne as in worke.Math. vii.c.But yf he be wout the frute of fayth,he is wycked.Judas.i.d. ¶Tythes.

The tythes were sactified to God.Le.27.B God cōmaūded þ the mynysters, straūgers, fatherlesse, and wydowes should be norysshed with the tythes.Deu.xiii.d.

The tythes were as wel eaten of the people,as of the ministers.deu.xii.d.xiii.c.The Pharisees leuing mercy, fayth & principall workes of the lawe,vndone,were diligent to pay the tythes .Math.xxiii.c.

¶Teachers.

Teachers in the church of Christe.i.cor.xii. d.ephe.iiii.b.The christyan is taught of god Joh.vi.c.heb.viii.d.i.Joh.v.d.esa.liii.d. We ought to teach the worde of God one to another.deu.v.b.xi.c.i.tess.v.c.Agaynst the questionary doctours or teachers.i.ti.vi.b.What the is the holsome lerning.tit.ii.a.and what the he vnlyth.i.Timoth.iiii.a. They that dyrynge other lernyng then Christes,are not to be receyued.ii.Joh.i.c.agaynst them speaketh Paul.ii.tim.iii.b.he that teacheth anye other thynge then the worde of God , is accursed.gala.i.b.i.cor.xv.a. ¶Truste.

He that trusteth in god is blessed. Je.xvii. b.pro.xvi.c.The Israelites trusynge in their own strength, were vanquyshed of the Bejamites.iudge.xx.c.d.Let vs haue truste that we shall be saued by the bloude of Christe. hebr.x.d.to whome we oughte to go , with greate confydence.heb.iiii.d.The Jewes haue truste in their Images.in tyme of tribulacion.deut.xxii.e.God taketh awaye all truste from the trangressours of his commaundementes.deut.xxviii.g.

The sure trust is,to beleue that God will neuer forsake his.psal.cxxv.e. Examples of trust, in Asa.ii.chro.xiiii.c.chro.xviii.b.in Judas Machabeus.i.mac.iii.b. ¶Theefe

A man must not rob.exod.xx.c.leui.ix.b.for theues are accursed.Zach.v.a. And therfore they shal not haue the kingdome of God.ii. cor.vi.b.Let theues therfore labour with their handes for to helpe the poore.eph.iiii.f

All the heedmen are theues and bybers whiche wyll bryng men by any other waye vnto helth then through Christ.Jo.x.a.The one shulde not haue any conuersacion with them .pro.xxiiii.d.

¶Tabernacles.

A tabernacle,tent,or pauylyon,is the habytacion or place,wherin men of war do vse to lye: whiche doth signyfy that the people of God do in suche wyse dwell in the church that they haue alwayes battayle agaynste syn the worlde and the deuil.i.Joh.ii.c.whiche thinge belongeth to the mortyfyenge of the olde man.psal.xv.Item for the bodye in whiche the soule dwelleth.ii.pet.i.c.whiche thinge.S.Paule calleth an earthly mansyon.ii.cor.v.a.also the tabernacles of God, are the godly congregations of people,in the holy church of Christ.num.xxiiii.psal.lxxxiiii. prouerb.xiiii.The allegorye of the two tabernacles of Moses.heb.ix.b.Of the materiall tabernacle loke.exo.xxv.a.xxvi.a. xxxv.a. xxxvi. ¶Temple.

Temple in the olde testament was a certayne place, where God required to be prayed vnto,for ever & honoured.3.Re.vi.a.viii.a But S.Paul sayth that god doth not dwell in the temples made of mens handes.act.vii. f.xvii.f.iii.Reg.viii.c.esa.lxvi.a.because eue ry

Chrysten man is the holye temple of God.1. cor.iii.c.ii.cor.vi.c.eph.ii.d. God shal destroy hym that doth polute or vyolate his temple. 1.cor.iii.d: For our membres are the temple of the holy ghost.i.cor.in.vi.d.

¶Temptacyon.

To tempt is to prouer.Gen.xxii.a.Exo.xv.f xvi.a.deu.viii.a. Temptacyon for afflyctiō Deu.viii.c.Job.ii.c.viii.a. The ryghtous are proued through temptacyons. Eccle.xxvii.a. Iudit.viii.d.Bar.ii.a. An exāple in Ezechias, which was forsaken of the Lord for to proue hym.ii.par.xxxii. Item of Elias, the which being famished,was sent to a woman ꝑ was lykewyse famished,for to be norished of her. iii.reg.xvii.b.c: Item of Job.iii.a.

In the tyme of temptacyon,a man ought to cōmyt hym self holy vnto God.psa.lxxi.A mā ought not to tempt God.Deu.vi.c.Mat.iiii d.that he perysh not,as the Iewes dyd.xi.co. x.d.exod.xvii.a.b.num.xiiii.d.Christ tempted of the deuyl.Mat.iiii.a: That he myght help them that be tempted.Heb.ii.d.iiii.b.

Euery man is tempted of his owne concupiscence & not of God.Iac.i.b: but God wyl not suffre vs to be tempted above that we may beare.1.cor.ix.c:for he delyuereth vs frō temptacyon and afflyction.ii.Pet.ii.b.

Christ cōmaundeth vs to watche & praye, that they fall not in to temptacyō. Mar.xxvi. d.To entre the in to temptacyon,is to cōmyt a thyng agaynst the fayth & trust whiche we ought to haue in God.Math.vi.b.

¶Testament.

The olde testament(that is to saye ꝑ couenaunt,made chefly with the Iewes.rom.ix.a) was consecrate by bloud.Exo.xxiiii.c.Heb.ix. e: but they had a vayle before theyr heertes,so that they coulde not vnderstand it. ii.cor.iii.d

The newe testament is promysed to ꝑ true beleuers.Je.xxi.f.bar.ii.g: & consecrat by the bloude of Christ.Mat.xxvi. Mar.xviii.b Lu. xxii.b:of which he is the mediatour.Heb.9.b.

The newe testament consysteth not in the letters and ceremonyes,but in ꝑ spirite,which is gyue thorow fayth, and which doth write his lawes in our heertes.ii.cor.iii.b.

¶Tribulacyon.

Tribulations to come vnto them, whiche belyue in Christ.i.pet.i.b.iiii.d.Jo.xvi.a.i.tes. iii.b.The which neuertheles we can not endure,without the grace of God.Phi.i.b: for by them we are proued.i.pet.iiii.c,and do entre in to ꝑ kingdom of heuē.act.xiiii.d.ii.tes.i.c

Tribulacyon doth engendre pacyence.rom. xii.c.v.a:and the wayght of glory.ii.cor.iiii.d for thorow tribulacyon God doth constrayne vs.for to retourne vnto the chaunge of lyfe. Esa.xxvi.c.i.petri.v.c. In the tyme of tribulacyon,a man ought to praye God.psa.ii. iiii.An exāple in Paul & Silas.act.xvi.f. And to glory in the.gal.ii.ii.cor.vi.a.viii.a.ii.timo. ii.d:putting his trust in god.esa.viii.c.for it is he only which withe wyrcke vs.i.re.v.c.cx.ii.d

The prayer of him ꝑ is in tribulatiō.psa.43. To ꝑ persecuters & troublers,eternal payne, & to the ꝑ be troubled,rest.ii.tes.i.c: wherfore no tribulation ought for to parte vs from the loue of God.roma.viii.g.

¶Truth.

Christe is truth, Joyn.xiiii.f.and his gost pet.ii.pet.i.c.by which we ought to serue God without fayntynge(that is to saye with out trustynge in any other, vnder the colour of the seruyng of hym)Josue.xiiii.c.i.reg.xii. d.Truth ought to be in the iudges.exo.xviii. c.for a man ought to do nothing agaynst it. mich.vii.b.

☞ V ¶Vnbeleue.

The heertes of the vnbeleuers be so blynded,that they se not the lyght of the gospel. ii.cor.iiii.a.For which thinge they shall fall in to the terrible iugemence of God.ii.tess. ii.c. whiche is euerlastyng payne.ii.tess.i.c.i. petr.iiii.d.and therfore we ought to haue no part with them.ii.cor.vi.c. The wordes of vnbeleuers touchynge the knowledge of god Job.xxii.b.ezech.v.f.

¶Vengeaunce.

Vengeaunce belongeth vnto God. deut. xxxi .f.roma.xii.d. Vengeaunce is forbidden prouer.xx.c.eccle.xviii.c.xxiiii.d.xxviii.a.Christ taketh vengeaunce of hym that discepueth his brother.i.tessa.iiii.b.and that doth despyse Christe.heb.x.e ¶Vertue or power.

The vertue or power wherwith God wyth saue vs, is the gospel.roma.i.b. The power of God is the helth to the faythfull.i.cor.i.c and kepeth them in feyth.i.petr.i.a. To be clothed with the vertue from aboue, is to receyue the holy ghost.lu.xxiiii.g.Act.i.b.

¶Vyrgyne.

What.S.Paul wolde that men shuld do as concernyng vyrgynes.i.cor.viii.c.f.g Loke vpon the lawe of vyrgynes & of vyrgynytye. leuitici.xxi. c.exodi .xxii.c.iudges. xi.g.xxi.b.d.num.xxi.deut.xxii.c ¶Vine.

Christ is the true vyne.ioh.xv.a.

¶To visite.

To vysyte for to remembre.exod.xx.a.xxxii. lu.i.g.To visite for to take care.ose.iiii.d. To vysyte to take vengeaunce.esay.x.c.

¶Vnyte.

Vnitye is commanded vnto vs.phi.ii.d ii.a.i.pet.iii.b. The vnytye of christen people commeth of Christ.ioh.xvii.d. Whiche was in the primatyue church.act.xviii.f. whiche is prayed.ephe.4.a. We are al one in Christ ga.iii.d ¶Vocation or callynge.

Vocation what it is.roma.xii.d. We are called of God.roma.ix.a.ii.timot.i.c.ii.petri. i.a.as appeareth in the parable.mat.xx a. The callynge of the gentyles and of the Iewes.roma.xv.c.God hath predestinate those whom he calleth.roma.viii.f. gala.i.a. and they heare when they be called.Joh.x.c God hath called vs vnto his glory through Jesus Christ.i.pet.v.c. ¶Voice.

The voyce of God ought to be heard.exo. xv.g.deu.xiii.a.xxvii.b.xxx.b.One coulde not heare the voyce of Anna when she prayed.i. reg.i.b.Men ought to shonne the newnesse of voyces and vnprofytable questions.i.tim. vi.b.d ¶Vowes.

Vowes cōmenly are prayers.psal.lxi.pray ses and gruyng of thankes.psal.lxv.

Vowes

Vowes ar taken many tymes for ꝑ gyftes that mē were wōt for to offre:that is to saye, certayne outwarde thynges and ceremonyes, as to shaue theyr heere,and to taste no wyne, whiche thynge the Nachabytes had vowed. Jeremy.xxxvi.a.

To vow vnto God, is cōmenly taken for to sanctify or consecrate,in Leui.xvi.

Helcanah wyllynge for to offre his vowe, went vp in to Silo.i.Reg.i.c

¶Vsurye.

God forbyddeth to gyue in vsury, anye maner of thing,what so euer it be. Deut.xxiii.c

Nehemiah kepte the people,whiche wolde haue gyuen them silues to vsury.Nehemi.v.b

God doth forbyd vsury to be done vpō his poore people.Exo.xxii.d. A mā ought to nory sh his poore brother,without takynge vsurye of him.Leuit.xxv.f. He that gyueth not his money vnto vsury,and taketh no gyfte of the poore and nedy man, shal dwel in the tabernacle of God.psa.xv. To lend for vsury is agaynst iustyce.Ezec.xviii.b Vsurye doth dysplease God.ezechi.xxii.c.

☞ VV ¶Worshyp.

To worshyp one God only.Exo.xx.a.Deu. v.a.x.d.psal.lxvi.a.lxxxvi.b. Esa.lxvi.g.Mat. iiii.b.act.xviii.f.i.cori.xiiii.c. apoc.xiiii.b.xxii.b. In spirytе and truthe. Johñ.iiii.b. Without vools.xx.xx.a 24.b.Le.xix.a.xxvi.a.deu.xxvii.c

Let vs worshyp with the heere, and not with lyppes.Esa.xxix.b.Mat.xv.b.Mar.vii.a.And in all places.Joh.iiii.d.psal.cxi.cb.i.par.xvi.b Esay.xii.a To worshyp is somtyme take for to do reuerence by certayne outward sygnes, as:Gen.xviii.a.xix.a.xxxiii.a.xlvii.b.i.reg.xx.g xxv.d.Mat.ii.a To worshyp,for to gyue thākes to God.Ju.vii.d.exo.iiii.b.Gen.xxiii.b

The Aungell wolde not be worshypped of Joh.Apoc.xix.b.xxii.b All they that are not wrytte in the boke of lyfe,do worshyp ꝑ beast apo.xiii.a.c.for which they are punished.apo. xvi.c. ¶To walke.

To walke or to tred in the scrypture,is put for to lyue, or to contynue in a stronge fayth. psal.xv.lxxxiiii.c.rom.viii.a:therfore is it sayd of Enoch ꝑ he walked before God. Gen.v.b: Also of Abraham. Gen.xvii.a. To walke in the waye of the Lorde,is to kepe his cōmaundementes.iii.reg.iii.b: whiche God teacheth. Deu.viii.b,and requyreth. Deu.x.c.xi.c

To walke in ꝑ lyght, is to beleue in Christ Joh.xii.e To walke in the truthe is to loue God w all our herte, and w all our soule.iii. reg.ii.a. To walke after the maner of man, is to be carnall,and to lyue in lyfte & dissencyon.i.cor.iii.a. To walke in the spirыte, is to mortifye the dedes of the flesh. Gala.v.c

¶Weake.

The weake in the fayth,should not be disdayned of the stronge.ro.xiiii.a.xv.a.i.tes.v.c. To the weake Paul became weake.i.cor.ix. d. whom a man ought not to offende by eatyng of meate.i.cor.viii.c.d. God choseth ꝑ weake thinges for to confounde the stronge.i. Cor.i.d.An example in Paul.ii.cor.xii.b.

¶Wronge.

We ought rather to suffre wronge,then to strыue against our brother.i.cor.vi.b.for christ forbyddeth the reuengynge of wronge.mat. v.f.and therfore shulde we dispyse it.eccl.x.a without haunynge any mynde of it.leui.xix.d An example in Joseph.gene.l.c.God punysheth the wronge done vnto his.ii.re.xvi.b.c

¶Wrath of God

The wrath of God vpon many for the sin of one onely.Jos.xxii.d. by the whiche Pharao was destroyed.gen.xv.b.For the wrath of God is vpon the vnbeleuers.col.iii.b.ioh. iii.d.An example in the Jewes.i.tess.ii.d.iud. ii.d.num.xi.a.deut.ix.c.exo.xxxii.c. The rithe men of this worlde,do heape vp for them selues the wrath of God.Jam.v.a. By nature we are the children of wrath.Ephe.ii.a.but thorowe Christe we are delyuered from the wrath to come.i.tes.v.c.

¶Wrath or passyon of man.

Let vs cast aside wrath frome vs.roma. xii.d.ephe.iiii.g.col.iii.b.ecc.vii.b.xi.d.prouer. xxvii.a.for he that is angry with his brother kylleth hym.mat.v.c.If any man be angrye agaynste his brother after he hath prayed,he ought to reconcyle him self.i.tim.ii.c.for the wrath of man foloweth not the rightoulnes of God.Ja.i.c.Let wrathfull men be ouercome with swetenes.prou.xv.b.with whom we shulde make none alyaunce.pro.xxii.b.ne ebyde with them.ecc.viii.d ¶The worlde.

The worlde made by the worde of God Johñ.i.a.in the whiche we haue nothynge i.cor.ix.f.And which passeth away with the concupyscences therof,vii.c.i.John.ii.c. The worlde is ful of wyckednes.i.Jo .b.d.That is to saye,the lust of the flesh,the despyse of ꝑ eyes and pryde of lyfe.i.Joh.ii.c.The frendshyp of which is enimytie to God.Jam.iiii.a for he that loueth this worlde loueth not God.i.Joh.ii.b.and knoweth him not.ioh.i. a.xvii.d.Let not vs then loue the world nor that which is in it.i.io.ii.b.The worlde hateth ꝑ faythful & why.Jo.xv.g.i.io.iii.c.The which thorow fayth do ouercome it.i.io.v.a b.Also they shall iudge it.i.cor.vi.a

¶The word of God. The word of God ought to be i our hert.deu.v.b.xi.c.xxxii g.The praise of ꝑ word of god.pro.xxx.a. An exhortatiō for to hear ꝑ word of god.esa.lv.a Wē ought not to do but accordig to ꝑ word of God wout any addynge vnto it,or dymynyshyng frō it.deu.iiii.a xii.d.xv.f.d. The word of God abideth euermore ꝑ is the gospel which is preched vnto vs.esa.xl.i.pe.i.d. The which is the word of truth.eph.i.c. Of eternal life.act.v.b.d.& of ꝑ reconsiliatiō.i.co.v.d by which we do ouercome the wicked.i.io.ii. b.And haue a meane & maner of lyuyng.esay. viii.d.xviii.d.The word of God is an offece or stumbling blocke to the vnbeleuers.ro.xi.b Men ought to shon thyse,that do withdraw men from the word of God,roma.xvi.c.The worde of God,which Christe calleth an holy thing and precyous stones, ought not to be preached nor told to dogges,that is to say,aduersaryes nor impugners: nor to swine,that is mockers & dispisers of it.mat.vii.a.pro.23. b xv.c.but yet they shall not escape vnpu-

nyshed

vished.Mat.x.b.Heb.ii.a.esa.28.a.30.c.deu.8.b.iii.reg.xiii.e. The worde of God abydeth not in us,yf we beleue not in Christ.Joh.v.f. Let us praye thẽ that it may dwell in us.col.3.c:and ye it may be preached & declared ouer al ii.tes.ii.a,by what occasiõ so euer it be.ii.tim.4.a: For it is ye lyght to se by.psa.cxix.i.pe.i.d the sustayne of wysdome.esa.lv.a.eccl.i.a: ye fode of the soule.Mat.4.a.Jer.xv.c:the helmet of health & swerde of the spyrit.Eph.vi.c

¶ Whore.

There ought to be no whoremõger nor hore in the people of god.deu.24.c:A man shuld thẽ flye frõ an harlot.pro.23.c,for he that coyneth him self wt an harlot is one body wt her i.co.vi.d.The hores & the publycanes do entre in to the kingdom of God, and beleue ye gospell:but the Pharisees beleue not.math.21,c The vysion of the great whore,wt whõ the kynges of ye erth haue done fornicacion. apoc.xvii.a

¶ Wysdome.

The wysdome of God is ryche & profoũd.ro.xi.d:which is Christ.lu.xi.g:as is interpreted.Mat.xxiii.d.i.cor.i.d:In whom the treasures of wysdom & of knowledge are hydden col.ii.a. Of wysdom,loke Jaco.i.a.3.d.Job.28.a.32.b.pro.i.a.ii.c.4.a.8.9.14.a.bar.3.b.i.Cor.xii.a.We ought to be fylled wt all wysdome in goodnesse,and to be symple in euyll.Rom.xv.c.

¶ Wytnesse.

A man ought to beare no false wytnesse.ex.xx.c.deu.v.b. The wytnesse which God had made us of his sonne,is that by hym only we haue euerlastyng lyfe.i.Jo.v.c At the wytnesse of two or thre wytnesses, the Idolatrer was stoned.deu.17.a The punishmente of a false wytnesse.deu.xix d.prouerb.xix.a.25.c The holy ghost is a wytnesse ye we be conuerted,& our synnes forgyuẽ by Christ.act.v.f The witnesses of the resurrectiõ.lu.24.g.Jo.xv.d.act.i.b.ii.e.x.f

¶ Watche

Christ cõmaundeth all mẽ to watche.Mat 24.d.26.e.mar.13.d.14.d.Lu.xii.e.22.d.apo.3 a:at all tymes.Mat.25.a.ro.13.c.i.cor.xv.xvi.c.i.tes.v.a.i.pe.4.b.5.c.col.4.a:after the exãple of Paul.ii.cor.6.a

¶ Wydowe

A mã ought to do no hurt unto wydowes.Exodi.22.d.deu.24.d: but rather to norysshe them.deu.xiiii.d.and to leue them the leauinges of their corne,grapes & olyues. Deu.24.d Wout taking of their clothes to pledge. In ye same chaptre.c. Of wydowes loke.Deu.x.d.26.a.27.c.i.timo.v.a.b.i.cor.7.b.act.vi.a The Pharysies under the couler of prayer, dyd vado the wydowes. Mat.23.b.Mar.12.d.Lu.xx.g.

¶ Wyne.

Wyne rejoyseth the hert of mã. Judit.9.d Psal.103.b.Ecc.3.d.A mã ought not to drink ouer moch wyne. Eph.v.d.pro.xx.a,i.tim.3.c.b.d.tit.ii.a. The wyne of cõpunction,what it is.psal.lx.a

¶ Waye.

Christ is the way,by whiche men go to the father.Joh.xiiii.a.The waye of God is rightous.deu.xxxii.a.apo.xv.b.&.roma.xi.d. wherfore we ought to folowe it.ii.re.xxii.c.which thynge the ydolaterers do not.exo.ix.b.c. deu.ix.c

¶ Wyll.

God hath made all thynges by his owne wyll.ephe.i.b,apo.iiii.d.The which is immutable.prouer.xix.c.And which no man can wtstande.gene.l.c.An example of Achab.ii.par.xviii.g.Also of Balam.nu.xxii.d.The wyl of God ought to be done and knowen.Roma.xii.a.ephe.v.d.For he that doth it a christen man.Mar.iii.c.An example in Josue & Caleb.nu.xxxii.b.It is the wil of god that we be sanctifyed and purged of our synnes by christ heb.ii.c.To thintent that we be holy.i.tess.iiii.a.b.c.and that with wel doynge we stop the mouthes of ye wicked.i.pe.ii.c.We ought to pray that the wyll of God be done.math.vi.a.After the example of Christe Joh.iiii. & math.xxvi.Also of Paul.ii.tess.i.b.hebr.xiii.d Also of Epaphras.colo.iiii.c.All ought to be commytted to the wil of God.Jam.iiii.d.an example in Joseph.ge.xlv.b.l.c.Also of Paul ro.xv.g.i.cor.iiii.d.xvi.a.A man ought not to do his owne wyll.eccl.xviii.d.but the wyll of God: for he that doth that,abydeth euermore.i.Joh.ii.c.and he that doth it not shall be beaten.Lu.xii.f.

¶ Wages.

A man ought not to witholde the wages of the labourer.deut.xxv.b.xxiiii.c. One and the same wages is gyuen to the fyrste and to the last,math.xx a.The wages promysed to them that suffre for christe.math.v.b.If they contynue in the fyre of tribulacion.i.cor.3.b.d

Z ¶ Zele.

Zele,for vengeaunce.esay.xlii.c.The zele of God agaynste the euel men.deut.xxix.d. The zele of Moses agaynste the ydolaterers xxxii.f.The zele of Jehu for ye honor of god, whẽ he slew al the priestes of Baal.iiii.re.x.d e.The zele of Phinees,whiche slew these.ii. that played the harlots.nu.xxv.b. The zele of Elias.iii.reg.xviii.d

An ende of the table of the principall maters conteyned in the byble.

¶ The creacyon of the worlde.

¶ By the worde all thynges be create of God, of mans creation,rule and sustenaunce.

CAPITVLO. I.

A In the begynnynge * created God heuen & erth. The erth was voyde and emptye/ and darknes was upon the depe,and the spirite of God was borne upõ the waters. And God sayd: let there be lyght:and there was lyght. And God sawe the lyght that it was good: & dyuyded the lyght from the darknesse/ & called the lyght the day/and the darknesse the nyght: and ye euening & morning was made one daye.

[Margin: iiij.Esd.vj. ecl.xviij.a. Jeremie.x.b. ebr.i.c.xj.a. Psalme.cj.d. cxxxv.a. aie.xliiij.d. — [...] brethed or [...]ed. [...]pirite signi[...]eth a breth [...] blowynge,& taken som[...]me for the [...]ynde, as in [...]viij. of this [...]ke.a.but in [...]is place the [...]ostpte other [...]d men vn[...]erstãde it of [...]e holy gost. Ps.cxxxv.a Prou.viij.c.]

God also sayd: let there be a fyrmament betwene the waters/ & let it dyuyde the waters a sonder. Then God made the fyrmament/ and parted the waters whiche were under the fyrmament, from the waters aboue the fyrmament: And so it was doon. And god called the fyrmament Heauen: And the euenynge and mornyng was made the seconde daye.

And God sayd: * the waters under heauen be gathered togyther in one place,that the dry lande maye appere: And so it was doon. And God called the drye lande the erthe / and the gatherynges togyther of waters called he the see. And God sawe that it was good.

And God sayd:let the erth bring forth grene grasse and that bereth seed/and frutefull trees beryng frute euery one in his kynde / hauynge
B theyr seed in them selues upon the erth:And it was doon. And the erth brought forth herbe & grasse that bare seed euery one in his kynde / and trees beryng frute/ and hauyng theyr seed in them selues / euery one in his kynde: And God sawe that it was good: and the euenyng and mornynge was made the thyrde daye.

Than sayd God: * be there lyghtes in the fyrmamente of heauen / to dyuyde daye from nyght that they maye be for sygnes / seasons / dayes/and yeares, And * let them be lyghtes in the fyrmament of heauen, to shyne upon the erthe: And so it was doon. And God made * two greate lyghtes: A greater lyghte to rule the daye/ & a lesse lyght to rule the nyght: and made sterres also: And God set them in the fyrmament of heauen to shine upon the erth/and rule the daye and the nyght: and to dyuyde the lyghte from darknesse: And God sawe that it was good: and the euenynge and mornynge was made the fourth daye.

[Margin: Ps.cxxxv.a ij.Esd.vi.d. Deut.iiij.c Jere.xxxj.f]

And God sayd: * let ye waters brynge forth creatures that moue and haue life, and foules for to flee ouer the erthe under the fyrmament
C of heauen. And God created greate whales and all maner of creatures that lyue and moue which ye waters brought forth in their kindes/ & all maner of fethered foules in theyr kyndes: And God sawe that it was good: and blessed them sayenge: Encreace and multyplye & fyll the waters of the sees: and let the foules multyplye upon the erthe. And the euenynge and mornynge was made the fyfth daye.

[Margin: iiij.Esd.vi.d — [...]od blesseth [...]at is to say [...]spereth his [...]eatures.]

And God sayd: let the erthe brynge forthe lyuynge creatures in theyr kyndes: catell and wormes & beastes of the erth in theyr kyndes/ and so it was. And God made the beastes of the erthe in theyr kyndes / and catell in theyr kyndes/and all maner wormes of the erthe in their kyndes/ and god sawe that it was good.

And God sayd: let us make man to our symplytude and after our lykenesse: and let hym haue rule ouer the fysh of the see, and ouer the foules of the ayre / and ouer cattell and ouer all the erthe / and ouer all wormes that crepe on the erthe. And God created man after his lykenesse/after the lykenesse of God created he hym: male and female created he them. D

And God blessed them, and sayd: Growe and multyplye, and fyll the erthe / and subdue it/ and haue domynyon ouer the fysshes of the see/and foules of the ayre/ and ouer al the beastes that moue on the erth.

And God sayd: Se, I haue gyuen you all herbes that beare seed upon the erthe / and all maner trees that haue fruyte in them & beare seed: to be meate for you and for all beastes of the erth/and unto all foules of the ayre/& unto all that moue on the erthe, and wherin is lyfe/ that they maye haue all maner herbes & grasse for to eate/and so it was done.And * God behelde all that he had made / and lo, they were excedynge good: and the euenynge and mornynge was made the sixt daye.

[Margin: * deut.xxxi.a Eccles.xxxix.e Marc.vij.d. i.Timo.iiij.a]

¶ The chapter before is repeted agayne: the halowyng of the Saboth: the foure floodes of paradyse: The settynge in of man in paradyse: the tree of knowlege is forbydden hym: the creacion of Eue: the institucion of maryage.

CAPI. II.

A Thus was heuen and erth finisshed with all theyr * furnyture/and in the seuenth daye God ended his worke whiche he had made/ and rested in the seuenth daye from all his workes that he made. And blessed the seuenth day/and * sanctified it/for in it he ceased from all his workes whiche he had created and made.

[Margin: * The furniture of heuen is the sterres & planettes &c. — * Sãctifieng i this place is as moche to saye,as to dedicate & ordeyn a thig to his owne use as Exo.xiij.a and.xx.b.]

These are the generacions of heuen and erth when they were created,in the tyme when the Lorde God created heuen and erth and all the shrubbes of the felde before they grewe in the erth.And all the herbes of the felde before they sprange / for the Lorde God had yet sente no rayne upon the erth,neither was there yet any man to tylle the erth. But there arose a myste B out of the grounde/ and watered all the lande Then the Lorde God * shope man / of the moulde of the erthe / and brethed in to his face the breth of lyfe. So * man was made a lyuynge soule.

[Margin: * Sapi.x.a. Tobi.viij.b. Eccle.xxxiij.b * i.Cor.xv.f.]

The lorde God also planted a garden of pleasure from the begynning/and there he set man whom he had formed.And the Lorde god made to spryng forth of the erth,al maner trees beautifull to the sight,and pleasaũt to eate/and the * tree of lyfe in the myddes of the garden: and also the tre of knowlege of good and euyll.

[Margin: This garden is called Paradyse. — * Prou.iij.c. Apocali.ij.b.]

Eden signifieth pleasures

And there sprange a ryuer out of Eden to water the garden, and thence deuyded it selfe/ and grewe in to foure pryncypall waters. The name of the one is ✱ Phison/ he it is that compasseth all the lande of Heuyla / where golde groweth. And the golde of that countrey is precious/ there is founde Bdellion/ & a stone called Onix. The name of the secōde ryuer is Gihon, whiche compasseth all the lande of Inde. C And the name of the thyrde ryuer is Tigris/ whiche ronneth on the East syde of the Assyryans. And the fourth ryuer is Euphrates.

✱ Eccl.xxiiii.d

And the Lorde God toke Adam, and put hym in the garden of pleasure, to dresse it and to kepe it. And the Lorde God commaunded Adam sayinge: Of all the trees of the garden eate: But of the tree of knowlege of good and bad eate thou not: For the same day thou eatest of it, thou shalte dye the dethe.

And the Lorde God sayd: It is not good that man be alone/ I wyl make hym an helpe to beare hym companye. And after the Lorde God hadde made of the erth all maner beestes of the felde/ and all maner foules of the ayre, he brought them vnto Adam to se what he wolde D call them. And as Adam called all maner lyuynge beestes, so are theyr names. And Adam gaue names vnto all maner cattell / and vnto the foules of the ayre/ & vnto all maner beestes of the felde. But there was no help founde vnto Adam to beare hym company.

Then the Lorde God cast a slomber on Adam/ and he slepte. And he toke out one of his rybbes/ and in stede therof, he filled vp the place with fleshe. And the Lorde God made of the rybbe which he toke out of Adam ✱ a woman and broughte her vnto Adam. Then sayd Adam: This is nowe a bone of my bones / and flesh of my fleshe. This shal be called woman: bycause she was takē of man. ✱ For this cause shall mā leue father and mother, and cleue vnto his wyfe/ and they shall be one fleshe. And they were eyther of them naked / bothe Adam and his wyfe, and were not ashamed.

✱ Eccl.xvii.a i.Cor.xi.a

✱ Gene.iii.b. Math.xix.a. Marc.x.a. Ephe.v.g. i.Cor.vi.d.

¶ The serpent disceyueth the woman. The serpent is cursed. Chryst our sauyour is promysed. Adam is cast out of Paradyse.

CAPI. III.

A But the serpent was more subtyle then all the beestes of the erth, whiche the Lorde God had made: & sayd vnto the womā: why? hath God cōmaunded you not to eate of all maner trees in the garden? The woman sayd vnto the serpent/ of the frute of the trees in the garden we eate / but of the frute of the tree that is in the myddes of the garden (sayd God) se ye eate not/ & se that ye touche it not/ leest ye dye. Then sayd ✱ the serpent vnto the woman: not so, ye shal not dye: for God doth knowe that when so euer ye sholde eate of it, your eyes sholde be opened/ and ye shold be as goddes, and knowe bothe good and euyll. And B the ✱ woman sawe that it was a good tree to eate of, and fayre vnto the eyes/ and a pleasaūt tree for to gyue vnderstandyng. And toke of the frute of it & ate, and gaue vnto her husbande also/ & he ate. And the eyes of bothe them were opened/ that they vnderstode they were naked. Then they sowed fygge leues togyther, and made them aprons.

✱ ii.Cor.xi.a to haue theyr eyes open, is to know and vnderstande.

✱ Eccl.xxv.d

And they herde the voyce of the Lorde God as he walked in the garden in the coole of the daye. And Adam hyd hym selfe and his wyfe also from the ‡ face of the Lorde God/ among the trees of the garden. And the Lorde God called Adam/ and sayd vnto hym: Where arte thou? And he answered: Thy voyce I herde in the garden / but I was afrayde / bycause I was naked, and therfore hydde my selfe. And he sayd: who tolde the that thou were naked? hast thou eaten of the tree, of whiche I bad the that thou sholdest not eate? And Adam answered: The woman whiche thou gauest me C a compaignyon, gaue me of the tree, and I ate. And the Lorde God sayd vnto the woman: Wherfore dydest thou so? The woman answered: The serpent disceyued me and I ate.

‡ Christ is his presence.

And the Lorde God sayd vnto the serpent: bycause thou haste doone this, cursed be thou aboue all cattell and beastes of the erthe: vppon thy belye shalte thou go: and erthe shalte thou eate all dayes of thy lyfe. I wyll put enmytie bytwene the and the woman / and bytwene thy seed and her ‡ seed. And that seed shall treade the on the head / and thou shalte treade it on the hele.

‡ Here ap... mise was... that Chr... sholde be... the seed o... sonne of a... mā/ and... he sholde... stroy the... pent, whic... the deuyl, ... delyuer h... faythful... where Go... sayd, the... vyl sh... treade... on the hele... ment tha... deuyll sh... fynde h... nes to p... & hyrst wo...

And vnto the woman he sayd: I wyll encrease thy sorowes / and make the ofte with chylde/ and with payne shalte thou be delyuered. And thou shalte be vnder the power of thy husbande,/ and he shall rule the.

And vnto Adam he sayd: Bycause thou hast obeyed the voyce of thy wyfe / and eaten of the tree of which I commaunded the not to eate: Cursed be the erth in thy worke. In sorowe shalte thou eate therof all dayes of thy lyfe: And it shal beare thornes and thystels vnto the. And thou shalte eate the herbes of the D felde. In the sweate of thy face shalt thou eate breed, tyll thou returne vnto the erthe whence thou were taken: for ✱ erth thou art/ and vnto erth shalte thou returne.

✱ Iob.xxxiii...

And Adam called his wyfe Eue / bycause she was the mother of all that lyueth. And the Lorde God made Adam and his wyfe garmentes of skynnes/ which he put on them. And the Lorde god sayd: Lo, Adam is become as one of vs in knowlege of good and euyll. But now leest he stretche forth his hande, and take also of the tree of lyfe, and eate and lyue euer. Then the Lorde God cast hym out of the garden of pleasure/ to tylle the erth whēce he was taken. And he cast Adam out/ and dyd sette at the entrynge of the garden of pleasure Cherubin with a fyery swerde mouyng in and out, to kepe the waye to the tree of lyfe.

¶ Cayn kylleth his ryghtous brother Abell. Cayn dispayreth and is cursed. The generacion of Enoch/ Mathusael/ Tuball/ Lamech/ Seth and Enos.

CAPI. IIII.

A Adam laye with Eue his wyfe, whiche concepued and bare Cayn, and sayd: I haue obteyned a man of the Lorde. And she proceded forth/ and bare his brother Abel.

And Abel became a shepeherde, and Cayn a plowman.

And it fortuned in processe of time, that Cayn brought of the frute of the erth an offeryng vnto the Lorde. Abel brought also of the fyrst borne of his shepe, and of the fatte of them. And the Lorde loked vnto Abel and his offerynge, but vnto Cayn and his offeryng loked he not. And Cayn was wroth excedingly, and lowred. And the Lord sayd vnto hym: Why art angry, and why lowrest thou? Wotest thou not yf thou doest well thou shalt receyue it? But yf thou doest euyll, forthwith thy synne lyeth open in the doore. Notwithstandynge let it be subdued vnto the, and rule thou it. And Cayn talked with Abel his brother.

B And as sone as they were in the feldes, Cayn fell vpon ✱ Abel his brother, and slewe hym. And the Lorde sayd vnto Cayn: Where is Abel thy brother? And he sayd: I can not tell, am I my brothers keper? and he sayd: What hast thou done? The voyce of thy brothers bloode cryed vnto me out of the erthe. And now cursed be thou vpon the erth, which opened her mouth to receyue thy brothers bloode of thyne hande. For when thou tyllest the grounde, she shall hensforth not gyue her power vnto the. A vacabunde and a ✱ rennagate shalte thou be vpon the erth.

✱ Sapi.x.a. i.Iohn.iii.c. Hebre.xi.f. Math.xxiii.d Iude.i.d

✱ Prouer. xviii.c. Cayn dispayreth.

And Cayn sayd vnto the lorde: My synne is greater then that it may be forgyuen. Beholde thou castest me out this daye from the erth, and from thy syght must I hyde my selfe/ and I muste be wandrynge and a vacabunde vpon the erthe: Moreouer who soeuer fyndeth me, wyll kyll me. And the Lorde sayd vnto hym: Not so/ but who so euer sleyeth Cayn C shall be punysshed seuen folde. And the Lorde put a marke vpon Cayn that no man ẏ founde hym shold kyll hym. And Cayn went out from the face of the Lorde, and dwelte in the lande Nod, on the east syde of Eden.

And Cayn laye with his wyfe, whiche conceyued and bare Henoch. And buylded a citye, and called the name of it after the name of his sonne, Henoch. And Henoch begate Irad. And Irad begate Mathuiael. And Mathuiael begate Mathusael. And Mathusael begate Lamech. And Lamech toke hym two wyues: the one called Ada, and the other Zilla. And Ada bare Iaball, of whome came they that dwelte in tentes, and had cattell. And his brothers name was Iuball / of hym came all that exercyse them selues on the harpe and on D the organs. And Zilla also bare Tubalcayn a worker in metall, and father of all that graue in brasse and yron. And Tubalcayns sister was called Noema.

Then sayd Lamech vnto his wyues Ada and Zilla: heare my voyce ye wyues of Lamech & herkē vnto my wordes, for I haue slayn a man and wounded my selfe, and haue slayne a yong man, and got my self strypes/ for Cayn shall be auēged seuen folde, but Lamech seuenty tymes seuen folde. Adam also laye with his wyfe yet agayne, and she bare a sonne & called his name Seth. For God (sayd she) hath gyuen me an other sonne for Abel whom Cayn slewe. And Seth begate a son, and called his name Enos. And in that tyme began men to ∘ call on the name of the Lorde.

∘ To call vpō the name of ẏ lorde, is to requyre al thinges of him & to trust in hym, giuig hym the honour & worshyp that belōgeth to him as in. ge. xii. b

¶ The genealogye of Adam vnto Noe.

CAPI. V.

A This is the boke of the generacyon of Adam. In the day when god created man and made hym after the symilitude of God. Male and female made he them, and blessed them/ and called theyr names man, in the day when they were created. And when Adam was an hundred and thyrty yere old, he begat a sonne after his lykenesse and symilitude: and called his name ✱ Seth. And the days of Adam after he begat Seth, were eight hundred yere/ and begate sonnes and doughters. And all the dayes of Adam whiche he lyued, were. ix. hundred and thyrty yeres, and then he dyed.

✱ i. Para. i. a

Seth was an hundred and. v. yeres olde and begate Enos. And after he had begot Enos he lyued. viii. C. and. vii. yeres, and begate sonnes and doughters. And al the days of Seth were ix. hundred and. xii. yeres, and dyed. And Enos was. iiii. score and. x. yere old and begat Kenan And Enos after he begate Kenan, lyued. viii. hundred and. xv. yeres, and begate sonnes and doughters: and all the dayes of Enos were. ix hundred and. v. yeres, and then he dyed. And B Kenan lyued. lxx. yeres & begat Malaliel. And Kenan after he had begot Malaliel lyued. viii. hundred &. xl. yeres, and begat sonnes & doughters: and all the dayes of Kenan were. ix. hundred &. x. yeres, and then he dyed And Malaliel lyued. lxv. yeres & begat Iared. And Malaliel after he had begot Iared lyued. viii. C. and. xxx yeres, and begate sonnes & doughters: and all the dayes of Malaliel were. viii. hundred. iiii. score and. xv. yeres, and than he dyed.

And Iared lyued an hundred and. lxii. yeres, and begat Henoch: & Iared lyued after he begat Henoch. viii. hūdred yeres, & begat sonnes C and doughters. And al the days of Iared were ix. hundred &. lxii. yeres, and then he dyed. And Henoch lyued. lxv. yeres & begate Mathusala. And ✱ Henoch walked with God & lyued after he had begot Mathusala. iii. hūdred yeres, and begat sonnes and doughters: And all the dayes of Henoch were. iii. hūdred &. lxv. yeres/ D and Henoch lyued a godly lyfe, and was no more sene, for God toke hym awaye.

✱ Eccl. xliiii Hebre. xi. a.

And Mathusala lyued an hundred &. lxxxvii. yeres, & begat Lamech: And Mathusala after he had begot Lamech, lyued. vii. hundred and lxxxii. yeres, and begat sonnes and doughters. And all the dayes of Mathusala were. ix. hundred. lxix. yeres, and then he dyed.

And Lamech lyued an. C. lxxxii. yeres & begat a son, and called hym Noe, saying. This same shall comfort vs in our workes & sorowe of our handes which we haue about the erth that the Lorde hath cursed. And Lamech lyued after he had begot Noe. v. C. lxxxxv. yeres, and begate sonnes and doughters. And all the dayes of Lamech were. vii. hundred. lxxvii. yeres, & then he dyed. And when Noe was fyue hundred yeres olde, he begate Sem, Cham, and Iapheth.

¶ The cause of the flood. The malyce of mans hert. The preparynge of the arke.

CAPI. VI.

A The ſonnes of god are the ſõnes of Seth which had inſtruct and norysſhed them in the feare of God. The ſonnes of mẽ are the ſõnes of Cayn inſtinct of hym to al wickedneſſe.
*i.Pet.iij.d.

AND it came to paſſe when men began to multiply vpon the erth, and had begot them doughters / the † ſonnes of God ſawe the doughters of men that they were fayre/and toke vnto them wyues, whiche they beſt lyked among them all. And the Lorde ſayd: My ſpiryte ſhall not alwaye ſtryue with man, for he is fleſh. Neuertheleſſe I wyll gyue them yet * ſpace an hundred and.xx.yeres.

There were gyauntes in the worlde in thoſe dayes. For after that the chyldren of God had lyen with the doughters of men, and had begotten them chyldren/ the ſame chyldren were the myghtyeſt of the worlde / and men of renowne. And when the Lorde ſaw that the malyce of man was encreaſed vpon the erth / and that all the ymagynacyon and thoughtes of his * herte was onely euyll continually / he ‡ repented that he had made man vpon the erthe, and ſorowed in his herte. And ſayd: I wyll deſtroye mankynde whiche I haue made out of the erthe: bothe man, beeſt, worme and foule of the ayre / for it repenteth me that I made them. But Noe found grace in the ſyght of the Lorde.

*Gen.viii.d. ‡i.Reg.xv.c. B

*Eccl.xliiij.c

* These are the generacions of Noe. Noe was a ryghtous man and perfyte in his tyme/ and walked with God. And Noe begate thre ſonnes: Sem, Cham, & Iapheth. And the erth was corrupt in the ſyght of God, and was full of myſchefe. And god loked vpon the erth/ and lo it was corrupte: for all † fleſſhe had corrupt his waye vpon the erth.

All fleſſhe, that is all mẽ † lyue fleſhly as in the.viii. of the Roma.

C The ende of all fleſh, that is, the ende of al mẽs come before me.

Then ſayd God to Noe: ∘ the ende of all fleſſhe is come before me, for the erth is full of theyr myſchefe. And lo, I wyll deſtroye them with the erth. Make the an arcke of pyne tree, and make chambres in the arcke/and pytche it within and without with pytche. And of this facyon ſhalte thou make it.

The length of the arke ſhall be thre hundred cubytes, and the bredeth of it.l.cubytes/and the heyth of it.xxx.cubytes. A wyndowe ſhalt thou make aboue in the arcke/ and within a cubyte compaſſe ſhalte thou fynyſſhe it. And the doore of the arcke ſhalt thou ſet in the ſyde of it: and thou ſhalt make it with thre loftes, one aboue an other. For beholde, I wyll bryng in a floode of water vpon the erth to deſtroy all fleſſhe vnder heuen, wherin breth of lyfe is: and all that is in the erth ſhall peryſſhe. But I wyll make D my leagge with the, that both thou ſhalt come in to the arcke and thy ſonnes / thy wyfe and thy ſonnes wyues with the.

And of all that lyueth what ſo euer fleſſhe it be / ſhalte thou brynge in to the arcke of euery thynge a payre, to kepe them alyue with the. And male and female ſe that they be/ of byrdes in theyr kynde, & of beeſtes in theyr kynde/ and of all maner of wormes of þ erth in their kynd: a payre of euery thynge ſhall come vnto the to kepe them alyue. And take vnto the of all maner of meate that may be eaten, and laye it vp in ſtore by the, that it maye be meate bothe for the and for them: And Noe dyd accordynge to all that god commaunded hym.

¶ The entryng of Noe and ſuche as were with him in to the arcke. The ryſynge of the floode wherwith all thynges dyd peryſſhe.

CAPI. VII.

AND the Lorde ſayd vnto Noe: Go in to the arcke both thou and all thy houſholde. For the haue I ſene rightous before me in this generacion. Of all clene beeſtes take vnto the.vij.of euery kynde/the male and female/and of vnclene beeſt a payre/ the male and his female: lykewyſe of the byrdes of the ayre.vij.of euery kynde/ male & female to ſaue ſeed vpon all the erth. For ſeuen dayes hence wyll I ſende rayne vpon the erth.xl.dayes &.xl. nyghtes/and wyll deſtroy all maner of thinges that I haue made from the erth. A

And Noe dyd accordynge to all that the Lorde commaunded hym: and Noe was ſyxe hundred yere olde when the * floode of water came vpon the erth: and Noe wente and his ſonnes, and his wyfe, and his ſonnes wyues with hym in to the arke for the waters of the floode. And of clene beeſtes/ and of the beeſtes that were vnclene/and of byrdes and of all that moueth vpon the erthe came in by couples of euery kynde vnto Noe in to the arcke, a male and a female as God commaunded Noe. And the ſeuenth daye the waters of the floode came vpon the erth.

B *Mat. d.Luc.xv. i.Pet.iii.

In the.vj.hundred yere of Noes lyfe/ in the ſeconde moneth/ the.xvij.daye of the moneth, were all the founteynes of the great depe broken vp, and the wyndwoes † of heuen were opened/ and there fell a rayne vpon the erth.xl. dayes and.xl.nyghtes.

The wyndowes of heuẽ opened, that is, al waters about erth deſcended and increaſed the floode.

C And the ſelfe ſame daye wente Noe, Sem, Cham and Iapheth Noes ſonnes, and Noes wyfe and the thre wyues of his ſonnes with them in to the arcke: bothe they and all maner of beeſtes in theyr kynde/ and all maner of catell in theyr kynde/ and all maner of wormes that moue vpon the erth in theyr kynde / and all maner of byrdes in theyr kynde/and all maner of foules what ſo euer had feders. And they came vnto Noe in to the arcke by couples / of all fleſh that had breth of life i it. And they that came male and female of euery fleſh accordyng as God commaunded hym: and the Lorde ſhut the dore vpon hym. And the * floode came.xl. dayes and.xl.nyghtes vpon the erth, & the water increaſed & bare vp the arcke/& it was lyfte vp ouer the erth. And the water preuayled and increaſed exceedingly vpon the erth: & the arcke was borne vpon the toppe of the waters. And D the waters preuayled aboue meaſure vpon the erth / ſo that all the hye hylles whiche are vnder all the partes of heuen were couered.xv. cubytes hye preuayled the waters / ſo that the hylles were couered.

*Eccl.xliiij. Sapien.xiiij.

And all fleſſhe that moued on the erth/both byrdes, cattell and beeſtes peryſſhed/with all that moued on the erth, and all men: ſo that all that had the breth of lyfe throughout all that was on drye lande dyed. Thus was * deſtroyed all that was vpon the erth/ both man, beaſtes, wormes and foules of the ayre/ ſo that they were deſtroyed from the erth: onely Noe was reſerued, and they that were with hym in *Sapi.xiiij.

the arcke. And the waters preuayled vpon the erth an hundred and fyfty dayes.

¶ After the ſendyng forth of the rauen and the doue. Noe went forthe of the arcke. He offereth ſacrifyce. The malyce of mans herte.

CAPI. VIII.

AND God remembred Noe and all the beeſtes, & all the cattell that were with hym in the arcke. Then God broughte * a wynde vpon the erth/and the waters ceaſed: and the ‡ fountaynes of the depe and the wyndowes of heuen were ſtopt, and the rayne of heauen was forbydden, and the waters returned frome the earth, and abated after the ende of an hundred and. l. dayes.

*Gene.i.a ‡Gene.vij.b.

And the arcke reſted vpon the mountaynes of Ararat, the. xvij. daye of the. vii. moneth. And the waters wente awaye, and decreaſed tyll the. x. moneth. And the firſt daye of the.x. moneth, the toppes of þ moũtaynes appered.

And after the ende of. xl. dayes Noe opened the wyndow of the arcke which he had made/ and ſent forth a rauen, which went out, † euer goynge and comynge agayne, tyll the waters were dryed vp vpon the earthe.

†Some rede, and neuer cam agayne.

He ſent forth alſo a doue from hym, to wyt whether the waters were fallen from the erth. And whan the doue coulde fynde no reſtynge place for her fote, ſhe returned to hym agayne B vnto the arcke, for the waters were vpon all the earth. And he put out his hande, and toke her, and pulled her to hym into the arcke.

And he abode yet. vii. dayes more, and ſent out the doue agayne out of the arcke, and the doue came to hym agayn about euentyde, and beholde / there was in her mouth a lefe of an olyue tree, whyche ſhe had plucked: wherby Noe perceaued that the waters were abated vpon the earthe. And he taryed yet. vii. other dayes, and ſente forth the doue, whiche from thence forth came no more agayne to hym.

And it came to paſſe, the ſixte hundred and C one yere, and the firſt daye of the firſt moneth, that the waters were dryed vp vpon the erth. And Noe toke of the hatches of the arcke, and loked: and beholde, the face of the earth was drye. So by the. xxvii. daye of the ſecond moneth the earth was drye.

And God ſpake vnto Noe, ſayenge: Come out of the arcke, bothe thou and thy wyfe and thy ſonnes & thy ſonnes wyues with the. And all the beaſtes that are with the, whatſoeuer fleſh it be, both foule and catell, and all maner wormes that crepe on þ erth, brynge out with the, & let them moue, * growe & multiply vpõ the erth. And noe came out, & his ſonnes, & his wyfe, and his ſonnes wyues with hym. And all the beaſtes, & all the wormes, & all the foules, and all that moued vppon the earth, came alſo out of the arcke, al of one kynde togither.

*Gene.i.c/d. and.ix.a.

And Noe made an aulter vnto the lorde, & toke of all maner of clene beaſtes, and all maner of cleane foules, and offred ſacrifice vppon the aulter. And the Lorde † ſmelled a ſwete ſauour, and ſayde in his hert: I will henceforth no more curſe the erth for mannes ſake, for the ymaginacion of mannes hert is euyll, euen frõ the very youth of hym. Moreouer I wyll not deſtroye hence forth all that lyueth as I haue done. Neyther ſhall ſowynge tyme and harueſt, colde and hete, ſomer and wynter, daye and nyghte ceaſſe, as longe as the earthe endureth.

†The Lordes ſmellynge of ſauour is the alowãce of the workes of the fayth full/as in Exo.xxix. Leui.i.iij.iiij.

¶ God bleſſeth Noe and his ſonnes, and forbiddeth the ſhedynge of mannes bloude. The lawe of the ſwerde. He maketh a couenaunt that he will deſtroy the worlde no more by water/and gyueth the raynbowe as a token and confirmation of the ſame. Noe is dronken/ and Cham getteth his fathers curſe.

CAPI. IX.

AND God * bleſſed Noe and his ſonnes and ſayde vnto them: Increaſe & multiplye and fyll the earthe. The feare alſo and drede of you be vppon all beaſtes of the earth, and vpon all foules of the ayer, and vpon all that crepeth on the earth, and vpon al fyſſhes of the ſee, whiche are gyuen vnto your handes. And all that moueth vpon the earthe hauynge lyfe, ſhall be your meate: Euen as the grene herbes ſo gyue I you al thinge. Onely the * fleſh with his lyfe, which is his bloud, ſe that ye eate not.

*Gen i.c/d. & viij.d *Gene.i.d

* For verely the † bloud of you, wherein your lyues are, will I require: Euen of the hande of all beaſtes will I require it, and of the hand of man, and of the hande of euery mans brother, will I require the lyfe of man: ſo that he which ſhedeth mannes bloude, ſhall haue his bloude ſhed by man agayne: for God * made man after his owne lykeneſſe. Se that ye encreaſe, and waxe, and be occupyed vppon the earthe, and multiplye therin.

* Leuit.vij c.a.xvij.d †The lawe of the ſwerde *Gene.i.d

Furthermore God ſpake vnto Noe and his ſonnes with hym, ſayenge: See, I make * my bonde with you and your ſeed after you, and with all lyuinge thinge that is with you: both foule and catell, and all maner beaſtes of the earthe that is with you, of all that cometh out of the arke, what ſo euer beaſte of the earth it be. I make my bonde with you, that henceforth all fleſſhe ſhall not be deſtroyed with the waters of any floude, & that henceforth there ſhall not be a floude to deſtroye the earthe.

B Eſaie.liiij.c

And God ſayde: * This is the token of my bonde which I make betwene me and you, & betwene all lyuynge thinge that is with you for euer: I will ſet my bowe in the clowdes, & it ſhall be a ſygne of the appoyntement made betwene me and the earthe: ſo that whan I brynge in cloudes vppon the earthe, the bowe ſhall appere in the cloudes. And than will I thinke vpon my teſtamẽt which I haue made betwene me and you, and al that lyueth what ſoeuer fleſhe it be. * So that henceforth there ſhall be no more waters to make a floude, to deſtroye all fleſhe.

*The raynebowe. C *Ecc.xliiij.b

The bowe ſhalbe in the cloudes, and I will loke vpon it, to remembre the euerlaſtinge teſtament betwene God and all that lyueth vpon the earthe, what ſo euer fleſſhe it be. And God ſayd vnto Noe: This is the ſygne of the teſtamẽt which I haue made betwene me and all fleſhe that is on the earthe.

The ſonnes of Noe that came oute of the arcke, were Sem, Cham, and Iaphet. And

Cham is the father of Canaan. These are the .iij. sonnes of Noe, and of these was all the worlde ouerspred.

And Noe beynge an husbande man, went forth and planted a vyneyarde, and dranke of the wyne and was droncke, and laye vncouered in the myddest of his tent. And Cham the father of Canaan sawe his fathers priuytees, and tolde his two brethre that were without. And Sem and Japheth toke a mantell, & put it on both their shulders and went backwarde, and couered their fathers secrets, and their faces were bachewarde, so that they sawe not their fathers nakednes.

Cham is accursed

As soone as Noe was awaked frome his wyne, and wist what his yongest sonne hadde done vnto hym, he sayde: ℣ Cursed be Canaan, and a seruaunt of al seruantes be he to his brethren. And he sayde: Blessed be the Lorde God of Sem, & Canaan be his seruant. God increase Japheth that he maye dwell in the tentes of Sem. And Canaan be their seruant.

And Noe lyued after the floud thre hundred and fyfty yere: so that all the dayes of Noe were .ix. hundred & fyfty yere, & than he dyed.

¶ The genealogye of Japheth/ Sem and Cham.

CAPI. X.

A
✱1. Paral. 1. a

THese be the generacions of the sonnes of Noe: of Sem, Cham, and Japheth, whyche begate them chyldren after the floude.

The sonnes of Japheth were: Gomyr. Magog, Madai, Jauan, Tubali, Mosech and Thyras. And the sonnes of Gomyr were: Ascenas Riphat and Togarma. And the sonnes of Jauan were: Elysa, Thartis, Cithim and Dodanim. Of these came the Iles of the gentyls in their countreys, euery man in his speche, kynred and nacyon.

The sonnes of Cham were: Chus, Mistraim, Phut and Canaan. The sonnes of Chus were Seba, Heupla, Sabta, Rayma & Sabtema. And the sonnes of Rayma were Sheba and Dedan. ✱Chus also begat Nemrod whiche began to be myghty in the earth. He was a myghtye hunter in the syght of the Lorde. Wherof came the prouerbe: he is as Nemrod that myghty hunter in the syght of the Lorde. And the begynnynge of his kyngdome was ✱ Babel, Erech, Achad and Chalne in the lande of Synear: Out of that lande came Assur, and buylded Ninyue, and the stretes of the cyte, & Calah, and Resen betwene ✱ Ninyue & Calah. That is a great cyte. And Mizrim begate Ludim, Enamim, Leabim, Naphtuhiim, Pathrusim and Casluhim: from whence came the Philystins, and the Capthorynes.

B
✱1. Paral. 1. a

✱Gene. xi. b.

✱ Jonas. i. a.

C

Canaan also begat Sidon his eldest sonne & Heth, Jebusi, Emori, Gergosi, Hym, Arki, Sini, Aruadi, Zemari and Hamathi. And afterwarde sprange the kynreds of the Cananytes. And the coostes of the Cananytes were frō Sydon tyll thou come to Gerara and to Asa, and tyll thou come to Sodoma, Gomorra, Adama, Zeboim, euē vnto Lasa. These were the chyldren of Cham in their kynredes, tonges, landes and nacions.

And Sem the father of al the chyldren of Eber, and the eldest brother of Japheth begate chyldren also. And his sonnes were Elam, Assur, Arphachsad, Lud and Aram. And the chyldren of Aram were: Uz, Hul, Gether & Mas. And ✱ Arphachsad begat Sala, and Sala begat Eber. And Eber begat two sonnes. The name of the one was Peleg, for in his tyme the earthe was deuyded. And the name of his brother was Jaketan.

D
✱1. Paral. 1.

Jaketan begate Almodad, Saleph, Hyzarmoneth, Jarah, Hadoram, Usal, Dikela, Obal, Abimael, Seba, Ophir, Heuila and Jobab. All these are the sonnes of Jaketan. And the dwellynge of them was from Mesa vntyl thou come vnto Sephara a mountayne of the east lande. These are the sonnes of Sem in their kynredes, languages, countreyes and nacyons. These are the kynredes of the sonnes of Noe, in their generacions and nacyons. And of these came ℣ people that were in the worlde after the floude.

¶ The buyldynge of the tower of Babell. The confusyon of tongues. The generacion of Sem the sonne of Noe vntyll Abraham whiche goeth with Lot vnto Haran.

CAPI. XI.

AND al ℣ the worlde was of one tongue, and one language. And as they came frome the east, they founde a playne in the lande of Synear, and there they dwelled. And they sayde one to another: come on, let vs make brycke and burne it with fyre. So brycke was their stone, and slyme was their morter. And they sayd: Come on, let vs buyld vs a cyte and a towre, that the toppe maye reache vnto heue. And let vs make vs a name afore we be scatered abrode ouer all the earth. And the Lorde came ℣ downe to se the cyte & the towre which the chyldren of Adam hadde buylded. And the Lorde sayde: See, the people is one, and haue one tongue amonge the all. And this haue they begon to do, and will not leaue frome all that they haue purposed to do. Come on, let vs descende, and myngle their tonge euen there, that one vnderstonde not what an other sayeth. Thus the Lorde skatered them from thence vpon all the earth. And they lefte of to buylde the cyte. Wherfore the name of it is called Babel, because that the Lorde there confounded the tongue of all the Worlde. And because that the Lorde frome thence scatered them abrode vppon all the earthe.

God shewith hym selfe present amonge men by his wonderfull worke/ as it is in Psal. xvii. b. and. c. xliii. a.

B

These are the generacions of Sem: Sem was an hundred yere olde and begat Arphachsad. ii. yere after the floude. And Sem lyued after he hadde begote Arphachsad. v. hundred yere and begat sonnes and daughters.

C
℣ Here the lxxte Interpreters leaue out the generacion of Cayman / the which after the reckenyng of ℣ Cypres

And ℣ Arphachsad lyued. xxxv. yere and begate Sala, and lyued after he had begat Sala. iiij. hundred yere and. iij. and begate sonnes and daughters. And Sala was. xxx. yere olde and begat Eber, and lyued after he hadde begot Eber. xiij. hundred and thre yere, & begat sonnes and daughters. When Eber was xxxiiij. yere olde, he begat Peleg, and lyued after he had begot Peleg foure hundred and. xxx yere, and begat sonnes and daughters.

And

begat Sala/ when he was xxx. yere of age. Luce iii. g.

And Peleg when he was. xxx. yere olde begat Regu, and lyued after he had begot Regu. ii. hundred and. ix. yere, and begate sonnes & daughters. And Regu whē he had lyued. xxxii yere begat Serug, and lyued after he had begot Serug. ii. hundred and. vii. yere, and begat sonnes and daughters.

And when Serug was. xxx. yere olde he begat Nahor, and lyued after he had begot Nahor. ii. hundred yere, and begate sonnes and daughters. And Nahor whē he was. xxix. yere olde, begat Terah, and lyued after he had begot Terah, an hundred and. xix. yere, and begat sonnes and daughters.

And when Terah was. lxx. yere olde, he begat Abram, Nahor and Haran.

D
✱1. Paral. 1. a. Joan. xviii. a.

And these are the generacions of ✱ Terah. Terah begat Abram, Nahor and Haran. And Haran begat Lot. And Haran dyed before Terah his father in the lande where he was borne, at Ur in Chaldea. And Abram and Nahor toke them wyues. Abrams wyfe was called Sarai. And Nahors wyfe Melca the doughter of Haran, whyche was father to Melca and to Jelca. But ✱ Sarai was baren, and hadde no chylde.

✱Hebr. xi.

✱Jo. xviii. c. Hebre. xi. b

Than toke Terah Abram ✱ his sonne and Lot his sonne Harans sonne, and Sarai his daughter in lawe, his sonne Abrams wyfe. And they wente with hym frome Ur in Chaldea, to go into the lande of Chanaā. And they came to Haran and dwelled there. And when Terah was two hundred yere olde and fyue, he dyed in Haran.

¶ Abram is blessed of God, and goeth with Lot into Canaan. And God promyseth to geue the same lande to his sede. And afterwarde goeth Abram into Egypte and causeth Sarai his wyfe to saye that she is his sister. And she was taken awaye of Pharao/ for which the Lorde plageth hym.

CAPI. XII

A
✱Actu. vii. a. ℣ Hebre. xi. c.

THen the Lorde sayde vnto Abram, Gee ✱ the out of thy countreye and frome thy kynred, and oute of thy fathers house, into a londe whyche I will shewe the. And I wyll make of the a myghtye people, and wyll blesse the, & make thy name greate, that thou mayst be a blessynge. And I wyll blesse them that blesse the, and curse them that curse the. And in the shall be blessed all the generacions of the earthe.

B
✱Gen. xiii. c. ✱Gene. xiii. a

And Abram went as the Lorde bad hym, & Lot wente with hym. Abram was. lxxv. yere olde, when he went out of Haran. And Abram toke Sarai his wyfe, & Lot his brothers sonne, with all ✱ their goodes which they hadde goten, and ℣ soules whyche they had begoten in Haran. And they departed to go into the lande of Chanaan. And when they were come thyther, Abram went forth into the lande tyll he came vnto a place called Sichem, and vnto the oke of More. And the Cananytes dwelled then in the lande.

℣ Soules here are take for his seruātes and maydens/ whyche were very many as ye maye se in Genesis. viii. c.

C
✱Gene. xv. d Gene. xviii. b. Deu. xxxiii. b Gene. xii. d.

Then the Lorde apeared vnto Abram, and sayd: vnto ✱ thy seed will I gyue this lande. And he buylded an aultee there vnto the lorde whiche apeared to hym. Then departed he thence vnto a mountayne that lyeth on the eastsyde of Bethell and pyched his tente: Bethell beynge on the west syde, and Ay on the east: and he buylded there an aultee vnto the Lorde, and called on the name of the Lorde. And than Abram departed, and toke his iourney southwarde.

After this there came a derth in the lande. And Abram went downe into Egypte, to iourne there, for the derth was sore in the lād. And when he was come nye for to entre into Egypt, he sayd vnto Sarai his wyfe. I know that thou arte a fayre woman to loke vppon. It will come to passe therfore when the Egyptians see the, that they wyll saye: she is his wyfe. And so shall they slee me, and saue the. Saye ✱ I praye the therfore that thou art my ✱Gen. xx. a. syster, that I may fare the better by reason of the, and that my soule may lyue for thy sake.

As soone as he came into Egypte, the Egyptians sawe the woman that she was very fayre. And Pharaos lordes sawe her also, and praysed her vnto Pharao: So that she was taken into Pharaos house, whyche entreated Abram well for her sake, so that he had sheepe oxen and he asses, men seruauntes, mayde seruauntes, she asses and camels.

But God plaged Pharao, & his house with greate plages, because of Sarai Abrams wyfe. Then Pharao called Abram and sayde: Why hast thou thus dealt with me? Wherfore toldest thou me not that she was thy wyfe? Why saydest thou that she was thy syster, and causedest me to take her to my wyfe? But now lo, there is thy wyfe, take her and get the hense. Pharao also gaue a charge vnto his men ouer Abram, to leade him oute, with his wyfe and all that he had.

¶ Abram and Lot departeth out of Egypt. And Abram deuyded his lande and catell with his brother Lot. Here agayne is promysed to Abram the lande of Canaan.

CAPI. XIII.

C

THan Abram departed oute of Egypte, bothe he and his wyfe, and all that he had, and Lot with hym vnto the south. Abram was very ryche / in catell, syluer, and golde. And he went on his iourney frome the south euen vnto Bethell, & to the place where his tente was at the fyrste tyme, betwene Bethel and Ay, and vnto the place of the aultee which he made before. And there called Abram vpon the name of the Lorde.

Lot also whiche went with hym had sheepe, catell and tentes: so that the lande was not able to receaue them that they myght dwell togyther, for the ✱ substaunce of their ryches was so greate, that they coulde not dwell together. And there fel a stryfe betwene the herdmen of Abrams catell, and the herdemen of Lots catell. Moreouer the ✱ Cananytes and the Pheresytes dwelled at that tyme in the lande. Than sayd Abram vnto Lot: Let there be no stryfe (I praye the) betwene the and me, and betwene my herdmen and thyne, for we be ℣ brethren. Is not all the hole lande before the? Departe, I praye the, frome me. If thou wylt take the lefte hande, I wyll take the ryght:

B
✱Ge. xxxvi. a

✱Gene. xii. a

℣ The Hebrues understande by this

worde brother all neuewes/ cosyns & neyghboures/ & all that be of one stocke. Ro.ix.a. Joh. vij.a.

ryght: or yf thou take the ryght hande I wyll take the left. And Lot lyft vp his eyes, and beheld all the contreye aboute Iordane, which was a plenteous cōtrey of water euery where before the Lorde destroyed Sodome and Gomorra, euen as the garden of the Lorde, & as the lande of Egypte tyll thou come to Zoar.

C Than Lot chose all the costes of Iordane & toke his iourney from the east. And so departed the one brother frō the other. Abram dwelled in the lande of Canaan: and Lot in the cytes of the playne, and pitched his tent toward Sodome. But the men of Sodome were wicked, & synned exceadingly against the lorde.

D And the Lorde sayd vnto Abraam after that Lot was departed from hym: Lyfte vp thyne eyes, and loke frome the place where thou art northwarde, southwarde, eastwarde, & westwarde, for all * the lande whiche thou seyste will I gyue vnto the and to thy seed for euer. And I will make thy seed, as the duste of the earth: so that yf a man can nombre the dust of the earth, than shall thy seed also be nombred. Aryse and walke aboute in the lande, in the length of it and in the bredth, for I wyll geue it vnto the. Than Abram toke downe his tente and went and dwelled in the valey of Mamre which is in * Ebron, and buylded there an alter vnto the Lorde.

*Gen.xvij.c Gene.xxvi.a. Gen.xij.b Acto.vij.a

*Ebron is the name of a citie where Adam, Abraham and his wyfe with Isaac &c. were buried/ as in Gene. xxiij.d.

¶ Lot is taken prisoner. The victory of Abram ouer the Sodomytes. Lot is delyuered by Abram. Melchisedech offreth gyftes vnto Abram. Abram payeth tythes vnto Melchisedech. Abram holdeth nothinge of the kynge of Sodomes goodes.

CAPI. XIIII.

A AND it chaunsed within a whyle, that Amraphel kynge of Synear, Arioch kynge of Ellasar, Kedorlaomor kynge of Elam and Thydeall kynge of the nacyons, made warre with Bera kynge of Sodome, & with Birsa kynge of Gomorra, and with Sineab kynge of Adama, and with Semeabar kynge of Zeboim, and with the kyng of * Bela, whiche Bela is called Zoar. Al these came togyther vnto the vale of Siddim, whiche is now the salt see. Twelue yere were they subiecte to kynge Kedorlaomor, and in the .xiij. yere rebelled. Therfore in the .xiiii. yere came Kedorlaomor and the kynges that were with hym, and smote the ‡ Raphayms in Astaroth Karnaim, and the Susyms in Ham, and the Emyms in Sabe Kariathaim, and the Horryms in their owne mounte Seir, vnto the playne of Pharan, which bordreth vppon the wyldernesse. And then turned they and came to the well Mispat, whyche is Cades, and smote all the contrey of the Amalechytes, and also the Amorrytes that dwelte in Hazezon Thamar.

*Bela is that citie that Lot desyred for his refuge whē he came oute of Sodome as in Gene.xix.c ‡ Raphaims are counted in the scripture for gyauntes/ as in. ij. Reg.v.b Esa.xvij.b which lyued of thefte & robbery.

B Then went out the kynge of Sodome, and the kynge of Gomorre, and the kynge of Adama/ and the kynge of Zeboim, and the kynge of Bela now called Zoar. And sette their men in araye to fyght with thē in the vale of Syddym, that is to saye, with Kedorlaomor the kynge of Elam/ and with Thydeall kynge of the Nacions, & with Amraphel kynge of Synear. And with Arioch kynge of Ellasar: foure kynges against fyue. And that vale of Syddym was full of lyme pyttes.

And the kynges of Sodome and Gomorre fled, and fell there. And the resydue fled to the mountaynes. And they toke all the goodes of Sodome and Gomorre and al their vytalles, and went their waye. And they toke Lot also Abrams brothers sonne and his goodes (for he dwelled at Sodome) & departed. Then came one that had escaped, & tolde Abram the Hebrewe which dwelled in the valey of * Mamre the Amorryte, brother of Eschol and Aner: which were confederate with Abram. When Abram herde that his brother was taken, he harnessed his seruauntes borne in his owne house thre hundred and eyghtene, & folowed tyll they came at Dan. And sette hym selfe and his seruantes in araye, and fell vpon them by nyght, and smote them, & chased them awaye vnto Hoba: which lyeth on the left hande of Damascos, & brought agayne all the goodes, and also his brother Loth, and his goodes, the women also and the people.

*Gen.xiij.d C

D And as he returned agayn from the slaughter of Kedorlaomor & of the kynges that were with him, than came the kynge of Sodome to mete him in the vale of Saue, which now is called kynges dale.

Then * Melchisedech ‡ kynge of Salem brought forth breed and wyne. And he beynge the Prest of the most hyghest God, blessed him sayenge: ◦ Blessed be Abram vnto the moste hyghest God, possessor of heauen and earthe. And blessed be God the moste hyghest, which hath delyuered thyne enemyes into thy handes. And Abraham gaue hym tythes of all.

Then sayde the kynge of Sodome vnto Abram: Gyue me the ◦ soules, & take the goodes to thy selfe. And Abrā answered the kynge of Sodome: I lyfte vppe my hande vnto the Lorde God, most hyghe possessor of heauen & earth, that I will not take of all that is thyne so moche as a thred or a shoulachet, lest thou shuldest saye, I haue made Abraham ryche. Saue onely that whiche the yonge men haue eaten and the partes of the men which wente with me, Aner, Eschol & Mamre. Let them take their partes.

*Hebr.vii.a ‡ The Jewes supposed Melchisedech to be Sem the sonne of Noe because he lyued after the floude .v. hūdred yeres & after the death of Abraham (by godes prouidence) was kynge of Salem. ◦ Blessed be Abram / that is praysed be Abram and praysed be the moost highest God as it is in Genesis. xlvij.b. Soules are mē & women/ as Gen xlvi.c. and Deute.x.d

¶ The lande of Canaan is yet agayne promysed to Abram. God promyseth hym seed. He beleueth and is iustifyed. The prophecye of the bondage wherin the children of Israell shulde be vnder Pharao/ and of their delyueraunce frome the same.

CAPI. XV.

AFter these deades, the * worde of God came vnto Abram in a vysyon sayenge: Feare not Abraham, I am thy shylde, and thy rewarde shall be exceadynge greate. And Abram answered: Lorde God what wilt thou geue me: I go chyldlesse. & the stewarde of myne housse, this Eleasar of Damasco hath a sonne. And Abram sayde moreouer: Se, to me hast thou gyuen no seed: lo, a lad borne in my housse shall be myne heyre.

And beholde, the worde of the Lorde spake vnto Abram, sayenge: He shall not be thyne heyre, but one þ shal come out of thyne owne body shalbe thyne heyre. And he brought him out

*The worde of the Lorde cometh when he sheweth any thynge vnto vs by reuelacions it is vsed in diuers places of the scripture/ and specyally in the Prophetes and is a maner of speache of the Hebrewes.

*Deut.x.d Iere.xxxiij.d Roma.iiii.d ◦ To byleue is to haue a sure trust and confidence to obtayne the thyng promysed, and not to haue any doubt in hym that promiseth as Rom.iiii.a Gala.iii.a, ii.d

out of the dores, & said: loke vp vnto heuen and tell the * sterres if thou be able to nōbre them. And sayd vnto hym: euen so shall thy seed be.

And Abram ◦ byleued the Lorde, and it was counted to hym for ryghtousnes. And he sayd vnto hym: I am the Lorde that brought the out of Ur in Caldea to gyue the this lande to possesse it.

And he sayd: Lorde God / wherby shall I knowe that I shall possesse it? And he sayd vnto hym: Take a cowe of thre yere olde/ and a she gote of thre yere olde / and a thre yere olde ram/ a turtyll doue and a yong pigeon. And he toke all these and diuyded them in the myddes, and layde euery pece one against an other. But the foules diuyded he not. And the byrdes fell on the carcases, and Abram droue them away. C And when the sonne was downe, there fell a slomber vpon Abram. And lo, feare and greate darknesse came vpon hym.

And he sayd vnto Abram: knowe this of a surety, that thy * seed shall be a straunger in a lande not theyrs. And they shal make bondmen of them and entreate them euyll ‡ iiij. hundred yeres. But the nacion whome they shall serue wyll I ◦ iudge. And afterward shall they come out with great substaunce. Neuerthelesse thou shalte go vnto thy fathers in peace, and shalte be buryed when thou art of a good age: and in the fourth ◦ generacion they shall come hyther agayne / for the wyckednesse of the Amorrytes is not yet full.

*Act.vii.a ‡ Exod.xii.f Judith.v.b Gala.iii.c. ◦ To iudge is here to take vengeaunce. Psal.xxxiiii.a ◦ A generaciō is an age, is here take for an C.yere, as Gene.vi.b ◦ This worde went bitwen is taken for burnynge or consumynge. *Ge.xxiiii.a

When the sonne was downe and it was waxed darke: beholde, there was a smokynge furnesse / and a fyre brande that ◦ wente betwene the sayd peces.

And that same daye the Lorde made a couenaūt with Abram saying: vnto thy * seed wyll I gyue this lande, from the ryuer of Egypte, euen vnto the greate ryuer Euphrates/ the Kenites, the Kenizites, the Cadmonytes/ the Hethytes, the Pherizites, the Raphaims, the Amorrytes, the Canaanytes, the Gergesytes and the Jebuzytes.

¶ Sarai geueth Abram leue to take Agar her mayde to wyfe. Agar despysed her maystres: for whiche she was euyll intreated of Sarai, and therfore runneth away. The aungell meetynge her, commaundeth her to turne agayne and dothe promyse her seed. And nameth her fyrst chylde Ismael.

CAPI. XVI.

A SArai Abrams wyfe bare hym no chyldren. But she had an handmayde an Egyptian, whose name was Agar. Wherfore she said vnto Abram: Behold, the Lorde hath shut me vp that I can not beare. I praye the ◦ go in vnto my mayde / peraduenture I shall be multyplyed by meanes of her. And Abram herde the voyce of Sarai. Then Sarai Abrams wyfe toke Agar her mayde the Egyptian (after Abram had dwelled .x. yere in the lande of Canaan) and gaue her to her husbande Abram to be his wyfe.

◦ To go in vnto her mayde is to haue carnall copulacion/ as her, as these wordes know & slepe do also signify *Gen.iiii.a and.xix.c.

And he went in vnto Agar, & she conceyued. B And when she sawe that she had conceyued: her maystres was despysed in her syght. Then sayd Sarai vnto Abram: Thou dost me vnryghte, for I haue gyuen my mayde in to thy ◦ bosome: and now bycause she seeth that she hath conceyued I am despised in her syght: the Lorde iudge bytwene the and me. Then sayd Abram to Sarai: beholde, thy mayde is in thy hande, do with her as it pleaseth the.

Bosome: after the maner of the Hebrewes is taken for companyeng with a woman/ and it is also taken for faith as i Lu. xvi.f. of Lazarus.

And bycause Sarai fared foule with her, she fled from her. And the aungell of the Lorde founde her besyde a fountayne of water in the wyldernes: euen by a well in the way to Sur. And he sayd: Agar Sarais mayde/ whence cōmest thou, and whyther wylte thou go? And she answered: I flee from my maystres Sarai. And the aungell of the Lorde sayd vnto her: returne to thy maystres agayne, and submytte thy selfe vnder her handes.

C And the aungell of the Lorde sayd vnto her: I wyll so encrease thy seed, that it shall not be nombred for multitude. And the Lordes aungell sayd further vnto her: se, thou art with chylde, and shalt bere a son, and shalte call his * name Ismael, bicause the Lorde hath herde thy tribulacion. D He wyll be a wyld man, & his hand wyl be against euery man, and euery mans hand against him, and yet shal he dwell fast by all his brethren. And she called the name of the Lorde that spake vnto her: thou art the God that lokest on me/ for she sayd: I haue of a surety sene here the ◦ backe partes of hym that seeth me. Wherfore she calleth the well, the well of the lyuing that seeth me, which well is bitwene Cades & Bared. And Agar bare Abram a son, and Abram called his sons name which Agar bare Ismael. And Abram was .lxxxvj. yere old when Agar bare hym Ismael.

*Gen.xvii.e Judic.xxi.b Mat.i.c. Luc i.b.c

◦ They se the backe partes of God that by reuelacion or any otherwyse haue felyng or knowledge of God

¶ Abram is called Abraham, and Sarai is named Sara. The lande of Canaan is here the fourth tyme promysed. Circumcision is here institute. Isaac is promysed. Abraham prayeth for Ismael.

CAPI. XVII.

A WHen Abram was nynty yere olde and .ix. the Lorde appered to hym, sayeng. I am the almyghty God, walke * before me and be vncorrupt. And I wyl * make my bond bytwene the and me/ and wyl multiply the exceedingly. And Abram fell on his face. And God talked moreouer with hym sayenge: It is I beholde my ◦ testament is with the, that thou shalt be a father of many * nacions. Therfore shalte thou no more be called Abram, but thy name shall be Abraham: for a father of many nacions haue I made the, and I wyll multiply the excedyngly, and wyll make nacions of the: yea & kynges shal spryng out of the. B Moreouer I wyll make my bond * bytwene me and the, and thy seed after the in their tymes to be an euerlastynge conenaunt/ so that I wyll be God vnto the and to thy seed after the. And I wyll gyue vnto the & to thy seed after the, the lande wherein thou art a straunger: euen all the land of Canaan for an euerlastynge possessyon, and wyll be theyr God.

*Gen.v.c.d *Gen.vi.d ◦ Testament is i scripture taken for the moste parte for a couenāt bargayne or leage. *Eccl.xliiii.c *Act.vii.b

And God said vnto Abraham: Se thou kepe my couenaunt/ both thou & thy seed after the in theyr tymes: This is my testament whiche ye shal kepe bytwene me & you, and thy seed after the, that ye circumcyse all your men chyldren. Ye shall cut of the foreskynne of your fleshe/ and it shall be a * token of the bonde bytwene

*Rom.iiii.b

me and you. And euery manchylde whan it is viij. dayes * olde, shall be circumcised amonge you in your generacions, & all seruauntes also borne at home or bought with money though they be straungers and not of thy seed. The seruaũt borne ĩ thy house, & he also that is bought with money, must nedes be circũcised, that my testament may be in your fleshe for an euerlastyng ∘ bond. Yf there be any vncircũcised manchyld, that hath not the foreskyn of his flesh cut of, his soule shal perish from his people: bicause he hath broken my testament. C And God sayd vnto Abraham. Sarai thy wyfe shall no more be called Sarai, but Sara shall her name be. For I wyl blesse her, & gyue the a son of her / I wyl blesse her, so that people, yea kyngs of people shall spryng of her. And Abraham fell vpon his face and laught, and sayd in his herte: shall a chylde be borne vnto hym that is an hundred yere olde / and shall Sara that is .lxxx. yere old bere: And Abraham sayd vnto God. O that Ismael myght lyue in thy syght,

Then sayd God: Sara thy wyfe shal * bere the a sonne in dede, and thou shalt cal his name Isaac. And I wyll make my bonde with hym, that it shall be an euerlastynge bonde vnto his seed after hym. And as concerning Ismael also I haue herd thy request: lo, I wyll blesse hym, encrease hym, and multiplye hym excedyngly. Twelue * prynces shall he beget, and I wyll make a great nacion of hym. But my bond wyl I make with Isaac, which Sara shall bere vnto the euen this tyme twelue moneth.

And god lefte of talking with hym, & departed vp from Abraham. D And Abraham toke Ismael his son, & all the seruauntes borne in his house and al that was bought with money, as many as were men children among the men of Abrahams house, and circumcised the foreskynne of theyr fleshe, euen that selfe same daye, as God had sayd vnto hym. Abraham was foure score and .xix. yere old, when he cut of the foreskynne of his fleshe. And Ismael his sonne was .xiij. yere olde when the foreskynne of his flesh was circumcised. The selfe same day was Abraham circumcised and Ismael his sonne. And all the men in his house, whether they were borne in his house or boughte with money (thoughe they were straungers) were circumcised with hym.

* Gene. xxi. a Luc. ij. d. Leui. xij. a

∘ The scripture vseth to call ẏ signe of a thyng by the name of the thig it self only to kepe the thing signifyed the better in memory, as here he calleth circumcision his bonde, which is but a token therof, and as Peter calleth baptisme Christ. i. Pet. iij. d.

* Ge. xviij. b xxi. a

* Gen. xxv. b

¶ There apered thre men vnto Abraham. Isaac is promysed to hym agayne, at whiche Sara laughed. The destruction of the Sodomytes is declared vnto Abraham. Abraham prayeth for them.

CAPI. XVIII.

A And the Lorde appered vnto hym in the okegroue of Mamre as he sate in his tent dore in the heate of the day. And he lyfte vp his eyes and loked: and lo, thre men stode not farre from hym. And when he sawe them, he ran to mete them from the tent dore, and fell to the ground & sayd: Lorde yf I haue found fauour in thy sight: passe not by thy seruaũt. Let a lytle water be fet and wasshe your fete, and rest your selues vnder the tree: And I wyll set a * morsell of ∘ breed to comfort your hertes withall, and then go your wayes / for euen therfore are ye come to your seruaunt. And they answered: do as thou hast sayd. And Abraham went apace in to his tent vnto Sara and said: Make redy attonce thre peckes of fyne mele / knede it & make cakes. And Abraham ran vnto his beestes & fet a calfe that was tendre & good, and gaue it vnto a yong man which made it redye attonce. And he toke butter and mylke and the calfe whiche he had prepared / and set it before them, and stode hym selfe by them vnder the tree: and * they ate.

And they sayd vnto hym: Where is Sara thy wyfe? He said: in the tent. B And he sayd: I wyl come agayne vnto the as sone as the frute can lyue. And lo, Sara thy wyfe shall haue a sonne. That herde Sara out of the tent dore whiche was behynd his backe. Abraham & Sara were both olde and well stryken in age / and it ceased to be with Sara after the maner as it is with wyues. And Sara laughed in her selfe sayeng. Now when I am waxed olde, shall I gyue my self to * lust / and my lord olde also? Then sayd the Lord vnto Abraham: Wherfore doth Sara laugh sayeng: shall I of a surety bere a chylde now when I am olde? is the thyng to hard for the Lord to do? In the tyme * appoynted wyl I returne vnto the, as soone as the frute can haue lyfe / and Sara shall haue a sonne. Then Sara denyed it, sayenge: I laughed not / for she was afrayde. But he sayd: yes thou dydest laugh. Then the men stode vp from thence and loked towarde Sodome. C And Abraham went with them to bryng them on the way. And the Lorde sayd: Can I hyde from Abraham that thyng which I am aboute to do, seyng that Abraham shal be a * great and a mighty people / and all the nacions of the erth shall be blessed in hym? For I knowe hym that he wyll commaunde his chyldren and his housholde after hym, that they kepe the waye of the Lorde / to do after ryght and conscyence / that the Lorde may brynge vpon Abraham that he hath promysed hym.

And the Lorde sayd: The crye of Sodome and Gomorre is great / and theyr synne is excedynge greuous. I wyll go downe and se whether they haue done all togyther accordyng to that crye whiche is come vnto me or not, that I may know. And the mẽ departed thence and went towardes Sodome. But Abraham stode yet before the Lorde, and drewe nere and sayd. D Wylt thou destroy the ryghtous with the wicked? Yf there be .l. ryghtous within the citye, wylt thou destroy it, and not spare the place for the sake of .l. rightous that are therin? That be farre from the, and thou sholdest do after this maner / to sley the ryghtous with the wycked / and that the rightous sholde be as the wycked: that be farre from the. Sholde not the iudge of all the worlde do accordynge to ryght? And the Lorde sayd: Yf I fynde in Sodome fyftye ryghtous within the city, I wyll spare all the place for theyr sakes.

And Abraham answered and sayd: beholde I haue taken vpon me to speake vnto the Lorde, and yet am but * dust and asshes. What though there lacke .v. of .l. ryghtous / wylte thou destroye all the citye for lacke of .v? And he sayd:

* Judi. xix. b

∘ By breed in ẏ scripture is vnderstand al maner of fode and meat for mans eatyng as in .i. Regũ. xxviij. d

* Tobi. xi. Judi. xiii.

* Eccl. xi.

* iiij. Regũ. iiii. Roma. ix.

Eccl. xliiij. Gene. xv.

* Eze. xvi. Jona. i. a

* Gene. ii.

If I fynde there .xl. and .v. I wyll not destroye them. And he spake vnto hym yet agayne and sayd: What yf there be .xl. founde there. And he sayd: I wyl not do it for fourtyes sake. And he sayd: O let not my Lorde be angrye, that I speake. What yf there be founde thyrty? And he sayd: I wyl not do it, if I fynde .xxx. there. And he sayd: Oh, se / I haue begon to speake vnto my Lorde / what yf there be .xx. founde there? And he sayd: I wyl not destroy them for twentyes sake. And he sayd: O let not my Lorde be angry that I speake yet ones more only. What yf ten be founde there? And he sayd: I wyll not destroye them for .x. sake. And the Lorde wente his waye as soone as he had lefte talkynge with Abraham. And Abraham returned vnto his place.

¶ Lot receyued two aungelles in to his house. The filthy lustes of the Sodomytes. Lot is delyuered and desyreth to dwel in the city Zoar. Lottes wife is turned in to a pyller of salt. Sodome is destroyed. Lot is dronken and lyeth with his doughters, whiche conceyued chyldren by hym.

CAPI. XIX.

A And there came .ij. aungels to Sodome at euen. And Lot sate at the gate of the city. And Lot sawe them / and rose vp to mete them / and he * bowed hym selfe to the grounde with his face. And he sayd: Se lordes, turne in I pray you in to your seruaũtes house and tary all nyght and wasshe your fete / and ryse vp early and go on your wayes. And they sayd: nay / but we wyl abyde in the streates all night. And he * cõpelled them excedingly. And they turned ĩ vnto hym & entred ĩ to his house, & he made them a feest & dyd bake swete cakes / and they * ate. But before they wẽt to rest, the men of the city of Sodome cõpassed the house rounde about / both olde & yonge / all the people frõ all quarters. B And they called vnto Lot and sayd vnto hym: Where are the mẽ which came in to thy house to nyght? bryng them out vnto vs that we may do our lust with them.

And Lot went out at the dores vnto them & shut the dore after hym and sayd: nay for gods sake brethren, do not so wyckedly. Beholde I haue two doughters whiche haue knowen no mã, them wyl I bryng out vnto you: do with them as it semeth you good: Only vnto these mẽ do nothing, for therfore came they vnder the shadow of my rofe. And they sayd: come hither. And they sayd: Camest thou not hyther to soiourne / & wylt thou be now a * iudge? We wyl surely dele worse with the than with them.

C And as they preased sore vpon Lot & began to breake vp the dore / the men put forthe theyr handes and pulled Lot in to the house to them and put to the doore. And they smote the men that were at the dore of the house with blyndnesse * bothe small & great: so that they coulde not fynde the dore. And the men sayd moreouer vnto Lot: If thou haue yet here any sonne in lawe, or sonnes or doughters, or what so euer thou hast in the citye / brynge out of this place: for we must destroye this place / bycause the crye of them is greate * before the Lorde, whiche hath sent vs to destroye it.

And Lot went out & spake vnto his sonnes in lawe, which sholde haue maryed his doughters / and sayd: stande vp & get you out of this place / for the Lorde wyll destroye the city. But he semed as thoughe he had mocked vnto his sonnes in lawe. And as the mornyng arose the angels caused Lot to spede him saying. D Stande vp / take thy wyfe and thy two doughters, and that that is at hande, leest thou perysshe in the synne of the city. And as he prolonged the time the men caught bothe hym, his wyfe, and his two doughters by the handes, bicause the lorde was mercyfull vnto hym / and they broughte hym forth and set hym without the city. When they had brought them out / they sayd: Saue thy lyfe, and loke not behynde the, neyther tarye thou in any place of the countrey, but saue thy selfe in the mountayne, lest thou perysshe. E Then sayd Lot vnto them: Oh nay my Lorde beholde, forasmoch as thy seruaũt hath founde grace in thy sight / now make thy mercy great / whiche thou shewest vnto me, in sauynge my lyfe. For I can not saue my selfe in the mountaynes / lest some mysfortune fall vpon me and I dye. Beholde, here is a citye by, to fle vnto / and it is a lytle one: let me saue my selfe therin: is it not a litle one, that my soule may lyue? And he sayd to hym: se, I haue receyued thy request concernyng this thyng / I wyll not ouerthrowe this citye for whiche thou hast spoken. Haste the / and saue thy selfe there / for I can do nothynge tyll thou become in thyther. And therfore the name of the city is called zoar. And the sonne was vpon the erthe when Lot was entred in to zoar.

Then the Lorde rayned vpon * Sodome and Gomorra / brymstone and fyre from the Lorde out of heuen / and ouerthrewe those cityes & al the region, & all that dwelled in the cityes / and that that grewe vpon the erth. And Lots wyfe loked behynde her, & was turned in to a pyller of salte. F Abraham rose vp early, and got hym to the place where he stode before the Lorde / & loked towarde Sodome and Gomorre and towarde all the lande of that countrey. And as he loked: beholde the smoke of the countrey arose as it had ben the smoke of a furnace. But yet when god destroyed the cities of the region, he thought vpon Abraham: & sent Lot * out frõ the daũger of the ouerthrowing, when he ouerthrewe the cityes where Lot dwelled.

And Lot departed out of zoar and dwelled in the mountayns, & his .ij. doughters with hym, for he feared to tary ĩ zoar: he dwelled therfore in a caue, bothe he and his .ij. doughters also. Then sayd the elder vnto ẏ yonger: our father is olde / and there are no mo men in the erth to come ĩ vnto vs after the maner of all ẏ worlde. G Come therfore, let vs gyue our father wyne to drynke, and let vs lye with hym that we maye saue seed of our father. And they gaue theyr father wyne to drynke that same nyght. And the elder doughter went and laye with her father. And he perceyued it not / neither when she laye downe / neyther when she rose vp.

And on the morowe the elder sayd vnto the yonger: Beholde, yesternyght laye I with my father. Let vs gyue hym wyne to drynke this

* Gene. xxiiii. a

* Luc. xxiiii. c

* Tobi. xii. d

* Exod. ii. b. Math. xxi. f. ... vii. d.

* Sapi. xix. c iiii. Reg. vi. d.

* Gen. xviii. c

* Esa. xiii. d. Iere. l. f. Eze. xvi. f.

* ii. Pet. ii. b. Sapien. x. a. Amos. iiii. d. Luc. xvii. f. Jude. i. b.

night also/and go thou & lye with him,& let vs saue seed of our father.And they gaue theyr father wyne to drynke ỹ night also.And the yonger arose and laye with him.And he perceyued it not: neyther when she laye downe/ neyther when she rose vp.Thus were both the doughters of Lot with chylde by theyr father. And the elder bare a sonne, and called hym Moab/ which is the father of the Moabytz vnto this daye. And the yonger bare a sonne/ and called hym BenAmmi/which is the father of the children of Ammon vnto this daye.

¶ Abraham went as a straūger in to the lande of Gerar. The kynge of Gerar taketh away his wyfe.

CAPI. XX.

A

AND Abraham departed thence towarde the south countrey and dwelled betwene Cades and Sur and soiourned in Gerar. And Abraham sayd of Sara his wyfe that she was his * syster. Than Abimelech kyng of Gerar sent and fet Sara awaye.

* Gene.xij.c. and.xxvi.b.

Abimelech is threatned for Saras sake.

And God came to Abimelech by nyghte in a dreame and sayd to hym: Se, thou arte but a deed man for the womans sake whiche thou hast taken awaye, for she is a mannes wyfe. But Abimelech had not yet come nye her/ and therfore sayd: Lorde, wylte thou sleye ryghtous people? sayd not he vnto me, that she was his syster? yea,and sayde not she her selfe that he was her brother? with a pure herte

B

and innocent handes haue I doone this. And God sayde vnto hym in a dreame. I wote it well that thou dydest it in the purenesse of thy herte.And therfore I kepte the that thou sholdest not synne agaynste me/ neyther suffred I the to come nyghe her. Now therfore delyuer to the man his wyfe agayne/ for he is a Prophete. And lette hym praye for the that thou mayste lyue. But yf thou delyuer her not agayne/be sure that thou shalte * dye the deth/ with all that thou hast.

* Gene.ii.c.

Then Abimelech rose vp be tymes in the mornynge,and called all his seruauntes / and tolde all these thynges in theyr eares / and the

C

men were sore afrayde. And Abimelech called Abraham and sayd vnto hym: What hast thou done vnto vs,& what haue I offended the,that thou sholdest brynge on me and on my kyngdome so greate a synne? thou hast doone dedes vnto me that ought not to be done. And Abimelech sayd moreouer vnto Abraham: What sawest thou that moued the to do this thyng? And Abraham answered. I thought that per aduenture the * feare of God was not in this place/ & that they sholde sley me for my wyfes sake: yet in very dede she is my syster,the doughter of my father / but not of my mother: and became my wyfe. And after God caused me to wandre out of my fathers house / I sayd vnto her: This kyndnes shalt thou shewe vnto me in all places where we come, that thou saye of me.that I am thy brother.

* The feare of god amōg ỹ Hebrewes is principally taken for the honor & fayth that we owe vnto god / & that with such a loue as the chylde hath to the father.

D

Then toke Abimelech shepe and oxen / men seruaūtes/ and women seruaūtes & gaue them vnto Abraham / and delyuered hym Sara his wyfe agayne. And Abimelech sayd: beholde the lande lyeth before the/dwell where it pleaseth the best. And vnto Sara he sayd: Se, I haue gyuen thy brother a thousande peces of syluer/beholde this thyng shall be a coueringe to thyne eyes, and vnto all that are with the/ and vnto all men an excuse.

And so Abraham prayed vnto God/ & God healed Abimelech and his wyfe & his maydens so that they bare chyldren. For the Lorde had closed to all the matryces of the house of Abimelech,bycause of Sara Abrahams wyfe.

¶ Isaac is borne. Agar is caste out with her yonge sonne Ismael. The aungell comforteth Agar. The couenaunt bytwene Abimelech and Abraham.

CAPI. XXI.

A

THE Lorde vysited Sara as he had sayd, and dyd vnto her * accordyng as he had promysed. And Sara was with chylde and bare Abraham a sonne in his olde age,euē the same season which the Lorde had appoynted. And Abraham called his sones name that was borne vnto him,which Sara * bare him Isaac / and Abraham * circumcised Isaac his sonne when he was.viij.dayes olde, as God commaunded hym.And Abraham was an hundred yere olde/ when his sonne Isaac was borne vnto hym. And Sara sayd: God hath made me a laughyng stocke: for all that heare wyll laugh at me. She sayd also: who wolde haue sayd vnto Abraham, that Sara sholde haue gyuen chyldren sucke/ or that I sholde haue borne hym a sonne in his olde age: The chylde grewe,and was weaned/and Abraham made a greate feast the same daye that Isaac was weaned. Sara sawe the sonne of Hagar the Egyptian which she had borne vnto Abraham a mockynge.Then she sayd vnto Abrahā:

* gene.xv… & .xvii.c.& iiii.d.Heb…
* Math…
Iosue.v…
* Gene.xv…

B

put awaye this * bondmayde & her sonne: for the sonne of this bondwomā shal not be heyre with my sonne Isaac: But the wordes semed very greuous i Abrahams syght bicause of his sonne. Then the Lorde sayd vnto Abrahā: let it not be greuous vnto the bicause of the chyld and of thy bondmayde: But in all that Sara hath sayd vnto the,heare her voyce/for in * Isaac shall thy seed be called. Moreouer of the sonne of the bondwoman wyll I make a nacion/because he is thy * seed.

* Gala…
* Roma…
Galat.iiii…
Hebre.xi…
* Gene…

And Abrahā rose vp erly in the mornyng and toke bread & a bottell with water, and gaue it vnto Hagar,puttynge it on her sholders with the chylde also,and sent her away. And she departed & wandred vp & downe in the wildernes of Berseba. When the water was spente that was in the bottell, she caste the chylde vnder a busshe & went & sat her out of syght a greet way as it were a bowshote of: for she sayd: I wyll not se the chylde dye. And she sat downe out of syght,and lyfte vp her voyce and wepte.

C

And god herde the voyce of the chylde. And the aungel of God called Hagar from aboue, and sayd vnto her: What ayleth the Hagar? Feare not,for God hath herde the voyce of the chylde where he lyeth. Aryse and lyfte vp the chylde/ and take hym in thy hande/ for I wyll make of hym a great people. And god opened her eyes and she sawe * a well of water. And she went and fylled the bottel with water/and

* Esaie…

gaue the boye drynke. And God was with the lad, and he grewe and dwelt in the wyldernesse, and became an archer. And he dwelt in the wyldernesse of Pharan. And his mother got him a wyfe out of the lande of Egypte.

* Gen.xxvi.f

And it chaunced the same season, that Abimelech and Phicoll his chefe captayne spake vnto Abraham, sayenge: * God is with the in al that thou doest. Now therfore sweare vnto me euen here by God, that thou wilte not hurt me nor my children, nor my childrēs children. But that thou shalt deale with me and the countreye where thou art a straunger, accordynge vnto the kyndnesse that I haue shewed the. Then sayd Abraham: I wyll sweare.

D

And Abraham rebuked Abimelech for a wel of water, whiche Abimelechs seruauntes had taken awaye.And Abimelech answered,I wist not who dyd it: also thou toldest me not,neyther herde I of it, afore this daye. And Abraham toke shepe and oxen and gaue them vnto Abimelech. And they made both of thē a bonde togither. And Abraham set.vij.lambes by them selues. And Abimelech sayde vnto Abraham: what meane these.vij. lambes whiche thou hast set by them selues.And he answered vij. lambes shalt thou take of my hande, that it maye be a wytnesse vnto me, that I haue dygged this well: Wherfore the place is called Berseba, because they sware bothe of thē. Thus made they a bond togither at Berseba. Then Abimelech & Phicol his chefe captayne rose vp and turned agayne vnto the lande of the Philistines.And Abraham planted a wod in Berseba,and called there on the name of ỹ Lorde, the euerlastynge God: and dwelt in ỹ Philistin lande a longe season.

¶ The fayth of Abraham is proued in offrynge his sonne Isaac.Chryst our sauiour is promysed. The generacyon of Nachor Abrahams brother.

CAPI. XXII.

A

AFter these dedes, God dyd * proue Abraham and sayde vnto hym: Abrahā. And he answered: here am I. And he sayde: take thy only sonne Isaac whom thou louest, and get the vnto the lande Moria, & sacrifice him there for a sacryfice vppon one of the mountaynes which I wil shewe the. Thē Abraham rose vp early in the mornynge & sadled his asse, and toke two of his meyny with hym, and Isaac his sonne: and cloue wod for the sacrifyce, and rose vp and got him to the place whiche God had appoynted him.

* Iudi.viii.c
Eccle.xliiii.c.
Hebre.xi.d.

The thirde daye Abraham lyft vp his eyes and sawe the place a farre of, and sayde vnto his yonge men: byde here with the asse.I and the lad will go yonder and worshyppe & come agayne vnto you.And Abrahā toke the wood

B

of the sacrifice, & layd it vpon Isaac his sonne, and toke fyre in his hande and a knyfe. And they went both of them togither.

Than spake Isaac vnto Abraham his father and sayde: My father? And he answered here am I my sonne. And he sayde: Se here is fyre and wod, but where is the shepe for sacrifice? And Abraham sayde: my sonne, God will prouyde him a shepe for sacrifyce. So wēt they bothe togither.

And when they came vnto the place which God shewed hym, Abraham made an aulter there, and dressed the wod,and bounde Isaac his sonne, and * layde hym on the aulter, aboue vpon the wod. And Abraham stretched forth his hande, & toke the knyfe to haue killed his sonne. Then the aungell of the Lorde called vnto hym frome heauen sayenge: Abraham Abraham? And he answered: here am I. And he sayde: laye not thy handes vppon the childe, neyther do any thinge at all vnto him, for now I knowe that thou fearest God, in ỹ thou hast not spared thyne only sonne for my

* James.ii.d
1.Macha.ii.f

C

sake. And Abraham lyfted vp his eyes and loked aboute: and beholde, there was a ramme caught by the hornes in ỹ breres. And he wēt and toke the ram and offred hym vp for a sacrifice in the steade of his sonne. And Abrahā called the name of the place, the Lorde wyl se: wherfore it is a comen sayenge this daye: in the mount will the Lorde be sene.

And the aungell of the Lorde cryed vnto Abraham from heauen the second tyme sayeng: by my selfe haue I * sworne (sayth the Lord) because thou haste done this thinge and haste not spared thy only sonne, that I will blesse ỹ & multiply thy seed as the sterres of heauen, & as the * sonde vpon the see syde.And thy seed

* Psal.ciiii.a
Luk.i.g.Ecc.
xliiii.c.
Hebre.vi.c
* Gē.xxvii.g

D

shall possesse the gates of his enemyes. And in thy seed shall all the * nacions of the earth be blessed,because thou hast obeyed my voyce. So turned Abraham agayne vnto his yonge men, and they rose vp and wente togither to Berseba. And Abraham dwelte at Berseba.

* Gen.xii.a
Actu.iii.d.
Gala.iii.b

And it chaunced after these thinges, that one tolde Abraham sayenge; Beholde, Milca she hath also borne children vnto thy brother Nachor; Hus his eldest sonne, and Bus his brother, and Kemuel the father of the Syrians, and Cesed, and Haso, and Pyldas, and Jedlaph, and Bethuel. And Bethuel begate Rebecca. These.viij. dyd Milca bere to Nachor Abrahams brother. And his concubyne called Rheuma she bare also Tebah,Gahā, Thaas and Maacha.

¶ Sara dyeth and is buryed in the feld that Abraham bought of Ephron the Hethite.

CAPI. XXIII.

A

SAra was an hundred and.xxvij. yere olde (for so longe lyued she) and than dyed in a heade cytie called Hebron in the lande of Canaan. Then Abraham came to morne and bewayle Sara. And when Abraham stode vp frome the funeralles, he talked with the sonnes of Heth, sayenge: I am a straunger and a foryner amonges you, geue me a possession to burye in with you, that I maye bury my dead out of my syght.And the children of Heth answered Abraham sayeng vnto hym: Heare vs Lorde, thou art a prince of God amonge vs. In the chefest of our sepulchres bury thy dead: None of vs shall forbyd the his sepulchre,that thou shuldest not bury thy dead therin. Abraham

B

stode vp, and reuerentely thanked the people of the lande the children of Heth. And sayde vnto them: If it be youre myndes that

I shall buey my deade out of my syght, heare me and speake for me to Ephron the sonne of Zoar: and let hym geue me the double caue whiche he hathe in the ende of his felde, for so moche money as it is worth, let hym geue it me in the presence of you, for a possessiō to burye in. For Ephron dwelled amonge the children of Heth.

Then Ephron the Hethyte answered Abraham in the audience of the children of Heth, and of all that went in at the gates of his cytie, sayenge: Not so my Lorde, but heare me: The felde geue I the, and the caue that therin is geue I the also: and euen in the presence of the sonnes of my people geue I it the to burye thy deed in. Then Abraham bowed hym selfe before the people of the lande, and spake vnto Ephron in the audience of the people of the countreye, sayeng: I praye the heare me, I will geue syluer for the felde, take it of me, and so wyll I bury my deed there. Ephron answered Abraham, sayeng: My lorde herken vnto me. The lande is worth. iiij. C. sycles of syluer: but what is that betwene the and me? burye thy deed. And Abraham harkened vnto Ephron, and payde hym the syluer whiche he had sayde in the audience of the sonnes of Heth, that is to wyt. iiij. C. syluer sycles of currant money amonge marchauntes. Thus was Ephrons felde wherin the double caue is before Mamre: aswell the felde as the caue that is therin, and all the trees of the felde whiche growe in all the borders rounde about, made sure vnto Abraham for a possession, in the syght of the children of Heth, and of all that wēt in at the gates of the cytie. And then Abraham buryed Sara his wyfe in the double caue of the felde that lyeth before Mamre, otherwyse called Ebron in the lande of Canaan. And so bothe the felde & the caue that is therin, was made Abrahams sure possession to bury in, of the sonnes of Heth.

¶ Abraham maketh his seruant to sweare/ & sendeth him to seke a wyfe for Isaac his sonne. The seruant was faythfull and brought Rebecca/ whyche Isaac toke to his wyfe.

CAPI. XXIIII.

A Braham was olde and stryken in age, & the Lorde had blessed him in all thinges. And he sayde vnto his eldeste seruaunte of his house whiche had the rule ouer all that he had: ❧ Put thy hande vnder my thye that I maye make the sweare by the Lord that is God of heauen and God of the earth, ✠ thou shalt not take a wyfe vnto my sonne, of the daughters of the Cananites, amonge which I dwell. But thou shalte go vnto my countrey and to my kynred, and there take a wyfe vnto my sonne Isaac.

Then sayde the seruaunte vnto him: what yf the womā will not agree to come with me vnto this lande, shall I bringe thy sonne agayne vnto the lande whiche thou camest out of? And Abraham sayde vnto him: beware of that, that thou bringe not my sonne thyther. The Lorde God of heauen which toke me frō my fathers house and from the lande where I was borne, & which spake vnto me and sware vnto me sayenge: vnto thy * seed will I geue this lande, he shall sende his angell before the that thou maiste take a wyfe vnto my sonne from thence. Neuertheles yf the womā will not agree to come with the then shalt thou be without daunger of this oothe. But aboue al thinge bringe not my sonne thyther agayne. And the seruaunt put his hande vnder the thye of Abraham and sware to hym concernynge ✠ matter. And the seruaunte toke .x. camels of his masters and departed, and had all maner goodes of his master with him, and rode vp & went to Mesopotamia, vnto the cytie of Nahor. And made his camels to lye downe without the cytie by a wels syde at euen: aboute the tyme that women come to drawe water, and he sayde.

Lorde God of my master Abraham, send me good spede this daye / and shewe mercy vnto my master Abraham. Lo I stonde here by the well and the doughters of the men of this cytie will come out to drawe water: Nowe the damsell to whome I saye, bowe downe thy pytcher, & let me drynke. If she saye: Drinke, and I wyll geue thy camels drynke also, that same is she that thou hast ordeyned for thy seruaunt Isaac: yea and therby shall I knowe that thou hast shewed mercy on my master. And it came to passe or euer he had lefte speakynge, that Rebecca came out, the daughter of Bethuel, sonne to Milca the wyfe of Nahor Abrahams brother, and her pytcher vpon her thoulder: The damsell was very fayre to loke vpon, a mayde and vnknowen of man. And she went downe to the well, & fylled hyr pytcher and came vp agayne. Then the seruāt ran vnto her and sayd: let me sup a litle water of thy pitcher. And she sayd: drinke Syr.

And she hasted and late downe her pytcher vpon her arme and gaue him drinke. And whē she had geuen hym drynke, she sayde: I wyll drawe water for thy camels also, vntyll they haue dronke ynoughe. And she poured out hir pitcher into the troughe hastely, and ranne agayne vnto the well, to fet water: and drewe for all his camels. And the felowe wondred at her. But helde his peace, to wete whether the Lorde hadde made his iourney prosperous or not. And as the camels had left drinkinge/ he toke a golden eare ryng of halfe a sycle weight and two bracelettes for hir handes, of .x. sycles wepght of golde, & sayd vnto her: Whose doughter arte thou? tell me: is there rowme in thy fathers house for vs to lodge in? And she sayde vnto hym: I am the doughter of Bethuel the sonne of Milca / whiche she bare vnto Nahor: and sayde moreouer vnto hym: we haue litter and prouonder ynoughe, and also rowme to lodge in.

And the man bowed hym self, and worshipped the Lorde/ and sayde: blessed be the Lorde God of my master Abraham whiche ceaseth not to deale mercyfully & truely with my master, and hathe brought me the waye to my masters brothers house. And the damsell ran and tolde vnto theym of her mothers house these thinges. And Rebecca had a brother called Laban.

And

And Laban ran out vnto the man, to the well: for as soone as he had seue the eareryngs and the bracelettes vpon his systers handes, and herde the wordes of Rebecca his syster, sayenge: thus sayd the man vnto me, the he went oute vnto the man. And lo, he stode yet with the camels by the well syde. And Laban sayde come in thou blessed of the Lorde. Wherfore stondeste thou without? I haue dressed vp the house, and made rowme for the camels. And the man came into the house and he vnbrydled the camels: & brought lytter and prouonder for the camels, & water to wash his fete & their fete that were with him, and there was meate set before him to eate. But he sayde: I will not eate, tyll I haue sayd my message. And he sayd: say on. And he sayd: I am Abrahams seruant, and the Lorde hath blessed my master oute of measure, so that he is become great, and hathe geuen hym shepe, oxen, syluer & golde, menseruauntes, mayde seruauntes, camels and asses. And Sara my masters wyfe bare him a sonne, when she was olde: to whom hath he gyuen all that he hath. And my master made me sweare sayenge: thou shalt not seke a wyfe to my sonne amonge the doughters of the Cananytes in whose lande I dwell, But shalt go to my fathers house and to my kynred, and there take a wyfe vnto my sonne. And I sayde vnto my master: what yf the wyfe will not folow me? And he said vnto me: The Lorde before whome I walke, wyll sende his angel with the, & prospere thy iourney that thou shalt take a wyfe for my sonne, of my kynred and of my fathers house. But if (when thou comest vnto my kynred) they wil not geue the one, then shalt thou here no perell of myne othe.

And I came this daye vnto the well & sayd: O Lorde, the God of my master Abraham, yf it be so that thou makest my iourney which I go, prosperous: beholde I stonde by this well of water, and when a virgyn cometh forth to drawe water, and I saye to her: geue me a lytle water of thy pytcher to drynke, & she saye agayne to me: drynke thou, and I wyll also drawe water for thy camels: that same is the wyfe whome the Lorde hath prepared for my masters sonne.

And afore I had made an ende of speakynge in myne harte: beholde Rebecca came forth, & her pytcher on her shulder, & she went downe to the well and drewe. And I sayde vnto her: geue me drynke. And she made haste, and toke downe her pytcher frome her shulders, & sayde: drynke, and I wil geue thy camels drynke also. And I dranke, & she gaue my camels drinke also. And I asked her sayenge: whose doughter arte thou? she answered: the doughter of Bethuel Nahors sonne, whome Milca bare vnto him. And I put the eare rynges vpō her face and the bracelettes vpon her handes. And I bowed my selfe, and worshypped the Lorde, and blessed the Lorde God of my master Abraham whiche had brought me the ryght waye, to take my masters brothers daughter vnto his sonne. Now therfore yf ye wyl deale mercyfully and truly with my master, tell me: yf not tell me also: that I maye turne me to the right hande or to the left.

Then answered Laban and Bethuel, sayenge: The thinge is proceed of the Lorde, we can not therfore saye vnto the, eyther good or bad: beholde Rebecca before thy face, take her and go, and let her be thy masters sonnes wyfe, as the Lorde hath appointed. And whē Abrahams seruaunt herde their wordes, he bowed hym to the Lorde, flat vpon the earthe. And the seruaunt toke forth iewels of syluer & iewels of golde and rayment, and gaue them to Rebecca: but vnto her brother and to her mother he gaue spyces. And then they ate and dranke, both he & the men that were w̄ him, & tayred all nyght and rose vp in the morninge.

And he sayde: let me departe vnto my master. But her brother and her mother sayd: let the damsell abyde with vs a whyle, at the lest x. dayes, and then go thy wayes. And he sayd vnto them: hynder me not, for the Lorde hath prospered my iourney. Sende me awaye that I maye go to my master. And they sayde: let vs call the damsell, and wytte what she saith to the matter. So they called forth Rebecca, and sayde vnto her: wilte thou go with this man? And she sayde: yea.

So they let Rebecca their syster goo with her norse and Abrahams seruaunt, & the men that were with him. And they blessed Rebecca, and sayde vnto her: Thou arte oure syster growe into thousande thousandes, & thy seed possesse the gates of their enemyes. And Rebecca arose and her damsels, and sat them vp vpon the camels, and wente their waye after the man. And the seruaunt toke Rebecca, and went his waye.

And Isaac was compynge frome the well of the ✠ lyvynge and seynge, for he dwelt in the south countreye, and was gone out to walke in his meditations about the euen tyde. And he lyft vp his eyes and loked, and beholde the camels were compynge. And Rebecca lyfte vp her eyes, and when she sawe Isaac, she lyghted downe of the camel, and sayd vnto the seruant: what man is this that cometh against vs in the felde? And the seruant sayd: it is my master. Then she toke her mantell, and put it about her. And the seruaunt tolde Isaac all ✠ he had done. Then Isaac brought her into his mother Saras tente, and toke Rebecca, & she became his wyfe, and he loued her: and so was Isaac comforted ouer his mother.

¶ Abraham taketh Kethura to his wyfe/ & begetteth many chyldren. Abraham dyeth & gyueth al his goodes to Isaac. The genealogie of Ismael. The byrth of Jacob and Esau. Esau selleth his title of enheritaunce for a messe of potage.

CAPI. XXV.

A Braham toke hym another wyfe called Ketura, whiche bare hym Zimran, Jecksan, Medan, Midian, Jesback & Suah. And Jecksan begat Seba and Dedan. And the sonnes of Dedan were Assurim, Letusim and Leumim. And the sonnes of Midian were Epha, Epher, Hanoch, Abida, and Elda. All these were the chyldren of Ketura. But Abraham gaue all that he hadde,

Gene.xxx.a.

vnto Isaac. And vnto the sonnes of his Concubynes he gaue gyftes, and sent them awaye frome Isaac his sonne (whyle he yet lyued) eastwarde, vnto the east contreye.

✱Gene.xv.c. ¶ Put with the company of the auncient fathers that dyed in yͤ same fayth that he dyd.

These are the dayes of the lyfe of Abraham whiche he lyued: an hundred and. lxxv. yere, and then fell sycke and dyed, in a ✱ lusty age, (when he had lyued ynoughe) and was ¶ put vnto his peple. And his sonnes Isaac and Ismael buryed him in the double caue in the felde of Ephrõ sonne of Zoar the Hethyte before Mamre, Whiche felde Abraham bought of the sonnes of Heth: There was Abraham buryed and Sara his wyfe. And after the deth of Abraham, god blessed Isaac his sonne, whiche dwelled by the well of the lyuyng & seing.

B These are the generacions of Ismael Abrahams sonne, which Hagar the Egyptian Saras handmayde bare vnto Abrahã. And these are the names of the sonnes of Ismael, with their names in their kynreddes. The eldeste sonne of Ismael Neuaioth, then Cedar, Adbeel, Mibsam, Misma, Duma, Masa, Hadar, Thema, Jetur, Naphis, and Kedma: These are the sonnes of Ismael, and these are their names, in their townes and castels ✱ xij princes of nacions. And these are the yeres of the lyfe of Ismael, an. C.xxxvij. yere, & then he fell sicke & dyed, & was layde vnto his people. And he dweld frõ Euila vnto Sur yͭ is before Egypte, as men go towarde the Assyrians. And he dyed in the presence of all his brethrẽ.

✱Gen.xvii.c. i.Para.i.b.

C And these are the generacions of Isaac Abrahams sonne: Abraham begat Isaac. And Isaac was. xl. yere olde when he toke Rebecca to wyfe, the daughter of Bethuel the Siriã of Mesopotamia & syster to Labã yͤ Siriã.

And Isaac made intercession vnto the Lorde for his wyfe: because she was baren: and the Lorde was intreated of hym, and Rebecca his wyfe conceyued: and the children stroue togither within her. Then she sayde: yf it shoulde go so to passe, what helpeth it that I am with childe? And she went and asked the Lord. And the Lorde sayd vnto her: there are ¶ two maner of people in thy wombe, and two nacions shall springe out of thy bowels, and the one nacyon shalbe myghtyer than the other, and the eldest shalbe seruaunt vnto the younger.

¶ By this.ii. peple is signifyed vnto vs the lawe and the gospell as ye maye rede in .Gala.iiii.d

And when her tyme was come to be delyuered: behold there were two twynnes in her wombe. And he that came out firste was red and roughe ouer all as it were an hyde: & they

D called his name Esau. And afterward his brother came oute, his hande holdynge Esau by the ✱ hele. Wherfore his name was called Jacob. And Isaac was. lx. yere olde when she bare them: and the boyes grewe, & Esau became a cunnynge hunter and a tyll man. But Jacob was a ¶ symple man, & dwelled in the tentes. Isaac loued Esau, because he dyd eate of his venyson, but Rebecca loued Jacob.

✱Osee.xii.b ¶ Simple: he is simple that is wythoute craft & decept & contynueth in beleuynge & executynge of godes wyl

Jacob sod potage, and Esau came from the felde and was wery, and sayde to Jacob: let me suppe of that redde potage, for I am faynt And therfore was his name called ✱ Edom. And Jacob sayd: sell me this daye thy ‡ ¶ heritage. And Esau answered: Lo, I am at the poynt to dye, and what profyte shall this heritage do me? And Jacob sayd: ✱ sweare to me then this daye. And he swore to hym, and sold his heritage vnto Jacob. Than Jacob gaue Esau bred and potage of red ryse. And he ate and droncke, and rose vp, and went his waye. And so Esau regarded not his heritage.

✱Abdi.i.a ‡Heb.xii.c. ¶ heritage

¶ signifieth here the r[...] and ryghte enheritau[nce] that the el[dest] sonne ha[th] after his f[a]thers deth ✱Gẽ.xlvi[...]

¶ The iorneye of Isaac towarde Abimelech. The promes made to Isaac and his seede. Isaac is rebuked of Abimelech for callynge his wyfe his syster. The chydynge of the shephardes for the welles. Isaac is comforted. The leage betwene Abimelech & Isaac.

CAPI. XXVI.

A And there fell a derth in the lande, passynge the firste derth that fell in the dayes of Abraham. Wherfore Isaac went to Abimelech kynge of the Philistians vnto Gerar. Then the Lorde appered vnto hym, and sayde: Go not downe into Egypte but abyde in the lande whiche I byd the: soiorne in that lande, and I wyll be with the, and wyll blesse the: for to the and to thy seed I will geue all these ✱ contreyes. And I will performe the oothe whiche I made to Abraham thy father, and wyl ‡ multiplye thy seed as the sterres of heauen, and will geue to thy seed all these contreyes. And thorow thy seed shall all the nacyons of the earthe be blessed, because that Abrahã harkened vnto my voyce and kepte myne ordinaunces, commaundementes, statutes and lawes.

✱Gene.xii[...] & .xiii.d. ‡Gen.xv[...] xxii.c. Ecc[...] xliiii.d.

B And Isaac dwelled in Gerar. And the men of the place asked hym of his wyfe, & he sayde that she was his ✱ syster: for he feared to cal her his wyfe, lest the men of the place shulde haue kylled hym for her sake, because she was bewtyfull to the eye. And it happened after he had bene there longe tyme, that Abimelech kynge of the Philistians loked oute at a wyndowe, & sawe Isaac sportynge with Rebecca his wyfe. And Abimelech sende for Isaac and sayde: se, she is of a suertye thy wyfe/and why saydest thou that she was thy syster? And Isaac sayd vnto him: I thought that I might peraduenture haue dyed for hir sake. Then sayde Abimelech: Why haste thou done this vnto vs? one of the peple might lyghtly haue lyen by thy wyfe, and so shouldeste thou haue

✱Gene.x[...] and xx[...]

C brought synne vpõ vs. Then Abimelech charged all his people, sayenge: he that toucheth this mans wyfe, shall vndoubtedly dye for it.

And Isaac sowed in that lande, and founde in that same yere an. C. folde as moche: for yͤ Lorde blessed hym, & the man waxed myghty, & went forth & grewe tyll he was exceadynge great, yͭ he had possession of shepe, of oxen & a myghty housholde: so that yͤ Philistians had spyte at hym: in so moche that they stopped & fylled vp wͭ earth all the welles which his fathers seruaũtes dygged in his father Abrahãs tyme. Then sayde Abimelech vnto Isaac: get the from me, for thou art myghtyer then we a

D great deale. Then Isaac departed thence, and pitched his tente in the valey Gerar, & dwelt there. And Isaac digged agayne the welles of water whiche they dygged in the dayes of Abraham his father, whiche the Philistians had

had stopped after the deathe of Abraham / and gaue them the same names, whiche his father gaue theym. As Isaacs seruauntes dygged in the valey, they founde a well of lyuyng water. And the herdemen of Gerar dyd stryue with Isaacs herdmen, sayenge: the water is ours. Then called he the well Eleck, because they stroue with hym.

E Then dygged they another well, and they stroue for that also. Therfore called he it Sitena. And then he departed thence, and dygged an other well for whiche they stroue not: therfore called he it Rehoboth, sayenge: the Lorde hath nowe made vs rowme, and we are encreased vpon the earthe. Afterwarde departed he thence, and came to Bersaba. And the Lorde appered vnto hym the same nyght, and sayde: I am the God of Abraham thy father, feare not for I am with the, & will blesse the, and multyplye thy seed for my seruaunt Abrahams sake. And then he buylded an aulter there, and called vpon the name of the Lorde, and there pitched his tente. And there Isaacs seruauntes dygged a well.

F Then came Abimelech to hym frome Gerar and Ahusath his frende & Phicoll his chefe captayne. And Isaac sayde vnto them: wherfore come ye to me, seynge ye hate me, & haue put me awaye from you? Then sayde they: we sawe that the ✱ Lorde was with the, & therfore we sayde that there shulde be an othe betwene vs and the, and that we wolde make a bonde with the, that thou shouldeste do vs no hurte, as we haue not touched the, and haue done vnto the nothynge but good, and sent the awaye in peace: for thou arte nowe the blessed of the Lorde. And he made them a feast, and they ate and droncke. And they rose vp earlye in the mornynge, and sware one to an other.

✱Gene.xxi.c. Judic.xi.b

G And Isaac sent them awaye. And they departed frome hym in peace. And that same daye came Isaacs seruauntes, and tolde hym of a well whiche they had dygged: and sayde vnto hym, that they had founde water. And he called it Seba, wherfore the name of the cytie is called Bersaba vnto this daye. And Esau was was. xl. yere olde and toke to his wyues Judith the doughter of Beer an Hethyte, and Basemath doughter of Elon an Hethyte also, and these two wyues were a greate griefe to the mynde of Isaac and Rebecca.

¶ Jacob steleth the blessynge from Esau by his mothers counsell. Isaac is sad. Esau is comforted. The hatred of Esau towarde Jacob.

CAPI. XXVII.

A And it came to passe that Isaac waxed olde and his eyes were dymme, so that he coulde not see. Then called he Esau his eldest sonne and sayde to hym: my sonne. And he aunswered him, here Sir. And he sayd: beholde, I am olde, and knowe not the daye of my deathe: now therfore take thy artillery, thy quyuer and thy bowe, and get the to the feldes, and kyll me some venyson, and dresse me meate suche as I loue, and brynge it me, & let me eate that my soule maye blesse the afore I dye. And Rebecca herde when Isaac spake to Esau his sonne. And as soone as Esau was gone to the felde to hunt venyson, & to bringe it, she spake vnto Jacob her sonne, sayenge: Beholde I haue herde thy father talkynge wͭ Esau thy brother and sayenge: bringe me venyson and dresse me meate, that I maye eate & blesse the before the Lorde, er I dye. Nowe B therfore my sonne heare my voyce in yͭ whiche I commaunde the: get the to the flocke, and brynge me thence two good kyddes, & I will make meate of them for thy father, such as he loueth. And thou shalt brynge it to thy father and he shall eate, & blesse the before his death.

Than sayde Jacob to Rebecca his mother: beholde Esau my brother is rough, and I am smoothe. My father shall peraduenture fele me, and I shall seme vnto hym as thoughe I went aboute to begyle hym, & so shall he bring a curse vpon me, for a blessynge: and his mother sayde vnto hym: Vpon me be thy curse my sonne, onely heare my voyce, and go and fetche me them. And Jacob went and fet thẽ/ and brought them to his mother. And his mo- C ther made meate of them, accordyng as his father loued. And she went and fet goodly rayment that was her eldest sonne Esaus, which she had in the house with her, & put them vpõ Jacob her yongest sonne, and she put the skynnes vpon his handes & vpõ the smooth of his necke. And she put the meate & bred which she had made, in the hande of her sonne Jacob.

And he went in to his father, sayenge: my father? And he answered: here am I: who art thou my sonne? And Jacob sayd vnto his father: I am Esau thy eldest sonne, I haue done as thou baddest me: aryse, syt vp, and eate of my venyson, that thy soule maye blesse me. But Isaac sayde vnto his sonne: how cometh it that thou haste founde it so quyckely, my sonne? He aunswered: The Lorde thy God brought it to my hande. Then sayd Isaac vnto Jacob: come nere, and let me fele the, my sonne, whether thou be my sonne Esau or not Then went Jacob to Isaac his father, and he D felt hym and sayd: the voyce is Jacobs voyce, but the handes are the handes of Esau. And he knewe hym not, because his handes were roughe as his brother Esaus handes: and so he blessed hym.

Gene.xli.iii.c.& Deut.xxiii.a.

And he asked hym: arte thou my sonne Esau? And he sayd: I am. Then sayd he: bring forthe and let me eate of my sonnes venyson, that my soule maye blesse the. And he brought hym, and he ate. He brought hym wyne also, and he dranke. And his father Isaac sayd vnto hym: come nere and kysse me my sonne. And he went vnto hym & kyssed hym. And he smelled the sauoure of his rayment, and ✱ blessed hym, and sayde: See, the smell of my sonne is as the smell of a felde whiche the Lorde hath blessed. God geue the of the dewe of heauen, and of the fatnesse of the earthe, and plentye of corne and wyne. People be thy seruauntes, and nacyõs bowe vnto the. Be lorde ouer thy brethren, and thy mothers childrẽ stoupe vnto the. Cursed be he that curseth the, & blessed be he that blesseth the.

✱Eccli.iii.b & Heb.xi.a

As sone as Isaac had made an ende of blessynge, Jacob was scace gone oute frome the

presence of Isaac his father: but Esau his brother was come from huntynge, and had made also meate, and brought it unto his father, & sayde unto hym: Aryse my father and eate of thy sonnes venyson, that thy soule may blesse me. Then his father Isaac sayde unto hym: who arte thou? he answered: I am thy eldest sonne Esau. And Isaac was astonyed oute of measure, and sayde: Where is he then that hath hunted venyson and brought it me, and I haue eaten of all before thou camest, & haue blessed hym, and he shall be blessed styll. Whē Esau herde the wordes of his father, he cryed out greatly and bytterly aboue measure, and sayde to his father: blesse me also my father. And he sayde: thy brother came with subtyltie, and hath taken awaye thy blessynge. Thē sayde he: He maye well be called Jacob, for he hathe undermyned me nowe two tymes, fyrste he toke awaye my herytage: and se/ F nowe hath he taken awaye my blessynge also. And he sayde: hast thou kept neuer a blessynge for me?

Isaac answered and sayde unto Esau: beholde I haue made hym thy lorde, and all his mothers chyldren haue I made his seruauntes. Moreouer, with corne and wyne haue I stablysshed hym, what can I do unto the now my sonne? And Esau sayde unto his father: haste thou but that one blessynge my father? blesse me also my father: so lyfted up Esau his voyce and * wepte. Than Isaac his father answered and sayd unto hym: beholde thy dwellyng place shall haue of the fatnesse of the earthe, & of the dewe of heauen from aboue. And with thy swerde shalt thou lyue, and shalte be thy brothers seruaunt. But the tyme wyll come, when thou shalt get the maystrye, and lowse his yocke frome thy necke.

* Hebre.xii.c
Jacob is also blessed of his father.

And Esau * hated Jacob, because of the blessynge with whiche his father blessed hym, and sayde in his harte: The dayes of my fathers sorowe are at hande, for I wyll sley my G brother Jacob. And these wordes of Esau her eldest sonne were tolde to Rebecca. And she sent and called Jacob her yongest sonne, and sayde unto hym: beholde thy brother Esau threatneth to kyll the: nowe therfore my sonne heare my voyce, make the redy, and flee to Laban my brother at Haran: and tarye with hym a whyle tyll thy brothers fearsnesse be aswaged, and tyll thy brothers wrathe turne awaye frome the, and he forget that whiche thou haste done to hym. Then wyll I sende and fet the awaye frome thence. Why shulde I lose you bothe in one daye? And Rebecca spake to Isaac: I am werye of my lyfe, for feare of the doughters of Heth. If Jacob take a wyfe of the doughters of Heth, suche one as these are, or of the doughters of the lande, what lust shuld I haue to lyue.

* Abdi.i.a

¶ Jacob is sent into Mesopotamia / to Laban for a wyfe. Esau maryeth an Ismaelyte. Jacob dreameth a dreame. Christ is promysed. Jacob maketh a vowe.

CAPI. XXVIII.

A Then Isaac called Jacob his sonne, and blessed hym / and charged hym, sayeng/ se thou take not a wyfe of the doughters of Canaan, but aryse and get the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wyfe of the doughters of Laban thy uncle. And God almyghty blesse the, increase the, and multiplye the that thou mayste be a nombre of people, & geue the the blessynge of Abraham: bothe to the and to thy seed with the, that thou mayst possesse the lande (wherin thou arte a straunger) whiche God gaue unto Abraham. Thus Isaac sent forth Jacob / to go to Mesopotamia B unto Laban / sonne of Bethuel the Syrien / and brother to Rebecca Jacobs and Esaus mother.

Jacob is blessed.

When Esau sawe that Isaac had blessed Jacob / and sent hym to * Mesopotamia/ to fet hym a wyfe thence / and that as he blessed hym / he gaue hym a charge / sayinge: se thou take not a wyfe of the daughters of Canaan: and that Jacob had obeyed his father & mother, and was gone to Mesopotamia: and seynge also that the doughters of Canaan pleased not Isaac his father: then went he unto Ismael, and toke unto the wyues whiche he had, Mahala the doughter of Ismael Abrahams sonne, the syster of Nabaioth to be his wyfe. Jacob departed from Berseba, and went towarde Haran, and came unto a place, and taryed there all nyght, because the sonne was downe. And toke a stone of the place, and put it under his head/ and layde him downe in the same place to slepe. And he dreamed: and beholde there stode a ladder upon the earth, & the top of it reached up to heauen. C And se, the angels of God went up and downe upon it / yea and the Lorde stode upon it, and sayde:

* Osee.xii
Esau mar[y]eth an I[sma]elite.
Jacob dr[e]meth.

I am the Lorde God of Abraham / thy father, and the God of Isaac: The * lande on whiche thou slepest wyll I gyue the and thy seed. And thy seed shall be as the dust of the earth: and thou shalt spreade abrode: west, east, north and south. And thorowe the and thy seed shall all the kynredes of the erth be blessed. And se I am with the, and wyll be thy keper in all places whether thou goest, & will brynge the agayne into this lande: neyther will I leaue the tyll I haue performed all that I haue promysed the.

* Par.[xi]

D When Jacob was awaked out of his slepe he sayde: surely the Lorde is in this place / & I wist not. And he was afrayd and sayd: how fearfull is this place? it is none other but euen the ♀ house of God/ and the gate of heuen. And Jacob stode up early in the mornyng and toke the stone that he had layd under his head, and pitched it up an ende, & poured oyle on the top of it. And he called the name of the place Bethell, for the name of the citie was called Lus, before tyme. And Jacob vowed a vowe / sayenge: If God wyll be with me, and wyll kepe me in this iourney whiche I go, and wyll geue me bread to eate, and clothes to put on, so that I come agayne unto my fathers house in sauftie: then shall the lord be my God / and this stone, whiche I haue set

♀ He cal[leth] it the hou[se of] god bec[ause] of the ho[ly] holde of [an]gelles tha[t] there [...] we in like[wise] ner call t[he] churche [...] lyinge & [...] the house [of] God/bec[ause] ♀ peple [...] thether [...]

[th]e ♀ churche [o]f God. As [sa]ynt Paule [te]acheth. i. [Ti]mo.iii.ii. [Co]r.vi. [...]phe xii. [*] Tithes or [te]nthes.

set up an ende, shall be Gods house: and of all that thou shalt gyue me/ wyl I gyue the * tythes unto the.

¶ Jacob commeth to Laban and serueth seuen yere for Rachel. Lea was brought to his bed in stede of Rachel. He maryeth them both/ and serueth yet.vii. yere more for Rachel. Lea conceyueth.

CAPI. XXIX.

A Then Jacob lyfte up his feete, and went towarde the East coûtrey. And as he loked aboute, beholde there was a well in the felde, and thre flockes of shepe laye therby (for at that wel were the flockes watered) and there laye a greate stone at the well mouthe. And the maner was to bryng the flockes thyther, and to roull the stone from the welles mouth, and to water the shepe/ and to put the stone agayne upon the welles mouth unto his place. And Jacob sayde unto them: Brethren whēce be ye? And they sayd, of Haran are we. And he sayd unto them: knowe ye Laban the sonne of Nahor? And they sayde: we knowe hym. And he sayde unto them: is he in good helth? And they said: he is in good helth, and B beholde, his doughter Rachel commeth with the shepe. And he sayd/ lo, it is yet a great whyle to night/ neither is it time that the catell shuld be gathered togither/ water the shepe, and go and fede them. And they sayd: we maye not, tyl all the flockes be brought togither, and the stone be roulled from the welles mouthe/ and so we water our shepe.

[R]achel ke[p]eth her fa[the]rs shepe.

Whyle he yet talked with them, Rachel came w her fathers shepe, for she kepte them. As sone as Jacob sawe Rachel the doughter C of Laban his uncle, and his uncles shepe/ he wente and roulled the stone from the welles mouthe, and watered the shepe of Laban his mothers brother. And Jacob kyssed Rachel/ and lyfte up his voyce and wepte: and tolde her also that he was her fathers brother, and Rebeccas sonne. Then Rachel ran and tolde her father.

When Laban herde tell of Jacob his systers son, he ranne to mete hym, and imbraced hym, and kissed hym/ and brought him to his house. And then Jacob tolde Laban all the matter. And then Laban sayd: well, thou art my bone and my fleshe. Abyde with me the space of a moneth. And afterwarde Laban sayd unto Jacob: Thoughe thou be my kynsman/ shouldest thou therfore serue me for nought? tell me D what shall thy wages be? And Laban had.ii. doughters, the eldest called Lea, and the yongest Rachel. Lea was sore eyed, but Rachel was beautifull and well fauoured. And Jacob loued her well, and sayde: I wyll serue the seuen yere for Rachel thy yongest dougher. And Laban answered: it is better that I gyue her to the than to an other man: abyde therfore with me.

And Jacob serued * seuen yeres for Rachel, and they semed unto hym but a fewe dayes/ for the loue he had to her. And Jacob sayd unto Laban: gyue me my wyfe that I maye lye with her, for the tyme appoynted is come.

[Gen]e.xii.d
[Ja]cob ser[ue]th vii.yeres [for] Rachel.

E Then Laban bade all men of that contrey, and made a feest. And when euen was come, he toke Lea his doughter and brought her to hym: and he lay with her. And Laban gaue to his doughter Lea Zilpha his mayde, to be her seruaunt. And when the mornynge was come beholde it was Lea. Then sayd he to Laban: wherfore hast thou played thus with me? dyd not I serue the for Rachel, wherfore then hast thou begyled me? Laban answered: it is not the maner of this countrey, to marye the yongest before the eldest. Passe out this weke, and then shall this also be gyuen the for the seruyce which thou shalt serue me yet.vii. yeres more. F And Jacob dyd euen so, and passed out that weke, & then he gaue hym Rachel his doughter to wyfe also. And Laban gaue to Rachel his doughter, Bilha his handmayde to be her seruaunt. So laye he by Rachel also, and loued Rachell more then Lea, and serued hym yet.vii. yeres more.

Jacob maryeth ii. doughters of hys mothers brother.

When the Lorde sawe that Lea was despysed, he made her frutefull: but Rachel was barayn. And Lea conceyued and bare a sonne, and called his name Ruben/ for she sayd: the Lorde G hath loked upon my * tribulacion. And nowe my husbande wyll loue me. And she conceyued agayne and bare a sonne, and sayd: the Lorde hath herde that I am despysed, and hath therfore gyuen me this sonne also /, and she called hym * Symeon. And She conceyued yet and bare a sonne, and sayd: now this ones wyl my husbande kepe me companye, bycause I haue borne him thre sonnes: and therfore she called hys name Leui. And she conceyued yet agayne and bare a sonne sayinge: now wyll I prayse the Lorde, therfore she called his name Judas/ and lefte bearynge.

* Deut.xxvi.b.
* Paral.ii.a

¶ Rachell and Lea beynge bothe bareyn gyue their maydens unto theyr husbandes/ & they bare hym chyldren. Jacob diceyueth Laban in the conceyuynge of the shepe and kyddes. Jacobs rewarde for his seruyce.

CAPI. XXX.

A When Rachel sawe that she bare Jacob no chyldren/ she enuyed her syster/ and sayd unto Jacob: Gyue me chyldren, or els I am but deed. Then was Jacob wrothe with Rachel sayinge: Am I in Gods stede, which kepeth frō the the frute of thy wombe? Then she sayd: here is my mayde Bilha: lye with her, that she maye beare upon my lappe, that I may be encreased by her. And she gaue hym Bilha her handmayde to wyfe. And Jacob laye with her: and Bilha conceyued and bare Jacob a sonne. Then sayd Rachel. God hath gyuen sentence on my syde/ and hath also herde my voyce / and hath gyuen me a sonne. Therfore called she hym Dan. And Bilha Rachels mayde conceyued agayne, and bare Jacob an other sonne. And Rachel sayd: God is turned, and I haue made a chaunge with my syster, and haue gotten the upper hande. And she called his name Nepthali.

B When Lea sawe that she had left bearynge/ she toke Silpha her mayde, and gaue her Jacob to wyfe. And Silpha Leas mayde bare Jacob a sonne. Then sayd Lea: Good lucke: and called his name Gad. And Silpha Leas mayde bare

Mandragoras: The Hebrews call it an erbe or rather a rote ẏ beareth the similitude of mans body. Other call it an apple which beynge eaten ẏ meat causeth conception.

bare Jacob an other sonne. Then sayd Lea: happy am I, for the doughters wyll call me blessed, and called his name Aser.

C And Ruben went out in the wheet haruest tyme, and found ꝑ mandragoras in the feldes, & brought them vnto his mother Lea. Then sayde Rachel to Lea, gyue me of thy sonnes mandragoras. And Lea answered: Is it not ynoughe that thou hast taken awaye my husbande/ but woldest take away my sones mandragoras also? Then said Rachel, wel let him slepe with the this night, for thy sonnes mandragoras. And when Jacob came frome the feldes at euen/ Lea wente out to mete hym, and sayd: lye with me, for I haue bought the with my sonnes mandragoras.

And he slept with her that nyght. And God herde Lea, that she conceyued and bare vnto Jacob the fyfth sonne. Then sayde Lea: God hath gyuen me my rewarde, bycause I gaue my mayden to my husbande/ & she called hym Isachar. And Lea conceyued yet agayne, & bare Jacob the sixth sonne. Then sayde she: God hath endewed me with a good dowry. Now wyll my husbande dwell with me, bycause I haue borne hym. vi. sonnes/ & called his name Zabulon. After that she bare a doughter, and called her ✶ Dina.

✶ Ge.xxxiiii.a

D

Rachel beareth Joseph.

And God remembred Rachel, herd her, and made her frutefull: so that she conceyued and bare a son, and sayd: God hath taken awaye my rebuke. And she called his name Joseph, saying: The Lorde gyue me yet an other son. As sone as Rachel had borne Joseph, Jacob said to his father in lawe. Send me away that I may go vnto my owne place & coūtrey/ gyue me my wyues and my chyldren for whome I haue serued the, & let me go, for thou knowest what seruyce I haue done the. Then sayd Laban vnto hym. Yf I haue founde fauour in thy syght (for I suppose that the Lorde hath blessed me for thy sake) appoynte what thy rewarde shall be, and I wyll gyue it the. Then he sayd vnto hym, thou knowest what seruyce I haue done the/ and in what case thy catell haue ben vnder me: for it was but lytle that thou haddest before I came/ and now it is encreased in to a multitude/ and the Lorde hath blessed the for my sake. But now when shall E I make prouysyon for myne owne house also. And he sayd/ what shall I then gyue the? And Jacob answered: thou shalt gyue me nothing at all so thou wylt do this one thynge for me/ and then wyll I turne agayne & fede thy shepe and kepe them.

✶ iii.reg.xi.d

So thou aboute all thy shepe this day, and seperate from them al the shepe that are spotted and of diuers colours, and all blacke shepe amonge the lambes. And then loke, all that shall be party coloured, blacke and spotted, as wel amonge the shepe as the kyddes, the same shall be my rewarde. So shall my ꝑ ryghtousnes answere for me, when the tyme commeth that I shall receyue my rewarde of the, so that what so euer is not speckled and party among the gotes and blacke amonge the lambes/ let that be thefte with me. Then sayd Laban: Lo I am content, that it be accordynge as thou hast said. And he sorted out that same daye the gotes that were party and of dyuers colours, and all the kyddes that were spotted and partye coloured, and all that had whyte in them, and all the blacke among the lambes, and put them in the keppynge of his sonnes/ and sette thre dayes iourney bytwene hym selfe and Jacob. And so Jacob kepte the reste of Labans shepe.

ꝑ Ryghtousnes signifieth here true and faythfull seruyce.

Jacob toke roddes of grene popull hasell, and of chestnottrees, and pylled whyte streakes in them, and made the whyte appere ī the staues: And he layde the staues whiche he had pylled before the shepe in the gutters and watrynge troughes/ when the shepe came to drynke: that they sholde conceyue when they came to drynke. And the shepe conceyued before the staues & brought forthe speckled, spotted, and party coloured. Then Jacob diuided the flock F and put the roddes in the troughes before the eyes of the wethers and all whyte & all blacke were Labans, but the resydue were Jacobs, and he seuered the flockes one from an other. And alwaye in the fyrst buckynge tyme of the shepe. Jacob put the staues before the shepe in the gutters, that they myght conceyue before the staues: But in the latter buckynge tyme he put them not there: so the last brode was Labans, and the fyrst Jacobs. And the man became excedynge rych, and hadde many shepe/ mayde seruauntes/ men seruauntes/ camelles and asses.

¶ At the cōmaundement of God, Jacob departed from Laban/ and toke his goddes with hym. Rachel stealeth her fathers ymages. Laban foloweth Jacob. The couenaunt bytwene Laban and Jacob.

CAPI. XXXI.

A AND Jacob herd the wordes of Labans sonnes how they sayd: Jacob hath taken awaye all that was our fathers/ and of our fathers goodes hath he goten all this honour. And Jacob behelde the countenaūce of Laban, that it was not towarde him as it was in tymes past. And the Lorde sayde vnto Jacob: turne agayne in to the lande of thy fathers, and to thy kynred, and I wyll be with the. Then Jacob sent and called Rachel and Lea to the felde vnto his shepe, and said vnto them: I se your fathers coūtenaunce that it is not towarde me as in tymes paste. Moreouer the God of my father hathe ben with me. And ye knowe how that I haue serued your father with all my myght. And your father hathe disceyued me, and chaunged my wages. x. tymes: but God suffred hym not to hurte me. When he sayd, the spotted shall be thy wages, then all the shepe bare spotted. Yf he sayd, the speckled shall be thy reward, then bare all the shepe speckled: thus hath God taken B awaye your fathers catell, and gyuen thē me. For in buckynge tyme I lyfted vp myne eyes and sawe in a dreame/ and beholde, the rammes that bucked the shepe were straked, spotted, and partye. And the aungell of God spake vnto me in a dreame, sayenge: Jacob? And I answered: here am I. And he sayd, lyft vp thyne eyes and se, how al the rammes that leape vpon the shepe are straked, spotted, and partye:

partye:

✶ Genesis. xxviii.d.
✶ Gen xxxii.c

partye: for I haue sene all that Laban dothe vnto the. I am the God of ✶ Bethell where thou annoyntedst the stone, and where thou vowedst a vowe vnto me. Now aryse and get the ✶ out of this countreye, and returne vnto the lande where thou were borne.

Than answered Rachel and Lea, and sayd vnto hym: we haue no parte nor enheritaūce in oure fathers house, he counteth vs as strāgers/ for he hath solde vs, and hathe eaten vp the price of vs. Moreouer all the ryches whiche God hath taken frome our father, that is ours and our chyldrens. Now therfore what so euer God hath sayd vnto the, that do. Thē Jacob rose vp, and set his sonnes and wyues vp vpon camels, and caryed awaye all his catell and all his substaunce whiche he had gotten in Mesopotamia, for to go to Isaac his father vnto the lande of Canaan. Laban was gone to ✶ shere his shepe, and Rachel had stolen her fathers ymages. And Jacob stale away priuily frome Laban the Syrien, and tolde him not that he wolde departe. So fled he and all that he had, and made him selfe redy, & passed ouer the ryuers, & wente streyght towarde the mount Gilead.

✶ Gene.xxxv.b. ii.Reg. xiii.e

Vpon the thirde daye after, was it tolde Laban that Jacob fled. Then he toke his brethrē with hym, and pursued hym. vii. dayes iourney, and ouertoke hym at the mount Gilead. D And God came to Labā ẏ Sirian in a dreame by nyghte, and sayde vnto hym: take hede to thy selfe, that thou speake not to Jacob ouer sharpely. And Labā ouertoke Jacob: and Jacob had pitched his tente in the mounte. And Laban with his brethren, pitched their tente also vpon the mount Gilead. Then sayde Labā to Jacob: why hast thou this done to steale awaye frome me, and carye away my doughters as thoughe they had bene taken captyue with the swerde? Wherfore wentest thou awaye secretly vnknowen to me, and dyddeste not tell me, that I myghte haue brought the on the waye with myrth, syngynge, tymrels, and harpes, and haste not suffered me to kisse my chyldren and my daughters? Thou wert a ✶ fole to do it, for I am hable to do you euyll. But the God of youre father spake vnto me yesterday, saying: take hede that thou speake not to Jacob ought saue good. And nowe thoughe thou wentest thy waye, because thou longest after thy fathers house, yet wherfore hast thou stolen my goodes?

i.Reg.xiii.c
i.Par.xvi.c.

Jacob answered and sayde to Laban: I departed priuely/ because I was afraed, and E thought that thou woldest haue taken awaye thy doughters frome me. But where as thou doest calenge me for thefte, with whome so euer thou fyndest thy goddes, let hym dye here before oure brethren. Seke that thyne is with me, and take it to the: for Jacob wist not that Rachel had stolen them. Then wente Laban in to Jacobs tente, and into Leas tente, and into the two maydens tentes: but founde thē not. Then wente he out of Leas tente, & entred into Rachels tente. And Rachel toke the ymages and put them in the camels strawe, & sate downe vpon them. And Laban serched all the tente: but founde them not. Then sayde she to her father: Syr, be not angrye that I can not ryse vp before the, for the disease of women is come vpon me. So searched he, but founde them not.

Racheles polecye.

Jacob was wroth, and chode with Laban. Jacob also answered and sayde to hym: what haue I trespased, or what haue I offended, that thou folowedeste after me? Thou haste searched all my stuffe, and what haste thou founde of all thy housholde stuffe? put it here before thy brethren and myne, and let theym iudge betwene vs both. This. xx. yere that I haue bene with the, thy shepe and thy gootes haue not bene baren, and the rammes of thy flocke, haue I not eaten. What so euer was torne of beastis, I brought it not vnto the, but made it good my selfe: of my hande dyddeste thou require it, whether it was stolen by daye or nyght. Moreouer, by daye the hete consumed me, and the colde by nyght, and my slepe F departed frome myne eyes.

Thus haue I bene. xx. yere in thy house, & serued the ✶ xiiii. yeres for thy. ii. doughters, & vi. yere for thy shepe, and thou hast chaunged my rewarde. x. tymes. And except the God of my father, the God of Abraham, and the God whō Isaac ꝑ feareth had bene with me: surely thou haddest sent me awaye nowe all emptye. But God behelde my tribulation, and the laboure of my handes: and rebuked the yesterdaye.

✶ Gene.xxix.

ꝑ Feare take for honoure as afore in. Gene.xx.c.

Laban answered and sayd vnto Jacob: the doughters are my doughters, and the chyldren are my chyldren, and the shepe, are my shepe, and all that thou seyst is myne. And what can I do this daye, vnto these my doughters, or vnto their children whiche they haue borne? Nowe therfore come on, let vs make a bonde, I and thou togither, and let it be a wytnesse betwene the and me. Then toke Jacob a stone and set it vp for a pyler and marke stone, and sayde vnto his brethren, gather stones. And they toke stones, and made an heape, & they ate there vpon the heape. And Laban called it Jegar Sahadutha, but Jacob called it Gilead, eyther of theym after the proprietie of his language.

Then sayde Laban: this heape be ✶ wytnesse betwene the and me this daye, (therfore is it called Gilead) The Lorde loke & iuge betwene me & the, when we ar departed one frō another: that thou shalt not vexe my doughters, neyther shalte take other wyues vnto them. Here is no man with vs: beholde, God is witnesse betwene the and me. And Laban sayd moreouer to Jacob: beholde, this heape and this marke whiche I haue set here, betwene me and the: this heape be wytnesse and also this marke, that I wyll not come ouer this heape to the, and thou shalt not come ouer this heape & this marke to do any harme. The God of Abraham, the God of Nahor, and the God of their fathers/ be iudge betwene vs. G

✶ Jo.xxii.e xxiiii.f.

And Jacob sware by hym that his father Isaac feared. Then Jacob dyd sacrifice vpon the mount, & called his brethren to eate bred.

And

And they ate breed and tarped all night in the hyll. And early in the mornyng Laban rose vp and kyssed his chyldre & his doughters, and blessed them and departed and went vnto his place agayn, but Jacob went forth on his iourney/and the aungels of God came & met hym. And when Jacob sawe them, he sayd: this is Gods hoost, and called the name of that same place, Mahanaim.

¶ The vyson of the aungels. Jacob sendeth presentes vnto his brother Esau. How he wrastled with the aungell whiche chaunged his name and called hym Israel.

CAPI. XXXII.

A Josu.xxiiii.a. IAcob sente messengers before hym to Esau his brother, vnto the lande * of Seir and the feld of Edom. And he cõmaunded them sayinge: Se that ye speake after this maner to my Lorde Esau: thy seruaunt Jacob sayth thus. I haue sotourned and ben a straunger with Laban vnto this tyme and haue gotten oxen, alles and shepe, men seruauntes and women seruantes, and now I sende imbassage to the my Lorde, that I maye fynde grace in thy syght. And the messengers came agayne to Jacob sayinge: we came vnto thy brother Esau, and he cõmeth agaynst the & .iiij. hundred men with hym. Then was Jacob greatly afrayde and wist not which way to turne him self, and deuyded the people that was with hym, & the shepe, oxen, and camels in to two companyes, and sayd: Yf Esau come to the one parte and smyte it, the other may saue it selfe.

And Jacob sayde: O God of my father Abraham, and God of my father Isaac: Lorde which saydest vnto me, returne vnto thy countrey and to thy kynred/and I wyll do all well with the. I am not worthy of the leest of all the mercyes and truthe whiche thou hast shewed vnto thy seruaunt. For with my ꝓ staffe came I ouer this Iordane, and nowe haue I gotten two droues. Delyuer me from the handes of my brother Esau: for I feare hym, lest he wyll come and smyte the mother with the chyldren. Thou sayest that thou wouldest surely do me good, and woldest make my seed as the sande of the see, whiche can not be nombred for multitude.

And he tarped there that same nyght/ and toke of that which came to hande, a presente/ vnto Esau his brother two hundred she gootes and .xx. he gotes/ two hundred shepe, and xx. rammes: thyrty mylche camels with their colttes. xl. kyne, and .x. bulles. xx. she alles, and .x. foles, and delyuered them vnto his seruautes/ euery droue by them selues/ and sayde vnto them: go forth before me, and put a space betwene euery droue. And he commaunded the formest, sayinge.

When Esau my brother meteth the and asketh the sayinge: whose seruaunt art thou, and whyther goest thou, and whose are these that go before the: thou shalt say, they be thy seruaunt Jacobs, and are a present sent vnto my Lorde Esau, and beholde, he hym selfe commeth after vs. And so commaunded he the seconde and euen so the thyrde/ and lykewyse all that folowed the droues sayinge, of this maner se that ye speake vnto Esau when ye mete hym and sayd moreouer. Beholde thy seruaunt Jacob commeth after vs/ for he sayd I wyl pease his wrath with the present that goeth before me, and afterwarde I wyll se hym my selfe/ so peraduenture he wyll receyue me to grace. So went the present before hym, and he tarped all that nyght in the tente/ and rose vp the same nyght, and toke his two wyues and his .ij. maydens, and his .xi. sonnes, and went ouer the foorde Jacob. And he toke them and sent them all ouer the ryuer, and tarped behynde hym selfe alone.

F * Osee.xii. Jacob wrastleth with the aungell.

And there * wrastled a man with hym vnto the breakynge of the daye. And when he sawe that he coulde not preuayle agaynst hym he smote hym vnder the thygh, and the senow of Jacobs thygh wranke as he wrastled with hym. And he sayd: let me go, for the day breaketh. And he sayd: I wyll not let the go/ excepte thou blesse me. And he sayde vnto hym: What is thy name? He answered: Jacob. And he sayde: thou shalte be called Jacob no more/ but * Israel. For thou hast wrastled with God, and hast preuayled.

* Ge.xxxv. Jacob but lyd Israel

G

And Jacob asked hym sayinge, tell me thy name. And he sayd, wherfore dost thou aske after my name? and he blessed him there. And Jacob called the name of the place Phenuel/ for I haue sene God face to face, and yet is my lyfe reserued. And as he wente ouer Phenuel the sonne rose vpon hym, and he halted vpon his thigh, wherfore the chyldren of Israel eate not of the senow of the thygh vnto this daye/ because that he smote Jacob vnder the thygh in the senowe that shronke.

* Judi.ii.

¶ Esau and Jacob are agreed. And Jacob came in to Sichem.

CAPI. XXXIII.

IAcob lyft vp his eyes and sawe his brother Esau come, and with hym .iiij.C. men. And he diuided his children vnto Lea, vnto Rachel, and vnto his two women seruantes. And dyd set the women seruantes & their chyldren formost/ and Lea & her chyldren after, and Rachel & Joseph byndermost. And him selfe went before them and fell on the ground .vij. tymes tyll he came vnto his brother.

A

Esau ran to mete him and imbraced him and fell on his necke & kyssed him, and they wepte. And he lyft vp his eyes & sawe the wyues and their childre, & said: what are these which thou there hast? And he sayd: they are the chyldren whiche God hath gruen thy seruaunt. Then came the maydens forth/ and dyd their obeysaunce. Lea also and her children came and did their obeysaunce. And last of all came Joseph and Rachel, and dyd their obeysaunce.

B

And he sayde: what meanest thou with all the droues which I met. And he answered: to fynde grace in the syghte of my Lorde. And Esau sayd: I haue ynoughe my brother kepe that thou hast vnto thy selfe. Jacob answered: oh nay/ but yf I haue founde grace in thy syghte, receyue my present of my hande: for I haue sene thy face * as thoughe I had sene the face of God, wherfore receyue me to grace and take my blessing that I haue brought the for

for god hath gruen it me. And I haue ynough of all thynge. And so he compelled hym to take it. And he said: let vs take our iourney and go And I wyll go in thy companye. And he sayde vnto hym: my lorde knoweth that I haue ten dre chyldren/ ewes and kyne with ponge vnder myne hand, which yf men shold ouerdryue but euen one daye, the hole flocke wolde dye. Let my Lorde therfore go before his seruaunt, and I wyll dryue fayre and softly, accordynge as the catell that goth before me and the children be hable to endure: tyll I come to my lorde vnto Seir.

E

And Esau said: let me yet leaue some of my folke with the. And he sayd: what needeth it? let me fynde grace in the syght of my lorde. So Esau went his waye agayne that same daye vnto Seir. And Jacob toke his iourney towarde Sucoth, and bylt hym an house, & made boothes for his catteil: wherfore the name of the place is called Sucoth.

D

And Jacob came pealyly in to the citye of Sichem in the lande of Canaan/ after that he was come from Mesopotamia, and pitched before the citye, and bought parcell of grounde where he pitched his tent, of the children of Hemor Sichems father, for an hundred lambes. And he made there an aulter, and there called vpon the mighty God of Israel.

¶ The rauyshing of Dina Jacobs doughter by the men of Sichē. And of the great bloode sheding done by the sonnes of Jacob.

CAPI. XXXIIII.

A is rauished. DIna the doughter of Lea which she bare vnto Jacob, went out to se the doughters of the land. And Sichem the sonne of Hemor the Heupte lorde of the countrey sawe her, and toke her and laye with her, and forced her: and his herte laye vnto Dina the doughter of Jacob. And he loued the damsell and spake kyndly vnto her, and spake vnto his father Hemor saying/ get me this mayde vnto my wyfe. And Jacob herd that he had defyled Dina his doughter, but his sonnes were with the catell in the felde, and therfore he held his peace tyll they were come. Then Hemor the father of Sichem went out vnto Jacob, to cõmen with hym. And the sonnes of Jacob came out of the felde as sone as they herde it/ for it greued them/ and they were not a lytle wroth, bycause he had wrought foly in Israel, in that he had lyen with Jacobs doughter, whiche thynge ought not to be done. And Hemor cõmoned with them sayinge: The soule of my son Sichem longeth for your doughter: gyue her hym to wife, and make mariages with vs: gyue your doughters vnto vs, and take our doughers vnto you, and dwell with vs, and the lande shall be at your pleasure/ dwell and do your busynes, and haue your possessions therin. And Sichem sayd vnto her father and and her brethren: let me fynde grace in your eyes, and what so euer ye appoint me, that wyl I gyue. Aske frely of me bothe the dowry and gyftes, & I wyll gyue according as ye say vnto me, and gyue me the damsell to wyfe.

B

Then the sonnes of Jacob answered to Sichem and Hemor his father disceytfully, bycause he had defyled Dina their syster. And they said vnto them/ we can not do this thyng that we wolde gyue our syster to one that is vncircūcised/ for ꝑ were a shame vnto vs. Onely in this wyll we consente vnto you. Yf ye wyll be as we be, that all the men chyldren amonge you be circumcised, than wyl we gyue our doughter to you, and take yours to vs, & wyll dwell with you and be one people. But yf ye wyll not herken vnto vs to be circūcised, then wyll we take our doughter and go our wayes. And their wordes pleased Hemor: and Sichem his sonne. And the ponge man deferred not for to do the thynge, bycause he had a lust to Jacobs doughter: he was also moost set by of al that were in his fathers houle. Then Hemor and Sichem went vnto the gate of their citye and commoned with the men of their citye, sayinge: these men are peasible with vs/ and wyll dwell in the lande and do their occupacion therin. And in the land is rowme ynough for them/ let vs take their doughters to wyues, and gyue them ours: onely herin wyll they consent vnto vs for to dwel with vs and to be one people: yf all the men chyldren that are among vs be circūcised as they are. Their goodes and their substance and all their catell are ours, onely let vs consent vnto them, that they may dwell with vs.

And vnto Hemor and Sichem his sonne harkened all that went out of the gate of his citye. And all the men chyldren were circumcyled what so euer went out at the gates of his citye. And the thyrde daye when it was paynefull to them, two of the sonnes of Jacob Simeon and Leui Dinas brethren, toke eyther of them his * swerde, and went in to the citye boldly, and slewe all that was male and slewe also Hemor and Sichem his sonne with the edge of the swerde, and toke Dina their syster out of Sichems house, and went their waye.

C

* Gen.xlix.a. Judith.ix.a.

Then came the sonnes of Jacob vpon the deed, and spoyled the citye, bycause they had defyled their syster: and toke their shepe, oxen, asses and what so euer was i the city & alto in the feldes. And all their goodes, all their chyldrē and their wyues toke they captyue & made bauocke of all that was in the houses.

And Jacob said to Simeon & Leui: ye haue troubled me and made me stynke vnto the inhabitauntes of the lande, bothe to the Canaanytes and also to the Pherezytes. And I am few in nõbre. Wherfore they shal gather them selues togither agaynst me and slay me/ and so shall I and my house be destroyed. And they answered, shulde they deale with our syster as with an hoore?

¶ Jacob goeth vp vnto Bethel, and buryed his ymages vnder an oke. Debora dyeth. Jacob is called Israel. The lande of Canaan is promysed hym. Rachel dyeth in labour. Ruben lay with his fathers concubyne. The deth of Isaac.

CAPI. XXXV.

AND God sayde vnto Jacob/ aryse, and get the vp to Bethel, and dwell there. And make there an aulter vnto God that appeared vnto the, when thou fleddest from

A

ꝓ The scrypture calleth al maner of ydoles or ymages/straunge goddes / because the worshyppers of them esteme thē as goddes

from Esau thy brother. Then sayd Jacob vn=
to his housholde & to all that were with him:
put away the straūge goddes that are among
you & make youre selues clene/& chaunge youre
garmentes and let vs aryse and go vp to Be=
thell that I maye make an aulter there vn=
to God whiche herde me in the day of my tri=
bulacion,and was with me in the way which
I went.
And they gaue vnto Jacob all the straunge
goddes whiche were vnder theyr handes, and
all their eare rynges which were i their eares/
and Jacob hyd them vnder an oke at Sichem
And they departed. And the feare of God fell
vpon the cityes that were round about them/
that they durst not folowe after the sonnes of
Jacob. So came Jacob to Lus in the lande of
Canaan,otherwyse called Bethel,with al the
B people that was with hym. And he buylded
here an aulter, and called the place Bethell,
bycause that God appeared vnto hym there,
when he fled from his brother.
*Gē.xxiiii.g
Then dyed * Debora Rebeccas nourse/and
was buryed beneth Bethel vnder an oke. And
it was called the oke of lamentacion. And god
*Osee.xii.a.
appeared vnto * Jacob agayne after he came
out of Mesopotamia and blessed him and said
vnto hym: thy name is Jacob. Notwithstan=
*Gen.xxii.f.
dynge thou shalte be no more called * Jacob,
but Israel shall be thy name. And so was his
name called Israel.
And God sayde vnto hym: I am God al=
myghty, growe and multiply: for people and
a multitude of people shall sprynge of the, yea
and kynges shall come out of thy loynes. And
the lande whiche I gaue Abraham and Isaac
wyll I gyue vnto the,and vnto thy seed after
the wyl I gyue it also. And god departed from
hym in the place where he talked with hym.
And Jacob set vp a marke in ẏ place where he
talked with hym,euen a pyllour of stone, and
poured drynke offring theron and poured also
oyle theron, and called the name of the place
where God spake with hym,Bethel.
And they departed frome Bethell, and
when he was but a felde bredth frome E=
phrath / Rachel began to trauell. And in tra=
C ueylynge she was in peryll. And as she was
in paynes of her laboure, the mydwyfe sayde
vnto her: Feare not for thou shalte haue this
sonne also. Then as her sowle was depar=
*Reg.iiii. b
tyng,that she * must dye: she called his name
BenOni. But his father called hym BenJa=
min. And thus dyed Rachel and was buryed
in the waye to Ephrath whiche is nowe cal=
led Bethlehem. And Jacob set vp a pyller vp=
pon her graue, which is called Rachels graue
pyller vnto this daye. And Israel went thence
ꝓ BenJamin: that is ẏ sonne of the ryght hande. And ryght hāde is taken for good fortune.
*Mich.iiij.c
and pytched vp his tent beyonde the * toure
of Eder. And it chaunced as Israel dwelte in
*Gen.xlix. a
the lande, that Ruben went and * laye with
Bilha his fathers concubyne, and it came to
D Israels eare. The sonnes of Jacob were.xij.
The.xii. sonnes of Jacob
in nombre. The sonnes of Lea. Ruben Jacobs
eldest sonne, and Simeon, Leui, Juda, Isa=
char,and Zabulon. The sonnes of Rachel: Jo
seph and BenJamin. The sonnes of Bilha Ra
chels mayde: Dan and Nepthali. The sonnes
of Zilpha Leas mayde Gad and Asar. These
are the sonnes of Jacob whiche were borne
hym in Mesopotamia.
Then Jacob went vnto Isaac his father to
Mamre a principal city,otherwyse called He=
Isaac d
bron,where Abraham and Isaac soiourned as
straungers. And the dayes of Isaac were an
hundred and.lxxx.yeres: and then fel he sycke
and dyed,and was put vnto his people being
old and ful of dayes. And his sonnes Esau and
and Jacob buryed hym.

¶ The wyues of Esau. Jacob and Esau are ryche. The genealogie of Esau. Esau dwelleth in the hyll Seir.

CAPI. XXXVI.

A These are the generaciōs of Esau which
is called Edon. Esau toke his wyues of
the doughters of Canaan, Ada ẏ dough
ter of Elon an Hethite, and Ahalibama the
doughter of Ana, whiche Ana was the sonne
of Zibeon an heuyte. And Basmath Ismaels
*Gē.
* doughter and syster of Nebaioth. And Ada
ꝓ Bas
bare vnto Esau / Eliphas: and ꝓ Basmath
otherw
bare Reguel: And Ahalibama bare Jeus,
led Me
Jaelam and Korah. These are the sonnes
heleth
of Esau whiche were borne hym in the lande
of Canaan.
And Esau toke his wyues, his sonnes and
doughters and all the soules of his house: his
goodes and all his catell and all his substance
which he had got in the land of Canaan/and
went in to a countrey away from his brother
*Gen
Jacob: for theyr * ryches was so moche that
they coulde not dwell togyther, and that the
land wherin they were straungers,coulde not
receyue them: bycause of theyr catell. Thus B
dwelte Esau in the mounte Seir, whiche E=
sau is called Edon. These are the generaci=
ons of Esau father of the Edomites in mount
Seir, & these are the names of Esaus sonnes:
*i.Pa
* Eliphas the son of Ada the wyfe of Esau/
and Reguel the sonnes of Basmath the wyfe
of Esau also, And the sonnes of Eliphas were
Theman, Omar, Zepho, Gaetham and Ke=
nas. And Thimna was concubyne to Eliphas
Esaus sonne,and bare vnto Eliphas Amalech
And these be the sonnes of Ada Esaus wyfe.
And these are the sonnes of Reguel: Na=
hath,Serah,Samma,& Misa: these were the
sonnes of Basmath Esaus wyfe. And these
were the sonnes of Hahalibama Esaus wyfe
the doughter of Ana son of Zebeon,which she
bare vnto Esau: Jeus,Jealam and Koah.
These were dukes of the sonnes of Esau. C
*i.Pa
The chyldren of * Eliphas the fyrste sonne of
Esau were these: duke Theman,duke Omar,
duke Zepho, duke Kenas, duke Korah, duke
Gaetham & duke Amelech: these are the du=
kes ẏ came of Eliphas in the lande of Edom/
and these were the sonnes of Ada. These were
the chyldren of Reguel Esaus sonne: duke Na
hah,duke Serah, duke Samma, duke Misa.
These are the dukes that came of Reguel in
the lande of Edom,and these were the sonnes
of Basmath Esaus wyfe. These were the chil
dren of Ahalibama Esaus wyfe: duke Jeus,
duke Saclam,duke Korah: these dukes came
of Ahalibama ẏ doughter of Ana Esaus wyfe.
These

These are the chyldren of Esau/& these are the
dukes of them, whiche Esau is called Edom.
These are the chyldren of Seir the Horyte,the
inhabitour of the land,Lothan,Sobal,Zibe=
on,Ana,Dison/Eser and Disan. These are the
dukes of the Horytes the chyldren of Seir in
the land of Edom. And the chyldren of Lothan
were. Hori and Hemam. And Lothans syster
was called Thymna.
The chyldren of Sobal were these: Aluan,
Manahath,Ebal, Sepho and Onam. These
were the chyldren of Zibeon. Aia & Ana/ this
was that Ana that found the mules i the wyl
dernes, as he fedde his father Zibeons asses.
The chyldren of Ana were these. Dison & Aha=
libama the doughter of Ana. These are ẏ chil=
drē of Dison,Hemdan,Esban,Jethrā and Che
ran. The chyldren of Ezer were these. Bilhan,
Seauan,& Akan. The children of Disan were
Uz and Aran. These are the dukes that came
of Hori: duke Lothan,duke Sabal, duke Zi=
beon, duke Ana, duke Dison, duke Ezer,
duke Disan. These be the dukes that came of
Hory in their dukedomes in the lande of Seir.
D These are the kynges that reygned in the
lande of Edom before there reygned any kyng
among the chyldren of Israel. Bela the sonne
of Beor reygned in Edomea/and the name of
of his city was Dinhaba. And whē Bela died,
Jobab the sonne of Serah out of Bezara rey=
gned in his steade. When Jobab was deed,Hu=
sam of the lande of Themany reygned in his
stead. And after the deth of Husam,Hadad the
sonne of Bedad which slewe the Madianytes
in the felde of the Moabytes, reygned in his
steade / and the name of his citye was Auith.
When Hadad was deade,Samla of Masreka
reigned in his steade. When Samla was deed,
Saul of the ryuer Rehoboth reygned in his
steade. When Saul was deed, Baal Hanan
the sonne of Achbor reygned in his steade. And
after the deth of Baal Hanan the son of Ach=
bor, Hadad reygned in his steade, & the name
of the citye was Pagu. And his wyfes name
Mehetabeel ẏ doughter of Matred the dough
ter of Mesaab.
These are the names of the dukes that came
of Esau.in the.xij. kinredes,places and names:
Duke Thimna, duke Alua, duke Jetheth,
duke Ahalibama,duke Ela,duke Pinon,duke
Kenas, duke Theman, duke Mibzar, duke
Magdiel, duke Iram. These be the dukes of
Edomea in theyr habitacions / in the lande of
theyr possessyons. This Esau is the father of
the Edomytes.

¶ Joseph accuseth his brethren. Joseph dreameth and is hated of his brethren, and is solde to the Ismaelytes Jacob bewayleth Joseph.

CAPI. XXXVII.

A And Jacob dwelte in the lande wherin
his father was a straunger / that is to
saye in the lande of Canaan. And these
are the generacions of Jacob: when Joseph
was.xvj. yere olde,he kept shepe with his bre=
thren/& the lad was with the sonnes of Bilha
and of Zilpha his fathers wyues. And he ac=
cused his brethren vnto his father of an euyll
cryme. And Israel loued Joseph more then all
his chyldren, bicause he begat hym in his olde
age/& he made hym a cote of many colours.
When his brethren sawe that theyr father B
loued hym more then all his brethren/they ha
ted hym,and coulde not speke one kynd worde
vnto hym. Moreouer Joseph * dreamed a *Gene.xlii.b Joseph dreameth.
dreame and tolde it his brethren: wherfore
they hated hym yet the more. And he sayd vn=
to them/ heare I pray you this dreame which
I haue dreamed: Beholde we were makynge
sheues in the felde: and lo, my shefe arose and
stode vpryght,and yours stode rounde aboute
and made obeysaunce to my shefe. Then sayd
his brethren vnto hym: What,shalte thou be
our kynge, or shalt thou reygne ouer vs? And
they hated hym yet the more, bycause of his
dreame and of his wordes.
And he dreamed yet an other dreame & told C
it his brethren sayinge: beholde, I haue had
one dreame more: Me thought the sonne and
the moone and.xj. sterres made obeysaunce to
me. And when he had tolde it vnto his father
and his brethren,his father rebuked hym and
sayde vnto hym: what meaneth this dreame
which thou hast dreamed: shall I and thy mo
ther & thy brethren come and fall on the groūd
before the? And his brethren hated hym / but
his father noted the sayinge.
His brethren wente to kepe theyr fathers
shepe in Sichem/and Israel sayd vnto Joseph:
Do not thy brethren kepe shepe in Sichem?
come,that I may send the to them. And he an=
swered, * here am I. And he sayd vnto hym: *i.Reg.iij.c
Go & se whether it be well with thy brethren
and the shepe,and bryng me worde agayn. And
sent hym out of the vale of Hebron, for to go
to Sichem. And a certayne man founde hym
wandrynge out of his waye in the felde, and
asked hym what he sought. And he answered:
I seke my brethren, tell me I pray the where
they kepe shepe. And the man said,they are de=
parted hence/for I herd them say,let vs go vn=
to Dothan. Thus went Joseph after his bre=
thren,and founde them in Dothan.
And when he sawe them a farre of before D
he came at them / they toke counsell agaynste
hym for to sley hym/and sayd one to an other:
Beholde,this * dreamer commeth/come now *Mat.xxj.d
and let vs sley hym, and caste hym in to some Marc.xij.a
pytte/and let vs saye that some wycked beest Luc.xx.c.
hath deuoured hym, and let vs se what his
dreames wyll come to.
When Ruben sawe that,he went about to
ryd hym out of theyr handes and sayd / let vs
not kyll,hym. And Ruben sayd moreouer vn=
to them/shede not his * bloode, but cast hym *Gen.xlij.d.
in to this pytte that is in the wyldernes/ and
laye no handes vpon hym: for he wolde haue
rydde hym out of theyr handes,and delyuered
hym to his father agayne.
And as soone as Joseph was come vnto his E
brethren,they strypte hym out of his gay cote
that was vpon hym / and they toke hym and
caste hym in to a pytte: But the pytte was
empty and had no water therin. And they sat
them downe to eate breed. And as they lyft vp
their eyes and loked about,there came a com=

panye of Ismaelites frome Gilead, and their
camels laden with spicery, baulme and myrre,
and were goynge downe into Egypte.
F Then sayde Juda to his brethren, what a-
vayleth it that we sley our brother, and kepe
*Act.vii.b his bloude secret? come on, let vs * sell hym
to the Ismaelytes, and let not our handes be
defyled vpon hym: for he is our brother, and
our flesh. And his brethren were content. Thẽ
as the Madianites marchant men passed by,
they drewe Joseph oute of the pyt / and solde
hym vnto the Ismaelytes for .xx. peces of syl-
uer. And they brought him into Egypte.
G And when Ruben came agayn vnto the pyt
and founde not Joseph there, he rent his clo-
thes, and went agayne vnto his brethren say-
enge: the lad is not yonder, and where shal I
go? And they toke Josephs cote and kylled a
goote, and dypped the cote in the bloude. And
they sent þ gaye cote & caused it to be brought
vnto their father, and sayde: This haue we
founde: se, whether it be thy sonnes cote, or
no. And he knewe it sayenge: it is my sonnes
*Gen.xliiii.f cote, a wicked beast hath * deuoured him, and
Joseph is rent in peces. And Jacob rent his
clothes, and put sacke cloth about his loynes
and sorowed for his sonne a longe season. Thẽ
came all his sonnes, and all his daughters to
comforte him. And he wolde not be comforted
but sayd: I wil go downe into the graue vn-
to my sonne, mournynge. And thus his father
*Psal.ciiii.f wepte for hym. And the Madianytes * solde
Sapien.x.c hym in Egypt vnto Putiphar a lorde of Pha-
raos: and his chefe marshall.

¶ The mariage of Juda. The trespase of Er and Onan, and the vengeaunce of god that came there vpon. Juda laye with his daughter Thamar. The byrthe of Pharez and zara.

CAPI. XXXVIII.

A And it fortuned at that tyme, that Ju-
das went frome his brethren, and gat
hym to a man called Hira of Odollam
and there he sawe the daughter of a man cal-
*i.Par.ii.a. led * Sua, a Canaanyte: And he toke her, &
laye with her. And she conceyued, and bare a
sonne, and called his name Er. And she con-
ceyued agayne, and bare a sonne, and called
him Onan. And she conceyued the thirde tyme
and bare a sonne, whome she called Sela: and
he was at Chesyb when she bare him.
And Judas gaue Er his eldest sonne a wyfe
whose name was Thamar. But this Er Ju-
B das eldest sonne, was wycked in the syghte of
the Lorde, wherfore the Lorde slew him. Thẽ
sayde Judas vnto Onã: go in to thy brothers
wyfe and marye her, and styrre vp seed vnto
thy brother. And when Onan perceyued that
the seed shulde not be his: therfore when he
went in to his brothers wyfe, he spylled it on
the grounde, because he wolde not geue seed
vnto his brother. And the thinge whiche he
Onan is slayn because he wolde not rayse seed to his brother. dyd, displeased the Lorde, wherfore he slewe
hym also. Then sayde Judas to Thamar his
doughter in lawe: remayne a wydowe at thy
fathers house, tyll Sela my sonne be growen:
for he feared lest he shoulde haue dyed also, as
his brethren dyd. Thus went Thamar, and
dwelt in her fathers house.

And in processe of tyme, the daughter of
Sua, Judas wyfe, dyed. Then Judas when
C he had lefte mornynge, wente vnto his shepe
sherers to Thymnath, with his frende Hira
of Odollam. And one tolde Thamar, sayeng:
beholde, thy father in law goth vp to Thym-
nath, to * shere his shepe. And she put her wy- *Gene... i.Reg...
dowes garmentes frome her, and couered her
with a cloke, and disgysed her selfe: And sat
her downe at the entrynge of Enaim, which is
by the hye wayes syde to Thimnath, because
she saw that Sela was growen, and she was
not geuen him to wyfe.
D When Juda sawe her, he thought it hadde
bene an hoore, because she hadde couered her
face. And turned to her vnto the waye & sayde
Come I praye the, let me lye with the, for he
knewe not that it was his daughter in lawe.
And she sayde what wilt thou gyue me, to lye
with me? Then sayde he, I will sende the a
kydde frome the flocke. She answered, Then
geue me a pledge tyll thou sende it. Then sayd
E he, what pledge shal I geue the? And she sayd
thy sygnet, thy bracelet, and thy staffe that is Juda b... teth Th... with c...
in thy hande. And he gaue it her, and laye by
her, and she was with childe by him. And she
gat her vp, and went, and put her mantell frõ
her, & put on her wydowes rayment agayne.
And Judas sent the kyd by his neyghboure of
Odollam, for to fetche out his pledge agayne
from the wyues hande. But he found her not.
Then asked he the men of the same place, say-
enge: Where is the whore that sat at Enaim
in the waye? And they sayde: there was no
whore here. And he came to Juda agayn, say-
enge: I can not fynde her, and also the men
of the place sayde: that there was no whore
there. And Juda sayd: let her take it to her, lest
we be shamed: for I sente the kydde, and thou
couldest not fynde her.
F And it came to passe that after thre mone-
thes, one tolde Juda, sayenge: Thamar thy
daughter in lawe hath played the whore, and
with playing the whore is become great with
childe. And Juda sayde: brynge her forth, and
let her be brente. And when they brought her
forth, she sent to her father in lawe, sayenge:
by the man vnto whome these thynges per-
tayne, am I with childe. And sayde also: loke
whose are this seale, bracelet, and staffe. And
Juda knewe them, sayeng: she is more ryght-
wyse than I, because I gaue her not to Sela
my sonne. But he laye with her no more.
G When tyme was come that she shoulde be
delyuered, behold there was two twynnes in
her wombe. And as she traueled, the one put
out his hande, & the mydwyfe toke & bounde
a reed threde aboute it sayeng: this will come
out firste. But he plucked his hande backe a-
gayne, and his brother came out. And she sayd:
wherfore hast thou ‡ rent a rent vpon the? and ‡ Rent... that is... for: ... open... ... was fir... borne.
called him Pharez. And afterwarde came out
his brother that hadde the read threde about
his hande, which was called Zara.

¶ God prospereth Joseph. His maystres tempteth him. He is accused and cast in pryson. God hath mer eye vppon hym.

CAPI. XXXIX.

Joseph

A Joseph was brought vnto Egypt, and Pu- *Genesis ...
tiphar * a lorde of Pharaos: and his chefe
marshall an Egyptian bought hym of the
Ismaelytes, which brought him thyther. And
the Lorde was with Joseph / and he prospered
and contynued in the house of his master the
Egyptian. And his master sawe that the Lorde
was with hym / and that the Lorde made all
B that he dyd prospere in his hande: Wherfore
he founde grace in his masters syght, and ser-
ued hym. And his master made hym ruler of
his house, and put all that he had in his hand.
And as soone as he had made hym ruler ouer
his house, and ouer all that he had, the Lorde
blessed this Egyptiãs house for Josephs sake/
and the blessynge of the Lorde was vpon all
that he hadde: bothe in the house, and also in
the feldes. And therfore he lefte all that he had
in Josephs hande / and loked vpon nothynge
that was with hym, saue onely on the breed
*i.Reg.xvi.c Joseph is in... ed of his maystres to ... dnes. whiche he ate. And Joseph was a * goodly
person, and a well fauoured. And it fortuned
after this, that his masters wyfe cast her eyes
vpon Joseph, and sayde: come lye with me:
But he denyed and sayd to her. Beholde, my
master woteth not what he hath in the house
with me/ but hath committed all that he hath
to my hande. He hym selfe is not greater in
the house then I / and hathe kepte nothynge
from me / but onely the bycause thou arte his
wyfe. How then can I do this great wycked-
nes, for to synne agaynst God? And after this
maner spake she to Joseph daye by daye: but
he harkened not vnto her, to slepe nere her, or
to be in her company.
C And it fortuned about the same season, that
Joseph entred in to the house, to do his busy-
nes: and there was none of the housholde by
in the house. And she caught hym by the gar-
ment, saying: come slepe with me. And he left
his garment in her hand, and fled and got him
out. When she sawe that he had lefte his gar-
ment in her hande, and was fled out, she called
vnto the men of the house, and told them say-
inge: Se, he hath brought in an Hebrue vnto
vs, to do vs shame: for he came in to me, for to
haue slept with me. But I cryed with a loude
voyce. And when he herde that I lyfte vp my
voyce and cryed, he lefte his garment with me
and fled awaye, and got hym out.
And she layde vp his garment by her, vntyll
D her lorde came home. And she tolde hym accor-
dynge to these wordes saying. This Hebrues
seruaunte whiche thou hast brought vnto vs
came in to me to do me shame. But as soone as
I lyfte vp my voyce and cryed, he left his gar-
ment with me and fled out. When his master
herde the wordes of his wyfe which she tolde
hym saying: after this maner dyd thy seruant
to me, he waxed wroth.
*Psal.ciiii.b And he toke Joseph and put hym in * pryson
euen in the place where the kynges prysoners
lay bounde. And there contynued he in pryson/
but the Lorde was with Joseph, & shewed him
mercy/ and got hym fauour in the syght of the
keper of the pryson, which cõmytted to Josephs
hande all the prysoners that were in the pryson
house. And what so euer was done there, that
dyd he. And the keper of the pryson loked vnto
nothynge that was vnder his hande, bycause
the Lorde was with hym, & bicause that what
so euer he dyd, the Lorde made it come luckely
to passe.

¶ Joseph expoundeth the dreames of the two prysoners.

CAPI. XL.

And it chaũced after this, that the chefe
butler of the kyng of Egypt & his chefe A
baker had offended their lord the kyng
of Egypt. And Pharao was angry with them
and put them in warde in his chefe marshals
house: euen in the pryson where Joseph was
bounde. And the chefe marshall gaue Joseph a
charge with them/ & he serued them. And they
contynued a season in warde.
And they dreamed eyther of them in one The kynges
nyght: bothe the butler and the baker of the baker & but-
kynge of Egypte whiche were bounde in the ler do dreame
pryson house, eyther of them his dreame, and B
eche mannes dreame of a sondrye interpreta-
cion. When Joseph came in vnto them in the
mornynge / and loked vpon them: Beholde,
they were sadde. And he asked them sayinge,
wherfore loke ye so sadly to daye? They an-
swered hym/ we haue dreamed a dreame/ and
haue no man to declare it. And Joseph sayde
vnto them. Interpretynge belongeth to god,
but tell me yet. And the chefe butler tolde his Expowninge
dreame to Joseph, and sayd vnto hym. In my of dreames
dreame me thought there stode a vyne before apperteyneth
me/ and in the vyne were thre braunches, and to god.
it was as though it budded, and her blossums
shotte forthe: and the grapes therof waxed
rype. And I had Pharaos cup in my hande,
and toke of the grapes and wronge them in
to Pharaos cuppe, and delyuered Pharaos
cuppe in to his hande. And Joseph sayd vnto
hym/ this is the interpretacion of it. The thre C
braunches are thre dayes: for within thre
dayes shall Pharao lyfte vp thyne heed / and
restore the vnto thyne offyce agayne / and
thou shalte delyuer Pharaos cuppe in to his
hand, after the olde maner, euen as thou dydest
when thou wast his butler. But thynk on me
when thou art in good case/ and shewe mercy
vnto me. And make mencion of me to Pha-
rao/ and helpe to brynge me out of this house/
for I was stollen out of the lande of the He-
brues, and here also haue I done nothynge at
all wherfore they shold haue put me in to this
dongeon. When the chefe baker sawe that he
had well expowned it/ he sayde vnto Joseph/
Me thought also in my dreme, that I had .iii.
wyker baskettes on my heed. And in the vp-
permost basket, of all maner bake meates for
Pharao. And the byrdes ate them out of the
basket vpon my heed.
Joseph answered and sayde: this is the in-
terpretacion therof. The thre baskettes are D
thre dayes/ for this daye thre dayes shall Pha-
rao take thy heed from the/ and shal hang the
on a tree, and the byrdes shall eate thy fleshe
from the.
And it came to passe the thyrde daye whiche
was Pharaos * byrth daye / that he made a
C.ii. feast *Mat.xiiii.a

feast vnto all his seruauntes. And he lyfted vp the heed of the chefe butler and of the chefe baker amonge his seruauntes. And restored the chefe butler vnto his butlershyp agayne/ and he reached the cup in to Pharaos hande/and hanged the chefe baker: euen as Joseph had interpretated vnto them. Notwithstandynge the chefe butler remembred not Joseph / but forgate hym.

¶ Pharaos dreames are expounded by Joseph. He is made ruler ouer all Egypt. He hath two sonnes / Manasses and Ephraim. The derth begynneth in Egypte.

CAPI. XLI.

A Pharao dreameth.

AND it fortuned at two yeres ende that Pharao dreamed, and thought that he stode by a ryuers syde / and that there came out of the ryuer.vij.goodly kyne, & fatte fleshed, and fed in a medowe/& hym thought that.vij.other kine came vp after them out of the ryuer euyl fauored and leane fleshed, and stode by the other vpon the brynke of the ryuer. And the euyl fauoured and leane fleshed kyne, ate vp the.vij. welfauoured & fat kyne/ and he awoke therwith. And he slept agayne and dreamed the seconde tyme, that.vij.eares of corne grewe vpon one stalke ranke & goodly. And that.vij.thynne eares blasted with the wynde, sprange vp after them / and that the.vij.thynne eares deuoured the.vij.ranke and
B full eares. And then Pharao awaked, and se, here is his dreame. When the mornynge came, his sprete was troubled. And he sente and called for the sothsayers of Egypte / and all the wyse men therof, and tolde them his dreame: but there was none of them that coulde interprete it vnto Pharao. Then spake the chefe butler vnto Pharao sayinge. I do remembre my faute this daye. Pharao was angrye with his seruauntes, and put in warde in the chefe marshals house, bothe me and the chefe baker. And we dreamed both of vs in one nyght, & eche mans dreame of a sondrye interpretacion.

And there was with vs a yong man an Hebrue borne, seruaunt vnto the chefe marshall. And we tolde hym, & he declared our dreames to vs accordynge to eyther of our dreames. And as he declared them vnto vs so it came to passe. I was restored to myne offyce agayn, and he was hanged.

C Then Pharao sent and called Joseph. And they brought hym forthwith out of pryson. And he shaued him self and chaunged his rayment, & went in to Pharao. And Pharao sayd vnto Joseph, I haue dreamed a dreme and no man can interpretate it/ but I haue herde tell of the, that as sone as thou hearest a dreame, thou doest declare it. And Joseph answered Pharao saying: God shal gyue Pharao a prosperous answere without me. Pharao sayde vnto Joseph: In my dreame me thought I stode by a ryuers syde, and there came out of the ryuer.vij. fatte fleshed and welfauoured kyne, and fed in the medowe. And then.vij.other kyne came vp after them, poore and very euylfauoured & leane fleshed: so that I neuer sawe theyr lyke in all the lande of Egypte in euylfauouredness. And the.vij.leane and euilfauoured kyne ate vp the first.vij.fatte kyne. And when they had eaten them vp a mā coulde not perceyue that they had eaten them: for they were styl as euylfauoured as they were at the begynnyng, And I awoke. And I saw agayne in my dreme.vij.eares spryng out of one stalke full and good, and.vij.other eares wythered, thyn and blasted with wynde, spryng vp after them. And the thynne eares deuoured the.vij. good eares. And I haue tolde it vnto the sothsayers, but no man can tell me what it meaneth. Then Joseph sayd vnto Pharao, bothe Pharaos dremes are one. And god doth shew Pharao what he is about to do. The.vij.good kyne are.vij.yeres, and the.vij.good eares are.vij.yeres also/and it is but one dreame. Lyke wise the.vij.thyn and euylfauoured kyne that came out after them, are seuen yeres/ and the seuen emptye and blasted eares shall be seuen yeres of hunger. This is that whiche I sayde vnto Pharao, that God dothe shewe Pharao what he is about to do.

D Beholde there shall come.vij.yeres of great plenteousnes throughout all the lande of Egypt. And there shall aryse after them.vij.yeres of hunger: So that all the plenteousnes shal be forgoten in the land of Egypt. And the hunger shal consume the land, so that the plenteousnes shal not be ones perceyued in the lande by reason of that hunger that shal come after, for it shall be excedynge great. And where as the dreame was doubled vnto Pharao the seconde tyme, it betokeneth that the thynge is certaynly prepared of God, & that God wyll shortly brynge it to passe.

Now therfore let Pharao prouyde for a man of vnderstandynge and wysdome, and set him ouer the land of Egypt. And let Pharao make offycers ouer the lande, and take vp the fyfte parte of the lande of Egypt in the seuen plenteous yeres, and let them gather all the foode of these good yeres that come, & laye vp corne vnder the power of Pharao, that there may be foode in the cityes, and there let them kepe it, that there may be foode in store in the lande agaynst the seuen yeres of hunger whiche shall come in the lande of Egypt, and that the lande perysshe not thorow hunger.

E And the saying pleased Pharao and al his seruantes. Then said Pharao vnto his seruantes where shall we fynde suche a man as this is, that hath the spirite of God in hym? wherfore Pharao sayd vnto Joseph: forasmoch as god hath shewed the al this, there is no man of vnderstanding or of wysdom like vnto the. Thou therfore shalt be * ouer my house, & accordyng to thy worde shall all my people obey: onely in the kynges seat wyl I be aboue the. And he sayd vnto Joseph, beholde, I haue set the ouer all the land of Egypt. And he toke of his ryng from his fyngre, & put it vpon Joseps fyngre/ and arayde hym in rayment of sylke, and hong a golden cheyne aboute his necke, and set hun vpon the best charet that he had saue one. And proclamacion was made, þ euery person sholde bowe his knee before hym, as to hym whome Pharao had set ouer all the lande of Egypte.

* Psal... Actu.vij... i.Mach... Daniel...

And

F And Pharao sayd vnto Joseph: I am Pharao/ without thy wyll shal no man lyft vp eyther his hand or fote in all the land of Egypt. And he called Joseps name ‡ Zaphnath Paena. And he gaue him to wife Asnath the doughter of Putiphar preest of On. Then went Joseph abrode in the land of Egypt. And he was thyrty yere olde when he stode before Pharao kynge of Egypte. And then Joseph departed from Pharao, and wente throughout all all the lande of Egypte.

‡ Zaphnath ...ena: they ... wordis of Egypt / and moche to ... As a mā whome secret thynges ... opened.

And in the seuen plentyfull yeres they made sheues, and gathered vp all the encrease of the seuen plenteous yeres which were in the land of Egypte, and put it in to the cityes. And he put the foode of the feldes that grewe rounde aboute euery city, euen in the same. And Joseph layde vp corne in store, lyke to the sande of the see in multitude aboue measure, vntyll he lefte nombrynge: For it was without nombre. And vnto Joseph were borne two sonnes
G before the yeres of hūger came, which Asnath the doughter of Putiphar preest of On, bare vnto hym. And he called the name of the fyrst sonne * Manasse/ for God (said he) hath made me forget all my laboure, and all my fathers housholde. The second called he Ephraim, for God (sayd he) hath caused me to growe in the lande of my trouble.

* Gen.xlvi.c

And when the seuen plentyfull yeres that were in the lande of Egypt were ended, then came the seuen yeres of * derth, accordyng as Joseph had sayd. And the derth was in all landes, but in the lande of Egypte was there yet fode. When now all the land of Egypt began to hunger, then cryed the people to Pharao for breed. And Pharao sayd vnto all Egypte: go vnto Joseph, and what he sayth to you, that do. And when the derth was throughout all the lande/ Joseph opened all that was in the cityes and solde vnto the Egyptians. And hunger waxed sore in the lande of Egypte. And all countreys came to Egypt to Joseph for to bye corne: bycause that the hunger was so sore in all landes.

* Actu.vii.b

¶ Josephs brethren come into Egypte to bye corne. He knoweth and tryeth them. Symeon is put in pryson/the other returne to theyr father to fetche Benjamin. His father lothe to let hym go, at last graunted.

CAPI. XLII.

A WHen Jacob sawe there was corne to be solde in Egypte, he sayde to his sonnes: Why are ye negligent? Beholde I haue herde that there is corne to be solde in Egypt. * Get you thither & bye vs corne from thence, that we may lyue and not dye. So went Josephs ten brethren downe to bye corne in Egypte/ for Jacob wolde not sende BenJamin with his other brethren: for he said, some misfortune myght happen hym.

* Actu.vii.b

And the sonnes of Israel came to bye corne amonge other that came, for there was derth also in the lande of Canaan. And Joseph was gouerner in the lande, and solde corne to all the people of the land. And his brethren came and fell flat on the grounde before hym. When
B Joseph sawe his brethren, he knewe them, but made straunge vnto them, and spake roughly vnto them saying: Whence come ye? and they sayde: out of the lande of Canaan, to bye vytayle. Joseph knewe his brethren, but they knewe not hym.

...seph cra... ...nith hys ...thren.

And Joseph remembred his * dreames whiche he dreamed of them/ and sayde vnto them, ye are spyes, and ye come to se where the lande is weake. And they sayd vnto hym: nay my lord, but to bye vitayle thy seruauntes are come. We are all one mans sonnes/ and we meane truly/and thy seruauntes are no spyes. He said vnto them: nay verily, but euen to se where the lande is weake is your commynge. And they sayd: we thy seruauntes are.xij.bre-
C thren, the sonnes of one man in the lande of Canaan. The yongest is yet with our father/ but one no man woteth where he is. Joseph said vnto thē/that is it that I said vnto you, that ye are surely spyes. Hereby ye shal be proued. For by the lyfe of Pharao ye shall not go hence tyl your yongest brother be brought hither. Sende therfore one of you to fetche your brother, and ye shall be in pryson in the meane season. And therby shall your wordes be proued / whether ye be true, or els by the lyfe of Pharao, ye are but spyes. And he put them in warde thre dayes.

* Genesis. xxxvii.b

Then Joseph sayde vnto them, the thyrde
D day. Thys do, and ye shal lyue/for I feare god. Yf ye meane truly, let one of your brethren be bounde in pryson, and go ye and beare necessary fode to your housholdes, and brynge with you your yongest brother vnto me: that your wordes may be byleued, and that ye dye not. And they dyd so.

Then they sayd one to an other: we haue verely synned agaynst our brother, in that we sawe the anguysshe of his soule, when he besought vs, and wolde not heare hym: therfore is this trouble come vpon vs. Ruben answered them sayinge. Sayd I not vnto you that ye sholde not * synne agaynst the chylde? but ye wolde not heare. And nowe verely se, his bloode is ‡ requyred. They were not aware that Joseph vnderstode them / for he spake
E vnto them by an interpreter. And he turned from them & wepte, and then turned to them agayne & talked with them, and toke out Symeon from them and bounde hym before their eyes, and cōmaunded to fyll theyr sackes with corne, and to put euery mans money in his sacke, & to gyue them vitayle to spende by the waye. And so it was done to them. And they laded theyr asses with the corne and departed thence. And as one of them opened his sacke for to gyue his asse prouender in the Inne, he spyed his money in his sackes mouthe. And he sayd vnto his brethren: my money is restored me agayne, and is in my sackes mouthe. Then theyr hertes fayled them, and were astonyed, and sayd one to an other / how cometh it that God dealeth thus with vs? And they came to
F Jacob theyr father vnto the lande of Canaan and told him all that had happened them sayinge. The lorde of the lande spake roughly to vs, and toke vs for spies to serche the coūtrey.

* Genesis. xxxvii.d.

‡ To require the bloude of the hād of an other is to take vengeaunce of þ euyl done vnto him / as in Genesis.ix.a Psa.ix.b and Ezechiel.iii.c

 And

And we sayd vnto hym: we meane truly and are no spyes. We be twelue brethren sonnes of our father / one is awaye, and the yongest is now with our father in the lãde of Canaan. Then the lorde of the countrey sayd vnto vs: by this shall I know yf ye meane truly: leaue one of your brethren here with me, and take foode necessarye for your housholdes, and get you awaye, and brynge your yongest brother vnto me. And hereby shal I knowe that ye are no spyes, but meane truly: So wyll I delyuer you your brother agayne/and ye shall occupye in the lande.

And as they emptied theyr sackes, behold euery mans bũdell of money was i his sacke. And when both they and theyr father saw the bundels of money, they were afrayde.

B And Jacob their father said vnto them, haue ye robbed me of my chyldren: Joseph is deed, and Symeon is awaye/and ye wyll take Ben Jamin from me. All these thynges fall vpon me. Ruben answered his father sayinge: Slee my two sonnes, yf I bryng him not to the agayn. Delyuer hym therfore vnto my hande, and I wyll brynge hym to the agayne: But he sayd: my sonne shal not go downe with you/for his brother is deed, and he is left alone. Moreouer some mysfortune myght happen vpon him by the way which ye go. And so sholde ꝥ ye bryng my gray heed with sorowe vnto the graue.

ꝥ Brynge me to my graue: that is ye shal bryng me to my death/ as in Esaye. xxxviii.

¶ When BenJamin was brought they retourned with gyftes. Simeon is delyuered out of pryson. Joseph goth asyde & wepeth. They feast together.

CAPI. XLIII.

A And the derth waxed sore in the lande. And when they had eaten vp the corne whiche they brought out of the lande of Egypt, theyr father sayd vnto them: go agayne and bye vs a litle fode. Then said Juda vnto him: the man did testifie vnto vs saying, * loke ye se not my face, onlesse your brother come with you. Therfore yf thou wylte sende our brother with vs, we wyll go and bye the foode. Yf thou wylte not sende hym, we wyll not go: For the man sayde vnto vs: loke ye se not my face, excepte your brother be with you. And Israel sayd: wherfore delte ye so cruelly with me, to tell the man ye had yet an other brother? B They sayde: The man asked vs of our kynred, sayinge: Is your father yet alyue? haue ye not an other brother? And we tolde hym accordynge to these wordes: How coulde we knowe that he wolde byd vs bryng our brother downe with vs? Then sayd Juda vnto Israel his father: Send the lad with me, and we wyll ryse and go, that we maye lyue and not dye: both we, thou and also our chyldren. I wyll be suertye for hym / and of my handes requyre hym. Yf I brynge him not to the, and set hym before thyne eyes * let me bere the blame for euer. For onlesse we hadde made this tarying, by this we had ben there twyse and come agayne.

*Gen.xlii.d
*Ge.xliii.g

C Then theyr father Israel said vnto them. Yf it must nedes be so now, then do thus, take of the best frutes of the lande in your vessels, and cary the man a present, a quantitie of bawlme and a porcion of hony, spyces and myrre, dates and almondes. And take as moch money more with you. And the money that was brought agayn in your sackes, take it agayn with you, peraduenture it was some ouersyght.

Take also your brother with you, and aryse and go agayne to the man. And God almyghtye gyue you mercy in the sight of the man and sende you your other brother & also BenJamin and I wyl be as a man robbed of his children.

Thus toke they the present & twyse so moche more money with them, and BenJamin. And rose vp, went downe to Egypt, and presented D them selues to Joseph. When Joseph saw BenJamin with them, he sayd to the ruler of his house/ bryng these men home; and sley & make redy: for they shall dyne with me at none. And the man did as Joseph bad, and brought them in to Josephs house.

When they were brought to Joseps house/ they were afrayde and sayd, bycause of the money ꝥ came in our sackes mouthes at the fyrst tyme/are we brought that they myght pyke a quarell with vs, and laye some thynge to our charge, to brynge vs in bondage and our asses also. So came they to the man that was the ruler ouer Josephs house, and spake with him at the dore and sayd. E

Syr, we came hyther at the fyrst tyme to bye fode, and as we came to an Inne, and opened our sackes: behold euery mans * money was in his sacke with full weyghte: But we haue brought it agayne with vs, and other money haue we brought also i our handes, to bye fode but we can not tell who put our money in our sackes. And he sayde: be of good chere/ feare not: your God, and the God of your fathers hathe put that treasure in your sackes / for I had your money. And he brought Simeon out to them, & led them i to Josephs house, & gaue them water to wasshe theyr fete, & gaue theyr asses prouender: And they made redye theyr present, agaynst Joseph came at none/ for they herde say that they sholde dyne there. When F Joseph came home, they brought the present in to the house to hym, whiche they had in theyr handes, and fell flat in the ground before him. And he welcõmed them courteysly, sayinge/ is your father that olde man which ye told me of in good helth? and is he yet alyue? They answered: thy seruant our father is i good helth and is yet alyue. And they bowed them selues and fell to the grounde.

And he lyft vp his eyes and behelde his brother BenJamin his mothers sonne and sayd: * Is this your yongest brother of whome ye sayde vnto me? And sayd: God be mercyfull G vnto the my sonne. And Joseph made hast (for * his hert did melt vpon his brother) & sought where to wepe, and entred in to his chambre, for to wepe there. And he wasshed his face and came out and refrayned hym selfe, and bad set bred on the table.

And they prepared for him by him selfe, & for them by them selues, and for the Egyptians whiche ate with hym by them selues, bycause the Egyptians maye not eate bred with the Hebrues/for that is an ꝥ abhominacion vnto the

*Gen... *Gen... ...iii.Be... ꝥ Abho...

the

..., that is ...is abhor ...ot the E...ciés, that Hebrwe ...o eate B...n.

the Egyptians. And they sat before hym: the eldest accordinge vnto his age, and the yongest accordyng vnto his youth. And the men merueled amonge them selues. And they broughte rewardes vnto them from hym: but BenJamins parte was fyue tymes so moche as anye of theirs. And they ate and dronke, and were mery with hym.

¶ Joseph acculeth his brethern of theft. Juda becometh suertye for BenJamin.

CAPI. XLIIII.

A And he commaunded the ruler of his house sayeng: fyl the mens sackes with food, as moche as they can carye, & put euery mans money in his bagge mouthe, and put my syluer cup in the sackes mouthe of the yongest and his corne money also. And he dyd as Joseph had sayde. And in the mornynge as soone as it was lyghte, the men were let go with their asses. And when they were out of the cytie and not yet ferre paste, Joseph sayde vnto the rular of his house: Aryse and pursue after the men, and ouertake theym, and saye vnto theym: Wherfore haue ye rewarded euell for good? is that not the cuppe, of whiche my lorde drynketh, and dothe he not propheeye therin? ye haue euyll done, that ye haue done.

And he ouertoke theym and sayde the same wordes vnto them. And they answered hym: wherfore sayth my lorde suche wordes? God B forbyd that thy seruauntes shulde do so. Beholde, the money which we founde in our sackes mouthes, we broughte agayne vnto the, out of the lande of Canaan: how then shulde we steale out of my lordes house, either syluer or golde? with whomsoeuer of thy seruantes it be founde let hym dye, and let vs also be my lordes bondemen. And he sayde. Nowe therfore accordynge vnto youre wordes he with whome it is founde, shalbe my seruaunt: but ye, shalbe harmelesse.

And forthwith euerye man toke downe his C sacke to the grounde, and euery man opened his sacke. And he serched/ frome the eldest, to the yongest. And the cup was founde in BenJamins sacke. Then they * rente their clothes, and laded euery man his asse, and went agayne vnto the cytie. And Juda and his brethren came to Josephs house, for he was yet there, and they fell before him on the ground. And Joseph sayde vnto theym: what dede is this whiche ye haue done? wiste ye not that suche a man as I, can prophecye?

...enesis. ...vii.f

Then sayde Juda: what shall we saye vn- D to my lorde, what shall we speake, or what excuse can we make? God hathe founde oute the wickednesse of thy seruauntes. Beholde, bothe we and he, with whome the cuppe is founde, are thy seruauntes. And he answered: God forbyd that I shulde do so, the man with whome the cuppe is founde, he shalbe my seruaunte: but go ye in peace home to your father.

Then Juda went vnto him and sayde: oh my lorde, let thy seruaunte speake a worde in my lordes eare, and be not wrothe with thy seruaunt: for thou arte euen as Pharao. My lorde asked his seruaunte sayenge: haue ye a E father or a brother? And we answered my lord * we haue a father that is olde, and a yonge ladde which he begat in his age: and the brother of the sayde lad is dead, and he is all that is left of that mother. And his father loueth hym. Then sayde my lorde vnto his seruauntes, brynge him vnto me, that I may set myne eyes vppon hym. And we answered my lorde, that the lad coulde not go from his father, for yf he shulde leaue his father, his father were but a deed man. Then saydeste thou vnto thy seruantes * onles your yongest brother come with you, loke that ye se my face no more.

...da intrea ...for Ben ...min.

*Gene.xlii.c.
*Gen.xliii.a

And whan we came vnto thy seruaunt our father, we shewed hym, what my lorde hadde sayde. And when our father sayde vnto vs, go agayne, and bye vs a lytle fode: we sayd, that we coulde not go. Neuerthelesse yf our youngest brother go with vs, then will we go, for we maye not se the mannes face excepte oure youngeste brother come with vs. Then sayde F thy seruaunt oure father vnto vs. Ye knowe that my wyfe bare me two sonnes. And the one went out frõ me, and it is sayd that he is * torne in peaces, of wylde beastis, & I sawe him not sence. If ye shall take this also away frome me, and some missortune happen vpon hym, * ye shall brynge my graye heed, with sorowe vnto the graue. G

*Genesis. xxxvii.g
*Gene.xlii.

Now therfore when I come to thy seruant my father, yf the lad be not with me: seynge that his lyfe hangeth by the laddes lyfe, then as soone as he seeth that the lad is not come, he shall dye. So shall we thy seruantes, bring the graye head of thy seruaunt oure father, w sorowe vnto the graue. For I thy seruant, became suertie for the lad, vnto my father, and sayde: * Yf I brynge hym not to the agayne, I will bere the blame all my lyfe longe. Now therfore let me thy seruaunt, remayne here for the lad, and be my lordes bondman: and let the lad go home with his brethren. For how can I go vnto my father, and the lad not with me: lest I shulde se the wretchednes that shal come on my father.

*Gen.xliii.b

¶ Joseph maketh hym selfe knowen vnto his brethren and sendeth for his father.

CAPI. XLV.

And Joseph coulde no longer refrayne A before all them that stode aboute him / but commaunded that they shoulde go all out frome hym, and that there shuld be no man with him, whyle he vttred him selfe vnto his brethren. And he * wepte alowde, so that the Egyptians, and the house of Pharao herde it. And he sayde vnto his brethren: I am Joseph, doth my father yet lyue? But his brethren coulde not aunswere him, for they were abasshed at his presence. And Joseph sayde vnto his brethren: come nere to me, and they came nere. And he sayde: * I am Joseph youre brother, whome ye solde into Egypte. B And now be not greued therwith, neyther let it seme a cruell thynge in youre eyes, that ye solde me hyther. For God dyd send me before you, to saue your lyues. * For this is the se-

*Gene.xlii.c xliii.g
*Actu.vii.b. Gen.xxxvii.f
*Gene.l.d

cond

conde yere of derth in the lande, and fyue more behynde, in whiche there shall neyther be earynge nor heruest.

Wherfore God sent me afore to make prouision, that ye myght continue in the earth, & to saue your lyues by a greate delyueraunce. So now, it was not ye that sent me hyther, but God: and he hathe made me as a father vnto Pharao, and lorde ouer all his house, & ruler in all the lande of Egypte. Haste you therfore, and go to my father, and tell him, this sayth thy sonne Joseph: God hath made me lorde ouer all Egypte. Come downe vnto me and tarye not. And thou shalt dwell in the lande of Golan, and be by me: bothe thou, & thy children, and thy childrens children: and thy wepe, and beastes, and all that thou hast. There will I make prouysyon for the: For there remayne yet fyue yeres of derth, leaste thou, and thy household, and all that thou hast, perysshe.

Beholde, your eyes do se, and the eyes also of my brother Ben Jamin, that I speake to you by mouthe. Therfore tell my father of all my honoure, which I haue in Egypte, and of all that ye haue sene, and make hast & bring my father hyther.

And he fell on his brother Ben Jamins neck and wept, and Ben Jamin wept on his necke. Moreouer he kyssed all his brethren, & wepte vpon them. And after that, his brethren talked with him. And when the tydinges were brought to Pharaos house, that Josephs brethren were come, it pleased Pharao well, and all his seruauntes.

And Pharao spake vnto Joseph: saye vnto thy brethren, this do ye: lade your beastes, & get you hence, And when ye be come vnto the lande of Canaan, take your father, and youre households, and come vnto me, and I will geue you the beste of the lande of Egypte, and ye shall eate the fatte of the lande. And commaunded also. This do ye: take charettes with you, out of the lande of Egypte, for your children, and for your wyues: and bringe your father, and come. Also, regarde not your stuffe, for the goodes of all the lande of Egypte shal be yours.

And the children of Israel dyd accordyngly, And Joseph gaue them charettes at the commaundement of Pharao, and gaue them vytayle also, to spende by the waye. And he gaue vnto eche of them, chaunge of rayment: but vnto Ben Jamin, he gaue thre hundred peces of syluer, and fyue chaunge of rayment. And vnto his father he sent lyke wyse ten asses laden with good out of Egypte, and ten she asses laden with corne, bread and meat: to serue his father by the waye. So sent he his brethren awaye, and they departed. And he sayde vnto them: se that ye fall not oute by the waye.

And they departed from Egypte / and entred the lande of Canaan, and came to Jacob their father, and tolde him, sayenge. Joseph is yet a lyue, and is gouernour ouer all the lād of Egypte. And Jacobs hert was troubled, but he beleued them not. And they tolde him all the wordes of Joseph, whiche he had sayde vnto them. But when he sawe the charettes which Joseph had sent to carye him, then his spyrytes reuyued. And Israel sayde. I haue ynoughe, yf Joseph my sonne be yet alyue: I will go and se hym, or that I dye.

¶ Jacob with all his houshold goeth to Joseph in to Egypt. The genealogie of Jacob. Joseph meeteth his father.

CAPI. XLVI.

ISrael toke his * tourney, with all he had, and came vnto Berseba, and offred offrynges vnto the God of his father Isaac. And God sayde vnto Israel in a vysyon by nyght, and called vnto him: Jacob Jacob. And he answered: here am I. And he sayde: I am that myghtye God of thy father, feare not to go downe into Egypte. For I will make of the a great people. I will go downe with the into Egypte, and I will also bringe the vp agayne, and Joseph shall ꝓ put his hande vpon thyne eyes.

And Jacob rose vp from Berseba. And the sonnes of Israel caryed Jacob their father, and their children, and their wyues in the charettes, whiche Pharao had sent to carye him. And they toke their catell, & the goodes whiche they had gotten in the lande of Canaan, & came into Egypt: both Jacob and all his seed with him, his sonnes, and his sonnes sonnes with hym, his doughters, & his sonnes doughters, and all his seed brought he with hym into Egypte.

These are the names of the children of Israel, whyche came into Egypte, bothe Jacob and his sonnes: * Ruben Jacobs fyrst sonne. The children of Ruben: Hanoch, Pallu, Hezron, and Charmi. The children of Symeon: Jemuel, Jamim, Ohad, Jachin, Zohar, and Saul the sonne of a Cananytish woman. The children of * Leui: Gerson, Kahath, and Merari.

The children of * Juda: Er, Onan, Sela, Pharez, and Zerah, But Er, and Onan, dyed in the lande of Canaan. The children of Pharez, Hezron, and Hamul. The children of Issachar: Tola, Phua, Job and Semron. The children of Zabulon: Sered, Elon and Jaheleel. These be the children of Lea, whyche she bare vnto Jacob in Mesopotamia, with his daughter Dina. All these soules of his sonnes and doughters, make thyrty and three.

The children of Gad: Ziphion, Haggi, Suni, Ezbon, Eri, Arodi, and Areli. The children of * Aser: Jemna, Jesua, Jesui, Bria, and Serah their syster. And the children of Bria, were Heber, and Malchiel. These are the children of Silpha, whome Laban gaue to Lea his doughter. And these she bare vnto Jacob, In noumbre syxtene soules.

The children of Rachel / Jacobs wyfe: Joseph and Ben Jamin. And vnto Joseph, in the lande of Egypte, were borne: Manasses, and Ephraim, whiche * Asnath the doughter of Putiphar, preest of On, bare vnto him. The children of * Ben Jamin: Bela, Becher, Asbel, Gera, Naeman, Ehi, Ros, Mupim, Hupim, and Ard. These are the children of Rachel, whiche were borne vnto Jacob. xiiij. soules all togither. The children of Dan: Husim. The children of Nepthali: Jahzeel, Guni, Jezer, and Sillem. These are the sonnes of Bilha, which Laban gaue vnto Rachel his wughter, and she bare these vnto Jacob, all togither. vij. soules. All the soules that came with Jacob into Egypte, whiche came out of his loynes (beside his sonnes wyues) were all togyther. lx. and. vj. soules. And the sonnes of Joseph, whiche were borne hym in Egypte were two soules: So that all the soules of the house of Jacob, which came into Egypte are. lxx.

And he sent Juda before hym vnto Joseph, that she waye myghte be shewed hym vnto Golan, and they came into the lande of Golan. And Joseph made redy his charet, & went to mete Israel his father, vnto Golan, & presented hym selfe vnto hym, & fell on his necke and wepte vpon his necke a good whyle. And Israel sayde vnto Joseph: Nowe am I content to dye, for almoche as I haue sene the, ꝓ thou arte yet alyue.

And Joseph sayde vnto his brethren & vnto his fathers house: I will go and shewe Pharao, and tell hym: that my brethren and my fathers house, which were in the lande of Canaan, are come vnto me, and howe they are shepardes (for they were men of catell) & they haue brought their shepe and their oren, and all that they haue, with them. If Pharao cal you, and aske you what your occupation is / saye: thy seruauntes haue bene occupyed aboute catell, frome oure childhode vnto this tyme: bothe we and our fathers, that ye may dwell in the lande of Golan. For the Egyptians abhorre all shepardes.

¶ Jacob cometh before Pharao / and vnto him is geuen the lande of Golan. He sweareth his sonne for his buryal.

CAPI. XLVII

AND Joseph went and tolde Pharao, & sayde: my father and my brethren, their shepe and their beastes, & all that they haue, are come out of the lande of Canaan / & are in the lande of Golan. And Joseph toke a part of his brethren: euen fyue of them, and presented them vnto Pharao. And Pharao sayde vnto his brethren: what is your occupation? And they sayde vnto Pharao: shepeherdes are thy seruauntes, bothe we and also our fathers. They sayde moreouer vnto Pharao: for to * soiorne in the lande are we come, for thy seruauntes haue no pasture for their shepe, so sore is the kampfhement in the lande of Canaan. Now therfore let thy seruauntes dwell in the lande of Golan.

And Pharao sayde vnto Joseph: thy father and thy brethren are come vnto the. The land

of Egypte is open before the: In the best place of the lande, make bothe thy father and thy brethren dwell: And euen in the lande of Golan let them dwell. Moreouer yf thou knowe any men of actiuitie amonge them, make the rulars ouer my catell. And Joseph brought in Jacob his father, and set hym before Pharao. And Jacob blessed Pharao. And Pharao asked Jacob, howe olde art thou? And Jacob sayde vnto Pharao: the dayes of my pilgremage, are an hundred and thirty yeres. Fewe and euyll haue the dayes of my lyfe bene, and haue not attayned vnto the yeres of the lyfe of my fathers, in the dayes of their pilgremages. And Jacob blessed Pharao, and went out frome hym. And Joseph prepared dwellinges for his father and his brethren, and gaue them possessions in the lande of Egypte, in the best of the lande: euen in the lande of Rameles, as Pharao commaunded. And Joseph made prouysyon for his father, his brethren and all his fathers household, as ponge children are fed with bread.

There was no bread in al the lande, for the derth was exceadynge sore: so that the lande of Egypte, and the lande of Canaan, were fayntyed, by the reason of the derth. And Joseph gathered togyther all the money that was founde in the lande of Egypte, and of Canaan, for the corne whyche they boughte: and he layde vp the money in Pharaos house. When money fayled in the lande of Egypte, & of Canaan, all the Egyptians came vnto Joseph, and sayde: geue vs sustenaunce: wherfore suffrest thou vs to dye before the: for our money is spent. Then sayde Joseph: bringe your catell, and I will geue you for your catell, yf ye be without money. And they brought their catel vnto Joseph. And he gaue them bread for horses and shepe, and oxen and asses: so he fed them with bread, for all their catell, that yere.

When that yere was ended, they came vnto hym the next yere, and sayde vnto hym: we will not hyde it frome my lorde, how that we haue neyther money nor catell, for my lorde: there is no more left for my lorde, but our bodyes, and oure landes. Wherfore latest thou vs dye before thyne eyes, and the lande to go to naught? bye vs and our landes for bread: and let bothe vs and our landes be bonde to Pharao. Geue vs seed, that we maye lyue / & not dye, and that the lande go not to waste.

And Joseph bought all the lande of Egipt for Pharao. For the Egyptians solde euery man his lande, because the derth was sore vpon them: and so the lande became Pharaos. And he appointed the people vnto the cyties / frome one syde of Egypte vnto the other: only the lande of preestes bought he not. For there was an ordinaunce made, by Pharao / for the preestes, that they should eate that whyche was appointed vnto them: whiche Pharao had geuen them, wherfore they solde not their landes.

Then Joseph sayde vnto the folke: behold I haue bought you this daye, and youre landes for Pharao. Take there seed, and go sow the

F the lande. And of the encrease, ye shall geue ℘ fyfte parte vnto Pharao, and. iiij. partes shal be your owne for seed to sowe the felde: and for you, and them of your housholdes, and for youre children, to eate. And they answered: Thou hast saued our lyues. Let vs fynde grace in the syghte of my lorde, and let vs be Pharaos seruauntes. And Joseph made it a lawe ouer the lande of Egypte vnto this daye: that men must geue Pharao the fyfte parte, except the lande of the preastes only, which was not bounde vnto Pharao.

And Israel dwelte in Egypte: euen in the countrepe of Gosan. And they had their possessions therin, and they grewe and multyplyed exceadyngly. Moreouer Jacob lyued in the lande of Egypte. xvij. peres, so that the hole age of Jacob, was an hundred, and. xlvij. peres.

B When the tyme drew nye, that Israel must dye: he sent for his sonne Joseph, and sayde vnto hym: If I haue found grace in thy sight, put thy hande vnder my thye, and deale mercyfully and truely with me, that thou burye me not in Egypt: but let me lye by my fathers and carye me oute of Egypte, and bury me in their buryall. And he answered: I wyll do as thou haste sayde. And he sayde ✱ swere vnto me. And he sware vnto hym. And then Israel worshypped the Lorde, and bowed hym vnto the beddes head.

✱Gen.xxv. d

¶ Jacob lyeth sycke. He delyreth Ephraim and Manasses for his sonnes and blesseth them.

CAPI. XLVIII.

A Fter these wordes, tydynge were brought vnto Joseph, that his father was sycke. And he toke with him his two sonnes, Manasses and Ephraim. Then was it sayde vnto Jacob: beholde, thy sonne Joseph commeth vnto the. And Israel toke his strength vnto hym, and sat vp on the bedde, and sayde vnto Joseph: God almyghtye apeared vnto

✱Gen.xxviii. me at ✱ Lus, in the lande of Canaan, & blessed me, and sayde vnto me: beholde, I wyll

✱Gen.xlvi.a make the growe, and will multyplye the, and will make a great ✱ nombre of people of the, and wyll geue this lande vnto the, and vnto thy seed after the, for an euerlastinge possession. Now therfore thy two sonnes Manasses and Ephraim, whiche were borne vnto the before I came to the into Egypt, shalbe myne euen as Ruben and Symeon shal they be vnto me. And the children whiche thou getteste

Jacob adopteth the two sonnes of Joseph. after them, shalbe thyne owne: but shalbe called with the names of their brethren in their enheritaunces. And after I came frome Mesopotamia, Rachel ✱ dyed vpon my hande in

✱Gen.xxxv.c the lande of Canaan, by the waye: when I had but a fildes breed to go vnto Ephrate. And I buryed her there in the way to Ephrat whiche is now called Bethlehem.

B And Israhel behelde Josephs sonnes, and sayde: what are these? And Joseph sayd vnto his father: they are my sonnes, whiche God hathe geuen me here. And he sayde: bynge them to me, and let me bleste them. And the eyes of Israel were dymme for age, so that he coulde not well se. And he brought them to hym, and he kyssed them, and embraced them. And Israel sayde vnto Joseph: I wolde not haue thoughte, that I shoulde haue sene thy face, and yet lo, God hathe shewed it me, and also thy seed. And Joseph toke them awaye frome his lappe, and they fell on the grounde before hym.

C Then toke Joseph them bothe: Ephraim in his ryght hande towarde Israels left hande and Manasses in his lefthande, towarde Israels ryghte hande, and broughte them vnto hym. And Israel stretched oute his ryghte hande, and ℘ layde it vppon Ephraims head, whiche was the yonger, and his lefte hande, vppon Manasses head, crossinge his handes, for Manasses was the elder. And he blessed Joseph, sayenge: God before whome my fathers Abraham and Isaac dyd walke, and the God whiche hathe fedde me all my lyfe longe vnto this daye, And the aungell whiche hath delyuered me frome all euyll, blesse these ladde: that they maye be called after my name and after my father Abraham and Isaac, and that they maye growe and multiplye, vppon the earthe.

D When Joseph sawe that his father layde his ryght hande vppon the head of Ephraim, it displeased hym. And he lyfte vp his fathers hande, to haue remoued it frome Ephraims head vnto Manasses head, and sayde vnto his father. Not so my father, for this is the eldest. Put thy ryght hande vpon his head. And his father wolde not, but sayde: I knowe it well my sonne, I knowe it well. He shalbe also a ✱ people, and shalbe greate. But of

✱Gen. a truthe his ponger brother shalbe greatter then he, and his seed shalbe full of people. And he blessed theym, sayenge: At the ensaumple of these, the Israelytes shall blesse, and saye: God make the, as Ephraim and as Manasses. Thus set he Ephraim before Manasses.

And Israel sayde vnto Joseph: beholde, I dye. And God shalbe with you, and bynge you agayne vnto the lande of youre fathers.

✱Josh. Moreouer I geue vnto the, a porcyon of ✱ lande aboue thy brethren, which I gat out of the handes of the Amorites, with my swerde and with my bowe.

¶ Jacob blesseth all his owne sonnes, and sheweth them what is to come. He appointeth where he wyll buryed: and dyeth.

CAPI. XLIX.

A ND Jacob called for his sonnes / and A sayde: come togyther, that I may tell you what shall happen you in the laste dayes. Gather you togyther, and heare ye sonnes of Jacob, and herken vnto Israel your father.

✱Gen. Ruben ✱ thou arte myne eldest sonne, my myghte and the begynnynge of my strengthe, chefe in receyuing, and chefe in power. As vnstable as water were thou: thou shalte therfore not be the chefest, for thou ✱ wentest vp vpon thy fathers bed, and than defyldest thou my couche with goynge vp.

The

The brethren Symeon and Leui, wycked instrumentes are their weapons. Into their secretes come not my soule, and vnto their congregation ✱ be my honoure not coupled: for in their wrath they slewe a man, and in their lust they threwe downe the walles of the cytye. Cursed be their wrath, for it was stronge, and their fearsenesse, for it was cruell. I will therfore deuyde them in Jacob, and scatter the in Israel. But the (O Juda) thy brethren shall prayse, and thyne hande shalbe in the ✱ necke of thyne enemyes, and thy fathers children shall stoupe vnto the. Juda is a ✱ lyons whelpe, Frome spoyle (my sonne) thou arte come an hyghe: he layde him downe and couched hym selfe as a lyon, and as a ✱ lyoneesse. Who dare stere hym vp? The ℘ sceptre shall not departe frome Juda, nor a rular from his legges, tyll he come, that is to be sent, vnto whom the people shall herken. He shall bynd his sole vnto the vyne, and his asses colt vnto the vyne braunche, and shall washe his garement in wyne, and his mantell in the bloude of grapes, his eyes are roudyer than wyne, & his teeth whitter then mylke.

✱ Zabulon shall dwell in the hauen of the see, and in the porte of shyppes, & shall reache vnto Sydon.

Jlachar is a stronge asse, he couched hym downe betwene two borders, and sawe that rest was good and the lande that it was pleasaunt, and bowed his shoulder to beare, and became a seruaunte vnto tribute. Dan shall ℘ iudge his people, as one of the trybes of Israel. Dan shalbe a serpente in the waye, and an edder in the path, and byte the horse heles, so that his ryder shall fall backewarde. After thy saupnge loke I Lorde.

Gad, men of warre shal inuade. And he shal turne them to flyght.

Of Aser commeth ℘ fat bread, and he shall geue pleasures for a kynge.

Nephtalim is a swyfte hynde, and geueth goodly wordes. That flourysshynge childe Joseph, that flourysshynge childe, and goodly vnto the eye: the daughters ran vppon the wall. The shoters haue enuyed hym, and chyde with hym and hated hym, and yet his bowe bode faste, and his armes and his handes were stronge, by the handes of the myghtye God of Jacob: out of hym shall come an herde man a stone in Israel. Thy fathers god shall helpe the, and the almygotye shal bleste the, with blessinges frome heauen aboue, and with blessynges of the water that lyeth vnder, and with blessinges of the breastes, and of the wombe. The blessynges of thy father were stronge: euen as the blessynges of my elders, after the delyre of the hyest in the worlde, and these blessynges shall fall on the head of Joseph, and on the top of the head of hym that was separat from his brethren.

Ben Jamin is a raueshynge ℘ wolfe. In the mornynge he shall deuoure his prayse, and at nyght he shall deuyde his spoyle.

All these are tyse. xij. tribes of Israel, & this is that whiche their father spake vnto them, when he blessed them, euery man with a seuerall blessynge. And he charged them, and sayd vnto them. I shalbe put vnto my ✱ people: se that ye bury me with my fathers, in the caue that is in the felde of Ephron the Hethyte, in the double caue, that is in the felde, before Mamre, in the lande of Canaan. Which felde Abraham bought of Ephron the Hethyte, for a possession to bury in. There they buryed Abraham and Sara his wyfe, there they buryed Isaac and Rebecca his wyfe. And there I buryed Lea: whyche felde, and the caue that is therin, was bought of the children of Heth.

When Jacob had commaunded all that he wolde vnto his sonnes, he plucked vp his fete vpon the bed, and dyed, and was ✱ put vnto his people. And Joseph fell vpon his fathers face, and wept vpon him, and kyssed hym.

✱Actu.vij.c

¶ Jacob is buried. Joseph forgyueth his brethren the iniury that they dyd to him. And he dyeth.

CAPI. L.

A ND Joseph commaunded his seruauntes that were Phisicions, to embawme his father, and the Phisicions embawmed Israel. xl. dayes longe, for so longe with the embawminge laste, and the Egyptians bewepte hym. lxx. dayes.

And when the dayes of weppynge were ended, Joseph spake vnto the house of Pharao, sayenge. If I haue founde fauour in youre eyes speke vnto Pharao and tell hym, that my father made me swere and sayde: Lo, I dye, se that thou ✱ burye me in my graue whiche I

✱Ge.xlvij. haue made me in the lande of Canaan. Nowe therfore let me go, and burye my father, and then will I come agayne. And Pharao sayde, go and bury thy father, according as he made the swere.

B And Joseph went vp to burye his father, & with hym went all the seruauntes of Pharao that were the elders of his house, and all the elders of Egypte, and all the house of Joseph, and his brethren, and his fathers house: only their children, and their shepe, and their catell left they behynde them in the lande of Golan. And there went with him also Charettes and horsemen: so that they were an exceadynge great companye.

And when they came to the felde of Atad beyonde Jordane, there they made great and exceadyng sore lamentacion. And he ✱ mourned for his father. vij. dayes. When the enhabyters of the lande of the Cananytes sawe the mournynge in ỹ felde of Arad, they sayde: this is a great mournynge whiche the Egyptians make. Wherfore the name of the place is called Abelmitzraim, whiche place lyeth beyonde Jordane. And his sonnes dyd vnto him accordynge as he had commaunded them.

✱Eccl.xxij.b

C And his sonnes caryed hym into the ✱ land of Canaã, and buryed hym in the double caue which Abraham had ✱ bought with the felde to be a place to bury in, of Ephrõ the Hethite before Mãre. And Joseph returned to Egypte agayne and his brethren, and all that went vp with him to bury his father, as sone as he had buryed hym.

✱Gen.xxiij.c. Actu.vij.b ✱Gen.xxiij.d

gods worde, as was Paul in whome this texte is verified.

✱Gen.xxv. a

Where

*Genesis. xxxvii.d

When Josephs brethren sawe that their father was deade, they sayde: Joseph may fortune hate vs, and * rewarde vs agayne / all the euell whiche we dyd vnto hym. They dyd therfore a commaundement vnto Joseph, sayenge: thy father charged vs before his death, sayenge. This wyse saye vnto Joseph, forgeue (I praye the) the trespace of thy brethren, and their synne, for they rewarded the euyl. Now therfore we praye the,, forgeue the trespace of the seruauntes of thy fathers God. And Joseph wepte when they spake vnto hym.

D And his brethren came and fell before hym, and sayde: Beholde we be thy seruauntes.

*Gen.xlv.b And Joseph sayde vnto them * feare not, for am not I vnder god? Ye thought euyll vnto me: but God turned it vnto good, euen to auaunce me, as ye se at this present tyme, and to saue moche people a lyue. Feare not therfore, for I wyll care for you and for your children, and he spake kyndly vnto them.

Joseph dwelte in Egypte, and his fathers house also, and lyued an hundred and. x. yere.

*Tob.xiiii a And Joseph sawe * Ephraims children, euen vnto the thirde generacion. And vnto Machir the sonne of Manasses, were chyldren borne, and sat on Josephs knees.

And Joseph sayde vnto his brethren: I dye And God will surely φ vyset you, and brynge you out of this lande, vnto the lande whiche he sware vnto Abraham, Isaac, and Jacob. And Joseph toke an oothe of the chyldren of Israel, and sayde: God wyll not fayle but vyset you: se therfore that ye carye my * bones hence. And so Joseph dyed, whan he was an hundred and ten yere olde.

And they enbawmed hym,
and put hym in
a cheste
in
Egypte.

¶ The ende of the first boke of
Moses, called Genesis, or Generacion.

THE SECONDE BOKE OF MOSES, CALLED EXODVS, OR DEPARTVRE.

¶ The chyldren of Jacob are nombred. The new Pharao oppresseth them. The acte of the godlye mydwyues.

CAPITVLO. I.

A
*Gen.xlvi.b

THESE ARE THE NAmes of the * chyldren of Israel, whiche came to Egypte with Jacob, euerye man with his housholde: Ruben, Simeon, Leui, Juda, Isachar, Zabulon, BenJamin, Dan, Nephtali, Gad and Aser. All these soules procedinge out of the loynes of Jacob, were. lxx. where as Joseph was in Egypte all redye.

*Act.vii.c
Psal.ciiii.c

When Joseph was dead, and al his brethern and all the generation: the * children of Israel grewe, encreased, multyplyed, and waxed very myghtye: so that the lande was full of them.

B Then there rose vp a newe kynge in Egypt whiche knewe not Joseph. And he sayde vnto his folke: beholde the people of the childrẽ of Israel are mo & myghtyer than we. Come, let vs playe wysely with them: lest they multiplye, and so (yf there chaunce any warre) they ioyne them selues to oure ennemyes and fyghte agaynste vs, and so gette them oute of the lande.

C And he set taskemasters ouer them, to kepe them vnder with burdens. And they buylt vnto Pharao cyties of defense: Phiton and Rameses. But the more they vexed thẽ, the more they multyplyed and grewe: so that they abhorred the children of Israel. And the Egyptians helde the children of Israel in bondage withoute mercye, and made their lyues bitter vnto theym, with cruell laboure in claye, and brycke, and all maner worke in the feldes, and in all maner seruice, whiche they caused them to worke, cruelly.

And the kynge of Egypte sayde vnto the mydwyues of the Ebrue women, of whiche the ones name was Sephora, and the other Phua: When ye do the office of a mydwyfe, to the women of the Ebrues, & se in the byrth tyme that it is a boye, kyll it. But yf it be a mayde, let it lyue. Notwithstanding the mydwyues feared God, and dyd not as the kynge of Egypte commaunded them: but saued the men children.

D Then the kynge of Egypte called for the mydwyues, and sayde vnto them: why haue ye delt on this maner, and haue saued the menchildren? And the mydwyues answered Pharao/ that the Ebrues wemen were not as the wemen of Egypte: but were sturdy women, and were delyuered afore the midwyues came at them. And god therfore delt well with the mydwyues. And the people multiplyed and waxed very myghty. And because the mydwyues feared God, he made them houses.

Then Pharao charged all his people, sayenge. All the menchildren that are borne, caste into the ryuer, and saue the mayde children a lyue.

¶ Moses

¶ Moses is borne, and beynge cast into the flagges, is taken vp of Pharaos daughter. He killeth the Egypcians, he fleeth and taketh a wyfe. The Israelites crye vnto the Lorde.

CAPI. II.

A
Exodi.vi.c
Par.xxiii.b

AND there went a man of * the house of Leui. And toke a daughter of Leui. And the wyfe conceyued & bare a sonne. And when she saw that it was a propre child, she hyd him for thre monethes. But when she coulde no longer hyde hym, she toke a basket made of bulrusshes, and dawbed it with slyme and pytche, and layde the childe therin, and put it in the flagges by the ryuers brynke. And his syster stode a ferre of, to wytte what wolde come of it.

Ha.xviii.a
Act.vii.c
brew.xi.d.

* And the daughter of Pharao came downe to the ryuer to wash her self, and her maydens walked a longe by the ryuers syde. And when she sawe the basket amonge the flagges, she sent one of her maydens, and caused it to be fet. And when she had opened it she sawe the childe, and beholde: the babe wepte. And she had compassion on it and sayde: it is one of the Ebrues children.

B Then sayde his syster vnto Pharaos doughter: shall I go and call vnto the a nurse of the Ebrues wemẽ, to nurse ẏ the childe? Pharaos doughter answered. Go thy waye, And the mayde ran, and called the chyldes mother. Then Pharaos doughter sayde vnto her. Take this chylde awaye, and nurse it for me / and I wyll rewarde the, for thy laboure. And the woman toke the chylde, and nursed it vp.

And when the chylde was growen, she brought it vnto Pharaos doughter, & it was made her sonne, and she called it φ Moses, because (sayde she) I toke hym out of the water.

φ Moses is [in] Egypte [na]me and it [sign]ifieth [dr]awen oute [of] the water.

And it happẽned in these dayes, when Moses was waxte great, that he went out vnto his brethren, and loked on their burdens, & spyed an Egyptian smytynge one of his brethren an Ebrue. And he loked rounde aboute, & when he sawe that there was no man by, he slewe the Egyptian, and hyd hym in the sande. And he went forth the next daye: and beholde, two Ebrues stroue togyther. And he sayde vnto hym that dyd the wronge: Wherfore smytest thou thyne neyghboure? And he aunswered: who hath made the a rular or a iuge ouer vs? intendest thou to kyll me, as thou kylledst yesterdaye the Egyptian? Then Moses feared

C and sayde: Truly the thinge is knowen. And Pharao herde of it, and wente aboute to slee Moses: but he fled from Pharao, and dwelt in the lande of Madian, and he sat downe by a welles syde.

The preast of Madian had. vii. doughters, whiche came and drewe water, and fylled the trougyes, for to water their fathers shepe. And the shepeherdes came and droue the maydens awaye: but Moses stode vp, and helped them, and watered their shepe. When they came to φ Raguel their father, he sayde: how happeneth it that ye are come so sone to day? They answered: An Egyptian delyuered vs frome the shepeherdes, and so drewe vs water, and watered the shepe. And he sayde vnto his doughters: Where is he? why haue ye left the man? Go call hym that he may eate bred. And Moses was content to dwell with the man. And he gaue Moses Zephora his doughter which bare a sonne, and he called him Gerson: for he sayde: I haue bene a straunger in a strange lande. And she bare yet another sonne whom he called Elieser, sayenge: The God of my father is myne helper, & hath ryd me oute of the handes of Pharao.

φ This Raguel is not Jethro / but the father of Jethro & grandfather of Zephora/ & was also the prest of Madian. For it was a lyke order & thẽ, as it was D with the Jewes / that the sonne possessed the office of his father.

And it chaunced in processe of tyme, that ẏ kynge of Egypte dyed, and the children of Israel syghed by the reason of laboure, and cryed. And their complaynt ascended vnto God frome the laboure. And God remembred his promyse with Abraham, Isaac and Jacob. And God φ loked vpon the children of Israel, and knewe them.

φ Looked vpon thẽ: that is he had pitie and cõpassion ouer theyr sore labours/ as Deut.xxvi.d.

¶ Moses kepeth shepe, God appereth vnto him in a bushe/and sendeth him to the children of Israel/and to Pharao the oppressour.

CAPI. III

A MOses kepte the shepe of Jethro his father in lawe, preast of Madian, and he droue the flocke to the backsyde of the wyldernesse, and came to the mountayne of God, Horeb. And the angell of the Lorde apeared vnto hym, in a flame of fyre, oute of a bushe. And he perceaued that the bush burned with fyre, and consumed not. Then Moses sayde: I wyll go hence, & see this great sight, how it cometh that the bushe burneth not.

The bushe & fyre.

And when the Lorde sawe that he came forth to see, he called hym out of the bush, and sayd: Moses, Moses. He answered, I am at hand. B

And he sayde: come not hyther, but put thy shoes of thy fete: for the place wheron thou stondest is φ holy ground. And he sayd: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hyd his face, for he was afrayd to loke vpon God.

φ The scripture vseth to call that holy which eyther ẏ Lorde choseth vnto him selfe: or is dedicate vnto ẏ Lorde as Exode.xxii, d

Then the Lorde sayde: I haue surely sene the trouble of my people which are in Egypt, and haue herde their crye, which they haue of their taskemasters. For I knowe their sorow

C and am come downe to delyuer them out of ẏ handes of the Egypciãs, and to brynge them out of that lande, vnto a good lande, and a large, and vnto a lande that floweth with φ mylke and hony: euen vnto the place of the Cananytes, Hethytes, Amorites, Pherezites, Heuites, & of the Jebusites. Now therfore beholde, the complaynt of the chyldren of Israel is come vnto me, and I haue also sene the oppression, wherwith the Egyptians oppresse them. But come, I wil sende the to Pharao, that thou mayste brynge my people the children of Israel out of Egypte.

φ By milke and hony is vnderstonde aboũdaunce and plentye of all thinges appartaining the comforte of man.

D And Moses sayde vnto God: what am I to go vnto Pharao, and to brynge the children of Israel out of Egypte? And he sayde: I wil be with the. And this shalbe a token vnto the, that I haue sent the: After that thou hast brought the peple oute of Egypte, ye shall serue God vpon this mountayne.

Then sayd Moses to God: When I come

D vnto

vnto the children of Israel, & saye vnto them, The God of your fathers hathe sent me vnto you, and they say vnto me, what is his name, E what answere shall I geue them? Then sayd God vnto Moses: ɸ I am that I am: And he sayde: This shalt thou saye vnto the children of Israel: He that is dyd sende me vnto you. And God spake further vnto Moses: Thus shalt thou saye vnto the children of Israel: the Lorde God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me vnto you: this is my name for euer, and this is my memoryall thorowe out all generacions. So therfore and gather the elders of Israel togyther, and saye vnto them: The Lorde God of youre fathers, the God of Abraham, the God of Isaac, and the God of Jacob, apeared vnto me, and sayde: F I haue visited and sene both you and that whiche is done to you in Egypt. And I haue sayd it, that I will bringe you out of the tribulacion of Egypte vnto the lande of the Cananytes, Hethytes, Amorytes, Pherezites, Heuytes and Jebusytes: a lande that floweth with mylke and hony.

ɸ I am that I am; that is to wit, I am euer without ende, vnchangeable, for no thing is a beinge of it self, without creacion, without corrupcion, without begynnynge, & without endynge, saue only god almyghty.

If it come to passe that they heare thy voyce then go, bothe thou and the elders of Israel vnto the kynge of Egypt, and saye vnto him: The Lord God of the Ebrues hath called vs: let vs go therfore thre dayes iourney into the wyldernesse, that we maye sacrifice vnto the Lorde oure God. Notwithstanding I am sure G that the kynge of Egypte will not let you go, oneles it be with a myghtye hande: I wyll therfore stretche out myne hande and smyte Egypte with all my wonders which I will do therin. And after that, he will let you go. And * I wyll get this people fauoure in the syght of the Egyptians: so that when ye go, ye shal not go emptie: but euery wyfe shall borowe of her neyghbouresse, and of her that soiourneth in her house, iewels of syluer and of gold and rayment. And ye shall put them on youre sonnes and doughters, and shall ɸ spoyle the Egyptians.

* Exodi. xi. a and xii. c

ɸ This spoyle was made by goddes appoyntement and commaundement: wherfore it foloweth not, that we may do þ lyke of oure owne priuate authoritie.

¶ Moses receyueth signes of his callynge and was sent into Egypt. His wyfe Zephora circumciseth her sonne. Aaron meteth with Moses. Moses taketh his leaue of his father in lawe.

CAPI. IIII.

Moses answered and sayd: Se, they wil not beleue me nor herkẽ vnto my voyce but will saye, the Lorde hath not apea- A red vnto the. Then the Lorde sayd vnto him: What is that in thyne hande? and he sayde, a rodde. And he sayde cast it on the grounde, he dyd cast it, and it turned vnto a serpent. And Moses ranne awaye frome it. And the Lorde sayde vnto Moses: put forth thyne hande and take it by the tayle. And he put forth his hand and caught it, and it became a rodde agayne in his hande, and this shalt thou do sayth the Lorde, that they maye beleue that the Lorde God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath B apeared vnto the.

Sygnes.

And the Lorde sayd further more vnto him thrust thyne hande into thy bosome. And he thrust his hande into his bosome, and toke it out. And beholde, his hande was leperous euen as snowe. And he sayde: put thyne hande into thy bosome agayne. And he put his hand into his bosome agayne, and plucked it oute of his bosome, and beholde, it was turned agayne as his other flesh. If they wil not beleue the, neyther heare the voyce of the first token: yet will they beleue the voyce of the seconde C token. But yf they will not beleue the two signes, neyther herken vnto thy voyce, thẽ take of the water of the ryuer, and poure it vpon the drye lande. And the water which thou takest out of the ryuer, shall turne to bloud vpõ the drye lande.

And Moses sayde to the Lorde: oh my Lorde, * I am not eloquente, neyther in tymes past, ne yet sence thou haste spoken vnto thy seruaunte: but I haue an impediment of D speche, and am slowe tongued. And the Lord sayd vnto hym: who hath made mans mouth or who hath made the domme or the deaf, the seynge or the blynde? haue not I the Lorde? So therfore, and * I wil be with thy mouth and teache the what thou shalte saye. But he sayde: oh my Lorde, sende I praye the whom thou wilte. And the Lorde was angrye with Moses and sayde, I know Aaron thy brother the Leuite that he can speake. And moreouer beholde, he cometh to mete the, and when he seyth the, he will be glad in his hert. And thou shalt speake vnto him, and put the wordes in his mouth, and I wilbe with thy mouth and with his mouth, and wil teache you what ye shall do. And he shalbe thy spokesman vnto þ people: he shall be thy mouth, and thou shalt be ɸ his God: and take this rodde in thy hãd wherwith thou shalt do myracles.

And Moses went and returned to Jethro his father in lawe agayne, and sayd vnto him Let me go (I praye the) and retourne to my brethren which are in Egypte, that I may se whether they be yet alyue. And Jethro sayde to Moses: go in peace. And the Lorde sayde vnto Moses in Madian: retourne agayne in- E to Egypte * for they are deed which went aboute to kyll the. And Moses toke his wyfe, and his sonnes, and sate them on an asse, and retourned to Egypte, and toke the rodde of God in his hande.

And the Lorde sayde to Moses: whẽ thou arte come to Egypte agayne, se that thou do all the wonders before Pharao which I haue F put in thy hande: but I will harden his herte so that he shall not let the people go. And tell Pharao, thus sayth the Lorde: Israel is myne eldest sonne, and therfore sayth vnto the: Let my sonne go, that he maye serue me. If thou wylt not let hym go: behold, I will sley thyn eldest sonne.

And it chaunced by the waye in the ynne that the Lorde met hym, and wolde haue kylled hym. Then Zephora toke a stone and circumcysed her sonne, and fell at his fete, and sayde: a bloudy husbande arte thou vnto me. And he let him go. She sayde a bloudy husbande, because of the circũcision. Thẽ sayd the

Lorde

* Jere.

* Mat.

ɸ His ... a maner speakyng which ... that he appoint ... a god, ... thing ... shall be ... speake.

* Ma...

Pharao's harte hardened

Moses ... circum... her son...

Lorde vnto Aarõ: go mete Moses in the wil- G dernesse. And he went and met hym in the mount of God, and kyssed hym. And Moses tolde Aaron all the wordes of the Lord, whiche he hadde sent by hym, and all the tokens whiche he had charged him with all. So wẽt Moses and Aarõ, and gathered all the elders of the children of Israel. And Aaron tolde all the wordes whiche the Lorde had spoken vnto Moses, and dyd the myracles in the syght of the people, and the people beleued. And when they herde that the Lorde had vysited the children of Israel, and hadde loked vpon their tribulatiõ, they bowed them selues and worshypped.

¶ Moses and Aaron go vnto Pharao. The people of Israel are oppressed more and more / and they crye out vpon Moses and Aaron therfore.

CAPI. V.

A Then Moses and Aaron went and tolde Pharao, thus sayth the Lorde God of Israel. Let my people go, that they may kepe holye daye vnto me in the wyldernesse. And Pharao answered: What felowe is the Lorde, that I shuld heare his voyce for to let Israel go? I know not the Lorde, neyther wil let Israel go. And they sayde: the God of the Hebrewes hath met with vs: let vs go (we praye the) thre dayes iourney into the desert, that we maye sacrifice vnto the Lorde oure God: lest he smyte vs eyther with pestilence, or with swerde. Then sayde the kynge of Egypt vnto them: Wherfore do ye, Moses and Aaron, let the people frome their worke, get you vnto youre laboure. And Pharao sayd furthermore: beholde there is moche people in the lande, and ye make theym playe, and let their worke stande.

B And Pharao commaunded the same daye the taskemasters ouer the people, and the officers, sayenge: se that ye geue the people no more strawe to make brycke with, as ye dyd in tyme passed: let them go and gather straw them selues, and the nombre of brycke, which they were wont to make in tyme passed, laye vnto theyr charges also, and dymynysshe nothinge therof. For they be ydell, and therfore crye, sayenge: Let vs go and do sacrifice vnto our God. They must haue more worke layde vpon them, that they maye laboure therin, and then will they not turne theym selues to false wordes.

Then went the taskemasters of the people and the officers out, and tolde the people sayenge: Thus sayth Pharao: I will geue you no more strawe, but go youre selues, and gather you strawe where ye can fynde it, yet shal none of your labour be mynyshed. Then the people scatered abrode thorow out all the lãd of Egypte, for to gather theym stubyll, to be in stede of strawe.

C And the taskemasters hasted them forward, sayenge: Fulfill your werke daye by day, euẽ as when strawe was geuen you. And the officers of the children of Israel, which Pharaos taskemasters had set ouer them, were beaten. And it was sayde vnto them: Wherfore haue ye not fulfilled your taske in makynge brycke, bothe yesterdaye and to daye, as well as in tymes paste.

Then went the officers of the children of Israel, and complayned vnto Pharao, sayeng: Wherfore dealest thou thus with thy seruauntes? there is no strawe geuen vnto thy seruauntes, and yet they saye vnto vs: make brycke. And lo, thy seruauntes are beaten, and thy people is foule intreated. And he answered: Ydell are ye, and therfore ye saye: let vs go and do sacrifice vnto the Lorde. So therfore and worke, for there shall no strawe be geuen you, and yet se that ye delyuer the hole tale of brycke.

When the officers of the children of Israel D sawe them selfes in shrewde case (in that he sayde, ye shall mynysshe nothinge of your dayly makynge of brycke) then they met Moses and Aaron, stondinge in their waye, as they came out frome Pharao, and sayd vnto them: The Lorde loke vnto you & iudge, for ye haue made the sauoure of vs stynke in the sighte of Pharao, and of his seruauntes, and haue put a swerde into their handes to sley vs.

Moses returned vnto the Lorde, and sayde: Lorde, wherfore dealest thou cruelly with this people: and wherfore hast thou sent me? For sence I came to Pharao to speke in thy name, he hathe fared foule with this folke, and yet thou hast not delyuered thy people at all. Thẽ the Lorde sayde vnto Moses: Nowe shalte thou se what I will do vnto Pharao, for with a myghtye hande, shall he let them go, & with a myghtye hande, shall he dryue them oute of his lande.

¶ God promyseth delyueraunce of the Israelites, and the lande of Canaan. The genealogye of Ruben / Simeon and Leui.

CAPI. VI.

And God sayde vnto Moses: I am the A Lorde, that apeared vnto Abraham, Isaac and Jacob, an almyghty God: but in my name ɸ Jehouah, was I not knowen vnto them. Moreouer I made an appoyntement with them, to geue theym the lande of Canaan: the londe of their pilgremage wherin they were strangers. And I haue also herde the gronynge of the children of Israel, because the Egyptians kepe them in bondage, & haue remembred my promysse.

Wherfore saye vnto the children of Israel I B am the lorde, and will delyuer you frome the burdens of the Egyptians, and will ryd you out of their bondage, and will delyuer you wt a stretched oute arme, and with great iudgementes. And I wyll take you for my people, & will be to you a God. And ye shall knowe þ I am the Lorde your God, whiche delyuer you frome the burdens of the Egyptians. And I will brynge you to the lande ouer which I did ɸ lyft vp my hande to geue it vnto Abraham, Isaac and Jacob, and will geue it vnto you for a possession: euen I the lorde. And Moses tolde the children of Israel euen so: But they herkened not vnto Moses for anguyshe of sprete, and for cruell bondage.

ɸ Jehouah is the name of god.

A promyse or a Testament

ɸ To lyfte vp the hande is to promyse by an oth / as in Gen. xiiii. d of Abraham.

 And

And the Lorde spake vnto Moses sayeng: Go and syd Pharao kynge of Egypte, that he let the childzen of Israel go out of his land. And Moses spake before the Lorde, sayenge: beholde, the childzen of Israel herken not vnto me, howe then shall Pharao heare me: seynge that I haue ꝑ vncircumcysed lyppes.

ꝑ vncircumcised that is to wit vnfin vnpolished without vtterance.

And the Lorde spake vnto Moses and Aaron and gaue them a charge vnto the childzen of Israel, and vnto Pharao, kynge of Egypt: to bzynge the childzen of Israel, out of the lande of Egypte. These be the headdes of their fathers houses. The * childzen of Ruben the eldest sonne of Israel, are these: Hanoh, Pallu, Hezron, Charmi, these be the houshoulders of Ruben. The childzen of Symeon are these: Gemuel, Jamin, Ohad, Jachin, Zohar, and Saul the sonne of a Cananytysh wyfe: these are the kynreddes of Symeon. These * are the names of the childzen of Leui in their generations: Gerson, Kahath, and Merari. And Leui lyued and hundzed and. xxxvij. yere. The sonnes of Gerson: Libni and Semei in their kynreddes. The childzen of Kahath: Amram, Jesear, Hebzon and Vsiel. And Kahath lyued an hundzed and. xxxiij. yere. The childzen of Merari are these: Mahely and Musi: these are the kynreddes of Leui in their generatiõs.

* Gen.xlvi.a Exodi.i.a. Num.xxvi.a. i.Paral.vi.a.

* i.Par.vi.a and.xxiii.a Numeri.iii.c. and.xxvi.g

And Amrã toke Jochebed his nece to wyfe which bare hym Aaron and Moses. And Amram lyued an hundzed and. xxxvij. yere. The childzen of Jezear: Korah, Nepheg and Sychri. The childzen of Vsiel: Misael, Elzaphã and Sithri.

And Aaron toke Elizaba dughter of Aminadab and syster of Nahason, to wyfe: which bare hym Nadab, Abehu, Eleazar and Ithamar. The childzen of Korah: Assir, Elkana, and Abiasaph: these are the kynreddes of the Korahites. And Eleazar Aarons sonne, toke hym one of the dughters of Putuel to wyfe, whiche bare hym Pinehas: these be the principall fathers of the Leuites / in their kynreddes.

These are that Aaron and Moses to whom the Lorde sayde: carye the childzen of Israel out of the lande of Egypt, with their armyes These are the same Moses and Aaron which spake to Pharao kynge of Egypte, that they myght bzynge the childzen of Israel out of Egypte. And in the daye when the Lorde spake vnto Moses in the lande of Egypte, he spake vnto hym, sayenge, I am the Lorde, se that thou speake vnto Pharao the kynge of Egipt all that I saye vnto the. And Moses answered before the Lorde: I am of vncircumcysed lyppes, howe shall Pharao then geue me audience?

¶ Tokens. The rodde of Moses is tourned to a serpent. The sozcerars do the same. The waters are tourned into bloude.

CAPI. VII.

A I haue made the Pharaos God/that is: I haue

And the Lorde sayde vnto Moses: beholde, ꝑ I haue made the Pharaos God and Aaron thy brother shal be thy prophete. Thou shalt speke all that I cõmaunde the, and Aaron thy brother shall speake vnto Pharao: that he sende the childzen of Israel out of his lande. But I wyll harden Pharaos hert, that I maye multiplye my myracles and my wonders in the lande of Egypte. And yet Pharao shal not herken vnto you, that I may set myne hande vpon Egypte, and bzynge out myne armyes, euen my people the childzen of Israel out of the lande of Egypte, with greate iudgementes. And the Egyptians shall know that I am the Lorde, when I haue stretched forth my hande vpon Egypte, & haue bzought out the childzen of Israel from them.

made like vnto Pharaos in Exod.

Moses and Aaron dyd as the Lorde commaunded them. And Moses was. lxxx. yere olde, and Aaron. lxxxiij. when they spake vnto Pharao. And the Lorde spake vnto Moses and Aaron, sayenge: When Pharao speaketh vnto you, and sayeth: Shewe a wondze, then shalte thou saye vnto Aaron: Take the rodde, and caste it before Pharao, and it shall turne to a serpente. Then wente Moses and Aaron to Pharao, and dyd as the Lorde had commaunded. And Aaron cast forth his rodde before Pharao and his seruauntes, and it turned to a serpente. Then Pharao called for the wyse men and * enchaunters of Egypte: and they dyd in lyke maner with their sozcerye. And they caste downe euery man his rodde, and they turned to serpentes: but Aarons rodde ate vp their roddes: and yet for all this Pharaos herte was hardened, so that he herkened not vnto them, accozdyng as the Lord had sayde.

* Exod.vij.c.

Then sayde the Lorde vnto Moses. Pharaos herte is hardened, and he refuseth to let the people go. Get the vnto Pharao in the mornynge, for he wyll come vnto the water, and stonde thou vpon the ryuers bzynke, against he come, and the rodde whiche turned to a serpent take in thyne hande. And saye vnto hym: the Lorde God of the Hebzues hath sent me vnto the, sayenge: let my people go, that they maye serue me in the wyldernelle: but hytherto vnto thou woldeste not heare. Wherfore thus sayth the Lord: hereby thou shalt knowe that I am the Lorde. Beholde, I will smyte with the staffe that is in myne hande, the waters that are in the ryuer, and they shall turne to bloude. And the fysshe that is in the ryuer shall dye, and the ryuer shall stynke, so that it shall greue the Egyptians to dzynke of the water of the ryuer.

And the Lorde spake vnto Moses, say vnto Aaron: take thy staffe & stretche out thyne hande ouer the waters of Egypte, ouer their streames, ryuers, pondes, & all pooles of water, that they maye be bloude, and that there may be bloude in all the lande of Egypt: both in vessels of wodde and also of stone.

And Moses and Aaron dyd as the Lorde commaunded. And he lyfte vp the staffe, and smote the waters that were in the ryuer, in the sight of Pharao, and in the sight of his seruauntes, and al the water that was in the ryuer, turned into bloude. And the fish that was in the ryuer dyed, * and the ryuer stanke: so that the Egyptians coulde not dzynke of the water

The fyrst plage.

* Psalm. c.cxxxv.

water of the ryuer. And there was bloud thorow out all the lande of Egypte.

And the enchaunters of Egypte, dyd lykewyse with their enchauntementes, so that Pharaos herte was hardened, and dyd not regarde the, as the Lorde had sayde. And Pharao turned hym selfe, & went into his houlle, and set not his herte there vnto. And the Egyptians dygged rounde about the ryuer for water to drynke, for they coulde not drynke of the water of the ryuer. And it contynued a weke, after that the Lorde hadde smyten the ryuer.

¶ The plage of frogges. Moses prayeth for Pharao. The plage of flyes.

CAPI. VIII.

THe Lorde spake vnto Moses: Go vnto Pharao, and tell hym, thus sayth the Lorde: * Let my people go, that they maye serue me. If thou wilt not let them go, beholde, I wyll smyte all thy lande with frogges. And the ryuer shall sceale with frogges, and they shal come vp, & go into thyne houlle and into thy chaumbze, where thou slepeste, and vppon thy bedde, and into the houlles of thy seruauntes, and vpon thy people, and into thyne ouens, and vpon thy vytayles, whiche thou haste in stoze. And the frogges shall come vppon the, and on thy people, and vpon all thy seruauntes.

* Exod.viij.c.

And the Lorde spake vnto Moses, saye vnto Aaron: stretche forthe thyne hande with thy rodde ouer the streames, ryuers and pondes. And bzynge vp frogges vpon the lande of Egypte. And Aaron stretched his hande ouer the water of Egypte, and the frogges came vp, and couered the lande of Egypte. And the sozcerers dyd lykewyse with their sozcery, and the frogges came vp, vppon the lande of Egypte.

The secõde plage.

Then Pharao called for Moses, and Aaron, and sayde: Praye ye vnto the Lorde that he maye take awaye the frogges from me and frome my people, and I wyll let the people go, that they may do sacrifice vnto the Lord. And Moses sayde vnto Pharao: Appointe thou the tyme vnto me, when I shall pray for the / and thy seruauntes, and thy people, to dzyue awaye the frogges frome the, and thy houlle, so that they shall remayne but in the ryuer onely. And he sayde to morowe. And he sayd: euen as thou hast sayd that thou mayst knowe that there is none lyke vnto the Lord our God. And the frogges shall departe from the, and frome thyne houles, and frome thy seruauntes, and frome thy people, and shall remayne in the ryuer onely.

And Moses and Aaron went out from Pharao, and Moses cryed vnto the Lorde vppon the appointment of frogges, whiche he hadde made vnto Pharao. And the Lorde dyd accozdynge to the sayenge of Moses. And the frogges dyed out of the houlles, courtes & feldes. And they gathered them togither vpõ heapes so that the lande stanke of them.

But when Pharao sawe that he had reste gruen hym, he hardened his hert, and herkened not vnto them, as the Lorde hadde sayde.

And the Lorde sayde vnto Moses: saye vnto Aaron, stretche out thy rodde, and smyte the duste of the lande, that it maye turne to lyse / in all the lande of Egypte. And they dyd so. And Aaron stretched oute his hande, with his rodde, and smote the duste of the earth, and it turned to lyse, both in man and beast, so that all the duste of the lande, turned to lyse, thorowe out all the lande of Egypte.

The thyrde plage.

And the enchaunters assayde lykwyse with their enchauntementes, to bzynge forth lyse, but they coulde not. And the lyse were bothe vpon man and beast. Then sayde the enchaunters vnto Pharao: It is the fynger of God. Neuerthelater Pharaos hert was hardened, and he regarded them not, as the Lorde had sayde.

And the Lorde sayde vnto Moses: ryse vp early in the mornyng, and stonde before Pharao, for he will come vnto the water: and say vnto hym, Thus sayth the Lorde: let my people go, that they may serue me. If thou wylt not let my people go, beholde, I will sende al maner flyes, bothe vpon the, thy seruauntes, and thy people, and into thy houlles. And the houlles of the Egyptians shalbe full of flyes, and the grounde wheron they are. But I will separate the same daye, the lande of Gosan where my people are, so that there shall no flyes be there: that thou mayste knowe, that I am the Lorde vppon the earth. And I will put a dyuisyõ, betwene my people and thyne. And euen to morow shal this miracle be done.

The fourth plage.

And the Lorde dyd accozdyngly: and there came noysome flyes into the houlle of Pharao and into his seruauntes houles, and into all the lande of Egypte: so that the lande was marred with flyes. Then Pharao sent for Moses and Aaron, and sayde: Go and do sacrifice vnto your God in the lande. And Moses answered: it is not mete so to do. For we shulde so offer vnto the Lorde our God, that whiche is an abhominacyon vnto the Egyptians: beholde, shall we sacrifice that whiche is an abomination vnto the Egyptiãs before their eyes, & shall they not stone vs? we wyll therfore go thze dayes iourney, into the wyldernelle, and sacrifice vnto the Lorde our God as he hath commaunded vs.

And Pharao sayde: I will let you go, that ye maye sacrifice vnto the Lorde your God in the wildernes: onely go not farre away, and se that ye praye for me. And Moses sayde: beholde, I wyll goo oute frome the, and praye vnto the Lorde, and the flyes shall departe frome Pharao, and frome his seruauntes and frome his people, to morowe. But let Pharao frome henceforth deleaue no moare, that he will not let the people go to sacrifice vnto the Lorde.

And Moses went oute frome Pharao, and prayed vnto the Lorde. And the Lorde dyd as Moses had sayd, and toke away the flyes frome Pharao, and from his seruauntes, and frome his people, so that there remayned not one. But for all that, Pharao hardened his herte euen then also, and wolde not let the people go.

¶ The mozen of beestes. The plage of botches and sores. The horrible hayle/thonder and lyghtenyng.

CAPI. IX.

A And the Lorde sayde to Moses, go to Pharao and tell hym, thus sayth the Lorde God of the Ebrues: let my people go that they maye serue me. If thou wilt not let them go, but wilt holde them styl: be-
The fyfth plage. holde, the hande of the Lorde shalbe vpon thy catell whiche thou hast in the felde, vpon horses, asses, camels, oxen, & shepe, with a mighty great moreyne. But the Lorde shall make a diuision betweene the beastes of the Israelites, and the beastes of the Egyptians: so that there shal nothinge dye of all that belonge to the children of Israel. And the Lorde appointed a tyme, sayenge: to morowe the Lorde shal do this thinge in the lande.

B And the Lorde dyd the thynge on the morowe, and all the catell of Egypte dyed: but of the catell of the children of Israel dyed not one. And Pharao sent to were: but there was not one of the catell of the Israelites dead. Notwithstandinge the hert of Pharao hardened, and he wolde not let the people go.

And the Lorde sayde vnto Moses and Aaron: take your handes ful of asshes out of the fornace, and let Moses sprinkel it vp into the ayre, in the syght of Pharao, and it shal turne to dust in all the lande of Egypte, and shall make swellynge sores with blaynes, bothe man and beast, in all the lande of Egypte.
And they toke asshes oute of the fornace, and
The sixth plage. stode before Pharao, and Moses sprinkled it vp, into the ayre: And there brake out sores with blaynes, bothe in man and beast, so that the sorcerers coulde not stonde before Moses, for there were botches vpon the enchaunters and vpon all the Egyptians, But the Lorde hardened the herte of Pharao, that he herkened not vnto them, as the Lorde had shewed Moses.

C And the Lorde sayde vnto Moses: ryse vp early in the morninge, and stonde before Pharao, and tell hym, thus sayth the Lorde God of the Ebrues: Let my people go, that they maye serue me, or els I will at this tyme send all my plages vpon thyne herte, and vpon thy seruauntes, & on thy people, that thou mayst knowe that there is none lyke me in all the erthe. For now will I stretche out my hande, and will smyte the, and thy people with pestilence: so that thou shalt peryth from the erth.
Yet in very dede * for this cause haue I stered
* Roma.ix.c ‡ Pla.xl.vii.c the vp, for to shewe my power in the ‡ and to declare my name thorow out all the worlde.

D If it be so that thou stoppest my people that thou wilt not let them go: beholde, to morow this tyme I will sende downe a myghty great hayle: euen suche one as was not in Egypte sythens it was founded, vnto this tyme. Sende therfore and fet home thy beastes, and all that thou hast in the felde. For vpon all the men & beastes whiche are founde in the felde, & not broughte home, shall the hayle fall, and they shall dye. And as many as feared the worde of the Lorde, amonge the seruauntes of Pharao made their seruauntes and their beastes flee to house: and they that regarded not the worde of the Lorde, lefte their seruauntes and their beastes in the felde.

And the Lorde sayde vnto Moses: stretche E The viij. plage. forth thyne hande vnto heauē, that there may be hayle in all the lande of Egypte: vpon mā and beast, and vpon all the herbes of the felde of Egypte. And Moses stretched oute his rod vnto heauen, and the Lorde thondered & hayled, so that the fyre rā a longe vpon the grounde * And the Lorde so hayled in the lande of E- * Plal. gypte, that there was hayle and fyre mengled with the hayle, so greuous, that there was none suche in all the lande of Egypte, sythens people inhabyted it. And the hayle smote in F the lande of Egypte, all that was in the felde bothe man and beast. And the hayle smote all the herbes of the felde, and brake all the trees of the felde: only in the lande of Golan where the children of Israel were, was there no hayle.
And Pharao sent and called for Moses & Aaron, and sayde vnto them: I haue nowe synned, the Lorde is ryghtwyse, and I and my people are wicked. Praye ye vnto the Lorde, that the thonder of God and hayle may ceasse G and I will let you go, and ye shall tary no lōger. And Moses sayde vnto hym: assone as I am out of the cytie, I will sprede abrode my handes vnto the Lorde, and the thunder shal ceasse, neyther shall there be any more hayle: that thou mayst knowe howe that the earthe is the Lordes. But I knowe that thou and thy seruauntes yet feare not the Lorde God.
The flaxe and the barly were smyten, for the barly was shot vp, and the flaxe was boulled: but the whete and the rye were not smytē, for they were late sowne.

And Moses went out of the cytie from Pharao, and spredde abrode his handes vnto the Lorde, and the thunder and hayle ceased, neither rayned it any more vpon the earth: when Pharao sawe that the rayne and the hayle & thunder were ceased, he synned agayne & hardened his herte: both he and his seruauntes. So was the herte of Pharao hardened, that he wolde not let the children of Israel go, as the Lorde had sayde to Moses.

¶ The herte of Pharao is hardened of God. The grashoppers. The thicke darckenes.

CAPI. X.

THe Lorde sayde vnto Moses: go vnto A Pharao: neuertheles * I haue hard- * Exod. ened his herte, and the hertes of his seruauntes, that I myght shewe these my signes amonge them, and that thou tell in the audience of thy sonne, and of thy sonnes sonne, the ballaunt actes whiche I haue done in Egypt, and the myracles whiche I haue shewed amonge them: that ye maye knowe that I am the Lorde. Then Moses and Aaron wente vnto Pharao, and sayde vnto hym: Thus sayth the Lorde God of the Hebrewes: howe
The eyght plage. * Exod. and. longe shall it be, or thou wylte submytte thy selfe vnto me? * Let my people go that they maye serue me. If thou wilte not let my people goo: beholde, to morowe wyll I brynge grashoppers into thy lande, and they shall couer

couer the erth, so that it can not be sene / and they shall eate the relyque, whyche remayneth vnto you and escaped the hayle/and they shal eate all your grene trees vpon the felde / and they shall fyll thy houses, & all thy seruauntes houses / and the houses of all the Egyptians after suche a maner as neyther thy fathers nor thy fathers fathers haue sene, sythens the tyme they were create vpon the erth vnto this daye. And he turned hym selfe aboute, and went out from Pharao.

B And Pharaos seruauntes sayde vnto hym: How longe shall we be thus cupll entreated? Let the men go that they may serue the Lorde theyr god: wylt thou not yet knowe that Egypte is destroyed? And then Moses & Aaron were broughte agayne vnto Pharao, & he sayd vnto them: Go and serue the lorde your god, but who are they that shall go? And Moses answered, we wyll go with yong and old/ yea and with our sonnes and with our doughters/ & with our shepe and oxen must we go. For we
C must holde a feast vnto the Lorde.
And he sayd vnto them: shall it be so? The Lorde be with you/ holde I let you go / and your chyldren also? Take hede, for ye haue some myschefe in hande. Naye not so, but go ye that are men and serue the Lorde, for that was your desyre. And they thrust them out of Pharaos presence.

And the Lorde sayd vnto Moses: Stretche out thyne hande ouer the lande of Egypte for grashoppers, that they come vpon the lande of Egypt and eate all the herbes of the lande/ and all that the hayle lefte vntouched. And Moses stretched forth his rod ouer the lande of Egypte, and the Lorde broughte an east wynde vpon the lande, all that daye and all
D nyght. And in the morynge the east wynde brought the grashoppers/ and the grashoppers went vp ouer all the land of Egypt and lyghted in all quarters of Egypte very greuously, so that before them were there no suche grashoppers, neither after them shall be. And they couered all the erthe / so that the lande was darke therewith. And they ate all the herbes of the lande, and all the frutes of the trees which the hayle had left, so that there was no grene thyng lefte in the trees and herbes of the felde thrugh all the lande of Egypte.

Then Pharao called for Moses and Aaron
E in haste and sayd: I haue synned agaynst the Lorde your God, and agaynst you. Forgyue me yet my synne onely this ones, and pray vnto the Lorde your God, that he may take away from me this deth only. And he went out from Pharao, and prayed vnto the Lord, and the Lorde turned the wynde in to a myghtye stronge weste wynde / and it toke awaye the grashoppers and cast them in to the reed see: so that there was not one grashopper in al the coostes of Egypte. But the Lorde * hard- ened Pharaos herte, so that he wolde not let the chyldren of Israel go.

And the Lorde sayd vnto Moses: Stretche out thy hand vnto heuen/ & let there be darkenesse vpon the lande of Egypt, euen that they may grope the darknes. And Moses stretched forthe his hande vnto heuen, and there was a thycke darkenes vpon the lande of Egypt. iij. dayes long, so that no man sawe an other neither rose vp from the place where he was by the space of iij. dayes, but all the children of Israel had lyght where they dwelled. The nynth plage. Palpable darkenes.

Then Pharao called for Moses and sayde: F Go and serue the Lorde, onely let your shepe and your oxen abyde, but let your chyldren go with you. And Moses answered: thou muste gyue vs also offrynges and burnt offrynges for to sacrifyce vnto the Lorde our God: our catell therfore shall go with vs / and there shall not one hose be lefte behynde, for therof must we take to serue the Lorde our God. Moreouer we can not know wherwith we shal serue A godly simu lacion. the Lorde, tyll we come thyther.
But the Lorde hardened Pharaos herte, so G that he wolde not let them go. And Pharao sayd vnto hym: get the from me and take hede to thy selfe that thou se my face no more. For when so euer thou commest in my syght/ thou shalt dye. And Moses sayd: Let it be as thou hast sayd: I wyll se thy face no more.

¶ The Lorde commaundeth to spoyle the Egyptians. The deth of all the first begotten in Egypt.

CAPI. XI.

AND the Lorde sayde vnto Moses: yet A wyll I brynge one plage more vpon * Exod.iii.g xii.a.and.c Pharao and vpon Egypte / and after Psalm.cxxxv.e that he wyll let you go hence. And when he letteth you go, he shal vtterly dryue you hence. But byd the people that euery man borowe of his frende, and euery woman of her neyghbour, iewels of syluer and iewels of golde. And the Lorde gaue the people fauour in the syght of the Egyptians. Moreouer * Mo- Eccl.xlv.a ses was verye greate in the lande of Egypte, bothe in the syght of Pharao, and also in the syght of the people.

And Moses sayde: thus sayth the Lorde B * About myonyght wyll I go out amonge the Egyptians / and all the fyrst borne in the lande of Egypte shall dye: euen from the fyrst borne of Pharao, that sytteth on his seate, vnto the fyrst borne of the mayde seruaunte that is in the mylle/ and all the fyrst borne of the catell. And there shall be a greate crye thorowe out the lande of Egypte: so that
C there was neuer none lyke, nor shall be. And amonge all the chyldren of Israel shall not a dogge moue his tonge / nor yet man or beest: that ye maye knowe howe the Lorde putteth a difference betwene the Egyptians and Israel. and these thy seruauntes shall come downe vnto me, and fall before me, and saye: get the out and all the people that are vnder the, and then wyl I departe. And he went out from Pharao in a great anger.

And the Lorde sayde vnto Moses: Pha- D rao shall not regarde you, that many wonders may be wrought in the lande of Egypte. And Moses and Aaron dyd all these wonders before Pharao. But the Lorde hardened Pharaos herte, so that he wolde not let the chyldren of Israel go out of his lande.

The

The passeouer is eaten. The swete breed. They must teache theyr chyldren what the passeouer signifyeth. The destruction of the first begotten in Egypt. The robbery of the Egyptians. The goynge out of the Israelytes.

CAPI. XII.

A — Passouer of the Jues, but our passouer or pasch lābe is Chryste which for vs was offred as witnesseth Paule i.Corinth.v.

And the Lorde spake to Moses and Aaron in the land of Egypt, saying: This moneth shall be your chefe moneth, euē of the fyrst moneth of the yere shall it be vnto you, Speke ye vnto al the felowship of Israel, sayinge: that they take the tenth daye of this moneth to euery housholde a shepe. Yf the housholde be to fewe for a shepe, then let hym and his neighbour that is next vnto his house take accordynge to the nombre of the soules/ and counte vnto a shepe accordynge to euery mans eatynge. A shepe without spot, and a male of one yere olde shall it be/ and out of the flocke of the lambes and the gootes shall ye take it.

And ye shall kepe hym in tyll the .xiiij. daye of the same moneth. And euery man of the multitude of Israel shal kyll hym about euen. And they shall take of the bloode, and stryke it on the two syde postes, & on the vpper dore post of the houses, wherin they eate hym. And they shall eate the flesshe the same nyght, rost with fyre and with vnleuended breed/ & with soure herbes they shall eate it. Se that ye eate not therof rawe, nor soden in water/ but roste with fyre: both the heed, fete, and purtenance togyther. And se that ye let nothynge of it remayne vnto the mornyng: yf ought remayne burne it with fyre.

B Of this maner shall ye eate it: with your loynes gyrded/ and shoes on your fete/ & your staues in your handes. And ye shall eate it in haste/ for it is the Lordes passeouer, for I wyl go aboute in the lande of Egypte this same night/ and wyl smyte all the fyrst borne in the lande of Egypte, bothe of man and beest/ and vpon all the Goddes of Egypte wyll I the Lorde do execution. And the bloode shall be vnto you a token vpon the houses wherin ye are, for when I se the bloode, I wyll passe ouer you, and the plage shall not be vpon you to destroye you / when I smyte the lande of Egypte.

C And this daye shall be vnto you a remembraunce/ & ye shall kepe it holy vnto the Lorde euen throughout your generacyons after you shall ye kepe it holy daye, that it be a custome for euer. Seuen dayes shal ye eate vnleuended breed/ so that euen the fyrst daye ye shall put awaye leuen out of your houses. For who so euer eateth leuended breed from the fyrst daye vntyll the seuenth day, that soule shal be plucked out from Israel. * The fyrst daye shall be a holy feast vnto you/ and the .vij. also. There shall be no maner of worke doone in them/ saue aboute that onely which euery man must eate, that onely may ye do. And se that ye kepe you to vnleuended breed. For vpon that same daye I wyll brynge your armyes out of the lande of Egypte/ therfore ye shall obserue this daye, and all your chyldren after you, that it be a custome for euer. The fyrste moneth and the .xiiij. daye of the moneth at euen, ye shall eate swete breed vnto the .xxj. daye of the moneth at euen agayne. Seuen dayes se that there be no leuended breed founde in youre houses. For who so euer eateth leuended breed, that soule shall be roted out from the multytude of Israel: whether he be a straunger, or borne in the lande. Therfore se that ye eate not leuended breed, but in all youre habitacyons eate swete breed.

* Leu.xxiij.a Nu.xxviij.c.

D And Moses called for the elders of Israel, and sayde vnto them: Chose out and take to euery housholde a shepe, and kyll passeouer. And take a bunche of ysope, and dyp it in the bloode that is in the basen/ and stryke it vpon the vpper post, and on the two syde postes, and se that none of you go out at the doore of his house vntyll the mornyng. For the Lorde wyll go about & smyte Egypte. And when he seeth the blood vpon the vpper dore post, and on the two syde postes, he wyll passe ouer the doore, and wyll not suffre the destroyer to come in to your house to plage you. Therfore se that thou obserue this thynge, that it be an ordinaunce to the and thy sonnes for euer.

And when ye be come in to the lande which the Lorde wyll gyue you accordyng as he hath promysed/ se that ye kepe this seruyce. And when your chyldren are you what maner of seruyce is this ye do? Ye shall say, it is the sacryfyce of the Lordes passeouer, whiche passed ouer the houses of the chyldren of Israel in Egypte, as he smote the Egyptians, and saued our houses. Then the people bowed them selues & worshypped. And the chyldren of Israel went and dyd as the Lorde had commaunded Moses and Aaron.

E — [illegible] plage.

And at mydnyght the Lorde smote all the fyrst borne in the lande of Egypt, from the first borne of Pharao that sat on his seat, vnto the fyrst borne of the captyue that was in pryson, and all the fyrst borne of catell. Then Pharao arose the same nyght and all the seruauntes and all the Egyptians: * & there was a great cryinge throughout Egypte, for there was no house where there was not one deed.

* Sa[illegible]

And he called vnto Moses and Aaron by nyght sayinge: Ryse vp, and get you hence frome my people, bothe ye and also the chyldren of Israel, and go and serue the Lorde as ye haue sayde. And take your shepe and your oxen with you as ye haue sayde, and departe and ✝ blesse me also. And the Egyptians were fearce vpon the people, and made haste to send them out of the lande: for they sayde: we be all deed men.

✝ Lo[illegible] Gen[illegible]

And the people toke the dough before it was soured whiche they had in store, and bounde it in clothes/ and put it vpon theyr shoulders. And the chyldren of Israel dyd accordynge to the sayinge of Moses: and they borowed of the Egyptians iewels of syluer, and iewels of golde / and rayment. And the Lorde gat the people fauour in the syght of the Egyptians, and so they borowed and robbed the Egyptians.

F Thus toke the chyldren of Israel theyr iourney from Rameses to ✝ Sucoth. vj. hundred thousande

✝ Oth[illegible] Scot[illegible]

thousande men of foote, besyde chyldren. And moche common people went also with them, and shepe and oxen, and catel exceding moche. And they baked swete cakes of the doughe whiche they broughte out of Egypte / for it was not soured, bicause they were thrust out of Egypt and could not tary, neyther had they prepared any other prouysyon of meate.

G And the tyme of the dwellynge of the chyldren of Israel whiche they dwelled in Egypte was .iiij. hundred and .xxx. yere. And when the .iiij. hundred and .xxx. yeres was expyred, euen the selfe same daye departed all the hoostes of the Lorde out of the lande of Egypte. This is a nyght to be obserued to the Lorde / bycause he brought them out of the lande of Egypte. This is a nyght of the Lorde, to be kepte of all the children of Israel and of theyr generacyons after them.

And the Lorde sayd vnto Moses & Aaron: this is the maner of Passeouer: there shall no straunger eate therof / but all the seruauntes that are bought for money shall ye circumcise, and then let them eate therof. A straunger and a hyred seruaunt shall not eate therof. In one house shal it be eaten. Ye shal cary none of the flesshe out at the dores: moreouer * se that ye breke not a bone therof. All the multytude of the chyldren of Israel shall obserue it.

* John.xix.g

If a straunger dwell amonge you, and wyll holde Passeouer vnto the Lorde, let hym circumcyse all that be males, & then let him come and obserue it, & be taken as one that is borne in the land. No vncircumcised person shal eate therof. One maner of lawe shall be vnto them that are borne in the lande / & vnto the straungers that dwell among you. And all the chyldrē of Israel did as the Lorde cōmaunded Moses and Aaron. And euen the selfsame day dyd the Lorde bryng the chyldren of Israel out of the lande of Egypte with theyr armyes.

The fyrste begotten must be sanctified vnto the Lorde. The memoryall of theyr delyueraunce. why they were caryed throughe the wildernes. The bones of Joseph. The pyler of the clowde.

CAPI. XIII.

A — Sanctifie [illegible] is to say [illegible] he how thy ceremo[illegible]s were cō[illegible]aunded the[illegible]es only to [illegible]lls [illegible]ppoint [illegible] mynde [illegible] memorie theyr delyueraunce. That is of [illegible]yll.

And the Lord spake vnto Moses saying ✝ Sanctifye vnto me all the fyrst borne that open all maner matrices amonge the children of Israel as well of men as of beestes: for they are myne. And Moses sayd vnto the people, thinke on this day ī which ye came out of Egypt, and out of the house of bōdage: for with a myghty hande the Lorde brought you out from thence. Se therfore that ye eate no leuēded breed. This day come ye out of Egypt, in the moneth of ✝ Abib.

B When the Lord hath brought the in to the lande of the Cananytes, Hethytes, Amorites, Heuytes and Jebusytes, whiche he sware vnto thy fathers that he wolde gyue the a lande wherin mylke and hony floweth, then se that thou kepe this ceremonye in this same moneth. Seuen dayes thou shalte eate swete breed: * and the .vij. daye shall be feastfull vnto the Lorde. Therfore thou shalte eate swete breed seuen dayes, and se that there be no leuended breed sene nor yet leuen among you in all your quarters.

* Deut.v.b.

And thou shalt shew thy sonne at that tyme saying: this is done, bicause of that which the Lorde dyd vnto me when I came out of Egypte. Therfore it shall be a sygne vnto the vpon thyne hande, and as a remembraunce bitwene thyne eyes, that the Lordes lawe may be in thy mouthe. For ✝ with a stronge hande the Lorde brought the out of Egypte, se thou kepe therfore this ordynaunce in his season from yere to yere. Moreouer when the Lorde hath brought the in to the lande of the Canaytes, as he hath sworne vnto the and to thy fathers, and hath gyuen it the, then thou shalt appoynt vnto the Lorde all that openeth the matryce, all the fyrst borne amonge the beestes whiche thou hast yf they be males.

God woll ẏ the cause of ẏ ceremonie be declared at ẏ tyme of the celebration therof.
✝ Loke Psal. cxxxv.b.

C And all the fyrst borne of the asses, thou shalt redeme with a shepe: yf thou redeme hym not, then breake his necke. But all the fyrst borne amonge thy chyldren shalt thou bye out.

And when thy sonne axeth the in tyme to come sayinge: what is this? thou shalte saye vnto hym: with a myghty hande the Lorde brought vs out of Egypte, out of the house of bondage. And when Pharao was lothe to let vs go/ the Lord slewe all the fyrst borne in the land of Egypt: as well the fyrst borne of men as of beestes. And therfore I sacrifyce vnto the Lorde all the males that open the matrice, but all the first borne of my chyldrē I must redeme. And this shall be as a token in thyne hande, and as a thing hanged vp bitwene thyne eyes bycause the Lorde brought vs out of Egypte with a myghty hande.

D When Pharao had let the people goo, God caryed them not thorow the land of the Philistynes, though it were a nye waye, thynkynge that the people myghte happely repent when they se warre, and so turne agayne to Egypt: therfore god led them about thorow ẏ wildernesse that bordreth on the red see. The chyldrē of Israel went harnessed out of the lande of Egypte. And Moses toke the bones of Joseph with hym: for he made the chyldren of Israel swere saying * God wyl surely visyt you, take my bones therfore away hence with you. And they toke their iourney from Sucoth, and pitched theyr tentes in Etham in the edge of the wyldernes. * And the Lorde went before them by day in a pyller of a cloude to leade them the waye: and by nyght in a pyller of fyre to gyue them lyght, that they myght go bothe by day and night. * And the pyller of the cloude neuer departed by day, nor the pyller of fyre by night out of the peoples syght.

* Genes.l.d. Josu.xxiiij.g.
* Nu.xiiij.c. i.Corinth.x.a
* Nume.ix.d

Pharaos hert is hardened and foloweth the Israelites with all his hoost/ and is drowned. The Israelites grudge. They go through the red see.

CAPI. XIIII.

A Then the Lorde spake vnto Moses saying: byd the children of Israel that they turne and pitche their tentes before the entryng of Hiroth bytwene Migdole and the see toward Baalzephon: euē before that shal ye pytche vpon the see. For Pharao wyll saye

of

of the chyldren of Israel: they are inuegled in the land/the wyldernes hath shut them in. And I wyll harden his herte, that he shall folowe after them, to thintent I may get me honour vpon Pharao and vpon all his host, that the Egyptians maye knowe that I am the Lorde. And they dyd euen so,

B And when it was tolde the kynge of Egypt that the people fled, then Pharaos herte and all his seruauntes turned agaynste the people and sayde: why haue we this done, that we haue let Israel go out of our seruyce? And he made redye his charettes and toke his people with hym, & toke.vj.hundred chosen charettes and all the charettes of Egypte, and capteyns vpon all his people. For the Lorde hardened the herte of Pharao kynge of Egypte, that he folowed after the chyldren of Israel, whiche neuertheles went out thorow an hye hande, and the Egyptians folowed after them, and ouertoke them where they pytched by the see with all the horses and charettes of Pharao and with his horsemen and his host: fast by the entrynge of Hyroth before Baal Zephon. And Pharao drewe nye/ and when the chyldren of Israel lyfte vp theyr eyes, and sawe that the Egygtians folowed after them, they were sore afrayde, & cryed out vnto the Lorde.

C Then sayd they vnto Moses. Were there no graues for vs in Egypte, but thou muste bringe vs awaye to dye in the wyldernelle? wherfore hast thou serued vs thus, to carye vs out of Egypt? Dyd not we tell the this in Egypte sayinge/ let vs be in rest and serue the Egyptians? For it hadde ben better for vs to haue serued the Egyptians, then to dye in the wyldernelle. And Moses sayde to the people: feare not but stande styll and beholde how the Lorde shall saue you this day: For the Egyptians whome ye se this daye, ye shall neuer se more for euer, The Lorde shall fyght for you, and ye shall be styll.

D The Lorde sayd vnto Moses: Wherfore cryest thou vnto me? speke to the chyldren of Israel to go forwarde. But lyfte thou vp thy rod, and stretche forthe thy hande ouer the see and diuyde it asondre, that the chyldren of Israel may go on dyre ground, thorow the myddest therof. And beholde, I wyll harden the hertes of the Egyptians that they may folow you. And I wyll get me honour vpon Pharao and vpon all his hoost vpon his charettes, and vpon his horse men. And the Egyptians shall knowe that I am the Lorde when I haue gotten me honoure vpon Pharao, vpon his charettes and vpon his horsemen.

E And the aungell of god whiche went before the hoost of Israel, remoued and went behynd them. And the clouden pyller that was before them, remoued and stode behynde them, & went betwene the host of the Egyptians & the host of Israel. It was a darke cloude, & gaue lyght by nyght: so that all the nyght longe the one coulde not come at the other.

* Job.ii.b titi d. Judit.v.b. Pla.lxxviii.c Eccli.xxxix.c

* When Moses stretched forth his hande ouer the see, the Lorde caryed awaye the see with a strong east wynd that blewe all night, and made the see dyre lande, and the water deuyded it selfe. And the chyldren of Israel went in thorow the myddest of the see vpon the dyre ground. And the water was a wall vnto them bothe on their ryght hande and on their lefte. And the Egyptias folowed, and went in after them to the myddest of the see, with all Pharaos horses and his charettes & his horsemen. And in the mornynge watche the Lorde loked vnto the hoost of the Egyptians out of the fiery and cloudye pyller, & troubled theyr hoost, and smote of theyr charet wheles, and caste them downe to the grounde. Then sayd the Egyptians: Let vs fle from Israel, for the Lorde fyghteth for them agaynst vs. Then sayd the Lorde vnto Moses: stretch forth thyne hande ouer the see, that the water may come agayn vpon the Egyptians, vpon theyr charettes and horsemen.

F Then stretched forth Moses his hande ouer the see/ and it came agayne to his course early in the mornynge/ and the Egyptians fledde agaynst it. Thus the Lord ouerthrew the Egyptians in the myddest of the see/ and the water returned and couered the charets & the horsemen: so that of all the hoost of Pharao that came i to the see after them, remayned not one. But the children of Israel went vpon dyre land in the myddest of the see, and the water was a wall to them, both on the ryght hand of them and also on the lefte.

* Thus the Lorde delyuered Israel the selfe same daye out of the hande of the Egyptians/ and Israel sawe the Egyptians dead vpon the see syde. And when Israel sawe that myghty hande, whiche the Lorde had shewed vpon the Egyptians * they feared the Lorde, and byleued bothe the Lorde, and also his seruaunt Moses.

C Moses and the people with the wemen synge. It the prayer of Moses/ the bytter waters were swete God must be heared. They come to Elim.

CAPI. XV.

THen Moses and the chyldren of Israel sange this songe vnto the Lorde, & sayd. Let vs synge vnto the Lorde / for he is become glorious/ the horse and hym that rode vpon hym, hathe he ouerthrowne in the see. * The Lorde is my strength and my song, and is become my saluacion.

He is my God and I wyll glorifye hym/ he is my fathers God, and I wyll lyft hym vp on hyghe. The Lorde is a man of warre almyghtye is his name: Pharaos charettes and his hoost hath he cast in to the see. His tolye captaynes are drowned in the red see/ the depe waters haue coucred them: they sonke to the botome as a stone. Thyne hande Lorde is glorious in power/ thyne hande Lorde hath all to dasshed the ennemye. And with thy great glorye thou haste destroyed thyne aduersaryes/ thou sentest forthe thy wrathe, and it consumed them as stobell. With the breth of thyne anger the water gathered togyther and the floodes stode styll as a rocke/ and the depe water congeled togyther in the myddest of the see.

The ennemye sayde: I wyll folowe and ouertake them/ and wyll deuyde the spoyle: I wyll

I wyll satisfye my luste vpon them: I wyll drawe my swerde, and myne hande shall destroye them.

Thou bluest with thy breth and the see couered them, and they sanke as lead in the mighty waters. Who is lyke vnto the, o Lorde, amonge goddes: who is like the, so glorious in holynes, fearfull, laudable, and that sheweth wondres? Thou stretchedest out thy ryght hande, & the erth swalowed them. And thou carriedest with thy mercye this people whiche thou delyueredest, and broughtest them with thy strength vnto thy holy habitacion. The nations herde, and were afrayde, panges came vpon the Philistynes. Then the dukes of the Edomytes were amased/ and tremblynge came vpon the myghtyest of the Moabytes, and all the inhabiters of Canaan waxed faynt herted. Let feare and dreed fall vpon them thorow the ♀ greatnesse of thyne arme, and let them be as styll as a stone: whyle thy people passe thorowe, o Lorde, whyle the people passe thorowe, whiche thou hast goten. Bringe them in, and plant them in the mountaynes of thyne enheritaunce, the place Lorde whiche thou hast made for to dwell in/ the sanctuarye Lorde, whiche thy handes haue prepared.

The Lorde reygne euer and alwaye. For Pharao went in on horsebacke with his charettes and horsemen in to the see, & the Lorde broughte the waters of the see vpon them. And the chyldren of Israel went on dyre lande thorow the middest of the see. And Mir Jam a yphetesse the syster of Aaron, toke a tymbrel in her hand, & all the wome came out after her with tymbrels in a daunce. And Mir Jam sang before them: Sing ye vnto the Lorde, for he is become glorious in dede: the horse and his ryder hathe he ouerthrowne in the see. Moses brought Israel from the red see, and they went out in to the wyldernelle of Sur. And they went thre dayes longe in the wyldernelle, and could fynd no water. At last they came to Mara: but could not drinke of the waters for bitternelle, for they were bitter, therfore the name of the place was called Mara. Then ♀ people murmured against Moses, sayinge: * what shal we drinke? And Moses cried vnto the Lorde, and he shewed hym a tree which he caste in to the waters, and they waxed swete.

There he made vnto them an ordinaunce and a lawe, and there he proued them, and said: If ye wyll herken to the voyce of the Lorde your God, and do that which is ryght in his syght, and gyue eare to his commaundementes, and kepe all his ordinaunces: I wyll put none of these diseases vpon you, whiche I broughte vpon the Egyptians/ for I am the Lorde God your surgeon.

C The Israelites come into the deserte of Sin. It rayneth quayles and Manna. They grudge.

CAPI. XVI.

AND * they came to Elim, where were xij. welles of water, and. lxx. date trees, & they pytched there by the water. And And they toke their iourney from Elim, and al the hole companye of the chyldren of Israel came to the wyldernelle of Sin, whiche lyeth betwene Elim and Sinai, the.xv. daye of the ij. moneth after that they were come out of the lande of Egypte. And the hole multytude of the chyldren of Israel murmured agaynste Moses and Aaron in the wyldernelle / and sayd vnto them: wolde God we had dyed by the hande of the Lorde in the lande of Egypte, when we sate by the fleshepottes, & ate breed our belyes full / for ye haue brought vs out in to this wyldernelle to kyll this hole multytude for honger.

Then sayd the Lorde to Moses: beholde, I wyl rayne breed from heuen downe to you, and let the people go out, and gather daye by day that I may proue them whether they wyl walke in my lawe or no. The.vj. day let them prepare that whiche they wyll bringe in, and let it be twyse as moche as they gather dayly. And Moses and Aaron sayde vnto all the chyldren of Israel: at euen ye shall know that it is the Lorde, whiche broughte you out of the lande of Egypte, and in the mornynge ye shall se ♀ the glorye of the Lorde: bycause he hathe herde youre grudgynges agaynste the Lorde: for what are we that ye sholde murmure agaynste vs. And moreouer Moses said. At euen the Lorde wyll gyue you flesshe to eate, and in the mornynge breed ynoughe, bycause the Lorde hathe herde your murmure which ye murmur agaynst hym: for what are we? your murmurynge is not agaynst vs, but agaynst the Lorde.

And Moses sayd to Aaron: Say to all the company of the chyldren of Israel, come forth before the Lorde, for he hath herde your grudgynges. And while Aaron spake vnto the hole multytude of the chyldren of Israel, they loked towarde the wyldernelle: and beholde the glory of the Lorde appeared in a cloude. And the Lorde spake to Moses sayinge: I haue herd the murmuryng of the children of Israel, tell them therfore and saye that at euen they shal eate flesshe, and in the mornyng they shal be fylled with breed, and ye shall knowe that I am the Lorde your God. And at euen the quayles came and couered the grounde where they laye: And in the mornynge the dewe laye rounde about the hoost. * And when the dewe was fallen, beholde it laye vpon the ground in the wyldernelle small and rounde and thyn as the hore frost on the grounde. When the chyldren of Israel saw it, they said one to an other what is this? For they wyst not what it was. And Moses sayd: * this is the breed whiche the Lord hath gruen you to eate. This is the thyng which the Lorde hath comaunded that ye gather euery man ynough for hym to eate: a gomer full for a man accordyng to the nombre of you, and gather euery man for them whiche are in his tente.

And the chyldren of Israel dyd so/ and gathered some more, some lesse, and dyd mete it with a gomer. * And to hym that gathered moche was no superfluite, and to hym that hadde gathered lytle, was no lacke but euery man had gathered sufficyent for his eatynge. And Moses sayd to them: se that no man let ought

Warmous.

♀ The glorye of the Lorde is here taken for the brightnes and lyght that was sene in the clowde Of which glorye ♀ Apostle maketh mencion ii. Corin. iii. c.d.

D Quayles.

* Psal. lxxviii. and. cviii. d. Sapien. xvi. c

* i. Corin. x. e

Manna.

* ii Corinth. viii. c

ought remayne of it tyll the mornynge. Not-
withstandynge they obeyed not Moses: but
some of them lefte of it tyll mornynge, and it
warte full of wormes and stanke/and Moses
was angry with them.
And they gathered it all mornynges: euery
man as moche as suffysed for his eatynge/ for
*Gē.xviii.a. as soone as the * heate of the sonne came
it moult. And the .vj. day they gathered twyse
so moche breed, that is to wyte, two gomers
for one man/ and the rulers of the multytude
came and told Moses. And he said vnto them,
this is that whiche the Lorde hath sayde: to
F morowe is the Saboth of the holy rest of the
Lorde, bake that ye wyll bake, and seethe
that ye wyll sethe, and that remayneth laye vp
for you, & kepe it tyll the mornynge. And they
layde it vp tyll the mornynge as Moses bad,
and it stanke not, neither was there any wor-
mes therin. And Moses said: eate this to day:
for to daye it is the Lordes Saboth: to daye
ye shall fynde none in the felde. Sixe dayes ye
shall gather/ for the .vij. is the Saboth: in it
shall be none.
Notwithstandyng there went out of the peo
ple in the .vij. daye to gather, but they founde
none. Then the Lorde sayd to Moses: how
long shall it be ere ye wyl kepe my cōmaunde-
*Ezech.xx.b mentes and lawes? * Se, bycause the Lorde
hath gyuen you a Saboth, therfore he gyueth
you the sixt daye breed for two dayes. Abyde
therfore euery man at home, and let no mā go
out of his place the .vij. daye. And the people
G rested the seuenth daye. And the house of Is-
*Nume.xi.b rael called it man Man. * And it was lyke vn
to Coryander seed, and whyte/and the taste of
it was lyke vnto wafers made with hony.
And Moses sayde: this is that the Lorde
commaundeth, fyll a Gomor of it that it may
be kept for your chyldren after you, that they
may se the breed wherwith he fed you in wyl-
dernesse, when he had brought you out of the
lande of Egypt. And Moses sayd vnto Aaron:
take a cruse, and put a Gomer full of Man
therin/ and laye it vp before the Lorde to be
kepte for your chyldren after you, as the Lorde
commaunded Moses. And Aaron layde it vp
*.ii.Esd.ix.d before the testimony there to be kepte. * And
Judith.v.c the chyldren of Israel ate Man .xl. yere vntyll
they came to a lande inhabited. So they ate
Man tyll they came to the borders of the land
of Canaan. Truly a Gomor is the tenth part
of an Epha.

¶ The Israelytes come in to Raphidim. They grudge. water is geuen them out of the rocke. Moses holdeth vp his handes, and they ouercome the Amelechytes.

CAPI. XVII.

A And all the company of the chyldre of Is-
rael went on theyr iourneys from the
wyldernesse of Sin at the commaunde-
ment of the Lorde, and pitched in Raphidim:
where was no water for the people to drynke
who chode with Moses and sayde: Gyue vs
water to drynke. Moses sayde vnto them:
Why chyde ye with me, and wherfore do ye
tempte the Lorde? So the people thyrsted for
water, and murmured agaynste Moses, and
sayde: wherfore hast thou brought vs out of B
Egypte, to kyll vs and our chyldren and our
catell with thurst?
So Moses cryed to the Lorde saying, what
shal I do vnto this people? they be almost re-
dye to stone me. Then the Lorde sayd to Mo-
ses: go before the people, and take with the of
the elders of Israel, & thy rod wherwith thou
smotest the ryuer take in thyne hande and go.
Beholde I wyll stande there vpon a rocke in
Horeb: and thou shalte smyte the rocke, and
there shall come water out therof, that the C
people may drynke.
* And Moses dyd so before the elders of *Nu... Psal... i.Cor...
Israel: And called the name of the place
Massa, and Meriba, bycause of the chydynge
of the chyldren of Israel, and bycause they
tempted the Lorde, sayinge: Is the Lorde
amonge vs or not?
Then came Amelech and fought with Is-
rael in Raphidim. And Moses sayd vnto Jo-
sua: chose out men, and go fyghte with Ame-
lech. To morowe I wyll stande on the top of
the hyll, and the rodde of God in myne hande.
And Josua dyd as Moses bade hym, & fought
with the Amelechites. And Moses, Aaron and
Hur wente vp to the toppe of the hyll. And
when Moses helde vp his hande, Israel had D
the better. And when he late his hand downe
Amelech had the better.
When Moses handes were weery, they
toke a stone and put it vnder hym, and he sate
downe theron. And Aaron and Hur stayed
vp his handes, the one on the one syde, and the
other on the other syde. And his handes were
stedye vntyll the sonne was downe. * And Jo-
sua discomfeted Amelech and his people with
the edge of his swerde.
And the Lorde sayd vnto Moses, wryte this
for a remembraunce in a boke and tell it vnto
Josua, for I wyl put out the remembraunce of
Amelech vnder heuen. And Moses made an al-
ter, and called the name of it * Jeouah Nissi/
for he sayde: the hande is on the syght of the
Lorde, that the Lorde wyll haue warre with
Amelech throughout all generacions.

¶ Jethros counsell is receyued of Moses.

CAPI. XVIII.

IEthro the preest of Madian Moses father A
in lawe herde of all that God had done to
Moses and Israel his people, how that the
Lorde had brought Israel forthe of Egypte.
And he toke Ziphora Moses wyfe, after she
was sent backe, and her two sonnes, of which
the one was called Gerson / for he sayde: I
haue ben an alien in a straunge lande. And the
other was called Eliezer, for the god of my fa-
ther was myne helpe, and delyuered me from
the swerde of Pharao. So Jethro Moses fa-
ther in lawe came with his two sonnes & his
wyfe to Moses in the wyldernes: where he
had pytched his tent by the mounte of God.
And he sent worde to Moses: I thy father in
lawe Jethro am come to the, and thy wyfe al-
so and her two sonnes with her. And Moses B
went forthe to mete his father in lawe, and
dyd

dyd obeysaunce and kyssed hym / and they sa-
luted eche other and came in to the tent. And
Moses tolde his father in lawe all that the
Lorde had done vnto Pharao, and to the E-
gyptians for Israels sake/and all the trauayle
that had happened them by the waye, & how
the Lorde hadde delyuered them. And Jethro
reioysed ouer all the good whiche the Lorde
had done to Israel/ and that he had delyuered
them out of the hande of the Egyptians. And
Jethro sayd: blessed be the Lorde, which hath
delyuered you out of the hande of the Egyp-
tians, and oute of the hande of Pharao, and
hath delyuered his people from the power of
the Egyptians. Now I know that the Lorde
is greater then all Goddes, bicause they dealt
proudly with them. And Jethro Moses father
in lawe offred burnt offrynges and sacrifyces
to God. And Aaron and all the elders of Isra-
el came to eate breed with Moses father in
lawe before God.
C And it chaunced on the morowe that Mo-
ses sate to iudge the people / and the people
stode aboute Moses from mornyng tyl euen.
When his father in lawe sawe all that he dyd
vnto the people, he sayd: What is this that
thou doest vnto the people? why syttest thou
thy selfe, and lettest all the people stande a-
bout the from mornyng vnto euen? And Mo-
ses sayd vnto his father in lawe, bycause the
people came vnto me to seke counsell of God.
For when they haue a matter, they come to
me, and I must iudge bitwene euery man and
his neighbour, and must shewe them the ordi-
naunces of God and his lawes.
And his father in lawe sayde to him: It is
not well that thou doest. Thou doest vnwise-
ly, and also this people that is with the, by-
cause the thynge is to greuous for the, * and
thou art not hable to do it thy selfe alone. But
heare my voyce, and I wyll gyue the counsell,
and God shall be with the. Be thou vnto the
people to ☞ Godwarde, and brynge the causes
vnto God/and prouyde them ordinaūces and
lawes/ and shewe them the way wherin they
muste walke, and the werkes that they muste
do. Moreouer seke out amonge all the people
men of actiuite, whiche feare God, and men
that are true, & hate couetousnes: and make
D them heedes ouer the people, rulers ouer thou-
sandes, ouer hundredes, ouer fyftye, and ouer
ten. And let them iudge the people at all sea-
sons: Yf there be any great matter, let them
brynge that vnto the, and let them iudge all
small causes them selues, and ease thy selfe,
and let them beare with the. If thou shalte
doo this thynge, then thou shalte be hable to
endure that whiche God chargeth the with-
all, and all this people shall goo to theyr pla-
ces quietly.
And Moses herde the voyce of his father in
lawe, and dyd all that he had sayde, and chose
actyue men out of all Israel, and made them
heedes ouer the people, captaynes ouer thou-
sandes, ouer hundredes, ouer fyfty, & ouer ten.
And they iudged the people at all seasons, and
brought the harde causes vnto Moses, & iud-
ged all small maters them selues. And then
Moses let his father in lawe departe, and he
went in to his owne lande.

¶ The chyldren of Israel come to the mounte Sinai. The people of God are holy and roial presthod. He that toucheth the hill dyeth. God appeareth to Moses on the mount in thonder and lyghtenynge.

CAPI. XIX.

The thirde moneth after the chyldren of A
Israel were gone out of Egypt, the same
daye they came in to the wyldernesse of
Sinai. * For they were departed from Raphi- *Nu.xxxiii.c
dim; and were come to the desert of Sinai, and
had pitched their tentes in the wyldernes. And
there Israel pytched before the mounte. And
Moses wente vp to God. And the Lorde cal-
led to him out of the mountayne, saying/thus
saye to the house of Jacob, and tel the children
of Israel: ye haue sene what I dyd to the E-
gyptians, and how I toke you vp vpon egles
wynges, and haue brought you vnto my selfe.
Now therfore yf ye wyll heare my voyce, and
kepe myne appoyntmēt, ye shal be mine owne
aboue all nacions, for all the erth is myne. Ye
shal be vnto me a kyngdom of preestes, and an
holy people, these are the wordes which thou i.Petter.ii.b
shalte saye vnto the chyldren of Israel.
And Moses came and called for the elders
of Israel, and layde before them all these wor-
des, whiche the Lorde had commaunded him.
And the people answered all togyther and
sayde: All that the Lorde hath sayd, we wyll
doo. And Moses broughte the wordes of the
people vnto the Lorde. And the Lorde sayde
vnto Moses: Lo, I wyll come vnto the in a
thicke cloude, that the people may heare when
I talke with the, and also bileue the for euer.
So Moses shewed the wordes of the people
vnto the Lorde.
And the Lorde sayde vnto Moses: Goo B
vnto the people, and sanctifye them to daye
and to morowe, and let them ☞ wasshe theyr ☞ The wasshynge of the clothes is but a monicion to puryfye the hartes.
clothes, that they maye be redye agaynste the
thyrde daye. For the thyrde daye the Lorde
wyll come downe in the syghte of all the peo-
ple vpon mounte Synai. And sette markes
rounde aboute the people, and saye: beware
that ye go not vp in to the mounte, and that
ye touche not the borders of it/for who so euer Reuerence.
toucheth the mounte, shall surely dye. There
shall not an hande touche it, but that he shall
either be stoned or els shot thorowe: whether
it be beest or man, it shall not lyue / when the
horne bloweth, then let them come vp in to
the mountayne.
And Moses went downe from the mounte C
to the people, and sanctifyed them, and they
wasshed theyr clothes. And he sayde vnto the
people: be redy agaynst the thyrde daye, ☞ and ☞ This proueth not that wedlocke is an vnholy thing but willeth vs i time of prayer and seriouse meditacion to sequestre oure
se that ye come not at youre wyues. And the
thyrde daye in the mornynge there was thun-
der, and lyghtenyng, and a thycke cloude vpon
mount, and the voyce of the horne wared ex-
cedynge loude, and all the people that was in
the hoste was afrayde. And Moses broughte
the people out of ẏ tentes to mete with God,
and they stode vnder the hyll.
E And

minded from all pleasure & delites accordyng to Paules monicion. 2.Cozin.vii.a

And mounte Sinai was al togyther on a smoke: bycause the Lorde descended downe vpon it in fyre. And the smoke therof ascended vp, as it had ben the smoke of a kyl, and al the mount was exceadynge fearfull. And the voyce of the horne blewe and waxed lowder & lowder. Moses spake, and God answered him and that with a voyce. And the Lorde came downe vpon mount Sinai, euen in the top of the hyl, and called Moses vp in to the top of the hyll. And Moses wente vp.

D

And the Lorde sayde vnto Moses: Goo downe and charge the people that they preasse not vp vnto the Lorde to se him, leest so many of them perysshe. And let the preestes also whiche come to the Lordes presence, sanctifye them selues, leest the Lorde smyte them. Then Moses sayde vnto the Lorde: the people can not come vp in to the mount Sinai, for thou chargedest vs, sayinge: set markes aboute the hyl, and sanctifye it. And the Lorde sayd vnto hym: away, and get the downe, and come vp agayne bothe thou and Aaron with the. But let not the preestes and the people presume to come vp vnto the Lorde, leest he smyte them. And Moses wente downe vnto the people, and tolde them.

¶ The ten commaundementes are gyuen. The altare of erth.

CAPI. XX.

A

AND God spake all these wordes & sayd: I am the Lorde thy God, which haue brought the out of the lande of Egypt, and out of the house of bondage. Thou shalte haue none other Goddes in my syght. Thou shalte make the no grauen ymage, neither any symilitude that is in heuen aboue, either in the erth benethe, or in the water that is benethe the erth. Se that thou neither bowe thy selfe vnto them neither serue them / for I am the Lorde thy God stronge ✠ gelouse, and vysyte the synne of the fathers vpon the chyldren vnto the thyrde and fourth generation of them that hate me, and yet shewe mercy vnto thousandes amonge them that loue me and kepe my commaundementes.

*Deute.v.a
Psal.lxxx.b.
1.cotti.xxvi.a
Psal.xcvi.a.

Thou shalte not take the name of the Lorde thy God in vayne/for the Lorde wyl not hold him gyltles that taketh his name in vayne.

✠ Gelouse for as: I am the Lorde that watcheth & loketh narowly vnto your wickednes, & wyll punisshe it straytly And a-

B

gayne ✠ feruently loueth poure godlines and wyll reward it aboundantly.

Remembre the Saboth daye that thou sanctifye it. Syxe dayes thou shalt labour, and do al that thou hast to do/but the seuenth day is the Saboth of the Lorde thy God, in it thou shalte do no maner worke: neither thou, nor thy sonne, nor thy doughter, neither thy man seruaunt, nor thy mayde seruaunt, neither thy catell, neither the straunger that is within thy gates. For in syxe dayes the Lorde made both heuen and erth and the see, & all that in them is, and rested the seuenth daye: wherfore the Lorde blessed the Saboth daye, and halowed it. ✠ Honour thy father and thy mother, that thy dayes maye be longe in the lande whiche the Lorde thy God gyueth the.

i.Genesis.i.

✠ To honour father and mother is not only to shew obedience to

Thou shalte not kyll.

Thou shalte not breake wedlocke.

Thou shalte not steale.

Thou shalte beare no false wytnes agaynst thy neyghbour.

Thou shalt not couet thy neighbours house: neither shalte couet thy neighbours wyfe, his man seruaunte, his mayde, his oxe, his asse, or ought that is his.

✠ And all the people sawe the thonder and the lyghtenynge, and the noyse of the horne, and how the mountayne smoked. And when the people sawe it, they remoued and stode a farre of, and sayd vnto Moses: talke thou with vs, and we wyl heare, ✠ but let not God talke with vs leest we dye. And Moses sayde vnto the people, feare not/for god is come to proue you, and that his feare maye be amonge you that ye synne not.

And the people stode a farre of, and Moses went in to the thicke cloude, where God was. And the Lorde sayd vnto Moses: thus thou shalt saye vnto the chyldren of Israel: ye haue sene howe I haue talked with you out of heuen: ye shal not make therfore with me Goddes of syluer, nor Goddes of golde: in no wise shal ye do it. ✠ An alter of erth thou shalt make me, and theron offre thy burnt offrynges, and thy peace offeringes, and thy shepe, and thyne oxen. And in al places where I shal put the remembraunce of my name, thyther wyl I come to the, and ✠ bielle the. But if thou wylt make me an alter of stone, se thou make it not of hewed stone, for if thou lyft vp thy tole vpon it, thou shalte defyle it. Moreouer thou shalt not go vp with steppes vnto myne alter, that thy foulnesse be not shewed theron.

¶ Temporall and cyuyle ordinances.

CAPI. XXI.

THese are the lawes whiche thou shalte set before the. ✠ If thou bye a seruaunt that is an Hebrue: syxe yeres he shall serue, and the seuenth he shall goo oute free payinge nothynge. If he came alone, he shal goo oute alone: If he came maryed, his wyfe shal go out with hym. And yf his master haue gyuen hym a wyfe, and she haue borne hym sonnes or doughters: then the wyfe and her chyldren shall be her masters, and he shal goo out alone. But yf the seruaunte saye, I loue my master, and my wyfe and my chyldren, I wyll not goo oute free: Then let his master bringe hym to the ✠ Goddes, and set hym to the doore or the dooze poste, and bore his eare thorowe with a naule, and let hym be his seruaunte for euer.

If a man sell his doughter to be a seruaunt, she shal not go out as the men seruauntes do. If she please not her master, so that he hathe gyuen her to no man to wyfe/ then shal he let her go free: to sell her vnto a straunge nation shal he haue no power, bicause he despised her. If he haue promysed her vnto his sonne to wyfe, he shal deale with her as men doo with their doughters. If he take him an other wyfe, yet her foode, rayment, and duty of mariage shal he not mynysshe. If he do not these thre vnto her, then shal she go out free and paye no

money.

money. ✠ He that smyteth a man that he dye shal be slayne for it. If a man laye not awayte but God delyuer him in to his hande, then I wyl poynte the a place whyther he shal flee. If a man come presumptuously vpon his neighbour and slee him with gyle, thou shalte take him from myne alter that he dye. And he that smiteth his father or his mother shal dye for it.

He that stealeth a man and selleth him (yf it be proued vpon him) he shal be slayne for it. ✠ And he that curseth his father or mother, shall be put to deth for it. If men stryue togyther, and one smyte an other with a stone or with his fyste, so that he dye not, but lyeth in bed: yf he ryse agayne, and walke wout vpon his staffe, the shal he that smote him go quite, saue onely he shal beare his charges whyle he laye in bed, and paye for his healynge.

If a man smyte his seruaunte or his mayde with a staffe that they dye vnder his hande, it shal be auenged. But yf they contynue a daye or two, it shal not be auenged, for they are his money. When men stryue and smite a woman with chylde, so that her frute depart from her, and yet no myschyefe folowe: then shal he be amerced accordynge as the womans husbande wyl laye to his charge, & he shal pay as the dapes men appoynte hym. But ✠ yf any myschyefe folowe: then shall he paye lyfe for lyfe, eye for eye/ tothe for tothe/ hande for hande / foote for foote / burnynge for burnynge / wounde for wounde / and strype for strype.

If a man smyte his seruaunt or his mayde in the eye, and put it out/ he shal let them goo free for the eyes sake. Also yf he smyte out his seruauntes or his maydes tothe, he shall let them go out free for the tothes sake. If an oxe gore a man or a womā that they dye, then the oxe shal be stoned, and his flesh shal not be eaten/ and his master shal go quyte.

D

If the oxe were wonte to runne at men in tymes past, and it hathe ben tolde his master, and hath not kepte him, but that he hath kylled a man or a womā, then the oxe shal be stoned, and his master shal dye also. If he be set to a somme of money, then he shal gyue for the delyueraunce of his lyfe, accordynge to al that is put vnto hym. And whether he hath gored a sonne or a doughter, he shal be serued after the same maner. But yf it be a seruaunte or a mayde that the oxe hathe gored, then he shal gyue vnto their master the somme of thyrtye sycles, and the oxe shall be stoned.

If a man open a wel or dygge a pyt, and couer it not, but that an oxe or an asse fal therin, the owner of the pyt is shal make it good, and gyue money vnto their master, and the deed beest shal be his.

If one mannes oxe hurte an others that he dye: then they shal sel the lyue oxe, and deuyde the money, and the deed oxe also they shal deuyde. But yf it be knowen that the oxe hathe vsed to pushe tymes paste, then bycause his master hathe not kepte him / he shal paye oxe for oxe, and the deed shal be his owne.

¶ Suche lyke lawes as are in the chapter aboue.

CAPI. XXII.

A Thefte

IF a man steale an oxe or a shepe and kyl it or sel it, he shal restore fyue oxen for an oxe, & foure shepe for a shepe. If a theefe be founde breaking vp, and be smytten that he dye, there shal no blood be shed for him, except the sonne be vp when he is founde, then there shal be bloode shed for him.

A theefe shal make restitucion: If he haue not wherwith, he shal be solde for his theefte. If the theft be found in his hande alyue (whether it be oxe, asse, or shepe) he shal restore double. If a man do hurte felde or vyneyarde / so that he put in his beest to fede in an other mās felde, of the beste of his owne felde, and of the beste of his owne vyneyarde, shal he make restitucion.

If fyre breake out and catche in the thornes, so ✠ the stackes of corne or the standynge corne or feld be consumed therwith/ he that kyndled the fyre shal make restitucion.

B Goddes deliuered to kepe.

If a man delyuer his neyghbour money or stuffe to kepe, and it be stolen oute of his house: If the theefe be founde, he shal pay double. If the theefe be not founde/ then the goodmā of the house shal be brought vnto the goddes and sworn, whether he haue put his hande vnto his neyghbours good.

And in all maner of trespace, whether it be oxe, asse, shepe, rayment, or any maner losse thynge which an other chalengeth to be his, the cause of bothe partyes shal come before the Goddes. And whom the Goddes condemne, the same shal paye double vnto his neyghbour.

If a man delyuer vnto his neyghboure to kepe, asse, oxe, shepe, or what so euer beest it be and it dye, or be hurte, or dryuen awaye, and no man se it, then shall ✠ an othe of the Lorde go betwene them, whether he haue put his hand vnto his neighbours good, and the owner of it shal take the othe, and the other shal not make it good: If it be stollen from him, then he shal make restitucion vnto the owner: yf it be torne with wylde beestes, then let him bringe recorde of the tearyng, and he shal not make it good. When a man borroweth oughte of his neyghbour, yf it be hurte or dis dye, and yf the owner therof be not by, he shal make it good: yf the owner therof be by, he shal not make it good, namely yf it be an hyred thynge and came for hyre.

✠ In othe is the end of stryfe and reuniion, the which is lawfull to be don, whē it is either to the glorye of God or ✠ fyre of oure neighbour or for the commun wealth, or elles not, as Mathew.v.c

If a man begyle a mayde that is not betrouthed and lye with her, he shal endow her, and take her to his wyfe: If her father refuse to gyue her vnto him, he shal pape money, accordynge to the dowrye of virgyns.

Thou shalte not suffre a wytche to lyue. wytches.

Who so euer lyeth with a beest, shal be slayne for it. He that offereth vnto any goddes saue vnto the Lorde onely, let him dye without redemption. ✠ Vexe not a straunger, neither oppresse him, for ye were straungers in the lande of Egypt. ✠ Ye shal trouble no wydow nor fatherlesse chylde: ✠ yf ye shall trouble them, they shal crye vnto me, and I wyl surely

*Leuit.xix.g
*Zacha.vii.c

heare

Let all oppressars of the poore take hede to this texte

heare theyr cry, and then wyl my wrath waxe hote, and I wyl kyl you with the swerde, and your wyues shall be wydowes, and your chyldren fatherlesse.

D

Usury.

Yf thou lende money to any of my people that is poore by the, thou shalte not be an vsurer vnto him, neyther shalte oppresse hym with vsurye. Yf thou take thy neyghbours rayment to pledge, se yt thou deliuer it vnto him agayn, by that the sonne go downe. For that is his couerlet onely, euen the rayment for his skynne, wherin he slepeth: or els he wyll crye vnto me, and I wyll heare him, for I am mercyfull.

Pledges.

*Actes.xxiii.a.

* Thou shalte not rayle vpon the goddes, neither curse the ruler of thy people.

Thy tithes and first frutes se thou kepe not backe. Thy first borne sonne thou shalte gyue me: lykewise shalt thou do of thyne oxen, and of thy shepe. Seuen dayes it shall be with the dame, and the .viii. daye thou shalt gyue it me. Ye shall be holy people vnto me, and therfore shal ye eate no flesshe, that is tasted of beestes in the felde: But shal cast it to dogges.

¶ Dyuers lawes and polityque ordinaunces.

CAPI. XXIII.

A

False witnesse.

THou shalt not receyue a vayne tale, nether shalt put thyne hand with the wicked to be an vnryghtous witnes. Thou shalt not folow a multitude to do euyl: neither answere in a mater of plee, leest thou willyng to folowe many, turne asyde from the truthe, neither shalt thou paynt a poore mans cause.

*Deu.xxii.a

Enemies oxe

* When thou metest thyne enemyes oxe or asse goynge astraye, thou shalte brynge them to him agayne. Yf thou se thyne enemyes asse synke vnder his burthen, thou shalte not passe by and let hym alone: but shalt helpe him to lyfte hym vp agayne.

Thou shalte not hyndre the ryghte of the poore that are amonge you in theyr sute.

Kepe the ferre frome a false mater, and the innocent and ryghtous, se thou sley not/ for I wyll not iustifye the wycked. Thou shalt take no gyftes, for gyftes blynde the prudent, and peruerte the wordes of the ryghtous.

Judges may take no brybes

Thou shalte not oppresse a straunger, for I knowe the herte of a straunger, bycause ye were straungers in Egypte. Sixe yeres thou shalte sowe thy lande, and gather in the frutes therof: And the seuenth yere thou shalte let it rest and lye styll, that the poore of thy people maye eate, and what they leaue, the beestes of the felde shall eate: In lyke maner thou shalte do with thy vyneyarde and thyne olyue trees.

B

Saboth day.

Sixe dayes thou shalte do thy worke, and the seuenth daye thou shalte kepe holy daye, that thyne oxe and thyne asse may reste, and the sonne of thy mayde, and the straunger maye be refresshed. And in all thynges that I haue sayde vnto you, be circumspecte. And ye shal not sweare by the names of straunge Goddes/ neyther let any man heare them out of your mouthes.

Sweare not by other goddes.

Thre feestes thou shalte holde vnto me in a yere. * Thou shalte kepe the feest of swete breed, that thou eate vnleuende breed seuen dayes longe, as I cõmaunded the in the tyme appoynted of the moneth of Abib, for in that moneth thou camest out of Egypte: * and se that no man appeare before me emptye. And the feest of haruest, when thou repest thy firste frutes of thy labours which thou hast sowne in felde. And the feest of ingatherynge in the ende of the yere: when thou hast gathered in thy labours out of the felde.

C

Thre tymes in a yere shal all thy men chyldren appeare before the Lorde God.

* Thou shalt not offre the bloode of my sacrifyce with leuended breed / neither shall the fat of my feest remayne tyl the mornynge.

* The first of the first frutes of thy land thou shalt brynge in to the house of the Lorde thy God/ thou shalt also not sethe a kydde in his mothers mylke.

Beholde I sende myne aungell before the, to kepe the in the waye, and to brynge the in to the place whiche I haue prepared. Beware of him, and heare his voyce, and angre hym not/ for he wyll not spare youre mysdedes/ yea and my name is in him. But yf thou shalte herken vnto his voyce, and kepe al that I shal tell the, then I wyl be an ennemy vnto thyne ennemyes, and an aduersarye vnto thyne aduersaryes. When myne aungell goeth before the, and hath brought the vnto the Amorytes, Hethytes, Pherezytes, Cananytes, Heuytes, and Jebuzites, & I shal haue destroyed them/ se thou worshyp not theyr Godes, neyther serue them, neither doo after the workes of them, but ouerthrowe them, & breake downe the places of them. And se that ye serue the Lorde your God, and he shal blesse thy breed, and thy water/ and I wyll take all syknesses, awaye from you.

D

Moreouer there shall be no woman chyldlesse or vnfrutfull in thy lande, and the nombre of thy dayes I wyl fulfyl, I wyl sende my feare before the, and wyl kyll all the people whyther thou shalte go. And I wyll make all thyne ennemyes turne theyr backes vnto the/ and I wyll sende ɸ hornettes before the/ and they shall dryue out the Heuytes, the Cananytes, and the Hethytes before the. I wyl not caste them out in one yere, leest the lande growe to a wyldernesse, and the beestes of the felde multiply vpon the. But by lytle and lytle I wyl dryue them out before the, tyl thou be encreased that thou mayste enheryte the lande. And I wyl make thy costes frome the red see, vnto the see of the Philistynes, and from the deserte vnto the ryuer. I wyll delyuer the inhabiters of the lande in to thyne hande/ and thou shalte dryue them out before the. * And thou shalte make none appoyntment with them, nor with theyr goddes. Nether shal they dwel in thy lande/ lest they make the synne agaynste me, for yf thou serue theyr Goddes * it wyl surely be thy decaye.

¶ Moses goeth vp to the mount and wryteth the wordes of the Lorde. The bloude of the couenaunt. The elders of Israel iudge the people.

And

CAPI. XXIIII.

A

ANd he said vnto Moses: come vp to the Lord, thou & Aaron, Nadab and Abihu, and the .lxx. elders of Israel, and worshyp a farre of. And Moses wente him selfe alone vnto the Lorde, but they came not nye, neither came the people vp with him. * Moses then came and tolde the people al the wordes of the Lorde, and all the lawes. And all the people answered with one voyce and said: all the wordes whiche the Lorde hath sayde, wyll we do. Then Moses wrote all the wordes of the Lorde, and rose vp early, and made an alter vnder the hyll, and .xii. pyllers accordyng to the nombre of the .xii. trybes of Israel, and sent yong men of the chyldren of Israel to sacrifyce burnt offrynges, and to offre peace offrynges of oxen vnto the Lorde. And Moses toke halfe of the bloode, and put it in basens/ and the other halfe he sprynckled on the alter.

[Ex]od.xix.a

B

[Th]e bloude [of the co]uenaunt.

And he toke the boke of the appoyntment, and red it in the audience of the people. And they sayd: All that the Lorde hath sayde, we wyl do and heare. And Moses toke the bloode, and sprynckled it on the people, and sayd: beholde, this is the bloode of the appoyntment, whiche the Lorde hath made with you vpon all these wordes.

C

Then went Moses and Aaron, Nadab and Abihu, and the .lxx. elders of Israel vp, & sawe the God of Israel, and vnder his feete as it were a bricke worke of Saphir, and as it were the facion of heuen when it is clere, and vpon the nobles of the chyldren of Israel he set not his hande. And wen they had sene God, they ate and dronke.

[Ta]bles of [ston]e.

And the Lorde sayde to Moses: come vp to me in to the hyll, and be there, and I wyll gyue the tables of stone, and a lawe and commaundementes which I haue wrytten to teache them. Then Moses rose vp, and his ministre Josua/ and Moses wente vp in to the hyll of God, and sayde vnto the elders: tarye ye here tyll we come agayne vnto you: And beholde here is Aaron and Hur with you. Yf any man haue any maters to do, let him come to them.

D

When Moses was come vp to the mounte/ a cloude couered the hyll, and the glory of the Lorde abode vpon mounte Sinai, and the cloude couered it sixe dayes. And the seuenth daye he called vnto Moses out of the cloude. And the facyon of the glorye of the Lorde was lyke consumynge fyre on the toppe of the hyll in the syghte of the chyldren of Israel. And Moses wente in to the mountayne. And Moses was in the mounte fourtye dayes and fourtye nyghtes.

[M]oses fas[ted] .xl. dayes

¶ The Lorde sheweth Moses the fasshion of the holy place and the thinges pertaynynge therto.

CAPI. XXV.

A

ANd the Lorde talked with Moses sayinge: Speake to the chyldren of Israel, that they gyue me fyrste frutes of euery man that gyueth it wyllyngly with his herte, ye shall take it. And these thynges be they whiche ye shall take of them: golde, syluer and brasse: and Jacynte coloure, scarlet, purple, bysse, and gotes heere: rammes skynnes that are redde/ and the skynnes of taxus and sethim wod, oyle for lyghtes, and spyces for anoyntyng oyle, and for swete sense. Onix stones, and set stones for the ɸ Ephod, and for the brest lap.

ɸ Ephod is a garment lyke an amyce

And they shall make me a sanctuarye that I may dwel amonge them. And I shal shewe the, the facion of the habitacion, and of all the ornamentes therof, euen so se that ye make it in all thynges. And they shall make an arke of sethim wod, two cubites and an halfe long, a cubyte and an halfe brode, and a cubyte and an halfe hye. And thou shalte ouerlaye it with pure golde, bothe within and without, and shalte make aboue vpon it a crowne of golde rounde about. And thou shalt cast four rynges of golde for it, and put them in the foure corners therof, two rynges on the one syde of it, and two on the other. And thou shalte make staues of sethim wodde, and couer them with golde, and put the staues of the rynges alonge by the sydes of the arke to beare it withall. And the staues shal abyde in the rynges of the arke, and shal not be taken awaye. And thou shalt put in the arke the wytnes which I shal gyue the.

B

And thou shalte make a mercy seate of pure golde, two cubytes and a halfe longe, and a cubyte and a halfe brode. And make two cherubyns of thycke golde on the two endes of the mercy seate, and set the one cherub on the one ende, and the other on the other ende of the mercy seate: so se that thou make them on the two endes therof. And the cherubyns shall stretche theyr wynges abrode ouer on hyghe, and couer the mercy seate with theyr wynges / and theyr faces shal loke one to an other: to the mercy seate warde, shal the faces of the cherubyns be. And thou shalte put the mercy seate aboue vpon the arke, and in the arke thou shalte put the wytnes which I wyl gyue the.

Cherubins.

There I wyl mete the, and wyl common with the vppon the mercy seate, bytwene the two Cherubyns whiche are vpon the arke of wytnesse, of all thynge whiche I wyll gyue the in commaundement vnto the chyldren of Israel.

Thou shalte also make a table of sethym wodde of two cubytes longe, and one cubyte brode, and a cubyte and an halfe hye. And couer it with pure golde, and make there to a crowne of golde rounde aboute. And make vnto that an hoope of foure fyngers brode, rounde aboute. And make a golden crowne also to the hoope rounde aboute. And make for it foure rynges of golde, and put them in the corners that are on the foure fete therof, harde vnder the hoope shal the rynges be, to put in staues to beare the table withal. And thou shalte make staues of Sethym wodde, and ouerlaye them with golde, that the table maye be borne with them. And thou shalte make his dysshes, spones, pottes, and flatte peces

C

 to

to poure out withall, of fyne golde. And thou shalte set vpon the table shewbreed before me alwaye.

Shewbreed because it was alway in the presence and syghte of the Lorde.

And thou shalte make a candelstycke of pure thycke golde with his shafte, braunches, bolles, knoppes, and floures, procedynge there out. Syxe braunches shall procede out of the
D sydes of the candelstycke, thre out of the one syde, and thre out of the other. And there shall be thre cuppes like vnto almõdes, with knoppes and floures vpon euery one of the syxe braunches that procede out of the candelsticke/ and in the candelstycke selfe foure cuppes lyke vnto almondes with theyr knoppes & floures: that there be a knoppe vnder euery two braũches of the syxe that procede out of the candelstycke. And the knoppes and the braunches shall be all togyther one pece of pure thycke golde.

And thou shalte make. vij. lampes, and put them an hye theron, to gyue lyght vnto the other syde that is ouer agaynst it, with snoffers and fyre pannes of pure golde. And a talent of fyne golde shall make it with all the apparell. *And se that thou make them after the facion that was shewed the in the mount.

A talẽt is an hundred poũd weight *Hebr. viii. a Actu. vii. f

¶ This chapter also descrybeth the thinges pertaynyng to the holy place.

CAPI. XXVI.

A And thou shalte make an habitacyon with tenne curtaynes of twyned bysse, Jacyncte, scarlet, and purple/ and shalt make them with cherubyns of brodred worke. The lengthe of a curtayne shall be. xxviij. cubytes, and the bredth foure / and they shall be all of one measure: fyue curtaynes shall be coupled togyther one to an other / and the other fyue lykewyse shall be coupled togyther one to an other.

B Then shalte thou make loupes of Jacyncte colour, alonge by the edge of the one curtayne euen in the seluege of the couplynge curtayne. And lykewyse shalte thou make in the edge of the vttermost curtayne, that is coupled therwith on the other syde. Fyftye loupes shalte thou make in the one curtayne, and fyftye in the edge of the other that is coupled therwith on the other syde: so that the loupes be one ouer agaynst an other. And thou shalte make fyftye buttons of golde, and couple the curtaynes togither with the buttons, that it may be an habitacion.

And thou shalt make eleuen curtaynes of gotes heere, to be a tente to couer the habitacion. The length of a curtayne shall be. xxx. cubytes/ and the bredth foure / and they shall be all. xi. of one measure. And thou shalte couple fyue by them selues, and the other syxe by them selues, and shalte double the syxte in the fore fronte of the tabernacle. And thou shalte
C make fyftye loupes in the edge of the vttermost curtayne on the one syde, euen in the couplynge curtayne: and as many in the edge of the couplynge curtayne on the other syde.
And thou shalt make fyftye buttons of brasse, and put them on the loupes, and couple the tent togyther withall, that there maye be one coueryng.

And the remnaunt that resteth in the curtaynes of the tente, the bredth of halfe a curtayne, that remaineth shal be left on the backe sydes of the habitaciõ: a cubyte on the one syde and a cubyte on the other syde, of that that remayneth in the length of the curtaynes of the tabernacle, which shall remayne of either syde of the habitacion, to couer it with.

And thou shalt make an other couerynge for D
the tent of rammes skynnes dyed red/ and yet an other aboue all of taxus skynnes.

And thou shalte make bordes for the habitacion of Sethim wodde to stande vpryghte, ten cubytes longe shall euery borde be, and a cubyte and a halfe brode. Two fete shall one borde haue to couple them togither with, and so thou shalt make vnto all the bordes of the tabernacle.

And thou shalte make. xx. bordes for the habitacion on the south syde, & thou shalte make. xl. sockettes of syluer, and put them vnder the. xx. bordes, two sockettes vnder euery borde for theyr two feete. In lyke maner in the northe syde of the habitacion there shall be. xx. bordes and. xl. sockettes of syluer: two sockettes vn- E
der euery borde.

And for the west ende of the habitacion shalt thou make syxe bordes, and two bordes moo for the two Weste corners of the habitacion: so that these two bordes be coupled togyther benethe, and lykewyse aboue with clampes. And so shall it be in bothe the corners. And so there shall be eyght bordes in all, and sixtene sockettes of syluer, two sockettes vnder euery borde.

And thou shalte make barres of Sethim- F
wod, fyue for the bordes of the one syde of the tabernacle, and fyue for the other syde, and fyue for the bordes of the west ende. And the myddle barre shall goo alonge thorowe the myddes of the bordes, and barre them togyther frome the one ende vnto the other. And thou shalte couer the bordes with golde, and make golden rynges for them to put the barres thorowe, and shalte couer the barres with golde also. And rere vp the habitacion accordyng to the facion therof that was shewed in the mounte.

And thou shalte make a vayle of Jacyncte, of scarlet, purple, and twyned bysse/ and shalt make it of brodred worke, and full of cherubyns. And hange it vpon four pyllers of Sethim wod couered with golde, and that theyr
knoppes be couered with golde also, and stand G
vpon four sockettes of syluer. And thou shalte hange vp the vayle with rynges, and shalte bryng in within the vayle the arke of wytnes. And the vayle shall deuyde the holy frome the ☩ moost holy. And thou shalte put the mercye seate vpon the arke of wytnesse in the holyest place. And thou shalte put the table without the vayle, and candelstycke ouer agaynste the table vpon the south syde of the habitacion, and put the table on the north syde.

And thou shalte make an hangynge for the dore of the tabernacle, of Jacyncte, of scarlet, of

of

whiche ... but the ... es only ... e come, that but a pere fygure whiche ... ge is de... d in the ... e. ix. a Hebr. vi. e

A ... forme ... e Aultar

Bor... ȳ tak... ...es

Cou... and...

B The cowrt ... at which ... call a ... chyarde.

☩ T... holy ... was ... and ... place ... sanct... wher... the ar... ȳ man...

is called tabernacle of Witnes.

of purpul and of twyned bysse wrought with nedle worke. And thou shalte make for the hangynge, fyue pylers of Sethim wodde, and couer bothe theym and their knoppes, with golde, and shalte caste fyue sockettes of brasse for them.

¶ yet mo thynges pertaynynge to the holy place.

CAPI. XXVII.

And thou shalt make an aultare of Sethim wodde: fyue cubytes longe, and fyue cubytes brode, that it be foure-square, and thre cubytes hyghe. And make it hornes procedinge out in the foure corners of it, & couer it with brasse. And make his asshepannes, shouels, basens, fleshhokes, fyrepãnes, and all the appartenaunces, of brasse, & thou shalt make a gredyern also lyke a net, of brasse: vpon whose foure corners, shalbe. iiij. brasen rynges: and the gredyern shall reache vnto the myddes of ȳ altare. And thou shalte make staues for the altare of Sethim wodde, & couer them with brasse, and let theym be put in rynges alonge by the sydes of the altare to beare it with, and make the aulter holowe wt bordes: as it was shewed the in the mounte, so let them make it.

B And thou shalt make ☩ a court vnto the habitation, whiche shall haue in the southe syde hangynges of twyned bysse, beynge an hundred cubytes longe, and. xx. pylers therof, wt their. xx. sockettes of brasse: but the knoppes of the pylers and their howpes shalbe syluer. In lykewyse on the north syde, there shall be hangynges of an hundred cubytes longe, and. xx. pilers with their sockettes of brasse, and ȳ knoppes and the howpes of syluer. And in the breadth of the court westwarde, there shall be hangynges of fyfty cubytes longe, and ten pylers, with their ten sockettes. And in the breadth of the courte eastwarde, towarde the rysynge of the sonne, shalbe hangynges of. l. cubytes.

C So there shalbe hangynges of. xv. cubytes in the one syde of it, with thre pylers. and. iij. sockettes: and lykwyse on the other syde shal be hangynges of. xv. cubytes with. iij. pylers and. iij. sockettes.

And in the gate of the courte shalbe a vayle of twenty cubites: of Jacincte, scarlet, purpul and twyned bysse wrought with nedle worke and. iiij. pylers with their. iiij. sockettes. All the pylers rounde aboute the courte, shall be howped with syluer, and their knoppes of syl
D uer, and their sockettes of brasse. The length of the court shalbe an hundred cubytes, and the breadth. l. and the heygth fyue, and the hangynges shall be of twyned bysse, and the sockettes of brasse. And all the vessels of the habytation to all maner seruyce, and the pynnes therof: yee and the pynnes also of ȳ court shalbe brasse.

And commaunde the children of Israel that they gyue the pure oyle olyue beaten for the lyghtes to powre alwaye into the lampes. In the ☩ tabernacle of wytnesse without ȳ vayle whiche is before the wytnesse: and Aaron and his sonnes shall dresse it bothe euen and mornynge before the Lorde: and it shalbe a dewtie for euer vnto youre generacions after you: to be gyuen of the children of Israel.

because there in was contained the couenaunt and witnes where vnto god wolde that ȳ children of Israell shuld trust, as Leuiticu. ii. c

¶ Aarons apparell, and his sonnes.

CAPI. XXVIII.

And take thou vnto the Aaron thy brother and his sonnes with hym, forth of the children of Israel, that he maye mi-
nister vnto me, both Aaron, Nadab, Abihu, A
Eleazar, and Ithamar, Aarons sonnes. And thou shalt make holy rayment for Aaron thy brother, both honourable & glorious. Moreouer speke vnto al that are wyse harted, whiche I haue fylled with the spirite of wysdome: that they make Aarons raymẽt to consecrate hym with, that he maye mynistre vnto me.

These are the garmentes whiche they shal make: a ☩ brestlappe, Ephod, a tunycle, a strayte cote, a myter and a gyrdell. And they shal make holy garmentes for Aaron thy brother, and his sonnes, that he maye mynistre vnto me.

☩ Brestlappe or brestflappe is suche a flappe as is i the brest of a cope.

And they shall take therto golde, Jacincte, B
scarlet purpull and bysse. And they shall make the Ephod of Golde, iacyncte, scarlet, purpul and whyte twyned bysse with broderd worke. The two sydes shall come togyther, closed vp in the edges therof. And the gyrdell of the Ephod shalbe of the same workmanshyp and of the same stuffe, euen of golde, iacincte, scarlet, purpull and twyned bysse.

And thou shalt take two Onyx stones, and graue in them the names of the children of Israel: syxe in the one stone, and the other syxe in the other stone: accordynge to the order of their byrth. After the worke of a stonegrauer, euen as sygnettes are grauẽ, shalt thou graue the. ij. stones with the names of the children of Israel, and shalt make them to be set in ouches of golde. And thou shalt put the two stones vpon the two shoulders of the Ephod, & they shalbe stones of remembraunce vnto the
children of Israel. And Aaron shal beare their C
names before the Lorde vpon his two shoulders for a remẽbraunce. And thou shalt make hokes of golde and two cheynes of fyne gold: lynkeworke and wrethed, and fasten the wrethed cheynes to the hokes.

And thou shalt make the brestlappe of iudgement with broderd worke: euen after the worke of the Ephod, shalte thou make it: of golde, iacincte, scarlet, purple & twyned bysse shalt thou make it. Fowresquare it shalbe, & double, an hande brede longe, and an hande brede brode. And thou shalte fyll it with. iiij. rowes of stones. In the firste rowe shall be a Sardios, a Topas, and an Emeraude. The seconde rowe, a ☩ Rubye, Saphir and Diamonde. The thirde: Lygurios, an Achat and Amatist. The fourth: a Turcas, Onix, and Jaspis. And they shall be set in golde in their inclosers. And the stones shall be grauen, as
sygnettes be grauen: with the names of the D
children of Israel euen with twelue names euery one with his name accordynge to the. xij tribes.

Foure rowes of stones.

☩ Some rede a carbuncle.

And thou shalt make vpon the brestlappe,

two

two fastenynge cheynes of pure golde & wre-
then worke. And thou shalte make lykewyse
vpon the brestlappe two rynges of golde, and
put them on the edges of the brestlappe, and
put the two wrethen cheynes of golde, in the
two rynges, whiche are in the edges of the
brestlappe. And the two endes, of the. ij. chey-
nes, thou shalt fasten in the two rynges, and
put them vpon the shulders of the Ephod on
the forepyde ofit. And thou shalt yet make. ij.
rynges of golde, and put them in the two ed-
ges of the brestlappe euen in the borders ther
of towarde the inpyde of the Ephop that is o-
uer againste it. And yet two other rynges of
golde thou shalt make, and put them on the
two sydes of the Ephod, beneth ouer against
the brestlappe, alowe where the sydes are ioy
ned togyther vpon the bordered gyrdell of the
Ephod. And they shal bynde the brestlappe by
his rynges, vnto the rynges of the Ephod, w
a lace of Jacincte, that it maye lye closse vnto
the brodered gyrdell of the Ephod, that the
brestlappe be not loosed frome the Ephod.

E And Aaron shall beare the names of the
childzen of Jsrael, in the brestlappe of iudge-
ment, vpon his hert, when he goeth into the
holye place, for a remembraunce, before the
Lorde alway. And thou shalt put in the brest-
lappe of iudgement * Urim and Thumin: þ
they be vpon Aarons herte, when he goeth in
before the Lorde, and Aaron shall beare the
enfaumple of the childzen of Jsrael, vpon his
herte, before the Lorde alwaye.

* Urim and Thumin, are Hebrewe wor-des Urim signifieth lyght and Thumin perfectnes.

And thou shalte make the tunycle vnto the
Ephod, all togither of Jacincte. And there
shalbe an hole for the heed, in the myddes of
it, and let there be a bonde of wouen worke
rounde aboute the colet of it, (as it were the
colet of a partlet) that it rent not. And beneth
vpon the hem, thou shalt make pomgranates
of Jacincte. of scarlet, and of purple, round a-
bout the hem, & belles of golde betwene them
rounde about: that there be euer a golden bel
and a pomgranate, rounde aboute vpon the
hem of the tunycle. And Aaron shall haue it
vpon him, when he ministreth, that the sound
maye be herde, when he goeth into the holy
place, before the Lorde, and when he cōmeth
out, that he dye not.

And thou shalt make a plate of pure golde,
and graue theron, (as sygnettes are grauen)
þ holynesse of the Lorde, and put it on a
lace of Jacincte, and tye it vnto the myttre, v-
pon the forefront of it, that it be vpon Aarōs
forehed: that Aaron beare the & synne of the
holy thinges which the childrē of Jsrael haue
halowed in all their holy gyftes. And it shalbe
alwayes vpō Aarons forehed, that they may
be accepted before the Lorde.

And thou shalt make an albe of bysse, and
thou shalt make a myttre of bysse, and a gyrdel
of nedle worke.

And thou shalt make for Aarons sonnes al
so cotes. gyrdels and bonettes honourable &
glorious and thou shalt put them vpon Aarō
thy brother, and on his sonnes with him and
shalt annoynte them. and fyll their handes, &
consecrate them that they maye minister vn-

þ The holy-nes of þ Lord was a name of God, made with .iiii. let-ters, which þ Hebrewes durste not name for honoure whiche they bade to God in stede wher-of they sayd-Adonay & The synne for the offrig made for Aaron was Bo. viii. a

to me. And thou shalte make them lynen bry-
ches to couer their priuities: frome the lop-
nes vnto the thyes shall they reach. And they
shalbe vpon Aaron and his sonnes, whē they
go into the tabernacle of wytnesse, or when
they go vnto the altar to mynistre in holynes
that they beare no synne, and so dye. And it
shalbe a law for euer vnto Aaron and his seed
after hym.

¶ The consecracion of Aaron and his sonnes.

CAPI. XXIX.

THis is the thynge that thou shalt do vn g
to them when thou halowest theym to
be my preestes. Take one oxe and two
rammes that are without blemysh, and vnle-
uended bred, and cakes of swete bred tempe-
red with oyle, and wafers of swete bred, an-
noynted with oyle (of wheten floure shalte
thou make them) and put them in a maunde
and bringe them in the maunde with the oxe,
and the two rammes.

And bringe Aaron and his sonnes, vnto þ
dore of the tabernacle of wytnesse, and wasshe
them with water, and take the garmentes, &
put vpon Aaron: the strayte cote. and the tu-
nycle of the Ephod, and the Ephod, and the
brestlappe: and gyrde them to him, with the
brodered gyrdell of the Ephod. And put the
myttre vpon his heed, and put the holy crown
vpon the myttre. Then take the annoyntinge
oyle, and powre it vpon his heed and anoynt
him. And bringe his sonnes, and put albes v-
pon them, and gyrde theym with gyrdels: as
wel Aaron as his sonnes. And put the bonet-
tes on them, that the preestes office maye be
theirs for a perpetuall lawe.

And fyll the handes of Aarō and of his son-
nes, and bringe the oxe before the tabernacle
of wytnesse. * And let Aaron and his sonnes *Leui.viii.
put their handes vpon his heed, and kyll him
before the Lorde in the dore of the tabernacle
of wytnesse. And take of the bloude of the oxe
and put it vpon the hornes of the alter, with
thy fyngar and powre all the bloud vpon the
botome of the alter, and take all the fat that
coutereth the inwardes, and the kall that is
on the lyuer, and the two kydneis with the
fat that is vpon them: and burne them vpon
the alter: But the flesh of the oxe & his skynne
and his donge shalt thou burne with fyre wō
out the hoste, For it is a synne offeringe.

Then take one of the rammes, and let Aa-
ron and his sonnes put their handes vpō the
heade of the ram, and cause hym to be slayne
and take of his bloude, and sprenkel it round
about vpon the altar, and cut the ram in pe-
ces, and wasshe the inwardes of him and his
legges, and put them vnto the peces, and vn
to his heed, and burne the hole ram vpon the
alter. For it is a burnt offeringe to the Lorde
and a swete sauoure of the Lordes sacrifice.

And take the other ram, and let Aaron and
his sonnes, put their handes vpon his heed, &
let him than be kylled. And take of his bloud
and put it vpon the typpe of the right eare of
Aaron and of his sonnes, & vpon the thombe
of their

of their right handes, and vpon the great too
of their right fete, and sprenkell the bloude v-
pon the alter round about.

d Then take of the bloude, that is vpon the
alter, and of the annoyntinge oyle, and spren
kell it vpon Aaron, and his vestimentes, and
vpon his sonnes, and vpon their garmentes
also. Then is he and his clothes holy and his
sonnes, and their clothes holy also.

Then take the fat of the ramme, and his
rompe, and the fat that coureth the inward-
es, and the kall of the lyuer, and the two kyd
neys, and the fat that is vpon them, and the
ryght shoulder (for that ram is a full offringe)
and a cymnell of bred, and a cake of oyled bred
and a wafer oute of the basket of swete bred
that is before the Lorde, and put all vpon the
handes of Aarō, and on the handes of his son-
nes: and waue them in & out a waue offringe
vnto the Lorde. Then take it frome of their
handes, and burne it vpon the alter: euen v-
pon the burntoffring, to be a sauoure of swet-
nesse before the Lorde. For it is a sacrifice vn-
to the Lorde. Then take the breste of the ram
e that is Aarons full offrynge, and shalt sanctis-
fie it an offringe before the Lorde, and let that
be thy part. And sanctify the brest of the waue
offringe, and the shoulder of the heueoffringe,
which is the fulloffringe of Aaron, and of his
sonnes. And it shalbe Aarons and his sonnes
ductie for euer, of the childzen of Jsrael, for it
is an heueoffringe. And the heueoffring shall
be the Lordes ductye of the childzen of Jsrael:
euen of the sacrifice of their peaceofferinges,
whiche they haue vnto the Lorde. And the ho
ly garmentes of Aaron, shalbe his sonnes af-
ter him, to annoynte them therin, and to fill
their handes therin. And that sonne that is
preest in his stede after hym, shal put them on
seuen dayes: that he go into the tabernacle of
wytnesse, to mynistre in the holy place.

Then take the ram that is the fulloffringe
f and sethe his flesshe in an holy place. And Aa-
ron and his sonnes shall eate the flesh of hym
and the bred that is in the basket: euen in the
dore of the tabernacle of wytnesse. And they
shall eate them, because the attonement was
made therwith to fyll their handes, and to san
ctifie them: but a straūger shall not eate ther-
of, because they are holy.

If ought of the flesshe of the fulloffringes,
or of the bread remayne vnto the morninge,
thou shalte burne it with fyre: for it shall not
be eaten, because it is holy. And se thou do vn
to Aaron and his sonnes, euen so in all thin-
ges as I haue commaunded the: that thou fil
their handes seuen dayes, and offre euery day
an oxe for a synne offringe to reconcyle with.
And thou shalt halowe the alter, when thou
reconcylest it, and shalt annoynte it, to sancti-
fie it. Seuen dayes thou shalte reconcyle the
g alter. and sanctifie it, that it maye be an alter
most holye: so that no man may touche it but
they that be consecrate.

This is that thou shalt offre vpon the alter
two lambes of one yere olde, daye by day for
euer, the one thou shalt offre in the mornynge
and the other at euē. And vnto the one lambe
take a tenth deale of floure myngled with the
fourth parte of an hin of beaten oyle, and the
fourth parte of an hin of wyne, for a drynkof-
fringe. And the other lambe thou shalte offer
at euen, and shalt do thereto accordynge to the
meateoffringe and drynkeoffringe in the mor-
nynge, to be an odoure of a swete sauoure of þ
sacrifice of the Lorde. And it shalbe a continu-
all burnt offringe, amonge your childzen after
you, in the dore of the tabernacle of wytnesse,
before the Lorde, where I will mete you, to
speke vnto you there. There I wil mete with
the childzen of Jsrael, and will be sanctyfyed,
in myne honoure. And I will sanctifie the ta-
bernacle of wytnesse, and the alter: and I wil
sanctifie also both Aaron and his sonnes to be
my preestes. And moreouer I wil dwell amōg
the childzen of Jsrael, and will be their God.
And they shall knowe that I am the Lorde
their God, that brought them out of the lād
of Egypte, to dwell amonge them: euen I þ
Lorde their God.

¶ The altare of incense. The brasen lauer. The anoyntynge oyle.

CAPI. XXX.

AND thou shalte make an alter to burne A
cense therin, of Sethim wodde: a cu-
byte longe, and a cubyte broade, euen
fowresquare shall it be, and two cubytes hye:
with hornes procedynge oute of it, and thou
shalte ouerlaye it with fyne golde, bothe the
rosse, and the walles rounde aboute, and his
hornes also, and shalt make vnto it a crowne
of golde rounde about, and two golden ryn-
ges on eyther syde, euen vnder the crowne, to
put staues therin, for to beare it withall. And
thou shalt make the staues of Sethim wodde
and couer them with golde. And thou shalte
put it before the vayle, that hangeth before
the arcke of wytnesse, and before the merey-
seate that is before the wytnesse, where I wil
mete the.

And Aaron shall burne theron swete cense B
euerye mornynge, when he dresseth the lam-
pes: and lykewyse at euen, when he setteth
vp the lampes, he shall burne cense perpetu-
ally before the Lorde, thorowe oute your ge-
neracyons. Ye shall put no straunge cense
theron, neyther burntsacrifice, nor meateof-
ferynge, neyther poure any drynkeofferynge
theron.

And Aaron shall reconcyle vpon the hornes
of it, once in a yere, with the bloude of the
synneofferinge of reconcylinge: euen once in
the yere shall he reconcyle it thorow your ge-
nerations. And so is it moste holye vnto the
Lorde.

And the Lorde spake vnto Moses, saying:
* When thou takest the summe of the chil- *Numer.i.a
dren of Jsrael, and tellest them, they shal gyue
euerye man a reconcylynge of his soule vnto
the Lorde that there be no plage amonge the
when thou tellest them. And thus moch shall
euery man gyue that goeth in the noumbre:
halfe a sycle, after the sycle * of the sanctuary *Le.xxvii.b
A sycle is. xx. gerras: and an halfe sycle shalbe Numeri.iii.g
Ezechi.xlv.d
the

the heueoffringe vnto the Lorde. And all that are nombred of them that are twenty yere olde and aboue, shall gyue an heueoffringe vnto ẏ Lorde. The ryche shal not passe, and the pore shall not goo vnder halfe a sycle, when they gyue an heueoffringe vnto the Lorde, for the attonement of their soules. And thou shalte take the reconcylinge money of the chyldren of Israel, and shalt put it vnto the vse of the tabernacle of wytnesse, and it shall be a memoriall of the chyldren of Israel, before the Lorde, to make an attonnemente, for their soules.

C

*Exodi.xl.d And the Lorde spake vnto Moses sayeng: *Thou shalte make a lauer of brasse, and his fote also of brasse to wasshe with, and shalte put it betwene the tabernacle of witnesse and the alter, and put water therein: that Aaron and his sonnes may wasshe both their handes and their fete therout, when they go into the tabernacle of wytnesse, or when they go vnto the altare, to mynistre and to burne the Lordes offrynge, lest they dye. And it shalbe an ordinaunce for euer vnto him & his seed among your children after you.

And the Lorde spake vnto Moses sayenge: take principall spices: of pure myrre fyue hundred sycles, of swete cynamome halfe so moch two hundred and fyftye sycles: of swete calamyte, two hundred and fyfty. Of cassia, two hundred and fyfty, after the holy sycle, and of oyle olyue, an hin. And make of them ⸸ holy anoyntynge oyle, euen an oyle compounde after the crafte of the Apotycary. And annoynte the tabernacle of wytnesse therwith, and the arke of wytnesse, and the table with al his appartenaunce, and the candelstycke with al his ordinaunce, and the altare of incense, and the alter of burnt sacrifice and all his vessels, & the lauer and his fote. And sacrifie them that they may be most holy: so that no man touche them, but they that be halowed. And anoynte Aaron and his sonnes, and consecrate them to ministre vnto me.

⸸ This holy anoyntynge oyle, doth fygure the vertue of the holy ghost, declared or shewed by the word of god: & descendyng downe fyrste on the hed of Aaron, which is Christ, and consequently vpon the Apostles and all the faythfull as in Psalmus cxxxii.a

D

And thou shalt speake vnto the children of Israel, sayeng: This shalbe an holy oyntinge oyle vnto me, thorowe oute youre generacions. No mans fleshe shalbe annoynted therwith: neyther shall ye make any other after the makynge of it, for it is holye, se therfore that ye take it for holy: Who so euer maketh lyke that, or who so euer putteth any of it vpon a straunger, shall perysshe frome his people.

And the Lorde sayde to Moses: Take to the swete spices: stacte, onycha, swete galbanum, and pure frankencens, of eche lyke moche: and make encense of them compounde after the crafte of the apotycary, myngled togither, that it maye be made pure and holy. And beate it to powder, and put it before the witnesse, in the tabernacle of wytnesse, where I wyll mete the, but let it be vnto you holye. And se that ye make none after the makyng of that, but let it be vnto you holy for the Lorde. And who so euer shall make lyke vnto that, to smell there to, shall perysshe frome his people.

¶ The callinge of Bezaleel and Aholiab the work men. The Saboth is commaunded. The tables of stone are gyuen Moses.

CAPI. XXXI.

AND the Lorde spake vnto Moses, sayeng: Beholde *I haue called by name Bezaleel, the sonne of Vri, sonne to Hur, of the trybe of Iuda. And I haue fylled hym with the sprete of God, with wysdome, vnderstandynge and knowledge: euen in all maner worke, to fynde oute sotle craftes, to worke in golde, syluer and brasse, and with ẏ crafte to graue stones, to set and to carue in tymbre, and to worke in all maner workmanshyp. And beholde, I haue gyuen hym, to be companyon, Aholiab, the sonne of Ahisamach of the trybe of Dan, & in the hertes of all that are wyse harted, I haue put wysdom to make all that I haue commaunded the: the tabernacle of wytnesse, and the arcke of wytnesse, and the mercyseate that is there vpon all the ornamentes of the tabernacle, and the table with his ordinaūce, and the pure candelsticke with all his apparell, and the alter of incens, and the alter of burnt offringes, with all his vessels, and the lauer with his foote, and the vestimentes to minister in, and the holy garmentes for Aaron the preest, and the garmentes of his sonnes to ministre in, & the annoyntynge oyle, and the swete sense for the sanctuary: accordynge to all that I haue commaunded the, shall they do. A B

C

And the Lorde spake vnto Moses sayeng: Speake vnto the children of Israel, and saye: In any wyse, se that ye kepe my *Sabboth, for it shall be a signe betwene me and you, in youre generacyons, for to knowe, that I the Lorde doo sanctifie you. Kepe my Sabboth therfore, that it be an holy thinge vnto you. He that defyleth it shalbe slayne therfore. For who so euer worketh there in, the same soule shalbe roted out frome his people.

D

Sixe dayes shal men worke, but the seuenth daye is the Sabboth, of the holye reste of the Lorde: so that who so euer doeth any worke in the Sabboth daye, shall dye for it: Wherfore let the children of Israel kepe the Sabboth, that they obserue it thorowe out their generacions, that it be an appoyntement for euer. For it shalbe a signe betwene me and the children of Israel, for euer. *For in six dayes the Lorde made heauen and earthe, and the seuenth daye he rested and was refresshed.

And when he hadde made an ende of comenynge with Moses vpon the mounte Sinai, *he gaue him two tables of wytnesse: which were of stone, and written with the ⸸ fynger of God.

¶ The Israelites worshyp the golden calfe. Moses prayeth for them, puttynge God in remembraunce of his promyse. He breaketh the tables for anger. He chydeth Aaron. The ydolaters are slayn. Moses prayeth God to forgyue them, or to put him out of the booke of lyfe.

CAPI. XXXII.

And

AND when the people sawe that it was longe or Moses came downe of ẏ mountayne, they gathered them selues togither, and came vnto Aaron, and sayde vnto him. *Aryse and make vs a God to go before vs: for of this Moses thy felow that brought vs oute of the lande of Egypte, we wote not what is become. …es.vii.e

And Aaron sayde vnto them: plucke of the golden earynges, whiche are in the eares of your wyues, your sonnes and of your doughters: and bringe theym vnto me. And all the people plucked of the golden earynges, that were in their eares, and broughte theym vnto Aaron. And he *receyued them of their handes, and facyoned it with a grauer and made it a calfe of molten metall. And they sayde: *This is thy God O Israel, whiche broughte the out of the lande of Egypte. …alm.cv.c …Reg.xii.f

B

And when Aaron saw that, he made an altare before it, and made a Proclamation sayenge, To morowe shall be holy daye vnto the Lorde. And they rose vp in the mornynge and offred burntoffringes, and broughte offringes of attonement also. *And than they sat them downe to eate and drinke, and rose vp agayne to playe. …orin.x.b

Then the Lorde sayde vnto Moses: *go get the downe, for thy people whiche thou broughtest oute of the lande of Egypte haue marred all, they are turned at once out of the waye whiche I commaunded them: *& haue made them a calfe of molten metall, and haue worshypped it, and haue offred therto, & haue sayde: This is thy God thou Israel, whiche hath brought the out of the lande of Egypte. And the Lorde sayde vnto Moses: behold *I se this people that it is a styfe necked people and nowe therfore suffre me that my wrathe maye waxe hote vpon them, and that I maye consume them: and then will I make of the a myghty people. …ut.ix.b C

Then Moses besought the Lorde his God and sayde: O Lorde, Why shulde thy wrath waxe hote vpon thy people whiche thou haste brought out of the lande of Egypte wt greate power and with a myghtye hande? *wherfore shulde the Egypcians speake and say: For a myschefe dyd he brynge theym out: euen to slee them in the mountaynes, and to consume them frome the face of the earth? Turne from thy fearse wrath, and haue compassion ouer ẏ wyckednesse of thy people. Remembre Abraham, Isaac and Israel thy seruauntes, to whō thou sworest by thyne owne selfe, and saydest vnto them: *I will multiplye youre seed as the starres of heauen, and all this lande whiche I haue sayde, I will gyue vnto your seed: & they shall enheret it for euer. And the Lorde refrayned him selfe frome that euyll, which he sayde he wolde do vnto his people. D

And Moses turned his backe, and wente downe frome the hyll, and the two tables of wytnesse in his hande: whiche were written on bothe the leaues, and were the worke of God, and the wrytynge was the wryting of God, grauen vpon the tables. And when Iosua herde the noyse of the people as they shouted, he sayde vnto Moses: there is a noyse of warre in the hoste. And he sayde: it is not the crye of them that haue the mastrye, nor of thē that haue the worse: but I do heare the noyse of syngynge.

And as sone as he came nyghe vnto the host and sawe the calfe and the daūsyng, his wrath waxed hote, and he cast the tables out of his hande, and brake them euen at the hyll fote. And he toke the calfe which they had made, & burned it with fyre, and stampt it vnto powder, and strawed it in the water, and made ẏ children of Israel drynke. And than Moses sayde vnto Aaron: What dyd this people vnto the, that thou hast brought so great a synne vpon them? E

And Aaron sayde: let not the wrath of my Lorde waxe fearse, thou knowest the people that they are euen set on myschefe: they sayde vnto me: Make vs a God to go before vs, for we wote not what is become of Moses thy felow, that brought vs out of the lande of Egypte. And I sayd vnto them: Let them that haue golde, take and bringe it me: And I cast it into the fyre, & thereof came out this calfe. F

When Moses sawe that the people were naked (for Aaron had made them naked vnto their shame when they made insurrection) he went and stode in the gate of the hoste, & sayd: Yf any man pertayne vnto the Lorde, let him come to me. And all the sonnes of Leui gathered them selues togyther, and came vnto him. And he sayde vnto them: Thus sayth ẏ Lorde of Israel: *Put euery man his sweerd by his syde, and go in and out from gate to gate thorow out the host: and slee euery man his brother, euery man his frende, and euery mā his neyghboure. And the children of Leui dyd as Moses had sayde. *And there were slayne of the people the same daye, aboute thre thousande men. Then Moses sayde: fyll your hādes vnto the Lorde this daye, euery man vpō his sonne and vpon his brother: to bringe vpon you a blessynge this daye. *Nu.xxv.a *i.Corin.x.b

And on the morowe, Moyses sayde vnto the people: Ye haue synned a great synne. But now I will goo vp vnto the Lorde, to wytte whyther I can make an attonement for your synne.

And Moses went agayne vnto the Lorde, & sayde: Oh, this people haue synned a great synne, and haue made them a god of gold: yet forgyue them their synne I praye the: Yf not ⸸ wype me out of thy boke whiche thou haste written. And the Lorde sayde vnto Moses: I will put him out of my boke that hath synned against me. But goo and bringe the people vnto the lande which I sayd vnto the: beholde, myne aungell shall goo before the. Neuerthelater in the daye when I vyset, I will ‡ vyset their synne vpon them. And the Lorde plaged the people, because they made the calfe which Aaron made.

⸸ To wype hym out of ẏ booke, is to put him oute of the nōbre of the chosen and to caste him clean out frome god, as Roman.ix.a.

‡ To vyset theyr sinne is to haue theyr synn in remēbraunce to punyshe it: as in Genesis.l.d

¶ The Lorde sendeth an angell before his people. The Lorde denyeth to go vp with the people. The people lament theyr synne. Moses talketh with the Lorde and desyreth to se his face: and is commaunded to stande vpon the rocke.

CAPI.

CAP. XXXIII.

AND the Lorde sayde vnto Moses: departe and go hence: both thou and the people which thou hast brought out of the lande of Egypt, vnto the lande whiche I swore vnto Abraham, Isaac, and Jacob, sayenge: vnto thy seed I will gyue it. * And I will sende an angell before the, and will caste oute the Cananytes, the Amorytes, the Hethites, the Pherezites, the Heuites, and the Jebusytes: that thou maiste go into a lande that floweth with mylke and honye. But I will not go amonge you my selfe, for ye are a stynecked people: lest I consume you by the waye. And when the people herde this cupll tydinges, they sorowed: and no man dyd put on his best rayment.

And the Lorde spake vnto Moses, Say vnto the children of Israell: ye are a stynecked people: I must come once sodenly vpon you, and make an ende of you. But now put your goodly rayment from you, that I maye wete what to do vnto you. And the children of Israel layde their goodly rayment frome them euen vnder the mount Horeb.

B And Moses toke the tabernacle & pytched it without the hoste a farre of frome the hoste, and called it the tabernacle of wytnesse. And all that wolde are any question of the Lorde, wente oute vnto the tabernacle of wytnesse, which was without the hoste. And when Moses went out vnto the tabernacle, all the people rose vp, and stode euery man in his tent dore, and loked after Moses, vntyll he was gone into the tabernacle. And as sone as Moses was entred into the tabernacle, the clouden pyller descended, and stode in the doore of the tabernacle, and he talked with Moses. And when all the people saw the clouden pyller stande in the tabernacle dore, they rose vp & worshipped: euery man in his tent dore.

And the Lorde spake vnto Moses ⊙ face to face, as a man speaketh vnto his frende. And when Moses turned agayn into the host, the lad Josua his seruaunte the sonne of Nun departed not out of the tabernacle. And Moses sayde vnto the Lorde: Se, thou saydest vnto me: Leade this people forthe, but thou hewest me not whom thou wilt sende with me. And hast sayd moreouer: I know the by name and thou hast also founde grace in my sighte: Now therfore, yf I haue founde fauour in thy sight, then shew me thy waye, & let me know the: that I maye fynde grace in thy sighte. And loke on this also, how that this nacyon is thy people.

And he sayde: my presence shall go with the, and I will gyue the rest. And he sayd: Yf thy presence go not with me, cary vs not hence for how shall it be knowen now that both I and thy people haue founde fauoure in thy sighte, but in that thou goest with vs: that bothe I and thy people haue a preeminence before all the people that are vpon the face of the earth. And the Lorde sayde vnto Moses: I will do this also that thou haste sayde, for thou haste founde grace in my syghte, and I knowe the by name.

And he sayde: I beseche the, shewe me thy glory: And he sayd: I wyll make all my good go before the, & I will be called in this name Jehouah before the, and wyll shewe mercy to whome I shewe mercye, and wyll haue compassion on whome I haue compassion. And he sayde furthermore: thou mayst not se my face, for ⊙ there shall no man se me and lyue.

And the Lorde sayde, Beholde, there is a place by me, & thou shalt stonde vpon a rocke, and whyle my glory goeth forthe, I will put the in a clyfte of the rocke, and will put myne hande vpon the whyle I passe by. And then I wyll take awaye myne hande, and thou shalte se my backe partes: but my face shall not be sene.

¶ The tables are renued. The mercye of God. To haue felowshyp with the gentyles is forbidden, and theyr ydolatrie also. The feast of swete breade. The fyrste begotten. The Sabboth. The feaste of the wekes. The fyrste frutes. Moses fast, Moses face glystreth.

CAPI. XXXIIII.

AND the Lorde sayde vnto Moses: hewe the two tables of stone, lyke vnto the first, that I may wryte in them the wordes which were in the first two tables, which thou brakest. And be redy against the morning that thou mayst come vp early vnto the mount of Sinai and stande me there vpon the toppe of the mounte. But let no man come vp with the, neyther let any man be sene thorowe out all the mount, neyther let shepe nor oxen fede before the hyll.

And Moses hewed two tables of stone like vnto the first, and rose vp early in the morning and went vp vnto the mount of Sinai as the Lorde commaunded him, and toke in his hand the two tables of stone. And the Lorde descended in the cloude, & stode with him there: and he called vpon the name of the Lorde. And when the Lorde walked before him, he cryed: *Jac. xxiii.c Deute. xiiii.c
Lorde * Lorde God, full of compassion and mercy, whiche atte not lyghtly angrye, but abundant in mercy and truth, and kepest mercy in store for thousandes, and forgyuest wyckednesse, trespace, and synne (for there is no man innocent before the) and visytest the wyckednesse of the fathers vpon the chyldren, & vpon chyldrens chyldren, euen vnto the thyrde and fourth generations. And Moses bowed him selfe to the erth quyckly, and worshypped and sayde: Yf I haue founde grace in thy syght, o Lorde, then let my Lorde go with vs (for it is a stubburne people) and haue mercy vpon our wickednes and our synne, and let vs be thyne enheritaunce.

And he sayd: beholde, I make an appoyntment before all this people, that I will do marueiles, suche as haue not bene doone in all the worlde, neither amonge any nation. And all the people, amonge which thou art, shal se the worke of the Lorde: for it is a terrible thynge that I wyll do with the: kepe all that I commaunde the this daye, and beholde, I wyl cast out the

out before the: the Amorites, Cananytes, Hethytes, Pherezites, Heuytes, and Jebusites. * Take hede to thy self, that thou make no leage with the inhabyters of ỹ lande whether thou goeste, leaste it be cause of ruyne amonge you. But ouerthrow their altars and breake their pylers, and cut downe their groues, for thou shalte worshyppe no straunge God. For the Lorde is called gelous, because he is a gelous God: least yf thou make any agreement with the inhabitauntes of the land when they go a hoorynge after their goddes and w sacrifice vnto their goddes, they call ỹ and thou eate of their sacrifice: and thou take of their doughters vnto thy sonnes, and whē their doughters go a hoorynge after their goddes, they make thy sonnes go a hoorynge after their goddes also.

L Thou shalt make the no goddes of metall. The feast of swete bred shalte thou kepe, and seuen dayes thou shalt eate vnleuend bred (as I commaunded the) in the tyme appoynted in the moneth of Abib: for in the moneth of Abib thou camest out of Egypte. All that breaketh vp the matrice shalbe myne, and al that breaketh the matrye amonge thy catell, yf it be male: whether it be oxe or a shepe. But ỹ firste of the asse thou shalte bye oute with a shepe, or if thou redeme him not: se thou breake his necke. All the firste borne of thy sonnes thou must nedes redeme. * And se that no mā appeare before me emptye.

Sixe dayes thou shalte worke, and the seuenth thou shalt rest: bothe frome earynge & reappynge. * Thou shalte obserue the feast of wekes with the first frutes of wheate hervest and the feast of ingaderynge at the yeres ende. Thrise in a yere shall all youre men children appeare before the Lorde omnipotent God of Israel: for I will cast out the nacyons before the, and wyll enlarge thy costes, so that no man shall desyre thy lande, whyle thou goest vp to apeare before the face of the Lorde thy God, thryse in the yere.

* Thou shalte not offre the bloude of my sacrifice with leuended bred: neyther shall ought of the sacrifice of the feast of Passouer be lefte vnto the morninge. The firste of the firste frutes of thy lande, thou shalte bryng vnto the house of the Lorde thy God. And se, thou seethe not a kydde in his mothers mylke.

And the Lorde sayde vnto Moses: Wryte these wordes, for vpon these wordes I haue made a couenaunt with the, and with the children of Israel. * And he was there with the Lorde. xl. dayes, and. xl. nyghtes, and neyther ate bred nor dranke water. And he wrote in the tables the wordes of the couenaunt: euen ten verses.

And Moses came downe frome mount Sinai, and the two tables of wytnesse in his hande, and wyste not that his face shone with beames of his commenynge with the Lorde.

And when Aaron and all the children of Israel looked vpon Moses, and sawe that the skynne of his face shone with beames, they were afrayde to come nyghe him. But he called them to hym, and then Aaron and all the chiefe of the company came vnto him, & Moses talked with them.

And at last all the children of Israel came vnto him, and he gaue commaundement vnto them of all that the Lorde had sayde vnto him in mounte Sinai. And as soone as he hadde made an ende of talkynge with them, he put a couerynge vpon his face. But when he wēt before the Lorde to speake with him, he toke the couerynge of, vntyll he came out. And he came out and spake vnto the children of Israel that which he was commaunded. And the children of Israel sawe the face of Moses, that the skynne of his face shone with beames / but Moses put a couerynge vpon his face, tyll he wente in to commen with him.

¶ The Sabboth. The fyrste frutes are requyred. The redynes of the people to offre. Bezaleel and Aholiab are praysed of Moses and set to worke.

CAPI. XXXV.

AND Moses gathered all the companye of the chyldren of Israel together, and sayde vnto them / these are the thynges whiche the Lorde hathe commaunded to do. Sixe dayes ye shall worke, but the seuenth daye shall be vnto you the holy Sabboth of the Lordes reste / so that who so euer wothe anye worke therein, shall dye. Moreouer ye shall kyndle no fyre thorowe out all your habitations, vpon the Sabboth daye.

And Moses spake vnto all the multytude of the chyldren of Israel saying * this is the thynge whiche the Lorde commaunded, sayinge. Gyue frome amonge you fyrste frutes vnto the Lorde. *Exo. xxv.a.

All that are wyllynge in theyr hartes, shall bryng fyrste frutes vnto the Lorde: golde, syluer, brasse, Jacyncte, scarlet, purple, bysse, and gotes heare: rammes skynnes reed and taxus skynnes and Sethim wood: and oyle for lyghtes and spices for the anoynting oyle and for the swete encense: & Onixstones and stones to be set for the Ephod and for the brestlappe.

And lette all theym that are wyse harted among you, come and make all that the Lord hathe commaunded: the habytacion and the tente therof with his couerynge and his ringes, bordes, barres, pyllers, and sockettes, the arke and the staues therof with the mercyseate and the vayle that couered it / the table and his staues, with all that pertayneth therto and the shewbred / the candelsticke of lyght with his furnishynge and his lampes, and the oyle for the lyghtes / the incense alter and his staues, the anoyntynge oyle, and the swete incense and the hangynge before the tabernacle wre / the altare of burntsacrifices, & his brasen gredyron that lōgeth therto with his staues and all his ordynaunce, and the

lauer & his fote: the hangynges of the court with his pylers and their fockettes, and the hangynge to the woze of the courte: the pynnes of the habitation, and the pynnes of the courte with their boozdes: the mynysteinge garmentes to minister with in holynesse, and the holy vestymentes of Aaron the preast and the vestymentes of his sonnes, to mynystre in.

And all the company of the childzen of Israell departed frome the presence of Moses.

And they went (as many as their hertes couraged them, & as many as their spirites made them wyllynge) and brought heueofferinges vnto the Lozde, to the makynge of the tabernacle of wytnesse, and foz all his vses, & foz the holy vestimentes. And the men came with the wemen (euen as many as were wyllinge herted) and brought braceletes, earynges, rynges and gyrdels, and all maner Jewels of golde. And all the men that waued waueofferinges of golde vnto the Lozde and euery mã with whome was founde Jacynct, Scarlet, Purple, Bysse oz gootes heare oz red skynnes of Rammes oz Taxus skynnes, brought it. And all ỹ houe vp golde oz brasse, brought an heueofferynge vnto the Lozde. And all men with whome was founde Sethim wode mete foz anye manner wozke / oz seruice, brought it.

And all the wemen that were wyse herted to wozke with their handes, span & brought the sponne wozke, both of Jacynct, Scarlet, Purple and Bysse. And all the wemen that excelled in wysdome of herte, spanne the gootes hayre. And the Lozdes brought Onix stones and sectiones foz the Ephod, and foz the brestlappe, and spyce and oyle / bothe foz the lyghtes and foz the annoynting oyle and foz the swete incense. And the childzen of Israel brought wyllyngeofferinges vnto the Lozde, both men and wemen / as many as their hertes made them wyllinge to bringe, foz all maner wozkes which the Lozde had commaũded to make by the hande of Moses.

And Moses sayde vnto the childzen of Israel / beholde * the Lozde hath cast by name
*Exo.xxxi.a. Bezaleel the sonne of Ury the sonne of Hur of the tryde of Juda, and hathe fylled hym with the spyrite of God, with wysdome, vnderstandinge and knowledge, euen in all maner wozke, and to fynde out curyous wozkes, to wozke in golde, sylucr and brasse / & with graueynge of stones to set, and with kerninge in wode, and to wozke in all maner of subtle wozkes. And he hathe put in his herte the grace to teache / bothe hym and Aholiab the sonne of Ahisamach of the tryde of Dan hath he fylled with wysdome of herte, to wozke al maner of grauen wozke / they are also broderers and wozkers with nedle, In Jacynct, Scarlet, Purple and Bysse, and are weuers that can make all maner wozke, and can deuyse subtel wozkes.

¶ The thinges that Bezaleel and Aholiab made foz the holy place of the Lozde.

AND Bezaleel wrought and Aholiab & all wyse herted men, to whome the Lozde hadde gyuen wysdome and vnderstandynge, to knowe howe to wozke all maner wozke foz the holy seruyce, in all that the Lozde commaunded. A

And Moses called foz Bezaleel Aholiab, & all the wyse herted men, in whose hertes the Lozde hadde put wysdome, euen as many as their hertes were encouraged to come vnto ỹ wozke to wozke it. And they receyued of Moses all the heueofferinges which the childzen of Israel hadde brought foz the wozke of the holye seruice to make it with all. And they brought beside that wyllynge offerynges euery mozynge.

And all the wyse men that wrought all the holy wozke, came euery man from his wozke whiche they made, and spake vnto Moses sayenge / the people bringe to mocheandaboue that is ynoughe to serue foz the wozke which the Lozde hathe commaunded to make. And then Moses gaue a commaundement, & they caused it to be proclamed throw out the host sayenge / se that neyther man noz woman prepare any moze wozke foz the holye heueofferinge, and so the people were forbidden to bringe / foz the stuffe they had, was sufficiẽt foz them vnto all the wozke, to make it and to mochе.

And all the wyse herted men among them that wrought in the wozke of the habytaciõ made / euen ten curteynes of twyned Bysse, Jacynct, Scarlet, and Purple, and made them full of Cherubins with broderd wozke. The length of one curtayne was. xxviij. cubytes, and the bredth foure, and were all of one syse. And they coupled fyue curtaynes by them selues, and other fyue by them selues. And they made fyfty loupes of Jacynct alõg by the edge of the furdest curtayne, euẽ in the seluege of the coupilynge curtayne / And lykewyse they made on the syde of the furdest coupilynge curtayne on the other syde, fyfty loupes they made in the one curtayne, and fyfty in the edge of the coupilynge curtayne on the other syde / so that the loupes were one ouer against an other. B

And they made fyfty rynges of golde / and coupled the curtaynes one to an other with the rynges / and so was it made a dwellinge place.

And they made.xi. curtaynes of gotes hayre to be a tent ouer the tabernacle thirtye cubytes longe a pece, and foure cubytes brode, & they all. xj. of one syse. And they coupled. v. by them selues, and. vi. by them selues, & they made fyfty loupes alonge by the border of the furdest coupilynge curtayne on the one syde / & fyfty in the edge of the coupilynge courtayne on the other syde. And they made fyfty rynges of brasse to couple the tente togyther that it myghte be one. And they made a couerynge vnto the tente of Rammes skynnes reed, and yet an other of Taxus skynnes aboue all. C

And

And they made boxdes foz the dwellynge place of Sethim wode that stode vpright euery boxde ten cubytes longe, and a cubyte and an halfe brode. And they made two feete to euery boxde of the dwellynge place ioynynge one to an other. And they made twenty boxdes foz the southsyde of the habitation, and.xl sockettes of syluer vnder the. xx. boxdes two sockettes vnder euery boxde, euen foz the two feete of theym. And foz the other syde of the dwellynge towarde the Noxth, they made other twenty boxdes with fourty sockettes of syluer, two sockettes vnder euery boxde. And behynde in the ende of the tabernacle towarde the west, they made sixe boxdes and two other boxdes foz the cozners of the habytation behynde, and they were ioyned close bothe beneth and also aboue with clampes & thus they dyd to bothe the cozners: so they were in all eyght boxdes and. xvi. sockettes vnder euery boxde two sockettes. D

And they made barres of Sethim wode. v. foz the boxdes of the one syde of the habitation and fyue foz the other, and fyue foz the boxdes of the west ende of the habitation. And they made the myddell barre to shoote throwe the boxdes: frome the one ende to the other, and ouerlayde the boxdes w̃ golde, and made them rynges of golde to thrust the barres throw, and couered the barres with golde. And they made an hangynge of Jacynct, of Scarlet, Purple and twyned bysse with Cherubins of broderd wozke. And made thereunto foure pylers of Sethim wode, and ouerlayde them with golde. Their knoppes were also of golde, and they cast foz them.iiij. sockettes of syluer. And they made an hangynge foz the tabernacle woxe: of Jacynct, Scarlet, purple and twyned Bysse of nedlewozke, and the pylers of it were fyue with their knoppes, and ouerlayde the heades of them and the hoopes with golde, with their fyue sockettes of brasse.

¶ The arcke of witnesse. The mercyseate. The table. The candelstycke. The lyghtes. The aulter and the incense

CAPI. XXXVII.

AND Bezaleel made the arcke of Sethim wode two cubytes and an halfe longe and a cubyte and a halfe brode, and a cubyte and an halfe hyghe: and ouerlayde it with fyne golde both within & without, and made a crowne of golde to it round aboute, and caste foz it foure rynges of golde foz the foure cozners of it: two rynges foz the one syde and two foz the other, and made staues of Sethim wode, and couered them with golde, and put the staues in the rynges along by the syde of the arcke to beare it with. a

And he made the mercyseate of pure golde two cubytes and a halfe longe and one cubite and a halfe brode, and made two Cherubins of thicke golde vpõ the two endes of the mercyseate: One Cherub on the one ende, and an other Cherub on the other ende of the mercyseate. And the Cherubins spred out their wynges aboue an hyghe, and couered the mercyseate therewith. And their faces were one to an other: towardes the mercyseate, were the faces of the Cherubins. b

And he made the table of Sethim wode. ij. cubytes longe and a cubyte brode, and a cubyte and a half hyghe, and ouerlayde it with fyne golde, and made therto a crowne of golde round about, and made therto an hoope of an hande breadth rounde about, and made vnto the hoope a crowne of golde rounde aboute, & cast foz it foure rynges of golde and put the rynges in the foure cozners by the fete: euen vnder the hoope to put staues in to beare the table with. And he made staues of Sethim wode and couered theym with golde to beare the table with, and made ỹ vessels that were on the table of pure golde, the dysshes, spones, flatpeces and pottes to poure with. c

And he made the candelstycke of pure thicke golde: both the candelstycke and his shafte: w̃ braunces, bolles, knoppes and floures procedynge out of it. Sixe braunches, procedynge out of the sydes therof, three oute of the one syde, and three out of the other. And on euery braunche were three cuppes lyke vnto almondes with knoppes and floures throwe oute the sixe braunches that proceded out of the cãdelstycke. And vpon the candelsticke selfe were foure cuppes / after the facyon / of almondes with knoppes and floures: vnder euery two braunches a knoppe. And the knoppes, and the braunches proceded oute of it, & were all one pece of pure thicke gold. And he made seuen lampes therto, and the snoffers therof, and fyrepannes of pure golde. An hundred weyght of pure golde, made bothe it and all that belonged therto.

And he made the altare of incense, of Sethim woode, of a cubyte longe, and a cubyte broode: euen foure square, and two cubytes hygbe with hornes procedynge out of it. And he couered it with pure golde, both the toppe and the sydes rounde aboute, and the hornes of it, and made vnto it a crowne of gold rounde aboute. d

And he made two rynges of golde vnto it, euen vnder the crowne vpon eyther syde of it, to put staues in foz to beare it with: & made staues of Sethym wode, and ouerlayde them with golde. And he made the holye annoyntinge oyle and the swete pure incense after ỹ Apothecaris craft.

¶ The aulter of burntoffrynges. The brasen lauer. The somme of that the people offred to the buyldyng of the habytacyon of the Lozde.

CAPI. XXXVIII.

AND he made the burntoffrynge altare of Sethim wode, fyue cubytes longe / and fyue cubytes brode: euẽ iiij. square and three cubytes hygbe. And he made hornes in the foure cozners of it procedinge out of it, and ouerlayde it with brasse. And he made all the vessels of the altare: the cauldzons, shouels, basyns, flesshehookes, and colepannes, a

all of brasse.

And he made a brason gredyron of networke vnto the altare rounde aboute alowe beneth vnder the compasse of the altare: so that it reached vnto halfe the altare, and cast foure rynges of brasse, for the foure endes of the gredyron to put staues in. And he made staues of Sethim woode, and couered theym with brasse, and put the staues in the rynges alonge by the altare syde to beare it, and made the altare holowe with bordes. And he made the lauer of brasse, and the fote of it al-
B so of brasse in the syghte of theym that dyd watche before the dore of the tabernacle of wytnesse.

And he made the court with hangynges of twyned Bysse, of an hundred cubytes longe, vpon the southsyde, and twenty pylers with twenty sockettes of brasse: but the knoppes of the pylers, and the hoopes were siluer. And on the Northsyde the hanginges were an hundred cubytes longe with twenty pylers, and twenty sockettes of brasse, but the knoppes and the hoopes of the pylers were of siluer. And on the west syde, were hangynges of fyfty cubytes longe, and .x. pylers with their sockettes, and the knoppes and the hoopes of the pylers were siluer. And on the east syde towarde the sonne rysynge, were hangynges of fyfty cubytes: the hangynges of the one syde of the gate were fyftene cubytes lōg, and their pylers thre with their thre sockettes. And of the other syde of the courte gate were hangynges also of .xv. cubytes longe, and their pylers thre with thre sockettes.
C Now all the hangynges of the courte rounde aboute, were of twyned Bysse, and the sockettes of the pylers were brasse: but ẏ knoppes and the hoopes of the pylers were siluer and the heedes were ouerlayde with syluer, & all the pylers of the courte were hooped aboute with syluer. And the hangynge of the gate of the courte was nedleworke, of Jacyncte, Scarlet, Purple, and twyned bysse twenty cubytes longe and fyue in the bredth, accordynge to the hangynges of the courte. And the pylers were foure with foure sockettes of brasse, and the knoppes of syluer, and the heedes ouerlayde with syluer and hooped aboute with syluer, and all the pynnes of the tabernacle and of the courte rounde aboute were brasse.

This is the summe of the habitatiō of witnesse, which was counted at the commaundement of Moses: and was the office of the Leuytes by the hande of Ithamar sonne to Aaron the preeste. And Bezaleel sonne of Uri, sonne to Hur of the tribe of Juda, made all that the Lorde commaūded Moses, and with hym Ahaliab sonne of Ahisamach of the tribe of Dan, a connynge grauer, and a worker of nedleworke in Jacyncte, Scarlet, Purple and Bysse.
D All the golde that was occupyed vpon all the worke of the holy place (whiche was the golde of the waueofferynge) was .xxix. hundred weyght, and seuen hundred and thyrtye sycles, accordynge to the holy sycle. And the summe of syluer that came of the multitude, was fyue score hundred weyght, and a thousande seuen hundred and .lxxv. sycles of the holy sycle. Euery man offerynge halfe a sycle after the weyght of the holy sycle among them that went to be nombred frome twenty yere olde and aboue, among six hundred thousand and thre thousande, and fyue hundred and fyfty men.

And the fyue score hundred weyght of siluer went to the castynge of the sockettes of the sanctuary and the sockettes of the vayle: an hundred sockettes of the fyue score hūdred weyght, an hundred weyght to euery socket. And the thousande seuen hundred and .lxxv. sycles, made knoppes to the pylers, and ouerlayde the heedes and hooped them.

And the brasse of the waueofferynge was .lxx. hundred weyght and two thousande, and foure hundred sycles. And therwith he made the sockettes to the dore of the tabernacle of wytnesse, and the brasen altare, and the brasen gredyron that longeth therto, and all the vessels of the altare, and the sockettes of the courte rounde about, and the sockettes of the court gate, and all the pynnes of the habitation, and all the pynnes of the courte rounde about.

¶ The makynge of Aaron and his sonnes apparell. All that the Lorde commaunded was offered.

CAPI. XXXIX.

AND of the Jacyncte, Scarlet, Purple, and twyned Bysse, they made the vestimentes of ministration to do seruice in that holy place, and made the holy garmentes that pertayned to Aaron, as the Lorde commaunded Moses. A

And they made the Ephod of golde, Jacyncte, Scarlet, Purple, and twyned bysse. And they dyd beate the golde into thynne plates, and cut it into wyres: to worke it in the Jacyncte, Scarlet, Purple, and the Bysse, with broderd worke. And they made the sydes come togyther, and closed them vp by the .ij. edges. And the brodrynge of the gyrdell that was vpon it, was of the same stuffe and after the same worke of Golde, Jacyncte, Scarlet, Purple and twyned Bysse, as the Lorde cōmaunded Moses.

And they wrought Onix stones, closed in ouches of golde and graued as signettes are grauen with the names of the children of Israel, & put them on the shoulders of ẏ Ephod that they shoulde be a remembraunce of the children of Israel, as the Lorde commaunded Moses. B

And they made the brestlappe of connynge worke, after the worke of the Ephod: euen of Golde, Jacyncte, Scarlet, Purple & twyned Bysse. And they made it foure square and double, an hande breadth long and an hande breadth brode. And they fylled it with foure rowes of stones (the first rowe Sardios, a Topas, and ✝ Smaragdus: the seconde rowe, a ✝ Rubye, a Saphir & a Diamonde: the third rowe, Ligurios, an Achat & an Amatiste: the fourth rowe, a Turcas, an Onix and a Jaspis) closed in ouches of golde in their inclosers. And the .xij. stones were grauen as signettes with the names of the children of Israel, euery stone with his name, accordyng to the .xij. tribes. C

✝ Or [illegible] raude. ✝ Or [illegible] buncle.

D And they made vpon the brestlappe, two fastenynge cheynes of wrethen worke & pure golde. And they made two hokes of golde and two golde rynges, and put the two rynges vpon the two corners of the brestlappe. And they put the two cheynes of golde in the two rynges, in the corners of the brestlappe. And the two endes of the two chaynes they fastened in the two hokes, and put theym on the shoulders of the Ephod vpon the forefronte of it.

And they made two other rynges of golde and put theym on the two other corners of the brestlappe alonge vpon the edge, toward the insyde of the Ephod that is ouer agaynste it. And they made yet two other golden rynges, and put them on the two sydes of the Ephod, beneth on the foresyde of it, euen where the sydes goo togyther, aboue vpon the brodringe of the Ephod, and they strapned the brestlappe by his rynges vnto the rynges of the Ephod, with laces of Jacincte, that it myghte lye faste vpon the brodrynge of the Ephod, and shoulde not be lowsed frome of the Ephod, as the Lorde commaunded Moses.

And he made the Tunicle vnto the Ephod
E of wouen worke, and all togyther of Jacinct, and the head of the Tunicle was in the myddest of it as the coler of a partlet, with a bond rounde aboute the coler, that it shoulde not rent. And they made beneth vpon the hem of the Tunycle, Pommegranates of Jacyncte, Scarlet, purple and twyned Bysse. And they made lytle belles of pure golde, and put thē amonge the Pommegranates rounde aboute vpon the edge of the tunycle a bell & a Pomgranate, a bell and a Pommegranate rounde aboute the hemmes of the Tunycle, to mynyster in / as the Lorde commaunded Moses.

And they made cootes of bysse of wouen worke for Aaron and his sonnes, and a mytre of Bysse, and goodly bonettes of Bysse, and lynen breches of twyned bysse, and a gyrdell of twyned Bysse, Jacyncte, Scarlet and purple / euen of nedleworke, as the Lorde cōmaunded Moses.

F And they made the plate of the holy crown of fyne golde, and wrote vpon it with grauen worke, the holynes of the Lorde / and tyed it to a lace of Jacyncte to fasten it an hyghe vpon the mytre, as the Lorde commaunded Moses.

Thus was all the worke of the habitation of the tabernacle of wytnesse fynysshed. And the children of Israel dyd accordynge to all that the Lorde hadde commaunded Moses.

And they brought the habitation vnto Moses / the tent and all the furniture therof / the buttons, bordes, barres, pylers and sockettes / and the coueryng of Rams skynnes red / and the couerynge of Taxus skynnes, and the hangynge vayle, and the arcke of wytnesse with the staues thereof, and the mercyseate: the table and all the ordinaunce therof, and the shewbred, and the pure candelstycke, and the lampes prepared therunto, with all the vessels therof, and the oyle for lyghtes, and the golden altare, and the annoyntynge oyle and the swete incense, and the hangynge of the tabernacle dore, and the brasen altare / and the gredyron of brasse longynge therunto with his barres and all his vessels, and the lauer with his fote, and the hangynges of ẏ courte with his pylers and sockettes, and the hanginge to the courte gate, his bordes and pynnes, and all the ordinaunce that serueth to the habitation of the tabernacle of wytnesse, and the mynistring vestimentes to serue in the holy place, and the holy vestimentes of Aaron the preaste and his sonnes raymentes to mynistre in / accordynge to all ẏ the Lorde commaunded Moses / euen so the children of Israel made all the worke. And Moses behelde all the worke / and se, they hadde done it euen as the Lorde commaunded / and then Moses blessed them. G

¶ The tabernacle is reared vp. The glorye of the Lorde appeareth in a cloude couerynge the tabernacle.

CAPI. XL.

AND the Lorde spake vnto Moses, sayenge. In the first daye of the firste moneth shalt thou set vp the habitation of the tabernacle of wytnesse, and put therin the arcke of wytnesse, and couer the arcke with the vayle, and brynge in the table and apparel it, and brynge in the candelsticke and put on his lampes, and set the cense altare of golde, before the arcke of wytnesse, and put the hangynge of the dore vnto the habitatiō. And set the burnteofferinge altare before the dore of the tabernacle of wytnesse, and set the lauer betwene the tabernacle of wytnesse and the altare, and put water therin, and make ẏ court rounde about, and set vp the hangynge of the court gate. A B

✳ And take annoyntynge oyle and anoynte the habitation, and all that is therein, and halowe it, and al that belongeth therto: that it maye be holye. And annoynte the altare of the burntofferynges, and all his vessels, and sanctifye the altare that it maye be moste holye. And annoynte also the lauer and his fote and sanctify it. ✳ Exod.xxx.c

Than brynge Aaron and his sonnes vnto the dore of the tabernacle of wytnesse, and wasshe them with water. And put vpon Aaron the holy vestimentes, and annoynte hym and sanctifye hym that he maye mynystre vnto me, that their annoyntinge maye be an euerlastinge preasthode vnto theym thorowe oute their generacyons. ✳ And Moses dyd ✳ Num.viii.g

accordynge to all that the Lorde commaunded him.

Thus was the tabernacle reared vp the
L first daye, in the fyrste moneth, in the seconde
yere. And Moses reared vp the tabernacle/
and fastened his sockettes, and set vp the bor-
des, and put in their barres, and reared vp the
pillers, and spred abrode the tent ouer the ha-
bitation, and put the couerynge of the tente
on hyghe aboue it: as the Lorde commaunded
Moses.

And he toke and put the testimony in the
arcke, and set the staues to the arcke, and put
thegu crcyseate on hyghe vpon the arcke, and
brogeh te the arcke into the habitation, and
hanud vp the vayle and couered the arcke of
wytnesse, as the Lorde commaunded Mo-
ses.

And he put the table in the Tabernacle of
wytnesse in the Northsyde of the habitation,
without the vayle, and set the bred in order
before the Lorde, euen as the Lorde had com-
maundrd Moses.

And he put the candelsticke in the taberna-
cle of witnesse ouer againste the table in the
southsyde of the habitation, and set vp ϸ lam-
pes before the Lorde: as the Lorde commaun
ded Moses.

And he put the golden altare in the taber-
nacle of witnesse before the vayle, and brent
swete incense theron as the Lorde commaun-
ded Moses.

And set vp the hangynge in the wore of the
habitation, and set the burntofferynge altare
before the wre of the taberuacle of wytnesse,
and offered burntofferynges and meateoffe-
rynges thereon: as the Lorde commaunded
D Moses.

*Exodi.xxx.c * And he set the lauer betwene the taber-
nacle of wytnesse and the altare, and poured
water therin to washe with. And both Mo-
ses, Aaron and his sonnes washed their han-
des and their feete thereat: bothe when they
went into the tabernacle of wytnesse, & when
they wente to the altare, as the Lorde com-
maunded Moses.

And he reared vp the court roundeabout the
habitation and the altare, and set vp the han-
gynge of the court gate: and so Moses fynis-
shed the worke.

* And the cloude couered the tabernacle of *Exo.xl.a
wytnesse, and the glorye of the Lorde, fylled
the habitation, so that Moses coulde not en-
tre into the tabernacle of wytnesse, because ϸ
clowde abode therin, and the glorye of ϸ Lorde
fylled the habitation.

When the clowde was taken vp frome of
the habytation, the childzen of Israell toke
their iourneys as ofte as they had iour-
neyed. And yf the clowde departed
not, they iorneyed not, tyll it
departed, for the clowde
of the Lorde was
vpon the ha-
bitation
by
daye, and fyre by nyght, in the sight
of all the house of Israel
in all their iour-
neyes.

? * ?

The ende of the seconde booke of Moses.

THE THYRDE BOKE OF MOSES, CALLED LEVITICVS.

The order of burnte offrynges, whether it be of small or great catell or foules.

CAPI. I.

ANd the Lorde cal-
led Moses, and spake
vnto him out of the ta-
bernacle of witnes, say-
inge: Speke to the chil
dren of Israel, and saye
vnto them: who so e-
uer of you shall brynge
a gyfte vnto the Lorde
shall brynge it of the cattell: euen of the oxen
and of the shepe.

Yf he brynge a burnt offrynge of the oxen,
he shall bryng a male without blemysshe, and
shall brynge hym to the doore of the taberna-
cle of wytnes, that he maye be accepted before
the Lorde. And let him put his hand vpon the
B heed of the burnt sacrifyce, and sauoure shall
be giuen him to make an attonement for him,
and let him kyll the ore before the Lorde. And
let the preestes Aarons sonnes bring the bloude
and let them sprynkle it rounde aboute vpon
the alter, that is before the dore of the taber-
nacle of wytnes. And let the burnt offrynges
be strypped and hewed in peces. And then let
the sonnes of Aaron the preest put fyre vpon
the alter, and put wod vpon the fyre, and let
them laye the peces with the heed and the fat
vpon the wod that is on the fyre in the alter.
But the intraples and the legges they shall
washe in water, and the preest shall burne al
together vpon the alter, that it be a burnt sa-
crifyce, and an offeryng of a swete odour vnto
C the Lorde.

Yf he wyll offre a burnt sacrifyce of the
shepe, whether it be of lambes or of the gotes
he shall offre a male without blemysshe. And
let hym kyll it on the northe syde of the aul-
ter before the Lorde. And let the preestes, Aa-
rons sonnes sprynckle the bloude of it rounde
aboute vpon the aulter. And let it be cutte in
peces: euen with his heed and his fatte, and
lette the Preeste put them vpon the wodde
that lyeth vpon the fyre in the aulter. But
lette hym washe the intraples and the leg-
ges with water, and then brynge all toge-
ther and burne it vpon the aulter: that is a
burnt offryng, and a sacrifice of swete sauour
vnto the Lorde.

D Yf he wyll offre a burnt offrynge of the
foules, he shall offre eyther of the turtle do-
ues, or of the younge pygpons. And the
Preeste shall brynge it vnto the aulter, and
wrynge the necke asonder, and burne it on
the aulter, and lette the bloude runne oute
vpon the sydes of the aulter, and plucke a-
waye his croppe and his fethers, and caste
them beside the aulter on the East part vpon
the heape of asshes, and breake his wynges,
but plucke them not asonder. And then lette
the Preeste burne it vpon the aulter: euen
vpon the wodde that lyeth vpon the fyre, a
burnt sacrifyce, and an offerynge of a swete
sauour vnto the Lorde.

The order of meateoffrynges, of swete cakes, of fyne flower, of frankencens. &c. without leuen and without hony, but not without salte.

CAPI. II.

YF any soule wyll offre a meat offerynge A
vnto the Lorde, his offerynge shall be
fyne floure, and he shall poure therto
oyle, and put frankensence theron, and shall
brynge it vnto Aarons sonnes the Preestes.
And one of them shall take therout his hand-
full of the floure, and of the oyle with all the
frankensence, and burne it for a remembraunce
vpon the aulter: an offerynge of a swete sa-
uour vnto the Lorde. And the remnaunt of the
meat offryng shall be Aarons and his sonnes,
as a thynge moost holy of the sacrifices of the
Lorde.

Yf anye man brynge a meate offerynge B
that is baken in the ouen, lette hym brynge
swete cakes of fyne floure mingled with oyle,
and vnleuend wafers annopnted with oyle.
Yf thy meate offerynge be baken in the fry-
inge panne, then it shall be of swete floure
myngled with oyle. And thou shalte mynce
it small, and poure oyle theron: and so it is
a meat offerynge.

Yf thy meat offerynge be a thynge broyled
vpon the gredyron, of floure myngled with
oyle it shall be. And thou shalte brynge the
meat offerynge that is made of these thynges
vnto the Lorde, and shalte delyuer it to the C
preest, and he shall brynge it vnto the aulter,
and shall heue vp parte of the meat offerynge
for a memoriall, and shall burne it vpon the
aulter: an offerynge of a swete sauoure vnto
the Lorde. And that is lefte of the meat offe-
rynge shall be Aarons, and his sonnes, as a
thynge that is mooste holy of the offerynges
of the Lorde.

All the meat offerynges which ye shal bryng
vnto the Lorde, shall be made without leuen.
For ye shall neyther burne leuen nor hony in
any offeryng of the Lorde: Notwithstanding
ye shall brynge the firste frutes of them vnto
the Lorde: but they shall not come vpon the
aulter, to make a swete sauour.

All thy meat offeringes thou shalt salt with
salte: neither shalt thou suffre the salte of the
couenaunt of thy God to be lackyng from thy
meat offeryng: but vpon all thyne offeringes
thou shalt brynge salte.

Yf thou offre a meat offering of the first tyde
frutes vnto the Lorde, then take that whiche D
is yet grene, and dryе it by the fyre, and beat it
small, and so offre the meat offring of thy first
tyde frutes. And then poure oyle therto, and
put frankensence theron: and so it is a meat-
offerynge. And the preest shall burne parte of
the beaten corne, and parte of that oyle with
all the

all the frankencence, for a remembrance, that is an offerynge vnto the Lorde.

¶ The order of peax offerynges, whiche were offerd for the keppynge of peax, made of oxen, shepe, lambes and gotes.

CAPI. III.

A ✱Ex.xxiiii.b

YF any man bringe a ✱ peax offerynge of the oxen: whether it be male or female, he shall bringe suche as is without blemyshe before the Lorde: and let hym put his hande vpon the heed of his offerynge, and kyll it before the dore of the tabernacle of witnesse. And Aarons sonnes the Preestes shall sprynckle the bloude vpon the aulter rounde about. And they shall offre of the peax offerynge to be a sacrifyce vnto the Lorde: the fatte that couereth the inwardes and all the fat þ is vpon the inwardes: and the two kydneys, with the fatte that lyeth vpon the loynes, and the hall that is on the lyuer they shall take awaye with the kydneys. And Aarons sonnes shall burne them vpon the aulter with the burnt sacrifyce which is vpon the wod on the fyre: that is a sacrifyce of a swete sauour vnto the Lorde.

Yf a man bringe a peax offerynge vnto the Lorde frome the flocke, whether it be male or female, it shall be without blemyshe. Yf he offre a lambe, he shall bringe it before the Lorde, and put his hande vpon his offerynges heed, and kyll it in the dore of the tabernacle of wytnesse, and Aarons sonnes shal sprynckle the bloude therof rounde about the aulter.

C And the of peax offeryng they shall bringe a sacrifyce vnto the Lorde: the fatte therof and the rompe all togyther whiche they shal take of, harde by the backe bone: and the fat that coureth the inwardes, and all the fat that is vpon the inwardes, and the two kidneys with the fatte that lyeth vpon them, and vpon the loynes, and the hall that is vpon the lyuer, he shall take awaye with the kydneys. And the Preeste shall burne them vpon the aulter, to fede the Lordes offeringe with.

Yf the offerynge be a goote, he shall bringe it before the Lorde, and put his hande vpon the heed of it, and kyll it before the tabernacle of wytnesse, and the sonnes of Aaron shall sprynckle the bloude therof vpon the aulter rounde about. And he shall bringe therof his offerynge vnto the Lordes sacrifyce: the fatte that coureth the inwardes, and all the fatte that is vpon the inwardes, and the two kydneys, and the fat that lyeth vpon them, and vpon the loynes, & vpon the hall that is vpon the lyuer, he shall take awaye with the kydneys. And the Preeste shall burne them vpon the aulter, to fede the Lordes sacrifyce with, and to make a swete sauour. And thus shal all the fatte be the Lordes, and it shall be a lawe for euer amonge youre generacions after you in youre dwellynge places: that ye eate neyther fat nor bloude.

¶ The offerynge made for synnes doone of ignorance.

CAPI. IIII.

AND the Lorde spake vnto Moses, sayinge Speake vnto the chyldren of Israel and saye: when a soule synneth thorow ignorasice, and hath done any of those thynges whiche the Lorde hath forbydden in his commaundementes to be doone: Yf the preest that is anoynted, synne and make the people to doo amysse, he shall bringe for his synne whiche he hathe done: an ore without blemyshe vnto the Lorde for a synne offering. And he shall bringe the ore vnto the dooze of the tabernacle of wytnesse before the Lorde, and shall put his hande vpon the ore heed, & kyll hym before the Lorde.

And the preest that is ✱anoynted shal take of the ore bloude, and bringe it in to the tabernacle of wytnesse, and shall dyppe his synger in the bloude and sprynckle therof seuen tymes before the Lorde: euen before the hangynge of the holy place. And he shall put some of the bloude vpon the hornes of the aulter of swete incense before the Lorde, which is in the tabernacle of wytnesse, and shall poure all the bloude of the oxen vpon the bottome of the aulter of burnt offerynges, whiche is by the dooze of the tabernacle of wytnesse. And he shall take awaye all the fatte of the ore that is the synne offerynge: the fatte that coureth the intraples, and all the fatte that is aboute them, and the two kydneys with the fat that lieth vpon them and vpon the loynes, and the hall vpon the lyuer let them take awaye also with the kydneys: as it was taken from the ore of the peax offerynge, and let the Preeste burne them vpon the aulter of burnt offerynges. But the layme of the ore, and all his flesche with his heed, his legges, his intraples with his donge, shall he cary all togither oute of the hoste vnto a clene place: where the asshes are poured oute, and burne hym on wodde with fyre: euen vpon the heape of asshes.

Yf the hole commonaltie of the chyldren of Israel syn thorowe ignorasince, and the thing be hyd from theyr eyes: so that they haue committed any of these thynges which the Lorde hath forbydden to be done in his commaundementes and haue offended, and the synne whiche they haue synned be afterwarde knowen, then shall they offre an ore for a synne offerynge, and shall bringe hym before the tabernacle of wytnesse, and the elders of the multitude shall put theyr handes vpon his heed before the Lorde.

✱ And the Preeste that is anoynted, shall bringe of his bloude in to the tabernacle of witnesse, and shall dyppe his synger in to the bloude, and sprynckle it seuen tymes before the Lorde, euen before the vayle. And shall put of the bloude vpon the hornes of the aulter whiche is before the Lorde in the tabernacle of wytnesse, and shall poure all the bloude vpon the bottome of the aulter of burnt offerynges, which is by the dore of the tabernacle of

E of wytnesse, and shall take all his fatte frome hym, and burne it vpon the aulter, and shall do with his ore as he hyd with the synne offerynge ore. And the Preeste shall make an attonement for them, and so it shall be forgyuen them. And he shall bringe the ore without the hoste, and burne hym as he burned the firste: so is this the synne offerynge of the commonaltie.

When a Lorde synneth, and committeth thorow ignorasince any of these thynges whiche the Lorde his God hathe forbydden to be doone in his commaundementes and hath so offended: when his synne is shewed vnto hym whiche he hathe synned, he shall bringe for his offerynge an he goote without blemyshe, and laye his hande vpon the heed of it, and kyll it in the place where the burnt offerynges are kylled before the Lorde: this is a synne offerynge. Then let the preest take of the bloud of the synne offerynge with his synger, and put it vpon the hornes of the burnt offerynge aulter, and poure his bloude vpon the bottome of the burnt offerynge aulter, and burne all his fatte vpon the aulter, as he dothe the fatte of the peax offerynges. And the Preest shall make an attonement for hym as concernyng his synne, and so it shall be forgyuen hym.

F Yf one of the common people of the lande synne thorowe ignorasince, and committ any of the thynges whiche the Lorde hathe forbydden in his commaundementes to be done and so hath trespased, when his synne which he hathe synned is come to his knowlege, he shall bringe for his offerynge a he gote without blemyshe for his synne whiche he hathe synned, and laye his hande vpon the heed of the synne offerynge, and slee it in the place of burnt offerynges. ✱ And the preest shal take of the bloude with his synger, and put it vpon the hornes of the burnt offerynge aulter, and poure all the bloude vpon the bottome of the aulter, and shall take awaye all his fat as the fat of the peax offerynges is taken awaye. And the preest shall burne it vpon the aulter for a swete sauoure vnto the Lorde, and the preest shal make an attonement for hym, and it shal be forgyuen hym.

G Yf he bryng a lambe, and offre it for a synne offerynge, he shall bringe a female without blemyshe, and laye his hande vpon the heed of the synne offerynge, and slee it in the place where the burnt offeringes are slayne. And the preest shall take of the bloude of the synne offerynge with his synger, and put it vpon the hornes of the burnt offeryng aulter, and shall poure all the bloude therof vnto the bottome of the aulter. ✱ And he shall take awaye all the fatte therof, as the fatte of the shepe of the peax offerynges was taken awaye. And the Preest shall burne it vpon the aulter of the Lordes sacrifice, and the preest shall make an attonement for his synne, and it shall be forgyuen hym.

¶ Of othes. The clensynge of him that toucheth vncleane thynges. The purgacion of an othe and of synne done by ignorsunce.

CAPI. V.

WHen the soule hath synned, and herd the voyce of cursyng, and is a wytnes, whether he hath sene or knowne of it, yf he haue not vttered it, he shall beare his synne. A

Eyther when a man toucheth any vncleane thynge: whether it be the carpon of an vncleane beest, or of vnclene catell or vncleane wormе, and is not ware of it, he is also vncleane and hathe offended. Eyther when he toucheth any vnclennesse of man (what so euer vnclennesse it be, that a man is defyled w) and is not ware of it, and after commeth to the knowlege of it, he is a trespacer.

Either when a soule sweareth, so that he pronounceth with his lyppes to do euyll, or to doo good (what so euer it be that a man pronounceth with an othe) and the thynge be out of his mynde, and afterwarde commeth to the knowlege of it, then he hathe offended in one of these. Then when he hathe synned in one of these thynges, he shall confesse that wherin he hath synned, and shall bringe his trespace offerynge vnto the Lorde for his syn whiche he hathe synned. A femele frome the flocke, whether it be a lambe, or a she goote, for a synne offeryng. And the preest shall make an attonement for hym for his synne. ✱ But yf he be not hable to bringe a shepe, then let hym bringe for his trespace whiche he hathe synned, two turtle doues, or two yonge pygions to the Lorde, one for a synne offeryng, and an other for a burnt offerynge. And he shall bringe them vnto the preest, whiche shall offre the synne offerynge fyrste, and wrynge the necke alonder of it, but plucke it not clene of. And let hym sprynckle of the bloude of the synne offerynge vpon the syde of the aulter, and lette the reste of the bloude blede vpon the botome of the aulter, and then it is a sinne offerynge. And let him offer the seconde for a burntofferynge as the maner is: and so shall the Preeste make an attonement for him for the synne whiche he hath synned, and it shall be forgyuen hym.

And yet yf he be not hable to bringe two turtle doues or two yonge pygyons, then let him bringe his offerynge for his synne: ✱ the tenthe parte of an Epha of tyne floure for a synne offerynge, but put none oyle therto neyther put any franckencens theron, for it is a synne offerynge. And let him bringe it to the preest, and the Preest shall take his handefull of it, and burne it vpon the aulter for a remembrance. to be a sacrifyce for the Lorde: that is a synne offrynge. And let the Preest make an attonement for hym for his synne (whatsoeuer of these he hath synned) and it shall be forgiuen. And the remnaunt shalbe the prestes as it is in the meate offrynge.

And the Lorde communed with Moses, D sayinge: When a soule trespaseth and synneth thorowe ignorsunce in any of the holye thynges of the Lorde, he shall bringe for his trespace vnto the Lord a ramme without blemyshe out of the flocke valued at two sycles after the sycle of the sanquarye, for a treſpace offryng e,

offeryngе. And he shall make amendes for the harme that he hath done in the holy thynge, and put the fyfte parte more to, and gyue it vnto the Preest. And the Preest shall make an attonement for hym with the ramme of the trespace offeryngе, and it shall be forgyuen hym.

When a soule synneth and committeth any of these thynges whiche are forbydden to be done by the commaundementes of the Lorde: thoughe he wyst it not, he hathe yet offended and is in synne, and shall bryngе a ram without blemyshe out of the flocke that is estemed to be worthe a synne offeryngе, vnto the Preest. And the Preest shall make an attonement for hym for the ignorаunce which he dyd, and was not ware, and it shall be forgyuen hym: This is a trespace offeryngе, for he trespaced agaynst the Lorde.

¶ The offerynges for synnes whiche are done wyllyngly. The lawe of burntoffrynges. The fyre must abyde euermore vpon the altare. The offerynges of Aaron and his sonnes.

CAPI. VI.

A And the Lorde talked with Moses, sayinge: When a soule synneth, and trespaceth agaynst the Lorde, and denyed vnto his neyghbour that whiche was taken hym to kepe, or that was put vnder his hande or that which he hath violently taken away, or that whiche he hath discepued his neyghbour of with subtelte, or hathe founde that whiche was lost and denyeth it, and sweareth falsely in what so euer thyng it be that a man dothe, and synneth therin.

Then when he hath synned or trespaced, he shall restore agayne that he toke violently awaye or the wrongе whiche he dyd, or that whiche was delyuered him to kepe, or the lost thynge whiche he founde, or what so euer it be aboute whiche he hathe sworne falsely, he shall restore it agayne in the hole summe, and adde the fyfte parte more therto, and gyue it vnto him to whome it pertayneth, the same daye that he offereth for his trespace, and shal bryng for his trespace offeryng vnto the Lord a ramme without blemyshe out of the flocke that is estemed worth a trespace offeryngе vnto the Preest. And the Preeste shall make an attonement for him before the Lorde, and it shall be forgyuen him, in what so euer thyng it be that a man doth and trespaceth therin.

And the Lorde spake vnto Moses sayinge:
B Commaunde Aaron and his sonnes, sayinge: this is the lawe of the burnt offeryngе. The burnt offeryngе shal be vpon the harth of the aulter all nyght vnto the mornynge, and the fyre of the aulter shall burne therin. And the preest shall put on his lynnen Albe, and his lynnen breches vpon his fleshe, and take awaye the asshes whiche the fyre of the burnt sacrifice in the aulter hath made, and put them beside the aulter, & then put of his rayment, and put on other, and carye the asshes out, without the hoost vnto a clene place.

The fyre that is vpon the aulter shal burne therin, and not go out. And the preest shal put wodde on the fyre euery mornynge, and put the burnt sacrifyce vpon it, and he shall burne theron the fatte of the peax offerynges. The fyre shall euer burne vpon the aulter, and neuer go out. *Leui.vi.d

This is the lawe of the meat offeryng: Aarons sonnes shall bryngе it before the Lorde, vnto the aulter: and one of them shall take his handfull of the floure of the meat offeryng and of the oyle with all the frankencens whiche is theron, and shall burne it for a remembraunce vpon the aulter, to be a swete sauour of the memoryall of it vnto the Lorde. C And the rest therof, Aaron and his sonnes shal eate vnleuended: it shall be eaten in the holy place: euen in the courte of the tabernacle of wytnesse they shall eate it. Their parte which I haue gyuen them of my sacrifice shall not be baken with leuen, for it is moost holy, as is the synne offeryngе, and trespace offeryngе. All the males amonge the chyldren of Aaron shall eate of it: and it shall be a duty for euer vnto your generations of the sacrifices of the Lorde, neyther shall any man touche it, but he that is halowed.

And the Lorde spake vnto Moses, sayinge: this is the offeryngе of Aaron and of his sonnes which he shall offre vnto the Lorde in the daye when they are anoynted: the tenth part of an Epha of floure, whiche is a dayly meat offeryngе perpetually: halfe in the mornynge and halfe at nyght: and in the fryinge panne it shall be made with oyle. And when it is fryed, thou shalt bryngе it in as a baken meat offeryngе mynsed small, and shalte offer it for a swete sauoure vnto the Lorde. And that preeste of his sonnes that is anoynted in his steade shall offre it: and it shalbe the Lordes dutye for euer, and it shall be burnt all togyther. For all the meat offerynges of the preestes shall be burnt all togyther, and shall not be eaten. D

And the Lorde talked with Moses, sayinge: speake vnto Aaron and vnto his sonnes, and saye: This is the lawe of the synne offeryngе. In the place where the burnt offeryngе is kylled, shal the synne offeryngе be kylled also before the Lorde, for it is moost holy. The preest that offereth it, shall eate it in the holy place: euen in the courte of the tabernacle of wytnesse. No man shall touche the fleshe therof saue he that is halowed. And yf any rayment be sprynckled therwith, it shall be washed in the holy place, * and the erthen potte that it is soden in, wall be broken. Yf it be soden in brasse, then the potte shall be scoured and rynsed in water. All the males amonge the Preestes shall eate therof, for it is moost holye. Notwithstandynge no synne offeryngе that hathe his bloude broughte in to the tabernacle of wytnesse to reconcyle with, in the holy place, shall be eaten: but shall be burnt in the fyre. E

¶ Trespaceoffrynges. Synne offrynges and peaceoffrynges. The fat and the bloude maye not be eaten.

¶ The

CAPI. VII.

A This is the lawe of the trespace offeryng which is moost holy. In the place where the burnt offeryngе is kylled, the trespace offeryng shal be kylled also: & his bloude shal be sprynckled round about vpon the aulter. And all the fat that couered the inwardes and the two kydneys with the fat that lyeth on them and vpon the loynes, and the hall on the lyuer shall be taken awaye with the kydneys: and the preest shal burne them vpon the aulter, to be an offeryng vnto the Lorde, this is a trespace offeryngе.

All the males among the preestes shal eate therof in the holy place, for it is moost holy. As the synne offeryngе is, so is the trespace offeryngе, one lawe serueth for bothe. And it shall be the preestes that reconcyleth therwith. And the preest that offered a mans burnt offeryng shall haue the skynne of the burnt offeryngе whiche he hath offered. And all the meat offerynges that are baken in the ouen, & all that is dressed vpon the gredyron and in the fryng pan, shall be the preestes that offereth them. And all the meat offerynges that are mingled with oyle or dryе, shall pertayne vnto all the sonnes of Aaron, and one shall haue as moche as an other.

B This is the law of the peax offeringes whiche shall be offered vnto the Lorde. Yf he offre to gyue thankes, he shal bryng vnto his thake offeryngе: swete cakes mynsled with oyle & swete wafers anoynted with oyle, and cakes mynsled with oyle of fyne flower fryed, and he shall bryngе his offeryngе vpon cakes made of leuend breed vnto the thanke offeryngе of his peax offerynges, and of them all, he shall offre one to be an heue offeryngе vnto the Lorde, and it shall be the preestes that sprynckleth the bloude of the peax offerynges. And the fleshe of the thanke offeryngе of his peax offerynges shall be eaten the same daye that it is offred, and there shall none of it be layde vp vntyll the mornynge.

Yf it be a vowe of a freewyll offering that he bryngeth that same daye that he offereth it it shall be eaten, and that remayneth maye be eaten on the morow: but as moche of the offered fleshe as remayneth vnto the thyrde daye, shall be burnt with fyre. For yf any of the fleshe of the peax offerynges be eaten in the thyrde daye, then shall he that offred it obtayne no fauour, neyther shall it be reckened vnto him, but shall be an abhominacion, and the soule that eateth of it, shall beare the synne therof.

C The fleshe that toucheth any vncleane thynge, shall not be eaten, but burnte with fyre: and all that be clene in theyr fleshe, may eate fleshe. Yf any soule eate of the fleshe of the peax offerynges that pertayne vnto the Lorde, and his vnclennes yet vpon hym, the same soule shall perysshe oute of his people. Moreouer yf a soule toucheth any vncleane thynge, wyether it be the vnclennes of man, or of any vncleane beest, or any abhominacion that is vncleane, and then eate of the fleshe of the peax offerynges, whiche pertayne vnto the Lorde, that soule shall perysshe from his people.

And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and saye: Ye shall eate no maner fatte of oxen, sheepe, or gootes: yet the fatte of the beest that dyeth alone and the fatte of that whiche is torne with wylde beestes, maye be occupyed in all maner wes: but ye shall in no wyse eate of it. For who so euer eateth the fatte of the beest of whiche men bryngе an offeryngе vnto the Lorde, that soule that eateth it, shall perysshe from his people.

Moreouer ye * shall eate no maner of bloude where so euer ye dwell, whether it be of foule or of beest. What so euer soule it be that eateth any maner bloude, shall perysshe from his people. *Leui.vii.d D

And the Lorde talked with Moses, sayinge: speake vnto the chyldren of Israel, and saye: He that offereth his peax offeryngе vnto the Lorde, shall bryngе his gyfte vnto the Lorde of his peax offeryngе: his owne handes shall bryngе the offeryngе of the Lorde: euen the fatte vpon the brest, he shall bryngе with the brest, to waue it a waue offeryngе before the Lorde. And the preest shall burne the fat vpon the aulter, and the brest shall be Aarons and his sonnes. And the ryght shoulder they shall gyue vnto the preest, to be an heue offeryngе, of theyr peax offerynges. And the same that offereth the bloude of the peax offerynges and the fatte amonge the sonnes of Aaron, shall haue the ryght shoulder vnto his parte, for the wauebrest and the heueshoulder I haue taken of the chyldren of Israel, euen of theyr peaxofferynges, and haue giuen it vnto Aaron the preest, and vnto his sonnes: to be a dutye for euer of the chyldren of Israel.

This is the anoyntynge of Aaron, and of the sacrifyces of the Lorde, in the daye when they were offred to the preestes vnto the Lord, whiche the Lorde commaunded to be gyuen them in the daye when he anoynted them, of the chyldren of Israel, & to be a dutye for euer amonge theyr generations. This is the lawe of burntoffrynges, of meateoffrenges, of synne offerynges, of trespaceoffrenges, of fulloffrenges, of peaceoffrynges, which the Lorde commaunded Moses in the mounte Sinai, in the daye when he comaunded the chyldren of Israel to offer theyr offerynges vnto the Lorde in the wildernesse of Sinai.

¶ The anoyntynge and consecracion of Aaron and his sonnes.

CAPI. VIII.

A And the Lorde spake vnto Moses. sayinge: take Aaron and his sonnes with hym, and the vestures and the anoyntynge oyle, and an oxe for a synneofferyngе, and two rammes and a basket of swete breed: and gather all the commenye togyther vnto the dooze of the tabernacle of wytnesse. And Moses dyd as the Lorde commaunded hym,

hym, and the people gathered them selues to-gyther, vnto the dooze of the tabernacle of wytnesse. And Moses sayd vnto the people, this is the thynge which the Lozde commaun ded to do.

And Moses brought Aaron and his sonnes and washed them with water, and put vpon him the albe, and gyrded him with a gyrdell, & put vpon him the tunicle, and put the Ephod theron, and gyrded him with the brodred gyr-dell of the Ephod, and bounde it vnto hym therwith. And he put the brestlap theron, and put in the brestlap Urim and Thumim. And he put the myter vpon his heed, and put vpon the myter euen vpō the forefront of it the gol den plate of the holy crowne, as the Lozde cō-maunded Moses.

And Moses toke the anoyntynge oyle, and anoynted the habitacion and all that was therin, & sanctified them, and sprinckled therof vpon the alter seuen tymes, and anoynted the aulter and all his vessels, and the lauer with the fote, to sanctifie them. And he poured of ỹ anoyntynge oyle vpon Aarons heed, and a-noynted him to sanctifie him. And he brought Aarons sonnes, and put albes vpon them, and gyrded them with gyrdles, and put bonettes vpon theyr heedes: as the Lozde commaun-ded Moses.

And the synneofferynge was brought. And Aaron and his sonnes put their handes vpon the heed of the ore of the synneofferynge. And when it was slayne, Moses toke of the blonde and put it vpon the hornes of the alter rounde aboute with his synger, and purified it, and poured the blonde vpon the bottome of the aulter, and sanctified it, and reconciled it. And he toke al the fatte that was vpon the inwar des, and the hall that was on the lyuer, and the two kydneys with theyr fatte, and burned it vpon the aulter. But the ore, the hyde, his flesshe and his donge, he burnt with fyre without the hoste, as the Lozde commaunded Moses.

And he brought the ramme of the burntof-ferynge, and Aaron and his sonnes put theyr handes vpon the heed of the ramme, and it was kylled. And Moses sprynckled the blond vpon the aulter rounde aboute, and cut the ramme in peces, and burnt the heed, the peces and the fatte, and washed the inwardes and the legges in water, and burnte the ramme euery whit vpon the aulter. That was a burnt sacrifyce of a swete sauoure, and an offerynge vnto the Lozde, as the Lozde commaunded Moses.

And he brought the other ram that was the fulloffrynge, and Aaron and his sonnes put theyr handes vpon the heed of the ramme, and when it was slayne, Moses toke of the blond of it, and put it vpon the typ of Aarons ryght eare, and vpon the thombe of his right hande, and vpon the greate too of his ryght foote. Then were Aarons sonnes brought, and Mo-ses put of the blonde on the typ of the ryghte eare of them, and vpon the thombes of theyr ryghte handes, and vpon the greate toes of theyr ryghte feete, and sprynckled the blonde vpon the aulter rounde aboute.

And he toke the fat and the rompe, and all the fat that was vpon the inwardes, and the hall of the lyuer, and the two kydneys with theyr fatte, and theyr ryght shoulder. And out of the basket of swete breed that was before the Lord, he toke one swete cake of oyled bred and one wafer, and put them on the fat, and vpon the ryght shoulder: and put all together vpon Aarons handes, and vpon his sonnes handes, and waued it a waue offerynge be-fore the Lozde.

And then Moses toke them from their han des agayne, and burnt them vpon the aulter, euen vpon the burntofferynge: These are the fulofferynges of a swete sauoure, and a sacri-fyce vnto the Lozde. And Moses toke ỹ breſt, and waued it a waue offerynge before the Lozde, of the ramme of the fulofferinges: and it was Moses parte, as the Lozde commaun-ded Moses.

And Moses toke of the anoyntynge oyle, & of the blond which was vpon the aulter, and sprinckled it vpon Aaron, and vpon his vest-mentes, and vpon his sonnes and on their ve-stimentes with him, and sanctified Aaron and his vestures, and his sonnes and his sones ve-stures also. Then Moses sayd vnto Aaron & his sonnes: boyle the flesshe in the dooze of the tabernacle of witnes, and there * eate it with the breed that is in the basket of fulofferyn-ges, as the Lozde commaunded, sayinge: Aa-ron and his sonnes shall eate it: and that whi che remayneth of the flesshe and of the breed, burne it with fyre.

And se ye departe not from the dooze of the tabernacle of wytnesse seuen dayes longe, tyll the dayes of your fulofferynges be at an ende. For seuen dayes muste your handes be fylled, as they were this day: euen so the Lord hath commaunded to do, to thintent to reconcyle you. Se therfore ye abyde in the dooze of the ta bernacle of witnesse day and nyght seuē dayes longe: and kepe the watche of the Lozde that ye dye not, for so I am commaunded. And Aa-ron and his sonnes did all that the Lozde com maunded by the handes of Moses.

¶ The fyrste offrynges of Aaron, for hym selfe and for the people. Aaron blesseth the people. The glorye of the Lozde is shewed. The fyre commynge from aboue consumeth the sacrifyce.

CAPI. IX.

And the eyght daye, Moses called Aa-ron and his sonnes, and the elders of Is rael, and sayd to Aaron: take a calfe for a synne offerynge, a ram for a burntofferynge: both without blemysshe, and bryng them be-fore the Lozde. And vnto the children of Israel he spake, saying: take ye an he gote for a synne offerynge, and a calfe and a lambe both two of a yere old, & without blemysshe for a burnt sacrifice, and an ore and a ramme for peaxoffe-rynges, to offre before the Lozde, and a meat-offerynge myngled with oyle, for to daye the Lozde wyll appere vnto you.

And

And they brought that whiche Moses commaunded vnto the tabernacle of wytnesse and all the people came and stode before the Lozde. And Moses sayde: this is that the Lozde commaunded ye shulde do: and then the glory of the Lozde shall appere vnto you. And Moses sayde vnto Aaron: Goo vnto the aulter, and offre thy synneofferynge, and make an attonement for the and the people: and then offre the offerynge of the people, and re-concyle them also: as the Lozde commaun-ded Moses.

And Aaron went to the aulter, and slewe the calfe that was his synneofferynge. And the sonnes of Aaron brought the blonde vnto hym, and he dypte his synger in the blonde, and put it vpon the hornes of the aulter, and poured the blonde vnto the bottome of the al-ter. And the fatte and the two kydneys, with the hall of the lyuer of the synne offerynge he burnt vpon the aulter, as the Lozd commaun ded Moses: but the flesshe and the hyde, he burnt with fyre without the hoste. Afterwarde he slewe the burntofferynge, and Aarons son-nes brought the blond vnto him, and he spri-nkled it rounde aboute vpon the aulter. And they brought the burntofferynge vnto hym in peces, and the heed also, and he burnt it vpon the aulter, and dyd washe the inwardes, and the legges, and burnt them also vpō the burnt offerynge in the aulter.

And then he brought the peoples offerynge and toke the goote that was the peoples syn-offerynge, and slewe it, and offered it for a synneofferynge: as he dyd the first. And then brought the burntofferynge, and offered it as the maner was, and brought the meatoffering and fylled his hande therof, and burnt it vpon the aulter, beside the burnt sacrifice in the mor-nynge.

Then he slewe the ore and the ramme that were the peoples peaceoffrynges, and Aarons sonnes brought the blonde vnto hym, and he sprynckled it vpon the a ulter rounde aboute, and toke the fat of the ore and of the ramme: the rompe & the fat that coureth the inwardes and the kydneyes and the hall of the lyuer, and put them vpon the brestes and burne it vpon the aulter: but the brestes and the right shoulders Aaron waued before the Lozde, as the Lozde commaunded Moses. And Aaron lyfte vp his hande ouer the people and blessed them, and came downe from offerynge of syn-offrynges, burntofferinges and peaxoffrynge. Then Moses and Aaron went in to the taber-nacle of wytnesse, and came out agayne and blessed the people, and the glorye of the Lozde appeared vnto all the people. And there came a fyre out from the Lozde, and consumed vpon the aulter, the burntofferynge and the fat. And all the people sawe it, and shoted, and fell on theyr faces.

¶ Nadab and Abihu are slayne. Israel mourneth for them. The Preestes are forbidden wyne. The re-sydue of the sacrifyce the Preestes eate.

CAPI. X.

And Nadab and Abihu the sonnes of Aa ron toke either of them his censor, and put fyre therin, and put cens vpon, and brought straung fyre before the Lozde: which he commaunded them not: and there wente a fyre out from the Lozde, & consumed them, and they dyed before the Lozde. Then Moses said vnto Aaron: this is that the Lozde spake saying: I wyl be sanctified in them that come nye me, and before all the people I wyll be glorified. And Aaron held his peas. And Mo-ses called Misael and Elisaphan the sonnes of Oziel the vncle of Aaron, and said to them: Go and carye youre brethren frome the holy place out of the hoste. And they went to them and caryed them in theyr albes out of the host as Moses bad.

And Moses sayd vnto Aaron and Eliazar, and Ithamar his eldest sonnes: vncouer not your heed, neyther rent your clothes, least ye dye, and wrath come vpon all the people, let your brethren the hole house of Israel bewepe the burnynge whiche the Lozde hathe burnt. But go ye not out by the dooze of the taber-nacle of wytnesse, lest ye dye: for the anoyn-tynge oyle of the Lozde is vpon you. And they dyd as Moses bad,

And the Lozde spake vnto Aaron, sayinge: drynke no wyne ne strouge drynke, neyther thou nor thy sonnes with the: when ye go in to the tabernacle of wytnesse, lest ye dye. And let it be a lawe for euer vnto youre chyldren after you: that ye maye put difference by-twene holy and vnholy, bytwene vncleane and cleane, and that ye maye teache the chyl-dren of Israel all the ordinaunces whiche the the Lozde hath commaunded them by ỹ han-des of Moses.

And Moses sayde vnto Aaron, and vn-to Eleazar and Ithamar his sonnes that were lefte. Take the meatofferynge that re-mayneth of the sacrifyces of the Lozde, and eate it without leuen beside the aulter, for it is moste holy: eate it therfore in the holy place, bycause it is thy durye and thy sonnes durye of the sacrifyce of the Lozde: for so I am commaūded. And the wauedbrest and heue shoulder eate in a cleane place: bothe thou and thy sonnes, and thy doughters with the. For it is thy durye, and thy sonnes duty with the, of the peaxofferynges of the chyldren of Israel. For the heueshoulder, and the waue-brest whiche they bryngе with the sacrifyces of the fatte, to waue it before the Lozde, shall be thyne, and thy sonnes with the: and be a lawe for euer, as the Lozde hathe com-maunded.

And Moses sought for the goote that was the synneofferynge, and se it was burnt. And he was angry with Eleazar and Ithamar the sonnes of Aaaron, whiche were lefte alyue, saying: wherfore haue ye not eaten the synne offerynge in the holy place, seynge it is moste holy: and for as moche as it is gyuen you to bere the synne of the people, and make agree-ment for them before the Lozde? Beholde, the blonde of it was not brought in within the holy place, therfore shulde ye haue eaten it in

the holy place, as I commaunded. And Aaron
said vnto Moses: beholde, this day haue they
offered their synneofferynge and their burnt
offerynge before the Lorde, and it is chaunsed
me after this maner. If I sholde eate of the
synneofferyng to day, wolde the Lorde be con-
tent withall? And when Moses herde that,
he was content.

¶ Of beastes whiche be cleane and whiche be vn-
cleane.

CAPI. XI.

a AND the Lorde spake vnto Moses and
Aaron, saying: speake vnto the chyldren
of Israel, and say: these are the beestes
whiche ye shall eate amonge all the beastes
that are on the erth: what so euer hath hoofe
and deuideth it in to two clawes, and cheweth
cud among the beastes, that shall ye eate. But
these shal ye not eate of them that chewe cud
and haue hoofes. The Camell, for he cheweth
The Camell. cud, but he deuideth not the hoofe in to two
clawes, therfore he shall be vncleane vnto you.
The Conye. And the Conye, for he cheweth the cud, but de-
uideth not the hofe in to two clawes, therfore
he is vncleane to you. And the Hare, for he like
The Hare. wyse cheweth the cud, but deuideth not the hofe
into two clawes, he is therfore vncleane to you
The swyne. And the swyne, for though he deuyde the hofe
in to two clawes, yet he cheweth not the cud,
and therfore is vncleane to you. Of their flesh
se ye eate not, and their carkalles se ye touche
b not. for they are vncleane to you.

These shal ye eate, of all that are in the wa-
Fysshes. ters: what so euer haue fynnes and scales in
the waters, sees and ryuers, that shal ye eate.
And all that haue not fynnes and scales in
the sees and ryuers of all that moue and lyue
in the waters shall ye abhorre. Se ye eate not
c of their flesh, and also that ye abhorre their
Foules. carcalles: for all that haue no fynnes nor
scales in the waters, shall be abhominacion
vnto you. These are the foules which ye shal
abhorre, and which shal not be eaten, for they
are abhominacion. The egle, the golshauke,
the cormoraunt, the kyte, the bultur and all
his kynde, and all kynde of rauens, the estrich
the nyghtcrow, the cuckow, the sparowhauke
and all the kynde: and the lytle oule, the storcke,
the great oule, the backe, the pellicane, the pye,
the heron, the lape with the kynde, the lapwing,
and the swalowe. And all foules that creepe
and go vpo all foure, shall be an abhomina-
cion vnto you.

d Yet these maye ye eate of all the foules
that moue and go vpon four fete: euen those
that haue no knees aboue vpon their fete to
leape withall vpon the earthe: euen these of
them ye may eate: the Arbe and all his kynde:
the Selaam with all his kynde: the Hargol
and all the kynde, the Hagab and all his kynd.
All other foules that moue and haue foure
fete, shall be abhominacion vnto you. In such
ye shal be vncleane who so euer touche the car-
kalle of them, shall be vncleane vnto the euen/
and who so euer beareth the carkalle of them
shal washe his clothes, and so shal be vncleane
vntyll euen.

Amonge all maner beastes that haue hofes
and deuyde them not in to two clawes, or
that chewe not the cud, shall be vncleane vnto
you: and all that toucheth them shall be vn-
cleane. And all that goeth vpon his handes a- e
monge all maner beaues that go on all foure
fete, are vncleane vnto you: and as many as
touche their carkalles, shall be vncleane vntyll
the euen. And he that beareth the carkalle of
them, shall washe his clothes, and be vn-
cleane vntyll the euen, for suche are vncleane
vnto you.

And these are also vncleane to you amonge
the thynges that creepe vpon the erathe: the
weasell, the mouse, the toode, and all his kynde,
the hedgehogge, stellio, the lizerde, the snayle,
and the moule: these are vncleane to you a-
mong all that moue, and al that touche them
when they be ded, shall be vncleane vntyll the
euen. And what so euer any of the ded car-
kalles of them fall vpon, shall be vncleane:
what so euer vessell of wod it be, or rayment,
or skynne, or bagge, or what so euer thynge it
be that any worke is wrought withall. And
they shall be plunged in the water, and be vn-
cleane tyll the euen, and then they shal be clene
agayne.

All maner of erthen vessell wherinto any of f
them falleth is vncleane with al that therin is
and * ye shal breake it. All maner meate that *Leui. vi. d.
is eaten, yf any suche water come vpon it, it
shall be vncleane. And all maner drynke that
is dronke in all maner suche vessels shal be vn
clene. And whether it be ouen or kettel it shal
be broken. For they are vncleane, and shal be
vncleane vnto you. Howbeit the fountaynes
and welles, and pondes of water, shal be clene
tyll. But who so euer toucheth their carkal-
ses, shall be vncleane.

If the ded carcalle of any such fal vpon any
seed vsed to sowe, it shal yet be clene tyl: but
yf any water be poured vpon the seed, and af-
terwarde the ded carkalle of them fall theron,
then it shal be vncleane vnto you.

If any beest of whiche ye may eate, dye, he g
toucheth the ded carcalle shal be vncleane tyll
the euen. And he that eateth of any suche ded
carkalle, shal washe his clothes, and remayne
vncleane tyll the euen. And he also that bea-
reth the carkalle of it, shal washe his clothes
and be vncleane tyl euen.

All that scrauleth vpon the earthe, is ab-
hominacion, and shal not be eaten. And what
so euer goeth vpon the brest, and what so euer
goeth vpon foure or mo fete, amonge all that
scrauleth vpon the erth, of that se ye eate not:
for they are abhominable.

Make not your soules abhominable with h
nothyng that creepeth, neither make your sou-
les vncleane with them: that ye sholde be defi-
led therby. For I am the Lorde youre God,
*be sanctified therfore that ye may be holy, or *Leui. xix. a.
I am holy: and defyle not your soules with
any maner thyng that creepeth vpon the erth.
For I am the Lorde that brought you out of i
the lande of Egypt to be your God: be holy
therfore, for I am holy.

This

This is the lawe of beest and foule, and of
all maner thynge that lyueth and moueth in
the water, & of all thynges that creepe on the
earth, that ye may put difference betwene vn-
clene and clene, and betwene the beestes that
are eaten, and the beestes that are not eaten.

¶ Howe women shuld be purged after their
deliueraunce.

CAPI. XII.

a AND the Lorde spake vnto Moses, and
sayd: speake vnto the chyldren of Isra-
el and saye: when a woman hath con-
ceyued, and hath borne a man chylde, she shall
be vncleane seuen dayes: euen in lyke maner
as when she is put apart in tyme of her natu-
rall disease. And in the eyght daye the flesh of
the chyldes foreskynne shall be cut awaye. And
b she shal continue in the bloude of her purify-
inge. xxxiij. dayes, she shall touche no halowed
thynge, nor come in to the sanctuarye, vntyll
the tyme of her purifying be out. If she beare
a maydechylde, then she shall be vncleane two
wekes, as when she hath her naturall disease.
And she shall continue in the bloude of her pu
rifying. lxvj. dayes.

c *And when the dayes of her purifyinge are
out: whether it be a sonne or a doughter, she
shal bring a lambe of one yere olde for a burnt
offering, and a ponge pigeon or a turtle doue
for a synne offeryng vnto the doze of the taber
nacle of wytnesse, vnto the preest: which shall
offre them before the Lorde, and make an at-
tonement for her, & so she shal be purged of her
d Leuit. v. d. yssue of bloude. *This is the law for her that
Luk. ii. d hath borne a chylde, whether it be male or fe-
male. But yf she be not able to bring a sheepe
then let her bringe two turtles, or two yong
pygions: the one for the burntofferynge, and
the other for the synneofferyng. And the preest
shall make an attonement for her, and she
shall be clene.

¶ The Preestes are appoynted to iudge who are
Lepers.

CAPI. XIII.

a AND the Lorde spake vnto Moses, and
vnto Aaron, sayinge: when there appe-
reth a rysyng in a mans flesshe eyther a
scabbe or a glysteryng whyte: as thoughe the
plage of leprosye were in the skyn of his flesh,
let him be brought vnto Aaron the preest, or
vnto one of his sonnes the preestes, and lette
the preest loke on the sore that is in the skynne
of his flesshe. If the heere in the sore be turned
vnto whyte, & the sore also seme to be lower
then the skynne of his flesshe, then it is surely
a leprosye, and let the preest loke on hym, and
iudge him vncleane.

If there be but a whyte plecke in the skyn
of his flesshe, and seme not to be lower then
the other skyn, nor the heere therof is turned
vnto whyte, then let the preest shut him vp se-
uen dayes. And let the preest loke vpon hym
the seuenth day: yf the sore seme to hym to a-
byde styll, and to go no further in the skynne,
then let the preest shut him vp yet seuen dayes
mo. And let the preest loke on him agayne the
seuenth daye. Then yf the sore be waxed black
ysh, and is not growen abrode in the skynne,
let ye preest make him clene, for it is but a skirf.
And let him washe his clothes, and then he is
clene: But yf the scabbe growe in the skynne
after that he is sene of the preest agayn: if the
preest se that the scabbe be growen abrode in
the skynne, let him make hym vncleane: for it
is surely a leprosye.

If the plage of leprosye be in a man, let him
be brought vnto the preest, and let the preest se
him. If the rysing appeare whyte in the skyn,
and haue also made the heere white, and there
be rawe flesshe in the sore also: then it is an
olde leprosy in the skyn of his flesshe. And the
preest shall iudge him vncleane, and shall not
shut him vp, for he is vncleane.

If a leprosy breake out in the skyn, and co-
uer all the skynne from the heed to the foote
ouer all where so euer the preest lokeyth, then
let the preest loke vpon hym. If the leprosye
haue couered all his flesshe, let him iudge the
disease clene, for in as moche as he is all toge-
ther whyte, he is clene. But yf there be rawe
flesshe on hym when he is sene, then he shall
be vncleane. Therfore when the preest seeth the
rawe flesshe, let him iudge him vncleane. For in
as moche as his flesshe is rawe, he is vncleane:
and it is surely a true leprosye. But if the raw
flesshe depart agayn and chaunge in to white,
then let him come to the preest, and let ye preest
se hym. If the sore be chaunged vnto whyte,
let the preest iudge the disease clene, and then
he is clene.

When there is a byle in the skynne of any
mannes flesshe, and is healed and after in the
place of the byle there appeare a whyte rysyng
eyther a shynynge whyte, somwhat redysshe,
let hym be sene of the preest. yf when the preest
seeth hym, it appeare lower then the other
skynne, and the heere therof be chaunged vn-
to whyte, let the preest iudge hym vncleane:
for it is a very leprosye, that is broken out in
the place of the byle. But if when the preest lo
keth on it there be no white heeres therin, nei-
ther the scabbe lower then the other skynne,
and be somwhat blackysshe, then the Preeste
shall shut him aparte seuen dayes. If it spred
abrode in the meane season, then let the preest
iudge him vncleane: for it is a leprosye. But
yf the glysteryng whyte abyde styll in one
place, and goo no further, then it is but the
pynne of the byle, and the Preest shall iudge
him clene.

When the skyn of any mans flesshe is burnt
with fyre that it be rawe, and there appere in
the burnynge a glysteryng whyte that is som-
what redysshe or all together whyte, let the
preest loke vpon it. If the heere in that bright-
nesse be chaunged to whyte, and it also appere
lower then the other skynne, then it is a le-
prosye that is broken oute of the place of the
burnynge. And the preest shall iudge him vn-
cleane, for it is a leprosye. But yf (when the

Preeste loketh on it) he se there is no whyte heere in the brightnes, and that it is no lower then thother skynne, and that it is also blackeshe, then let the Preest shut hym vp seuen dayes. And yf (when the preest loketh on him the seuenth daye) it be growen abrode in the skynne, let hym iudge hym vnclene: for it is a leprosye. But yf that bryghtnesse abyde styll in one place and go no further in the skynne and be blackesh, then it is but a rysyng in the place of the burnynge, and the Preest shall make hym cleane: for it is but the prynte of the burnynge onely.

E When eyther man or woman hathe a breakynge out vpon the heed or the beerde, let the Preest se it. And yf it appeare lower then the other skynne, and there be therin golden heeres and thynne, let the preest iudge hym vncleane, for it is a breakynge oute of leprosye vpon the heed or beerde. Yf (when the Preeste loketh on the breakynge oute) he se it is no lower then thother skynne, and that there are blacke heeres therin, let hym shut him vp seuen dayes. And let the preest loke on the disease the seuenth daye: and yf the breakynge out be gone no further, neyther be any golden heeres therin, neyther the scabbe be lower then the other skynne, then let him be shauen, but let him not shaue the scabbe: and let the preest shut hym vp seuen dayes mo. And let the preest loke on the breaking out the .vij. daye agayne: yf the breakyng out be gone no further in the skynne, nor more lower then thother skynne, then let the preest iudge him cleane, and let hym wasshe his clothes, and then he is cleane.

Yf the breakynge out growe in the skynne
F after he be ones iudged cleane, let the preeste se hym. Yf it be growen abrode in dede in the skynne, let the Preest seke no further for any golden heeres, for he is vncleane. But yf he se the scabbe stande styll, and that there is blacke heere growen vp therin, then the scabbe is healed, and he is cleane: and the Preeste shall iudge hym cleane. Yf there be founde in the skynne of the flesshe of man or woman a glysterynge whyte, lette the preest se it. Yf there appeare in theyr flesshe a glysterynge whyte, somwhat blackysshe, then it is but frekels growen vp in the skynne: and he is cleane.

Yf a mans heere fall of his heed, then he is heedbaulde and clene. Yf his heere fall before in his foreheed, then he is foreheedbaulde and clene. Yf there be in the baulde heed, or baulde foreheed a redysshe whyte scabbe, then there is leprosye spronge vp in his baulde heed, or baulde foreheed. And let the preest se it: and yf the rysynge of the sore be reddysshwhyte in his baulde heed or foreheed after the maner of a leprosye in the skynne of the flesshe, then he is a leper, and vncleane: and the preest shall iudge him vncleane, for the plage of his heed.

G And the leper in whom the plage is, shal haue his clothes rent, and his heed bare, and his mouthe mosfeld, and shall be called vncleane. And as long as the disease lasteth vpon hym, he shall be vncleane, for he is vncleane: & shall therfore dwell alone, and euen without ye host shall his habitacion be.

When the plage of leprosye is in a clothe: Lepry clothe
whether it be lynnen or wollen, yea and whether it be in the warpe or wolfe of the lynnen, or of the wollen: eyther in a skynne, or any thynge made of skynne, yf the disease be pale or somwhat redysshe in the clothe or skynne: whether it be in the warpe or wolfe, or any thyng that is made of skynne, then it is a very leprosye, and must be shewed vnto the preest And when the preest seyth the plage, let hym shut it vp seuen dayes, and let him loke on the plage the seuenth daye. Yf it be increased in the cloth, whether it be in the warpe or wolfe or in a skynne, or in any thynge that is made of skynne, then the plage is a freatyng leprosye, and it is vncleane: and that clothe shall
H be burnt, eyther warpe or wolfe, whether it be wollen or lynnen, or any thynge that is made of skynne wherin the plage is, for it is a freatynge leprosye, and shall be burnt in the fyre.

Yf the preest se that the plage hath freaten no further in the clothe: eyther in the warpe or wolfe, or in what so euer thynge of skynne it be, then let the preest commaunde them to wasshe the thynge wherin the plage is, and let hym shut it vp seuen dayes and moo. And let the preest loke on it agayne after that the plage is wasshed. If the plage haue not chaunged his fasion, though it be spred no further abrode, it is yet vncleane. And se ye burne it in the fyre, for it is freat inwarde: whether in parte or in all. But yf the preest se it somwhat blackysshe after it is wasshed, let hym rent it out of the clothe, or out of the skynne, or out of the warpe or wolfe.

And yf it appeare any more in the clothe eyther in the warpe, or in the wolfe, or in any thynge made of skynne, then it is a warynge plage. And se ye burne that with fyre wherin the plage is. Moreouer the cloth either warpe or wolfe, or what so euer thing of skynne it be which thou hast wasshed, and the plage be departed from it shall be wasshed ones agayne. and then it is clene. This is the lawe for the plage of leprosye in a cloth, whether it be wollen or lynnen: either whether it be in ye warpe or wolfe, or in any thyng made of skynnes, to iudge it clene or vnclene.

¶ The cleansinge of the leper, and of the house that he is in.

CAPI. XIIII.

AND the Lorde spake vnto Moses, saying: * this is the law for a leper when he shall be clensed: He shal be brought vnto the preest, and the preest shall go forthe without the hoost and loke vpon hym. Yf the plage of leprosye be healed in the leper, then shall the preest commaunde that there be brought for hym that shall be clensed two lyuynge byrdes that are clene, and cedar wodde, and a pece of purple cloth and ysope. And the preest shal cōmaunde that one of the byrdes be kylled

kylled in an erthen vessell with rennyng water. And the Preeste shall take the lyuynge byrde and the cedar wode and the purple and the ysope, and shal dyppe them and the lyuing byrde in the bloude of the slayne byrde, and in the rennynge water and sprynkle it vpon him that muste be clensed of his leprosye seuen tymes and clense him, and shall let the liuing byrde goo free in to the feldes.

B And he that is clensed shall wasshe his clothes, and shaue of all his heere, and wash him selfe in water, and then he is clene. And after that he shall come in to the hoost, but shal tarye without his tent seuen dayes. When the seuenth daye is come, he shall shaue of all his heere, bothe vpon his heed, and his berde, and on his browes: and euen all the heere that is on him, shall be shauen of. And he shal wasshe his clothes and his flesshe in water, and then he shall be clene.

And when the eyght daye is come, let hym take two lammes without blemysshe, and a yewelambe of a yere olde without blemysshe, and thre tenth deales of fyne flour, for a meat offerynge myngled with oyle, and a logge of oyle. Then let the Preeste that maketh him clene, brynge the man that is made clene with those thinges before the Lorde vnto the dore of the tabernacle of wytnesse. And let the prest take one of the lambes, & offre hym for a trespaceoffering, and the logge of oyle: and waue them before the Lorde. And then let them slee the lambe in the place where the synne offeryng and the burntoffering were slayne: euen in the holy place. For as the synneofferynge is, euen so is the trespaceofferynge of the preestes for it is moost holy.

C Then let the preest take of the bloude of the trespaceofferynge, and put it vpon the typ of the right eare of him that is clensed, and vpon the thombe of his ryght hande, and vpon the great too of his right fote. Then let the preest take of the logge of oyle, and poure it in to the palme of his lefte hande, and dyp his right fynger in the oyle that is in the palme of his lefte hande, and let him sprynckle it with his fynger seuen tymes before the Lorde. And of the reste of the oyle that is in his hande, shall the preest put vpon the typ of the ryght eare of hym that is clensed, and vpon the thombe of his ryght hande, and vpon the great too of his ryght fote: euen vpon the bloude of the trespaceofferynge. And the rest of the oyle that is in the preestes hande, he shall poure vpon the heed of hym that is clensed: and so shall the preest make an atonement for him before the Lorde.

Then let the preest offre the synneofferynge and make an attonement for him that is clensed for his vnclennesse. And then let the burnt offeryng be slayne, and let the preest put bothe the burntofferyng and the meatofferyng vpon the aulter: and make an attonement for him and then he shall be clene. Yf he be poore and can not get so moche, then let hym bryng one lambe for a trespace offerynge to waue it, and to make an attonement for him, and a tenthe deale of fyne floure myngled with oyle for a meatofferynge, and a logge of oyle, and two turtle doues or two yonge pigions whiche he is hable to get, and let thone be a synneofferynge, and thother a burnt offerynge. And let him bryng them the eyght day for his clensing vnto the preest to the dore of the tabernacle of wytnesse before the Lorde. D

And let the preest take ye lambe that is the trespace offerynge, and the logge of oyle, and waue them before the Lorde. And when the lambe of the trespaceofferynge is kylled, the preest shall take of the bloude of the trespace offerynge, and put it vpon the typ of his ryght eare that is clensed, and vpon the thombe of his ryghte hande, and vpon the greate too of his ryghte foote. And the preest shall poure of the oyle in to his ryghte hande, and shall sprynckle with his fynger of the oyle that is in his lefte hande seuen tymes before the Lorde.

And the Preest shall put on the oyle that is in his hande (vpon the typ of the ryght eare of hym that is clensed, and vpon the thombe of his ryght hande, and vpon the greate too of his ryghte foote: euen in the place where the bloude of the trespaceofferynge was put. And the reste of the oyle that is in his hande, he shall poure vpon the heed of him that is clensed: to make an atonement for hym before the Lorde. And he shall offre one of the turtle doues, or of the yonge pigions, suche as he can get: the one for a synne offeryng, and thother for a burntofferynge vpon the aulter. And so shal the preest make an attonement for him that is clensed before the Lorde. This is the lawe of him that hathe the plage of leprosye, whose hande is not hable to get that belongeth to his clensynge.

And the Lorde spake vnto Moses and Aaron saying: when ye become vnto the land of E
Canaan which I giue you to possesse: yf I put the plage of leprosye in the house of the lande of your possession, let hym that oweth ye house go and tell the preest, saying: me thynke that there is as it were a leprosye in the house. And the preest shall commaunde them to ryd all thynge forth of the house, before the preest, enter to se the plage: that he make not all that is in the house vnclene, and then the preest shal go in, and se the house.

Yf the Preest se that the plage is in the walles of the house, and that there be holow strakes pale or redde whiche seme to be lower then the other partes of the wall, then lette the preest go out at the house dores, and shut vp the house for seuen dayes. And let the preest come agayne the seuenth daye and se it, yf the plage be increased in the walles of the house, F
lette the Preeste commaunde them to take awaye the stones in whiche the plage is, and lette them caste them in a foule place without the citye, and scrape the house within rounde aboute: and poure oute the duste withoute the cytye in a foule place. And lette them take other stones, and put them in the places of those stones, and other morter, and plaster the house with. Yf nowe the plage come agayne, and breake oute in the house, after

that they haue taken awaye the stones, and
scraped the house, and after that the house is
playstered anewe: let the Preest come and se
it. And if then he perceyue that the plage hath
eaten further in the house, it is a freetynge le-
prosye that is in the house, and it is vncleane.
Then they shall breake downe the house:
both the stones, tymbre, and all the morter of
the house, and carye it forthe of the citye vn-
to a foule place. Moreouer he that goeth in
to the house all the whyle it is shut vp, shall
be vncleane tyll nyght. And he that sleepeth in
the house shall washe his clothes, and he
also that eateth in the house, shall washe
his clothes.

But yf the Preeste come and se that the
plage hathe spred no further in the house af-
ter it is newe plastered, then let hym make it
cleane, for the plage is healed. And lette hym
take to clense the house with: two birdes, ce-
dar wodde, and purple clothe and yssope. And
let hym kyll one of the birdes in an earthen
vessell with runnynge water: and take the
cedar wodde, the yssope, the purple and the
lyuynge bryde, and dyppe them in the bloude
of the slayne bryde, and in the runnynge wa-
ter, and sprynckle vpon the house seuen ty-
mes, and clense the house with the bloude of
the bryde, and with the runninge water, and
with the lyuynge bryde, and with the cedar
wodde, and the yssope, and the purple clothe.
And he shall let the lyuynge bryde flee forthe
of the towne in to the wylde feldes, and so
make an attonement for the house, and it
shall be cleane. This is the lawe for all ma-
ner plage of leprosye and breakynge out, and
of the leprosye of clothe and house, and of ry-
sinnges, scabbes, and glistering white, to teache
when a thynge is vncleane or cleane. This is
the lawe of leprosye.

¶ The maner of purgynge the vnclennes bothe of
men and women.

CAPI. XV.

AND the Lorde spake vnto Moses and
Aaron, sayinge: Speake vnto the chil-
dre of Israel, and say vnto them: euery
man that hath a runnynge yssue in his flesshe,
is vncleane by reason of his yssue. And hereby
shall it be knowen when he is vncleane. Yf
his flesshe runne, or yf his flesshe congele by
the reason of his yssue, then he is vncleane.
Euerye couche wheron he lyeth, and euerye
thynge wheron he sytteth shall be vncleane.
He that toucheth his couche shall washe his
clothes, and bath him selfe with water, and
be vncleane tyll the euen.

He that sytteth on that wheron he sate,
shall washe his clothes, and bathe him selfe
with water, and be vncleane vntyll the eue-
nynge. And he that toucheth his flesshe, shall
washe his clothes, and bathe him selfe in wa
ter, and be vncleane vnto the euen. Yf any
suche spyt vpon hym that is cleane, he musse
washe his clothes, and bathe him selfe in wa
ter and be vncleane vntyll euen.

And what so euer sadel that he rideth vpon
shall be vncleane. And whs so euer toucheth
any thynge that was vnder hym, shal be vn-
cleane vnto the euen. And he that beareth any
suche thynges, shall washe his clothes, and
bathe hym selfe in water, and be vncleane vn-
to the euen: and what so euer he toucheth (yf
he haue not fyrste washed his handes in wa-
ter) must washe his clothes, and bathe hym
selfe in water, and be vncleane vnto the eue-
nynge. And yf he touche a vessell of erth, it
shall be broken: and all vessels of wod, shall
be rynsed in water.

When he that hath an yssue is clensed of
his yssue, let hym nombre seuen dayes after
he is cleane, and washe his clothes, and
bathe his flesshe in runnynge water, and then
he is cleane. And the eyght daye lette hym
take two turtle doues, or two yonge pygeons,
and come before the Lorde vnto the dore
of the tabernacle of wytnesse, and gyue them
vnto the Preeste. And the Preeste shall offre
them: the one for a synne offerynge, and the
other for a burntofferynge: and make an at-
tonement for hym before the Lorde concer-
nynge his yssue.

Yf any mans seed departe from him in his
slepe, he shall washe his flesshe in water, and
be vncleane vntyll euen. And all the clothes
or furres wheron suche sede chaunceth, shall
be washed with water, and be vncleane vnto
the euen. And yf a woman lye with suche per-
son, they shall washe them selues with wa-
ter, and be vncleane tyll euen.

When a womans naturall course of bloud
runneth, she shall be put aparte seuen dayes:
and who so euer toucheth her, shall be vncleane
vnto the euen. And all that she lyeth or sit-
teth vpon as longe as she is put aparte, shall
be vncleane. And who so euer toucheth her
couche, shall washe his clothes, and bath him
selfe with water, & be vncleane vnto the euen.
And who so euer toucheth any thyng that she
sate vpon, shal washe his clothes, and washe
hym selfe also in water, and be vncleane vnto
the euen: so that whether he touch her couche
or any thynge wheron she hath sytten, he shal
be vncleane vnto the euen: and yf a man lye
with her in the meane tyme, he shall be put
aparte as well as she, and shall be vncleane
seuen dayes, and all his couche wherin he le-
peth shall be vncleane.

When a womans bloude runneth longe
tyme, beyonde the tyme of her natural course:
as longe as her vnclennesse runneth, she shall
be vncleane, after the maner as when she is
put aparte. All her couches wheron she ly-
eth (as longe as her yssue lasteth) shall be vn-
to her as her couche, when she is put aparte.
And what so euer she sytteth vpon, shall be
vncleane as is her vnclennesse when she is put
aparte. And who so euer toucheth them, shall
be vncleane, and shall washe his clothes, and
bathe him selfe in water, and be vncleane vn-
to euen.

But yf she be cleane of her yssue, lette her
count her seuen dayes, after that she is clene.
And the eyght daye let her take two turtles
or two yonge pygeons and bryngе them vnto
the

the preste vnto the doze of the tabernacle of
wytnesse. And the preste shall offer the one for
a synneofferynge, and the other for burntof-
ferynge: and so make an attonement for her
before the Lorde, concernynge her vncleane
issue. Make ye the chyldren of Israel to kepe
them selues from their vnclennes, that they
dye not in their vncleannesse: when they haue
defyled my habitacion that is amonge them.

This is the lawe of him that hath a run-
nynge sore, and of hym whose seed runneth
from hym in his slepe and is defiled therwith,
and of her that bathe an yssue of bloude as
longe as she is put aparte, and of whosoeuer
hath a runnynge sore whether it be man or
woman, and of hym that sleepeth with her that
is vncleane.

¶ What Aaron muste do or he entre in to the holy
place. The cleansynge of the sanctuary or holy place.
Of the geast of clensynge. Aaron confesseth the sinnes
of the chyldren of Israel ouer the lyue gote and put-
teth them vpon his heade.

CAPI. XVI.

AND the Lorde spake vnto Moses after
the death of the two sonnes of Aa-
ron, when they had offered before the
Lorde and dyed: And he sayde vnto Moses:
Speake vnto Aarō thy brother that he go not
at all tymes into the holy place, that is with-
in the vayle that hangeth before the merce-
seate which is vpon the arcke that he dye not
For I will appeare in a clowde vpō the mer-
cyseate.

But on this maner shall Aaron go into the
holy place: with a bullocke for a synneoffring
and a Ram for a burntoffringe. And he shall
put the holy lynen albe vpon him, and shall
haue a lynen breche vpon his flesshe, and shal
gyrde him with a lynen gyrdell, and put the
lynen myter vpon his heade: for they are ho-
ly raymentes. And he shall washe his flesshe
with water, and put them on. And he shall
take of the multitude of the children of Isra-
el two he gotes for a synneoffring and a Ram
for a burntoffringe.

And Aaron shall offer the bullocke for his
synneoffringe and make an attonemēt for him
and for his house. And he shall take the two
gotes and presente them before the Lorde in
the dore of the tabernacle of wytnesse. And
Aaron shall cast lottes ouer the two gootes:
one lot for the Lorde, & an other for a scape-
gote. And Aaron shall bryngе the gote vpon
which the Lordes lot fell, and offer him for a
synneoffringe. But the gote on which the lot
fell to escape, he shal set alyue before the Lord
to reconcyle with and to let him go fre into
wyldernesse. And Aaron shall bryngе the bul-
locke of his synneoffringe, and make attone-
ment for him selfe and for his housholde, and
kyll him.

And then he shall take a censer full of bur-
nynge coles out of the altare that is before
Lorde, and his handeful of swete incense bea-
ten small and bryngе them within the vayle,
and put the incense vpon the fyre before the
Lorde: that the clowde of the incense maye
couer the mercyseate that is vpon the wytnes
that he dye not. And he shall take of the
bloude of the bullocke and sprynkle it with
his fynger before the mercyseate eastwarde:
euen seuen tymes.

Then shall he kyll the gote that is the peo
ples synneoffringe, & bringe his bloude with-
in the vayle, and do with his bloude as he dyd
with the bloude of the bullocke, and let hym
sprynkle it towarde the mercyseate, and before
the mercyseate: and reconcyle the holy place
frome the vnclennesse of the children of Isra-
el, and frome their tresspaces and all their syn
nes. And so let him do also vnto the taberna-
cle of wytnesse that dwelleth with them, euē
amonge their vnclennesses.

And there shalbe no person in the taber-
nacle of wytnesse, when he goeth in to make
an attonement in the holy place, tyll he come
forth agayne. And he shall make attonement
for him selfe and his housholde, and all the
multitude of Israel. Then he shall go forthe
vnto the aultare that standeth before the
Lorde, and clense it, and shall take of the
bloude of the bullocke, and the gote, and put
vpon the hornes of the altare rounde about,
and sprynkle of the bloude vpon it with his
fynger seuen tymes, and clense it, and halow
it frome the vnclennesses of the chyldren of
Israel.

And when he hath clensed the holy place &
the tabernacle of wytnesse, and the altar, let
him bryngе the lyue gote, and let Aaron put
both his handes vpon the head of the lyue
gote, and confesse ouer him all the misdedes
of the children of Israel, and their tresspaces, &
all their synnes: and let him put them vpon
the heed of the gote, and sende him awaye by
the handes of one that is acquaynted in the
wyldernesse. And the goote shall beare vpon
him all their misdedes into the wyldernesse,
and he shall let the gote go fre in the wylder-
nesse.

And let Aaron go into the Tabernacle of
wytnesse, and put of the lynen clothes which
he put on when he went into the holy place,
and leaue them there. And let him washe his
flesshe with water in the holy place, and put
on his owne rayment, and then come out and
offer his burntofferynge and the burntoffring
of the people, and praye for him selfe and the
people, and the fat of the synneoffrynge let
him burne vpon the altare. And let him that
carped forth the scapegote, washe his clothes
and bathe his flesshe in water, and then come
into the hoste agayne.

And the bullocke of the synneoffringe and
the gote of the synneofferynge (whose bloude
was brought in to make an attonemēt in the
holy place) let one carye forthe without the
hoste and burne with fyre: both their skyn-
nes, their flesshe and their donge. And let him
that burneth them, washe his clothes and
bathe his flesshe in water, and so come into
hoste agayne. And this shalbe an ordinaunce
for euer vnto you. And euen in the tenth daye
of the seuenth moneth, ye shall humble your
soules

soules and shall do no worke at al: whether it be one of your selues or a straunger that sojourneth amonge you, for that day shall an attonement be made for you to clense you frome all youre synnes before the Lorde, and ye shall be cleane. It shall be a Sabboth of reeste vnto you, and ye shal humble your soules, and it shall be an ordynaunce for euer.

And the preest that is anoynted and whose hande was fylled to mynistre in his fathers stede, shall make the attonement and shall put on, the holy lynnen clothes and holy vestimentes, and shall repourge the holy sanctuary and the tabernacle of witnesse and the aultare, and shall make attonement also for the preestes and all the people of the congregacion. And this shall be an euerlastyng ordinaunce vnto you to make attonement for the children of Israel for al theyr synnes ones a yere. and it was done euen as ꝑ Lorde commaunded Moses.

¶ All sacrifyce must be brought to the dore of the tabernacle. To deuyls may they not offer, Blonde and all baren is forbydden them.

CAPI. XVII.

A Nd the Lorde talked with Moses, sayinge: speake to Aaron and his sonnes, and vnto al the children of Israel, and tell them, this is the thyng which the Lorde charged, sayinge: what so euer he be of the house of Israel, that kylleth an oxe, lambe or gote, in the hoste or out of the hoste, and bryngeth them not vnto the dore of the tabernacle of wytnesse, to offre an offeryng vnto the Lorde, before the dwellyng place of ꝑ Lorde, blonde shall be imputed vnto that man, as thoughe he had shedde blonde, and that man shall perysshe from his people.

Wherfore let the children of Israel bryng theyr offerynges that they offre in the wylde felde, vnto the Lorde: euen vnto the dore of the tabernacle of witnesse, and vnto the preest, and offre theym for the peaxofferynges vnto the Lorde. And the Preest shall syprynckle the blonde vpon the auiter of the Lorde in the dore of the tabernacle of wytnesse, and burne the fat to be a swete sauoure vnto the Lorde. And let them no more offre theyr offerynges vnto deuyls, after whome they go an hoorynge. And this shall be an ordinaunce for euer vnto you, thorowe out youre generacions.

And thou shalte saye vnto theym: what so euer man it be of the house of Israel, or of the straungers that sojourne among you, that offereth a burntofferyng, or any other offeryng, and bryngeth it not vnto the wose of the tabernacle of wytnesse to offre vnto the Lorde, the same shall perysshe frome his people. And what so euer man it be of the house of Israel, or of the straungers that sojourne amonge you that eateth any maner of blonde, I wyll sette my face agaynst that soule that eateth blonde, and wyll destroye hym out of his people, for the lyfe of the flesshe is in the blonde, and I haue geuen it vnto you vpon the aulter, to make attonement for youre soules, for blonde shall make attonemente for the soule. And therfore I sayde vnto the children of Israel: ye no soule of you eate blonde, ne any straunger that sojourneth amonge you.

Whatsoeuer man it be of the children of Israel or of the straungers that sojourne amonge you: that hunteth and catcheth any beeste or foule that maye be eaten, he shall poure out the blonde and couer it with erth, for the lyfe of al flesshe is in the blonde, therfore I sayde vnto the children of Israel ye shall eate the blonde of no maner of flesshe, for the lyfe of all flesshe is in his blonde, and whosoeuer therfore eateth it, shall perysshe. And whatsoeuer soule it be that eateth that whiche dyed alone or that whiche was torne with wylde beastes: whether it be one of youre selues or a straunger, he shall wasshe his clothes and bathe him selfe in water and shall be vncleane vnto the euen, and then is he cleane. But yf he wasshe them not nor washe his flesshe, he shall beare his synne.

¶ what degrees of kynred maye marye to sythes and what not.

CAPI. XVIII.

A Nd the Lorde talked with Moses, sayinge: speake vnto the children of Israel, and shewe them, I am the Lorde youre god. Wherfore after the doynges of the lande of Egypte wherein ye dwelte, se ye doo not: after the doynges of the lande of Canaan, whyther I wyll brynge you: neyther walke ye in theyr ordinaunces, but do after my iudgementes, and kepe myne ordynaunces, to walke therin. For I am the Lorde youre God. Kepe therfore myne ordinaunces, and my iudgementes, whiche yf a man doo, he shall lyue therby: for I am the Lorde.

Se ye goo to none of youre nyghest kynred, for to vncouer theyr secretes, for I am the Lorde. The secretes of thy father, and thy mother, se thou vnhylle not: she is thy mother, therfore shalte not thou discouer her secretes. The secretes of thy fathers wyfe shalte thou not discouer, for they are thy fathers secretes. Thou shalte not discouer the priuitie of thy sister the dughter of thy father or of thy mother: whether she be borne at home or without. Thou shalt not vncouer the secretes of thy sones daughter or thy daughters daughter, for that is thyne owne priuite: Thou shalte not vncouer the secretes of thy fathers wyues daughter, whiche she bare to thy father, for she is thy sister: Thou shalte therfore not discouer her secretes. Thou shalt not vncouer the secretes of thy fathers sister, for she is thy fathers nexte kynswoman. Thou shalte not discouer the secretes of thy mothers sister, for she is thy mothers nexte kynswoman.

Thou shalte not vncouer the secretes of thy fathers brother: that is, thou shalte not go in, to his wyfe, for she is thyne awnte. Thou shalt not discouer the secretes of thy doughter in lawe, she is thy sonnes wyfe: therfore vncouer not her secretes. Thou shalt not vnhyl the secrettes of thy brothers wife, for that is thy brothers priuite. Thou shalte not discouer the priuytes of the wyfe and her daughter also, neyther shalte thou take her sonnes daughter or her daughters daughter to vncouer theyr secrettes, they are her nexte kynne, it were therfore wyckednesse. Thou shalte not take a wyfe and her sister therto, to vexe her that thou wouldest open her secrettes as longe as the lyueth. Thou shalte not goo vnto a woman to vncouer her priuitye, as longe as she is put aparte for her vncleannesse. Thou shalte not lye with thy neyghboures wyfe, to defyle thy selfe with her. Thou shalt not gyue of thy seed to offer it vnto Moloch, ꝑ thou defyle not the name of thy God, for I am the Lorde.

Thou shalt not lye with mãkynde as with womankynde, for that is abhommacion.

Thou shalt lye with no maner of beaste to defyle thy selfe therewith, neyther shall any womã stonde before a beast to lye towne therto, for that is abhominacion.

Defyle not your selues in any of these thinges, for with all these thinges are these nacions defyled which I cast out before you: and the lande is defyled, and I will vysett the wickednesse thereof vpon it, and the lande shall spewe out her inhabitters. Kepe ye therfore myne ordinaunces and iudgementes, and se ye no none of these abhominacions: neyther any of you nor any straunger that sojourneth amonge you (for all these abhominacions haue the men of the lande wne whiche were there before you, and the lande is defyled) lest the lande spewe you out when ye haue defyled it, as it spewed oute the nacions that were there before you. For who so euer shall commit anye of these abhominacions, the same soules that do them shall perysshe frome their people. Therfore se ye kepe myne ordinaunces, that ye commit none of these abhominable customes whiche were committed before you: that ye defyle not your selues therwith for I am the Lorde your God.

¶ Repetycion of certayne lawes pertaynynge to the ten commaundementes. Consyderacion for the poore. Howe we oughte to iudge ryghtously. Howe we ought not to be auenged. witchcraft is forbidden.

CAPI. XIX.

A Nd the Lorde spake vnto Moses, sayenge: speake to all the multitude of ꝑ children of Israel, and saye vnto the. Be holy for I the Lorde your God am holy. Se ye feare euery man his father and his mother, and that ye kepe my Sabbothes, for I am the Lorde your God. Ye shal not turne vnto ydoles nor make you goddes of metall: I am the Lorde your God.

When ye offre your peaceoffrynges vnto ꝑ Lorde, ye shall offer them that ye may be accepted. And it shalbe eaten the same daye ye offer it and on the morowe, but what so euer is lefte on the thirde daye shalbe burnt in the fyre. Yf it be eaten the thirde daye, it shalbe vnclene and not accepted. And he that eateth it shall beare his synne, because he hath defyled the halowed thinges of the Lorde, & that soule shall perysshe frome his people.

When ye reape downe the rype corne of your lande, ye shall not reape downe the vtermost borders of your feldes, neyther shalt thou gather that is lefte behynde in thy haruest. Thou shalte not plucke in all thy vyneyarde clene, ne gather in the grapes that are ouerscaped. But thou shalte leaue them for the poore and straunger. I am the Lorde your God.

Ye shal not steale neyther lye, nether deale falsely one with an other. Ye shal not swere by my name falsely / that thou defylest not the name of thy God, I am the Lorde. Thou shalte not beggle thy neyghboure with cauillations, neyther robbe him violently, nether shall the workmans labour abyde with the vnsyll the mornynge. Thou shalte not curse the deafe, neyther put a stombling blocke before the blynde / but shalt feare thy God. I am the Lorde. Ye shall do no vnrighteousnes in iudgement. Thou shalt not fauoure the poore nor honoure the myghtye, but shalte iudge thy neyghbour righteously.

Thou shalt not go vp and downe a preuye accuser amonge thy people, nether shalt thou helpe to shede the blonde of thy neyghboure / I am the Lorde. Thou shalt not hate thy brother in thyne harte, but shalt in any wyse rebuke thy neyghboure / that thou bere not synne for his sake. Thou shalt not auenge thy selfe nor beare hate in thy mynde against the children of thy people, but shalt loue thy neyghbour as thy selfe, I am the Lorde.

Kepe myne ordinaunces. Let none of thy catell gendre with a contrary kynde, neyther sowe thy felde with myngled seed, neyther shalt thou put on any garment of lynen and wollen.

Yf a man haue to do with a woman that is bonde and hathe bene medled with all of an other man which neyther is bought nor free-wome gyuen her, there shalbe a payne vpon it, but they shall not dye, because she was not made free. And he shall bryngе for his trespaceofferinge vnto the Lorde / euen vnto the dore of the tabernacle of wytnesse, a Ram for a trespaceofferynge. And the preest shal make attonement for him with the Ram of the trespaceofferynge before the Lorde, for his synne whiche he hathe done / and it shall be forgyuen him, concernynge the synne whiche he hath done.

And when ye come to the lande and haue planted all maner of trees whereof men eate ye shall holde them vncircumcysed as concernynge their frute / euen three yere shal they be vncircumcysed vnto you and shall not be eate of, and the fourth yere all the frute of theym shall be holy and acceptable to the Lorde. And the fifth yere maye ye eate of the frute of them

the, & gat her in the increase of them: I am the
Lorde youre God. * Ye shall eate nothinge
*Leui.xvii.d with the bloude, ye shall vse no witchecrafte,
nor obserue dismall dayes, ye shall not round
the lockes of your heedes, neyther shalt thou
marre the tuftes of thy beerde.
Ye shall not rent your flesshe for any soules
sake, nor pryncte any markes vpon you: I am
the Lorde. Thou shalt not pollute thy daugh
ter, that thou wouldest mayntayne her to be an
hoore: least the lande fall to whoredome, and
ware full of wyckednesse. Se ye kepe my Sab
bothes & feare my sanctuary: I am the Lord.
Turne not to them that worshe with spirites,
ne regarde them, that obserue dismall dayes:
that ye be not defyled by theym, for I am the
Lorde youre God.
Thou shalt ryse vp before the hoorehed, &
reuerence the face of the olde man, and dread
thy God, for I am the Lorde. * Yf a straun
* Exod.xx.c ger sorourne by the in youre lande, se ye vexe
hym not: But let the straunger that dwelleth
with you, be as one of your selues, and loue
him as thy selfe, for ye were straungers in the
lande of Egypte. I am the Lorde your God.
Ye shall vse no vnrighteousnes in iudgemẽt
neyther in meteyerde, weyght or mesure. But
ye shall haue true balances, true weyghtes,
A true Epha, and a true Hin. I am the Lord
your God which brought you forth of the lãd
of Egypt, that ye shulde obserue all myne or
dinaunces and iudgementes and kepe them: I
am the Lorde.

¶ They that gyue of their seed to Moloch shall
dye therfore. Other goodly lawes necessarye to be
vsed in common wealthes.

CAPI. XX.

AND the Lorde talked with Moses, say
enge: tell the children of Israel, whoso
euer he be of the children of Israel or of
the straungers that dwell in Israel, that gy
eth of his seede vnto Moloch ye shall dye for
it: the people of the lande shall stone him w
stones. And I will set my face vpon that fe
low, and will destroye him frome his people:
because he hath gyuen of his seed vnto Mo
loch, to defyle my sanctuary and to polute my
holy name. And thoughe the people of the
lande hyde their eyes frome that felow, when
he gyueth of his seed vnto Moloch, so that
they kyll him not: yet I will put my face vpõ
that man and vpon his generacion, and will
destroye him and all that goo a hoorying with
him and commit horedome with Moloch frõ
their people.
Yf any soule turne him to enchaunters or
expounders of tokens and go a hoorynge after
them, I will put my face vpon that soule and
will destroye him frome his people. Sanctifye
your selues therfore, and be holy, for I am y
Lorde youre God. And se ye kepe myne ordi
naunces and do them. For I am the Lorde
which sanctifye you.
Who so euer curseth his father or mother,
shal dye for it, his bloude on his head, because
he hath cursed his father or mother.

Ye that breaketh wedlocke with an other
mans wyfe shall dye for it, because he hathe
broke wedlocke with his neyghbours wyfe, &
so shall she lykewyse.
Yf a man lye with his fathers wyfe & vn
couer his fathers secrettes, they shall bothe
dye for it, their bloude be vpon their heedes.
Yf a man lye with his daughter in lawe
they shall dye both of thẽ: they haue wrought
abhominacion, their bloude vpõ their heedes.
Yf a man lye with mankynde after the ma
ner as with woman kynde, they haue bothe
committed abhominacion and shal dye for it.
Their bloude be vpon their heades.
Yf a man take a wyfe and her mother ther
to, it is wyckednesse. Men shall burne with
fyre both him and them, that there be no wic
kednesse amonge you.
Yf a man lye with a beast he shall dye, and
ye shall slay the beast.
Yf a woman go vnto a beast and lye vpone
therto: thou shalte kyll the woman and the
beast also, they shall dye, and their bloude be
vpon their heades.
Yf a man take his sister, his fathers daugh
ter or his mothers daughter, & se her secrettes
and she se his secrettes also: it is a wycked
thinge. Therfore let them perysshe in the sight
of their people, he hath sene his sisters secret
nesse, he shall therfore beare his synne.
Yf a man lye with a woman in tyme of her
flowers and vncouer her secretes and opẽ her
fountayne, and she also open the fountayne
of her bloude, they shall both perysshe frome
the people.
Thou shalt not vncouer the secretes of thy
mothers sister nor of thy fathers sister, for be
that doth so, vncouereth his nexte kyn: & they
shall beare their mysdoynge.
Yf a man lye with his vncles wyfe, he hath
vncouered his vncles secrettes / they shall
beare their synne, and shall dye childlesse.
Yf a man take his brothers wyfe, it is an
vncleane thynge, he hath vncouered his bro
thers secrettes, they shall be childelesse ther
fore.
* Se ye kepe therfore all myne ordinaun
ces and all my iudgementes, and that ye do
them / that the lande whether I bryngе you
to dwell therin, spewe you not out. And se ye
walke not in the maners of the nacyons whi
che I cast out before you / For they commit
ted all these thinges, and I abhorred them.
But I haue sayde vnto you that ye shall
enioye their lande, and that I wil gyue it vn
to you to possesse it: a lãde that floweth with
mylke and hony. I am the Lorde youre God,
which haue dyuyded you frome other nacõs:
* that ye shulde put difference betwene cleane
beastes and vncleane, and betwene vncleane
foules and them that are cleane. Make not
your soules therfore abhominable with bea
stes and foules, and with all maner thinge
that creepeth on the grounde, which I haue se
uered vnto you to holde theym vncleane. Be
holy vnto me, for I the Lorde am holy, and
haue seuered you frome other nacions: that
ye shulde be myne.
* Yf

Leuit.xviii.b, xx.xviii.a * Yf there be a man or woman that wor
keth with a spirite or that expoundeth tokẽs,
they shall dye for it. Men shall stone theym
with stones, and their bloude shall be vpon
them.

¶ The preest forbydden to be at the death of any
of his people, a fewe of his kynne excepte. Preestes
maye not be shaven neyther on the heade nor on the
bearde. The preestes wyfe muste be a mayde. The
preestes daughter maye not be an harlot.

CAPI. XXI.

A AND the Lorde sayd vnto Moses: speake
vnto the preestes the sonnes of Aaron
and saye vnto them. A preest shall not
defyle hym selfe at the death of any of his peo
ple, but vpon his kynne that is nyghe vnto
him: as his mother, father, sonne, wughter
and brother: and on his sister as longe as she
is a mayde and dwelleth nyghe him and was
neuer gyuen to man: on her he maye defyle
him selfe. But he shal not make him selfe vn
cleane vpon a rular of his people to polute
him selfe withall.
They shall make them no baldnesse vpon
their heades or shaue of the lockes of their
beardes, nor make any markes in their flesshe.
They shall be holy vnto their God, and not
polute the name of their God, for the sacrifi
ces of the Lorde and the breed of their God
they w offre: therfore they must be holy.
They shall take no wyfe that is an hoore
or polluted, or put frome her husbande: for a
preest is holy vnto his God. Sanctifye hym
therfore, for he offreth vp the bread of God:
he shall therfore, be holy vnto the, for I the
Lorde which sanctifie you, am holy.
Yf a preestes wughter fall to play the hoore
she poluteth her father: therfore she shall be
burnt with fyre.
He that is the hyghe preest amonge his bre
thren vpon whose head the annoyntinge oyle
was powred and whose hande was fylled to
put on the vestimentes, shall not vncouer his
head nor rent his clothes, neyther shall go to
any dede body nor make him selfe vncleane:
not on his father or mother, neyther shall go
out of the sanctuary, that he defyle not the ho
ly place of his God, for the crowne of the an
noyntynge oyle of God, is vpon him. I am y
Lorde. He shall take a mayde vnto his wyfe:
but no wydow nor deuorced nor defyled hoore.
But he shall take a mayde of his owne peo
ple to wyfe, that he defyle not his seed vpon
his people: for I am the Lorde which sancti
fye hym.
And the Lorde spake to Moses, sayenge /
speake to Aaron, and saye: No mã of thy seed
in their generacions that hath any defourmitie
vpon him, shall preace to offer the bred of his
God: for none that hath any blemyshe shall
come nere: whether he be blynde, lame, snot
nosed, or that hath any mishappen membre, or
broken foted, or broken handed, or crokt bac
ked, or perleyed, or gogeleyed / or maungye, or
skaulde, or hath his stones broken.
No man that is defourmed of the seed of Aa
ron the preest, shall come nyghe to offer the
sacrifices of the Lorde. Yf he haue a defour
mitie, he shall not preace to offer the bred of his
God. Notwithstandinge he shall eate of the
bred of his God: euen as well of the most ho
ly, as of the holy: but shall not go in, vnto ỹ
vayle, nor come nyghe the altare, because he
is defourmed that he polute not my sanctuary/
for I am the Lorde that sanctifye them. And
Moses tolde it vnto Aaron and to his sonnes
and vnto all the Children of Israel.

¶ What maner personnes ought to abstayne from
eatynge the thynges that were offred. How, what,
and when they shulde be offered.

CAPI. XXII.

A AND the Lorde comened with Moses, A
sayenge: byd Aarõ and his sonnes that
they absteyne frome the halowed thin
ges of the children of Israel which they haue
halowed vnto me, that they polute not my
holy name: for I am the Lorde. Saye vnto
them: who so euer he be of all youre seed a
monge your generacion after you, that goeth
vnto the halowed thinges which the children
of Israel shall haue halowed vnto the Lorde,
his vnclennes shall be vpon hym: and that
soule shall perysshe forth of my sighte. I am
the Lorde.
None of the seed of Aaron that is a leper or
that hath a runnynge sore, shall eate of the
halowed thinges tyll he be cleane. And who
so euer toucheth any vncleane soule, or man
whose seed runneth frome him by nyghte, or
who so euer toucheth any worme that is vn
cleane to him, or man that is vncleane to him
what so euer vncleannesse he hath: the same
soule that hath any suche thinge, shall be vn
cleane vntyll euen, and shall not eate of the
halowed thinges vntyll he haue washed his
flesshe with water. And then when the sonne B
is downe, he shall be cleane and shall after
warde eate of the halowed thinges: for they Exodi.xxii.d.
are his fode. * Of a beast that dyeth alone or Ezech.xliiii.g
is rent with wylde beastes, he shall not eate,
to defyle him selfe therwith: I am the Lord.
But let them kepe therfore myne ordinaunce
least they lade synne vpon them and dye ther
in, when they haue defyled them selues: for
I am the Lorde which sanctify them.
There shall no straunger eate of the halo
wed thinges, neyther the preestes gest, or his
hyred seruaunt. But yf the preest bye any per
son with money, he maye eate of it, and he
also that is borne in his house, maye eate of
his bred. Yf the preestes wughter be maryed
vnto a straunger, she maye not eate of the ha
lowed heueoffringes. Notwithstandinge yf
the preestes wughter be a wydow or deuorced,
and haue no childe but is returned vnto her
fathers house agayne, she shall eate of her fa
thers bred as well as she dyd in her youth.
But there shall no straunger eate therof. Yf
a man eate of the halowed thinges vnwittin
gly, he shall put the fyfte parte therunto, and
make good vnto the preest ỹ halowed thinge.
And let the preestes se, that they defyle not ỹ
hale-

halowed thinges of the children of Israel
which they haue offred vnto the Lorde, least
they lade them selues with miswynge & tres=
pace in eatynge their halowed thinges, for I
C am the Lorde which halowe them.
And the Lorde spake vnto Moses, sayeng:
speake to Aaron and his sonnes and to all ẏ
chyldren of Israel and saye vnto them, what=
so euer he be of the housse of Israel or straun=
ger in Israel that will offer his offerynge:
what so euer vowe or frewyll offerynge it be
whiche they wyll offer vnto the Lorde for a
burntofferynge to reconcyle them selues, it
must be a male without blemysh of the oxen,
shepe, or gootes, let them offer nothyng that
is deformed for they shall gette no fauoure
Yf a man wyll offer a peaceofferynge vnto
the Lorde and seperate a vowe or a frewyll
offerynge of the oxen or the flocke, it muste be
without deformyte, that it maye be accepted.
There maye be no blemyshe therin: whe=
ther it be blynde, broken, wounded or haue a
wen, or be maungye or scabbed, se ye offer no
suche vnto the Lorde, nor put an offerynge
of any such vpon the aultare vnto the Lorde.
An oxe or a shepe that hathe any membre
out of proporcion, mayste thou offer for a fre=
wyll offerynge: but in a vowe it shall not be
D accepted. Thou shalt not offer vnto the Lord
that is brused, broken, plucked out or cutt a=
waye, neyther shalte make any suche in your
lande, neyther of a straungers hande shall ye
offer an offrynge to your God of any suche.
For they marre al in that they haue deformy=
tes in them, and therfore can not be accepted
for you. And the Lorde spake vnto Moses,
sayinge: when an oxe, a shepe, or a goote is
broughte forth, it shall be seuen dayes vnder
the dame. And frome the eyght daye forth, it
shall be accepted vnto a gyfte in the sacrifice
of the Lorde. And whether it be oxe or shepe,
ye shall not kyll it and her younge bothe in
one daye.
When ye wyll offer a thanke offerynge
vnto the Lorde, ye shal so offre it that ye may
be accepted. And the same day, it must be eaten
vp, so that ye leaue none of it tyl the morow.
For I am the Lorde, kepe now my commaun=
dementes and do them, for I am the Lorde.
And polute not my holy name, that I maye
be halowed amonge the chyldren of Israel.
For I am the Lorde whiche halowe you, and
brought you out of the lande of Egypt, to be
your God: for I am the Lorde.

¶ Of the holy dayes, as the Sabboth, Ester, whit=
sontyde, the feast of the fyrste frutes. The feaste of
cleansynge. The feaste of Trompetes. The feast of
the tabernacles.

CAPI. XXIII.

A And the Lorde spake vnto Moses, say=
inge: speake vnto the chyldren of Is=
rael, and saye vnto them. These are the
feastes of the Lorde whiche ye shall call holy
feastes. Syxe dayes ye shall worcke, and the
seuenth is the Sabboth of reaste an holye
feaste: so that ye maye doo no worcke therin,
for it is the Sabboth of the Lorde, wherso=
euer ye dwell. These are the feastes of the
Lorde whiche ye shall proclayme holye in
theyr ceasons. * The.xiiii.daye of the fyrste
moneth at euen is the Lordes * Passouer.
And the fyftene daye of the same moneth is
the feaste of swete brede vnto the Lord seuen
dayes ye muste eate vnleuened brede. The B
fyrste daye shalbe an holy feaste vnto you, so
that ye maye do no laboriouse worcke therin.
But ye shall offer sacryfyces vnto the Lorde
seuen dayes, and the seuenth daye also shalbe
an holy feaste, so that ye maye do no labory=
ous worcke therin.
And the Lorde spake vnto Moses, say=
inge: speake vnto the chyldren of Israel and
saye vnto them: when ye be come in to the
lande which I gyue vnto you and repe doune
youre haruest / ye shall brynge a shefe of
the fyrste frutes of youre haruest vnto the
preeste, and he shall waue the shefe before the
Lorde to be accepted for you: and euen the
morowe after the Sabboth the preeste shall
waue it. And ye shall offer that daye when he
waueth the shefe, a lambe without blemyshe
of a yere olde for a burntofferynge vnto the
Lorde: and the meatofferynge thereof, two
tenthe deales of fyne floure mengled with
oyle to be a sacryce vnto the Lorde of a swete
sauoure: and the drynkofferynge therto, the
fourth deale of an hyn of wyne. And ye shall C
eate neyther breade, nor parched corne, nor
frymentye of new corne: vntyl the selfe same
daye that ye haue brought an offerynge vnto
your God. And this shallbe a lawe for euer
vnto your chyldren after you, wheresoeuer ye
dwell.
And ye shall counte frome the morowe af=
ter the Sabboth: euen frome the daye that
ye brought the shiefe of the waueoffryng.vii.
wekes complete: euen vnto the morowe af=
ter the seuen wekes, ye shal nombre.l.dayes.
And then ye shall brynge a newe meatoffring
vnto the Lord. And ye shal bryng out of your
habitaciōs two waueloues made of two teth
deales ot fyne floure leuended and baken, for
first frutes vnto the Lorde. And ye shal bring
with the breed seuen lambes without disfor=
mitie of one yere of age, and one younge oxe,
and two rammes, which shal serue for burnt
offrynges vnto the Lorde, with meatoffryn=
ges, and drynckeoffrynges longynge to the
same, to be a sacrifyce of a swete sauour vnto
the Lorde.
And ye shall offre an he gote for a synneof=
frynge: and two lambes of one yere olde for
peaxoffringes. And the preest shall waue them
wᵗ the bread of the first frutes before the Lord
and with the two lambes. And they shall be
holy vnto the Lorde, and be the preestes. And
ye shall make a proclamacion the same daye,
that it be an holy feast vnto you, and ye shall
do no laborious worke therin: And it shal be D
a law for euer thorow out all your habitaci=
ons vnto your chyldren after you.
* When ye repe downe your haruest, thou
shalt not make clene ryddaunce of thy feloe,
neither

neyther shalt thou make any aftergatheringe
of thy haruest: but shalt leue them vnto the
pore and the straunger. I am the Lorde your
God.
And the Lorde spake vnto Moses, sayeng:
speake vnto the children of Israel, and saye.
The first daye of the seuenth moneth shall be
a rest of remembraunce vnto you, to blowe
hornes in, an holy feast it shalbe, and ye shal
do no laborious worke therin, and ye shal of=
fer sacrifice vnto the Lorde.
And the Lorde spake vnto Moses sayeng:
E also the tenthe daye of the selfe seuenth mo=
neth, is a daye of attonement, and shal be on
holy feast vnto you, and ye shal humble your
soules and offer sacrifice vnto the Lorde. Mo=
reouer ye shal do no worke the same daye, for
it is a daye of attonement to make an atton=
ment for you before the Lorde your God.
For what so euer soule it be that humbleth
not him selfe that daye, he shall be destroyed
frome his people. And what so euer soule do
any maner worke that daye, the same I will
destroye frome his people. Se ye do no maner
worke therfore. And it shalbe a lawe for euer
vnto your generacions after you in all youre
dwellynges. A Sabboth of reste it shalbe vn=
to you, and ye shall humble your soules. The
ix. daye of the moneth at euen and so forth frō
euen to euen agayne, ye shall kepe your Sab=
both.
F And the Lorde spake vnto Moses, sayeng:
speake vnto the children of Israel, and saye:
the.xv. daye of the same seuenth moneth, shal
be the feaste of tabernacles.vii. dayes vnto ẏ
Lorde. The first daye shalbe an holy feast, so
that ye shall do no laborious worke therin.
Seuen dayes ye shall offer sacrifice vnto the
Lorde, and the.viii. daye shalbe an holy feast
vnto you, and ye shall offer sacrifice vnto the
Lorde. It is the ende of the feast, and ye shal
do no laborious worke therin.
These are the feastes of the Lorde whiche
ye shall proclayme holy feastes, for to offer sa=
crifice vnto the Lorde, burntoffrynges, meat=
offringes and drinkeoffringes euery daye: be=
syde the Sabbothes of the Lorde, and besyde
your gyftes, and all your vowes, and al your
frewilloffringes which ye shall gyue vnto the
Lorde.
G Moreouer in the.xv.daye of the seueth mo=
neth after that ye haue gathered in the frutes
of the lande, ye shall kepe holy daye vnto the
Lorde seuen dayes longe. The first daye shall
be a daye of reste, and the eyght daye shall be
a daye of rest. And ye shall take you the firste
daye, the frutes of goodly trees and ẏ braun=
ches of palme trees and the bowes of thycke
trees. and wylowes of the brooke: and shall
reioyse before the Lorde seuen dayes. And ye
shall kepe it holye daye vnto the Lorde seuen
dayes in the yere. And it shall be a lawe for
euer vnto youre chyldren after you, that ye
kepe that feast in the seuenth moneth. And ye
shall dwell in boothes seuen dayes: euen all
that are Israelites borne, shall dwell in boo=
thes, that your children after you may know
howe I made the children of Israel dwell in
boothes, when I brought theym oute of the
lande of Egypte: for I am the Lorde youre
God. And Moses tolde all the feastes of the
Lorde vnto the children of Israel.

¶ The oyle for the lampes and lyghtes of the brede
of remembraunce or shewbred. He that curseth must
be stoned. He that kylleth shalbe kylled. &c.

CAPI. XXIIII.

And the Lorde spake vnto Moses, say= A
enge: commaunde the children of Is=
rael that they brynge vnto the, pure
oyle olyue beaten for lyghtes to powre into ẏ
lampes alwaye, without the vayle of wyt=
nesse within the tabernacle of wytnesse. And
Aaron shall dresse them bothe euen and mor=
nynge before the Lorde alwayes. And it shal
be a lawe for euer amonge youre children af=
ter you. And he shall dresse the lampes vpon
the pure candelstycke before the Lorde perpe=
tually.
And thou shalt take fyne floure and bake
xii. wastels therof, two tenth deales shall e=
uery wastell be. And make two rowes of thē,
sixe on a rowe vpon the pure table before the
Lorde, and put pure frankencens vpon the
rowes. And it shall be bred of remembraunce,
and an offerynge to the Lorde. Euery Sab=
both he shall put theym in rowes before the
Lorde euermore, gyuen of the children of Is= B
rael, that it be an euerlastinge couenaunte.
And they shall be Aarons and his sonnes, and
they shall eate theym in the holye place. For
they are mooste holye vnto him of the offe=
rynges of the Lorde, and shall be a duety for
euer.
And the son of an Israelytish wyfe whose
father was an Egyptian, went oute amonge
the children of Israel. And this sonne of the
Israelytysh wyfe and a man of Israel, stroue
togyther in the hoste. And the Israelytyshe
womans sonne blasphemed the name of the
Lorde and cursed, and they brought him vn=
to Moses. And his mothers name was Sa=
lomyth, the doughter of Dibry of the trybe of
Dan: and they put him in warde, that Mo=
ses shulde declare vnto them what the Lord
sayde therto.
And the Lorde spake vnto Moses sayenge,
bringe him that blasphemed without the host ☞
and let all that herde him, put theyr handes C
vpon his heed, and let al the multitude stone
him. And speake vnto the children of Israel,
sayenge. Who so euer curseth his God, shall
beare his synne: And he that blasphemeth ẏ ☞
name of the Lorde, shall dye for it: all the Cursynge.
multitude shall stone him to deathe. And the
straunger as well as the Israelite, yf he curse
the name, shall dye for it.
He that kylleth any man, shall dye for it,
but he that kylleth a beaste shall paye for it, Slaughter.
beast for beast. Yf a man mayme his neygh=
boure, euen as he hath done, so shal it be done Lex talionis.
to hym agayne: broke for broke, eye for eye
and tothe for tothe: euen as he hathe may=
med a man, so shall he be maymed agayne.

D So now he that kylleth a beast shall paye for it: but he that kylleth a man, shall dye for it. Ye shall haue one maner lawe amonge you: euen for the straunger as well as for one of your selues, for I am the Lorde your God.

And Moses tolde the chyldren of Israel, þ they shulde brynge hym that had cursed, out of the hoste, and stone hym with stones. And the chyldren of Israel dyd as the Lorde cõmaunded Moses.

¶ The Sabboth of the seuen yeres and of the yere of iubelie, otherwise called the fyftye yere.

CAPI. XXV.

A AND the Lorde spake vnto Moses in mount Sinai, sayenge: speake vnto þ chyldren of Israel and saye to theym. Whẽ ye be come into the lande which I geue you let the lande reste a Sabboth vnto the Lorde. Sixe yeres thou shalt sowe thy felde, and sixe yere thou shalt cut thy vynes and gather in thy frutes. But the seuenth yere shall be a Sabboth of rest vnto the lande. The Lordes Sabboth it shalbe, and thou shalt neyther sowe thy felde, nor cut thy vynes.

The Sabboth of seuen yeares.

The corne that groweth by it selfe thou shalt not repe, neyther gather the grapes that growe without thy dressynge: but it shall be a Sabboth of rest vnto the lande. Neuertheles the Sabboth of the lande shall be meate for you: euen for the and thy seruaunte and for thy mayd and for thy hyred seruaunt and for the straunger that dwelleth with the: and for thy catell and for the beastes that are in thy lande, shall all the encrease therof be meate. Then nombre seuen weekes of yeres, B that is, seuen times seuen yere: and the space of the seuen weekes of yeres wyll be vnto the xlix. yere. And then thou shalte make an horne blowe: euen in the tenth daye of the seuenth moneth, which is the day of atonement. And then shall ye make the horne blowe, euen throughowe out all your lande. And ye shall halowe the fyftieth yere, and proclayme lyberte throughow out the lande vnto all the inhabitces therof. It shall be a yere of iubelie vnto you and ye shall returne: euerye man vnto his possession and euery man vnto his kynred agayne. A yere of iubelye shall that fyftyeth yere be vnto you.

Ye shall not sowe neyther repe the corne that groweth by it selfe, nor gather the grapes that growe without thy laboure. For it is a yere of iubelye and shall be holye vnto you: howe be it, yet ye shall eate of the encrease of the felde. And in this yere of iubelie ye wall returne, euery man vnto his possession agayne.

☞ Wyen thou sellest oughte vnto thy neighboure or byest of thy neyghbours hande, ye shall not oppresse one an other: but accordynge to the nombre of yeres a ter the iubelye yere, thou shalte bye of thy neyghboure, and accordynge vnto the nombre of frute yeres, he shall sell vnto the. Accordyng C vnto the multytude of yeres, thou shalte encrease the pryce therof, and accordynge to the fewnesse of yeres, thou shalte mynysshe the pryce: for the nombre of the frute he shal sell vnto the. And se that no man oppresse his neyghboure, but feare thy God. For I am the Lorde youre God. Wherfore doo after myne ordinaunces, and kepe my lawes, and doo them, that ye maye dwell in the lande in saferye. And the lande shall gyue her frute, and ye shall eate youre fyll and dwell therin in saferye.

Yf ye shall saye: what shall we eate the seuenth yere, in as moche as we shall not sowe, nor gather in oure encrease. I wyll sende my blessyng vpon you in the sixte yere, and it shall brynge forthe frute for thre yeres: and ye shall sowe the eyghte yere, and eate of olde frute vntyll the nynth yere, and euen vntyll her frutes come, ye shall eate of olde stooze.

Wherfore the lande shall not be solde for euer, because that the lande is myne, and D ye but straungers and sojourners with me: and ye shall throwowe oute all the lande of youre possession, let the lande goo home free agayne.

* When thy brother is waxed pooze, and hath solde of his possessiõ: yf any of his kin come to redeme it, he shall bye out that whiche his brother solde. And though he haue no man to redeme it for hym, yet yf his hand can get sufficient to bye it out agayne, then let hym counte how longe it hath be solde, and deliuer the rest vnto hym to whome he solde it, and so he shall returne vnto his possession agayne. But yf his hande can not get sufficyent to restore it to hym agayne, then that whiche is solde shall remayne in the hande of hym that hathe boughte it, tyll the Jubelye: and in the yere of Jubelye it shall come oute, and he shall returne vnto his possession agayne.

Yf a man sell a dwellynge house in a walled citye, he maye bye it oute agayne anye tyme within a hole yere after it is solde: and that shall be the space in whiche he maye redeme it agayne.

But yf it be not bought out agayne within E the space of a full yere, then the house in the walled citye shall be stablysshed for euer vnto hym that boughte it, and to his successours after hym, and shall not goo out in the yere of Jubelye. But the houses in vyllages whiche haue no walles rounde aboute them shall be counted lyke vnto the feldes of the countrey, and maye be boughte oute agayne at any season, and shall goo oute free in the yere of Jubelye.

Notwithstandynge the cityes of the Leuytes and the houses in the cytyes of theyr possessions, the Leuytes maye redeme at all seasons. And yf a man purchase oughte of the Leuytes: whether it be house or citye that they possesse, the bargayne shall goo oute in the yere of Jubelye: for the houses of the cityes of the Leuytes, are theyr possessyons amonge the chyldren of Israel. But the feldes that lye rounde aboute theyr cytyes, shall not be bought: for they are theyr possessyons for euer.

F Yf thy brother be waxed pooze and fallen in decaye with the, receyue hym as a straunger or a sojourner, and lette hym lyue by the. * And thou shalte take none vsurye of hym, nor gaynes. But shalte feare thy God, that thy brother maye lyue with the. Thou shalte not lende hym thy money vpon vsurye, nor lende hym of thy fode to haue gaynes by it: for I am the Lorde youre God whiche haue brought you forth of the lande of Egypte, to gyue you the land of Canaan and to be your God.

Yf thy brother that dwelleth by the, waxe pooze and sell him selfe vnto the, thou shalte not let him labour, as a bondseruaunt doeth: but as an hyred seruaunte, and as a sojourner he shall be with, and shall serue the, vnto the yere of iubelye, and then shal ye departe from the: bothe he and his chyldren with hym, and shall returne vnto his owne kynred agayne and vnto the possessions of his fathers: for they are my seruauntes whiche I brought out of the lande of Egypte, and shall not be solde as bondmen.

Se therfore thou raygne not ouer him cruelly, but feare thy God. Yf thou wilte haue bondseruauntes and maydens, thou shalte bye them of the heythen that are rounde aboute you, and of the chyldren of the straungers that are sojourners amonge you and of theyr generations that are with you, whiche they begate in your lande. And ye shal possesse them and gyue them vnto youre chyldren after you, to possesse them for euer: and they shall be youre bondemen. * But ouer your brethren the chyldren of Israel, ye shall not raygne one ouer an other cruelly.

G Wyen a straunger and a sojourner waxeth ryche by the, and thy brother that dwelleth by him waxeth pooze and sell him selfe vnto the straunger that dwelleth by the, or to anye of the straungers kynne: after that he is solde he maye be redemed agayne: one of his brethren maye bye hym oute: whether it be his vncle or his vncles sonne, or any that is nye of kynne vnto hym of his kynred: eyther yf his hande can get so moche, he maye be loosed.

And he shal recken with hym that bought hym from the yere in whiche he was solde, vnto the yere of Jubelye, and the pryce of his brynge shall be accordynge to the nombre of yeres, and he shall be with hym as a hyred seruaunt.

Yf there be yet many yeres behynde, accordynge vnto them he shall gyue agayne for his deliueraunce, of the money that he was solde for.

Yf there remayne but fewe yeres vnto the yere of Jubelye, he shall so counte with hym, and accordynge vnto his yeres gyue hym agayne for his redemption, and shall be with hym yere by yere as an hyred seruaunte, and the other shall not raygne cruelly ouer hym in thy syght. Yf he be not bought free in the meane tyme, then he shall go out in the yere of Jubelye and his chyldren with him: for the chyldren of Israel are my seruauntes whiche I brought out of the lande of Egypte.

¶ Images are forbidden. Blessed are they that kepe those thynges that God byddeth and mooste cursed are they that kepe them not.

CAPI. XXVI.

I Am the Lorde your God. Ye shal make you no ydolles nor grauen ymage, neyther reare you vp anye pyller, neyther ye shall set vp any ymage of stone in your lande to bowe your selues thereto: for I am the Lorde your God: kepe my Sabbothes and feare my sanctuarye: for I am the Lorde. A

Yf ye shall walke in myne ordinaunces and kepe my cõmaundementes and do them, then I will sende you rayne in the ryghte season, & youre lande shall yelde her encrease and þ trees of the felde shall gyue their frute. And the threshynge shall reache vnto wyne harueste, & the wyneharuest shall reache vnto sowinge tyme, and ye shall eate youre breed in plenteousnes, and shall dwell in youre lande prayably. And I will sende peace in your lande, that ye shall slepe, and no man shall make you afrayde.

And I will dryue euyll beastes out of youre lande, and there shall no sweorde goo throwowe out your lande. And ye shall chase your enemyes, and they shall fall before you vpon the sweorde. And fyue of you shall chase an hundred, and an hundred of you shall put ten thousande to flyghte, and your enemyes shal fall before you vpon the sweorde. And I wyll B tourne vnto you and encrease you and multiplye you, and set vp my testament with you. And ye shall eate olde floare, and calle out the olde for plenteousnes of the newe. * I wyll make my dwellynge place amonge you, and my soule shall not lothe you. And I wyll walke amonge you, and wyll be youre God, and ye shall be my people. For I am the Lorde your God, whiche brought you out of the lande of the Egyptians, that ye houlde not be theyr bondmen, and I brake the bawes of youre yockes, and made you goo vpryght.

* Ii. Cor. vi. b
Exodi. xxix. g

* But yf ye will not herken vnto me, nor will do all these my commaundementes, or yf ye shall despyse myne ordinaunces, eyther yf your soules refuse my lawes, so that ye wyll not do all my commaundementes, but shall breake myne appoyntement: then I will do this agayne vnto you: I will vysit you with vexations, swellinge and feuers, that shall make your eyes dasell, and with sorowes of herte. And ye shall sowe youre seed in vayne, for your ennemyes shall eate it. And I will set my face againste you, and ye shall fall before your ennemyes, and they that hate you shall raygne ouer you, and ye shall flee when no mã C pursueth you.

* Deu. xxviii. b. Psalm. lxxx.

And yf ye will not yet for all this herken vnto me, then will I punysh you seuẽ tymes more for youre synnes, and wyll breake the pryde of youre strengthe. For I will make

the heauen ouer you as harde as yron, & your lande as harde as brasse. And so your laboure shalbe spent in vayne. For youre lande shall not gyue her encrease, neyther the trees of the lande shall gyue their frutes.

And yf ye walke contrary vnto me and wil not herken vnto me, I will bringe seuen tymes mo plages vpon you accordynge to your synnes. I will sende in, wylde beastes vpon you, which shall spoyle you of your children and destroye your catel, and make you so few in nombre that youre highe wayes shal grow to a wylderneße.

D And yf ye wyll not be lerned yet, for all this, but shal walke contrarye vnto me, then will I also walke contrarye vnto you, and wyll punnysh you yet seuen tymes for youre synnes. I wyll sende a swerde vpon you, that shall auenge my testament with you. And when ye are fled vnto youre cytyes, I wyll sende the pestilence amonge you, ye shalbe gyuen into the handes of your ennemyes. And when I haue broken the staffe of youre bred / that. x. wyues shall bake your bred in one ouen and men shall delyuer you your breed agayne by weyght, then shall ye eate and yet not be fylled.

And yf ye will not yet for all this, herken vnto me, but shall walke contrary vnto me, then I will walke contrarye vnto you also, wrathfully and will also punyshe you seuen tymes for your synnes: so that ye shall eate ꝑ
E fleßhe of your sonnes and the fleßhe of youre doughters. And I will destroye your altares dwyll vpon hyghe hylles, & ouerthrowe your ymages, and cast your carkales vpon the bodyes of your ydolles, and my soule shall abhorre you. And I will make your cyties desolate, & bringe your sanctuaries vnto nought, and will not smel the sauoures of your swete odoures.

And I will bringe the lande vnto a wylderneße: so that your enemyes whiche dwell therin, shall wondre at it. And I will straw you amonge the hethen, and will drawe out a swerde after you, and youre lande shall be waste, and your cyties desolate. Then the lād
F shall reioyse in her Sabbothes, as longe as it lyeth voyde and ye in your ennemies lande euen then shall the lande kepe holy daye and reioyse in her Sabbothes. And as longe as it lyeth voyde it shall rest, for that it coulde not reste in youre Sabbothes, when ye dwelte therein.

And vpon them that are left alyue of you I will sende a faynтneße in to their hertes in the lande of their ennemyes: so that ꝑ sound of a leef that falleth, shall chace them & they shall flee as thoughe they fled a swerde, and shall fall no man folowinge them. And they shall fal one vpon an other, as it were before a swerde no man pursuyng them, and ye shal haue no power to stande before youre ennemyes: And ye shall perysshe amonge the heythen, and the lande of youre ennemyes shall eate you vp.

And they that are left of you, shall pyne away in their vnrighteousnes, euen in their ennemyes lande, and also in the mysdeades of their fathers shall they consume. And they shall confesse their mysdedes, and the mysdedes of their fathers in their trespaces whiche they haue trespaced against me, and for that also that they haue walked cōtrary vnto me. Therfore I also will walke contrarye vnto them, and will bringe them into the lande of G
their ennemyes. And then at leest waye their vncircumcysed hertes shall be tamed, & then they shall make attonement for their mysdedes.

And I will remembre my bonde with Jacob and my couenant with Jsaac, and my testament with Abraham, and will thinke on ꝑ lande. For the lande shall be left of them and shall haue pleasure in her Sabbothes, whyle she lyeth waste without them, and they shall make an attonement for their misdedes, because they despised my lawes and their soules refused myne ordinaunces. And yet for al that when they be in the lande of their ennemye, *
* I will not so cast them awaye nor my soule shall not so abhorre them, that I will vtterly destroye them, and breake myne appointement with theym: for I am the Lorde their God. I will therfore remembre vnto them the firste couenaunte made when I broughte them out of the lande of Egypte in the sight of the heythen to be their God: for I am the Lorde.

These are the ordinaunces, iudgementes, and lawes whiche the Lorde made betwene hym and the children of Jsrael in mount Sinai by the hande of Moses.

¶ Of diuerse vowes and the redempyng of the same Of tythes. &c.

CAPI. XXVII.

AND the Lorde spake vnto Moses, sayenge/ speake vnto the children of Jsrael and saye vnto them: Yf any mā wil gyue a singuler vowe vnto the Lorde accordynge to the value of his soule, then shal the male frome twenty yere vnto. lx. be set at. l. * sycles of syluer, after the sycle of the sanctuary, and the female at. xxx. sycles. And frō v. yeres to. xx. the male shall be set at. xx. sycles, and the female at. x. sycles. And frome a moneth vnto. v. yere, the male shall be set at. v. sycles of syluer, and the female at thre. And the man that is. lx. and aboue, shalbe valued at. xv. sycles, and the woman at. x. Yf the be to pore so to be set, thē let him come before the preest: and let the preest value him, accordynge as the hande of him that vowed is hable to get.

Yf it be of the beastes of which men bringe an offeryng vnto the Lorde: all that any mā gyueth of suche vnto the Lorde, shalbe holy. He maye not alter it nor chaunge it: a good for a bad, or a bad for a good. Yf he chaunge beast for beast, then both the same beast and it also wherwith it was chaunged shalbe holy. Yf it be any maner of vncleane beast of which men maye not offer vnto the Lorde, let hym bringe the beast before the preest and let the preest

preest value it. And whether it be good or bad as the preest setteth it, so shall it be. And yf he will dye it agayne, let him gyue the fyfte parte more to that it was set at.

Yf any man dedicate his house, it shall be holy vnto the Lorde. And the preest shall set it, whether it be good or bad, and as ꝑ preest
L hath set it, so it shall be. Yf he that sanctified it, wil redeme his houße, let him gyue the fift parte of the money that it was iuged at therto, and it shalbe his.

Yf a man halowe a pece of his enheryted lande vnto the Lorde, it shall be set accordyng to that it beareth. Yf it beare an homer of barley, it shall be set at fyfty sycles of syluer. Yf he dowe his lande forthwith from the yere of Jubely, it shalbe worthe accordynge as it is estemed. But yf he halowe his felde after the trompet yere, the preest shall recken the pryce with him accordynge to the yeres ꝑ remayne vnto the trompet yere, and therafter, it shall be lower set.

Yf he that sanctifyed the felde will redeme it agayne, let him put the fyfte parte of the pryce that it was set at thervnto, and it shall be his, yf he will not, it shall be redemed no more. But when the felde goeth out in ꝑ yere of Jubylye, it shalbe holy vnto the Lorde: euen as a thinge dedycated, and it shall be the preestes possession.

Yf a man sanctifie vnto ꝑ Lorde a felde, whiche he hath boughte and is not of his enherytaunce, then the preest shall reken with hym what it is worth vnto the yere of Jubylye, and
D he shall gyue the pryce that it is set at ꝑ same daye, and it shalbe holy vnto the Lorde. But in the yere of Jubely, the felde shall returne vnto him of whome he boughte it, whose enheritaunce of lande it was.

And all settynge shall be accordynge to the holy sycle. One sycle maketh. xx. Geras.

But the firſt borne of the beastes that pertayne vnto the Lorde, maye no man sanctifye: whether it be ore or whye, for they are ꝑ Lordes alredy. Yf it be an vncleane beaste, then let him redeme it as it is set at, and gyue the fyfte parte more therto. Yf it be not redemed then let it be solde as it is rated.

Notwithstandynge no dedycated thynge ꝑ a man dedycateth vnto the Lorde, of all his good, whether it be man or beast or lande of his enheritaunce, shalbe solde or redemed: for all dedicate thinges are mooste holy vnto the Lorde. No dedicate thinge therfore that is dedicate of man, may be redemed, but must nedes dye.

All theße tythes of the lande, whether it be of the corne of the felde or frute of the trees, shalbe holy vnto the Lorde. Yf any man will redeme ought of his tythes, let him adde the fyfte parte more therto. And the tythes of oxē and shepe and of all that goth vnder the heed mans keppynge, shall be holy tythes vnto the Lorde. Men shal not loke yf it be good or bad nor shall chaunge it. Yf any man chaunge it then both it and that it was chaunged withall, shalbe holy and may not be redemed.

These are the commaundementes which the Lorde gaue Moses in charge to gyue vnto the children of Jsrael in mount Sinai.

The ende of the thyrde booke of Moses.

THE FOVRTHE BOKE OF MOSES CALLED NVMERI.

¶ All that are apte for batell are numbred. The trybe of Leuy is appoynted to mynystre to the tabernacle.

CAPI. I.

A AND the Lord spake vnto Moses in the wildernesse of Sinai, in the tabernacle of wytnesse, the first daye of the seconde moneth, and in the seconde yere after they were come oute of the lande of Egypte, sayenge: * Take the somme of the hole multitude of the childre of Israel, in their kynredes and housholdes of their fathers, and nombre them by name all þ are males, polle by polle, frome .xx. yere and aboue: euen all that are hable to go forth to warre in Israel, thou and Aaron shall nombre them in their armyes, & with you shall be of euery tryde a heedman in the house of his father.

* Exod.xxx.b Num.xxvi.a.

And these are the names of the men þ shall stande with you / of Ruben, Elizur the sonne of Sedeur / of Simeon, Selumiel the sonne of Surt Sadai / of the trybe of Juda, Nahelson the sonne of Aminadab / of Isachar, Nathanael the sonne of Zuar / of Zabulon, Eliab the sonne of Helon. Amonge the childzen of Joseph / of Ephraim, Elisama the sonne of Amihud / of Manasse, Gamaliel the sonne of Pedazur / of Ben Jamin, Abidan the sonne of Gedeoni / of Dan, Ahiezer the sonne of Ammi Sadai / of Aser, þ Pagiel the sonne of Ocran / of Gad, Eliasaph the sonne of Deguel / of Nephthali, Ahira the sonne of Enan.

Of Phegiel.

B These were the counsaylours of the cõgregation, and lordes in þ tribes of their fathers and captaines ouer thousandes in Israel. And Moses and Aaron toke these men aboue named and gathered all the congregation to gether, the fyrste daye of the seconde moneth, and rekened them after their byrth and kynredes and houses of their fathers by name frome twentye yere and aboue, hed by hed, as the Lorde commaunded Moses, euen so he nõbred them in the wyldernesse of Sinai.

Of Ruben.

And the children of Ruben Israels eldeste sonne in their generations, kynredes and houses of their fathers, when they were nõbred euery man by name, all that were males frõ xx. yere and aboue, as many as were hable to go forth in warre: were nombred in the trybe of Ruben. xlvj. thousand and. v. hundred.

Of Simeon.

Amonge the children of Simeon: their generation in their kynredes and houses of their fathers (when euery mans name was tolde) of all the males from .xx. yeres and aboue, as many as were mete for the warre: were nombred in the trybe of Simeon. lix. thousande & three hundred.

Of Gad.

Amonge the childzen of Gad: their generation in their kynredes and housholdes of their fathers, when they were tolde by name frome twenty yere and aboue, all that were mete for the warre: were nombred in the tribe of Gad. xlv. thousande, fyue hundred, and fyftye.

Of

Amonge the childzen of Juda: their generation in their kynredes and houses of their fathers (by nombre of names) from .xx. yere and aboue, all þ were hable to warre, were tolde in the trybe of Juda. lxxiiij. thousande & fyue hundred.

Of

Amonge the childzen of Isachar: their generation in their kynredes and houses of their fathers (when their names were accompted) frome twenty yere and aboue, what so euer was apte for warre, were nombred in þ trybe of Isachar. liiij. thousande and foure hundred.

Of

Amonge the childzen of Zabulon: their generation in their kynredes and houses of their fathers (after the nombre of names). xx. yere and aboue, who so euer was mete for þ warre were counted in the trybe of Zabulon. lvij. thousande and. iij. hundred.

Of

Amonge the childzen of Joseph: fyrste amonge the children of Ephraim: their generation in their kynredes and houses of their fathers (when the names of all that were cõuenient to þ warre were tolde (frõ twenty yeres and aboue: were in nombre in the tribe of Ephraim fourtye thousande, and fyue hundred.

Of

Amonge the children of Manasse: their generation, in their kynredes and houses of their fathers (when the names of all that were fyfte to warre were tolde frome twentye and aboue were nombred in the trybe of Manasse xxxij. thousande, and two hundred.

Of

Amonge the childzen of Ben Jamin: their generation, in their kynredes and houses of their fathers (by the tale of names) frome twenty yere and aboue of all that were mete for warre, were nombred in the trybe of Ben Jamin fyue and thirty thousande, and foure hundred.

Of

Amonge the childzen of Dan: their generation in their kynredes and houses of their fathers (in the summe of names) of all þ was apte to warre frõ .xx. yere and aboue, were nombred in the trybe of Dan. lxij. thousande and. vij. hundred.

Of

Amonge the childzen of Aser / their generation in their kynredes and houses of their fathers (when they were summed by name / frome twenty yeres and aboue, all that were apte to warre were nombred in the trybe of Aser one and fourty thousande, and fyue hundred.

Of

Amonge the childzen of Nephthali: their generation, in their kynredes and houses of their fathers (when their names were tolde) frome .xx. yeres and aboue, what so euer was mete to warre: were nombred in the trybe of Nephthali thre and fyftey thousande and. iij. hundred.

Of

These

These are the nombres whiche Moses and Aaron nombred with the twelue prynces of
G Israel: of euery houle of their fathers a man. And all the nombres of the chyldren of Israel, in the houses of theyr fathers, frome twentye yere and aboue, what so euer was mete for the warre in Israel, dyewe vnto the somme of fyue hundred and thre thousande, fyue hundred and fyftye. But the Leuites in the tribe of theyr fathers, were not nombred amonge them.

And the Lorde spake vnto Moses, sayinge: onely se thou nombre not the trybe of Leui, ne take the somme of them amonge the chyldren of Israel. But thou shalt appoynte the Leuytes vnto the habitacion of witnesse, and to all the garnyshment therof, and vnto all that longeth therto. For they shall beare the tabernacle, and all the ordinaunce therof, and they shall minister it, and shall pytche theyr tentes rounde aboute it. And when the tabernacle goeth forthe, the Leuites shall take it downe: and when the tabernacle is pytched, they shall set it vp: for yf any straunger come nere, he shall dye. And the chyldren of Israel shal pitch theyr tentes euery man in his owne companye, and euery man by his owne standerd throwe out all theyr hostes. But the Leuytes shall pytche rounde aboute the habitacion of witnesse, that there fal no wrath vpon the congregacion of the chyldre of Israel, and the Leuytes shall wayte vpon the habitacion of wytnesse. And the chyldren of Israel dyd accordynge to all that the Lorde commaunded Moses.

¶ The order of the pytchynge of the tentes rounde about the tabernacle of witnesse. The heades and chefe Lordes of the kinredes of Israel are named.

CAPI. II.

A AND the Lorde spake vnto Moses and Aaron, sayinge: The chyldren of Israel shall pytche: euery man by his owne standerd, with the armes of his fathers houses, alwaye frome the presence of the tabernacle of wytnesse.

On the east syde towarde the rysynge of the sonne, shall they of the standerd of the hoste of Juda pytche with theyr armyes: And Nahelson the sonne of Aminadab shall be captayne ouer the sonnes of Juda. And his hoste and the nombre of theym thre score and fourtene thousande, and fyue hundred. And nexte vnto hym, shall the trybe of Isachar pytche, and Nathanael the sonne of Zuar, captayne ouer the chyldren of Isachar, his hoste and the nombre of them. liiij. thousande and foure hundred.

And then the tribe of Zabulon: with Eliab
B the sonne of Helon, captayne ouer the chyldre of Zabulon, and his hoste in the nombre of them. lvij. thousande, and foure hundred. So that all they that perteyne vnto the hoste of Juda, are an hundred thousande. lxxvi. thousande and foure hundred in theyr companyes: and these shall go in the forefront, when they iourney.

And on the southe syde, the standerd of the hoste of Ruben shall lye with theyr companyes, and the captayne ouer the sonnes of Ruben, Elizur the sonne of Sedeur, and his hoste and the nombre of them. xlvi. thousande, and fyue hundred.

And fast by hym shall the trybe of Simeon pytche, and the captayne ouer the sonnes of Simeon. Salumiel the sonne of Zuri Sadai and his hoste, and the nombre of them lix. thousande, and thre hundred. And þ trybe of Gad also: And the captayne ouer the sonnes of Gad, Eliasaph the sonne of Deguel and his hoste, and the nombre of them. xlv. thousande, fyue hundred, and fyftye. So that all the nombre that appertayne vnto the hoste of Ruben, are an hundred and. li. thousande, foure hundred and fyftye, with theyr companyes, and they shall be the seconde in the iourney.

And the tabernacle of wytnesse with þ hoste of the Leuytes, shall go in the myddes of the
E hostes: as they lye in theyr tentes, euẽ so shal they procede in the iourney, euery man in his quarter about the standerdes.

On the west syde, the standerd and þ hoste of Ephraim shall lye with theyr companyes. And the captayne ouer the sonnes of Ephraim, Elisama the sonne of Amihud: and his hoste, and the nombre of them fourty thousand and fyue hundred.

And fast by hym the trybe of Manasse, and the captayne ouer the sonnes of Manasse, Gamaliel the sonne of Pedazur and his hoste, and the nombre of them were. xxxij. thousand and two hundred. And the trybe of Ben Jamin also: and the captayne ouer the sonnes of Ben Jamin, Abidan the sonne of Gedeoni, and his hoste, and the nombre of them. xxxv. thousande, and foure hundred. All the nombre that belonged vnto the hoste of Ephraim, were an hundred thousande, eyght thousande and an hundred in theyr hostes: and they shal be the thyrde in the iourney.

And the standerd and the hoste of Dan shal lye on the nozth syde with theyr companyes: and the captayne ouer the chyldren of Dan, Ahiezer the sonne of Ammi Sadai: and his hoste, and the nombre of them threscore and two thousande and seuen hundred. And faste by him shall the trybe of Aser pytche: and the
D captayne ouer the sonnes of Aser, Pagiel the sonne of Ocran: and his hoste, and the nombre of them. xli. thousand and fyue hundred. And the tribe of Nepthali also, and the captayn ouer the chyldren of Nepthali: Ahira the sonne of Enan: and his hoste, and the numbre of them. liij. thousande an foure hundred. So that the hole numbre of al that perteyned vnto the hoste of Dan, was an hundred. lvij. thousande and fyue hundred. And they shalbe the last in that iorney with their standerdes.

These are the summes of the chyldren of Israel in the houses of theyr fathers: euen al the nombres of the hostes with theyr companyes fyue hundred thousand thre thousande

fyue

fyue hundred and fyfftye. And yet the Leuites were not nombred amonge the chyldren of Israel as the Lorde commaunded Moses. And the chyldren of Israel dyd accordyge to all that the Lorde commaunded Moses, and pitched with their standerdes, and they iourneyd euery man in his kynred, and in the housholde of his father.

¶ The leuites are not nombred to go to batell, but to mynystre to the holy place of sanctuarye. They muste all o pitch theyr tentes next to the habitacion.

CAPI. III.

A THese are the generacions of Aaron and Moses, when the Lorde spake vnto Moses in mount Sinai. And these are the names of the sonnes of Aaron: Nadab the eldest sonne, and Abihu, Eleazar and Ithamar. These are the names of the sonnes of Aaron, which were preestes anoynted, and theyr handes fylled to ministre, but *Nadab and Abihu dyed before þ Lorde, as they brought straūge fyre before the Lorde in the wyldernelle of Sinai, and had no chyldren, And Eleazar and Ithamar ministred in the sight of Aaron their father.

*Leuitic.x.a. Num.xxvi.c.

B And the Lorde spake vnto Moses, sayinge: brynge the trybe of Leui, and set them before Aaron the preest, and let them serue hym and wayte vpon hym, and vpon all the multitude before the tabernacle of wytnelle, to do the seruice of the habitacion. And they shal wayte vpon all the garnyshement of the tabernacle of wytnelle, and vpon the chyldren of Israel, to do the seruyce of the habitacion. And thou shalte gyue the Leuytes vnto Aaron and his sonnes, for they are gyuen vnto hym of the chyldren of Israel. And thou shalte appoynt Aaron and his sonnes to wayte on theyr preestes offyce: and the straunger that cōmeth nye shall dye for it.

C And the Lorde spake vnto Moses, sayinge: Beholde * I haue taken Leuytes of the chil-
*Exod.xiii.a Num.viii.c. dren of Israel for all the fyrstborne that openeth the matrye amonge the chyldren of Israel, so that the Leuytes shall be myne: bycause all the fyrste borne are myne: for the same daye that I smote all the fyrste borne in the lande of Egypte, I halowed vnto me all the fyrste borne in Israel, bothe man and beest, and myne they shall be: for I am the Lorde.

And the Lorde spake vnto Moses in the wyldernelle of Sinai, sayinge: Nombre the chyldren of Leui in the houses of theyr fathers and kynredes, all that are males from a moneth olde and aboue. And Moses nombred them at the worde of the Lorde, as he was commaunded. And these are the names of the chyldren of Leui: Gerson, Cahath, and Merari. And these are the names of the chyldren of Gerson in theyr kynredes: Libni and Semei. And the sonnes of Cahath in theyr kynredes were: Amram, Izehar, Hebron and Oziel. And the sonnes of Merari in theyr kynredes were: Maheli and Musi. These are the kynredes of Leui in the houses of theyr fathers.

D And of Gerson came the kynred of the Libnites and the Semeites, whiche are the kynredes of the Gersonytes. And the sum of them (when al the males were told) from a moneth olde and aboue were seuen thousand and fyue hundred. And the kynredes of the Gersonites pytched behynde the habitacion westwarde. And the captayne of the moost auncient house among the Gersonites, was Eliasaph the son of Lael.

And the offyce of the chyldren of Gerson in the tabernacle of witnelle was to kepe the habitacion, and the tent with the couerynge therof, and the hangynge of the doze of the tabernacle of wytnelle, and the hangynges of the courte, & the curtayne of the doze of the court: whiche court wente rounde aboute the dwellynge, and the aulter, and the cozdes that pertayned vnto all the seruyce therof.

And of Cahath came the kynred of the Amramytes and the kynred of the Jezeharytes and of the Hebronytes, and of the Ozielites. And these are the kynredes of the Cahathites. And the nombre of all the males from a moneth olde and aboue, was eyght thousande, and fyue hundred: which wayted on the holy place.

And the kynred of the chyldren of Cahath pytched on the southsyde of the dwelling. And the captayne in the moolte auncient house of the kynredes of the Cahathytes, was Elisaphan the sonne of Oziel, and theyr offyce was to kepe the arcke, the table, the candelstycke, and the aulter, and the holy vessels to ministre with, and the vayle with all that serued therto. And Eleazar the sonne of Aaron the Preeste, was Captayne ouer all the Captaynes of the Leuytes, and hadde the ouersyghte of them that wayted vpon the holye E thynges.

And of Merari came the kynredes of the Mahelytes, and of the Musites: and these are the kynredes of the Merarytes. And the nombre of them (when all the males from a moneth olde and aboue was tolde) drewe vn to sire thousande, and two hundred. And the captayne of the moost auncient house amonge the kynredes of the Merarites, was Zuriel þ sonne of Abihael whiche pitched on the north syde of the dwellynge.

And the offyce of the sonnes of Merari was to kepe the bordes of the dwellynge, and the barres, pylers with the sockettes therof, and all the instrumentes therof, and all that serued therto: and the pylers of the courte round aboute, and theyr sockettes with their pynnes and cordes. But on the forefront of the habitacion, and before the tabernacle of wytnelle eastward, shal Moses & Aaron and his sonnes pytche, and wayte on the sanctuary in the stede F of the chyldren of Israel. And the straunger þ commeth nye, shall dye for it. And the hole summe of the Leuytes which Moses and Aaron nombred, at the commaundement of the Lorde throughout their kynredes, euen of all the males of a moneth olde and aboue, was xxij.

xxij. thousande.

And the Lorde sayd vnto Moses: Nombre all the fyrst borne that are males amonge the chyldren of Israel, frome a moneth olde and aboue, and take the nombre of theyr names. And thou shalte appoynte the Leuytes to me the Lorde, for all the fyrstborne amonge the chyldren of Israel, and the cattell of the Leuytes for the fyrstborne of the chyldren of Israel. And Moses nombred as the Lorde commaunded hym all the fyrstborne of the chyldren of Israel. And all the fyrstborne males in the summe of names, frome a moneth olde and aboue, were nombred two and twentye thousande, two hundred, and thyrtene.

And the Lorde spake vnto Moses, sayinge: Take the Leuytes for all the fyrstborne of the chyldren of Israel, and the cattell of the Leuytes for theyr cattell: and the Leuytes shall be myne whiche am the Lorde. And for the redempnge of the two hundred and thyrtene, whiche are moo then the Leuytes in the fyrstborne of the chyldren of Israel, take. v. sycles of euery pece, after * the sycle of the holy place, twentye geras the sicle. And giue the money wherewith the odde nombre of them is redemed, vnto Aaron and his sonnes.

*Exo.xxx.b. Leuit.xxvii.b Num.xviii.b

And Moses toke the redempcyon money of the ouerplus that were moo then the Leuytes, amonge the fyrstborne of the chyldren of Israel, and it came to a thousande, thyrtene hundred, and thyrtene score and fiue sycles, of the holye sycle. And he gaue that redempcyon money vnto Aaron & his sonnes at the worde of the Lorde, lyke as the Lorde commaunded Moses.

¶ The offyces of the Leuytes, euery one after the stocke that he came of.

CAPI. IIII.

A AND the Lorde spake vnto Moses and Aarō, and bad them take the summe of the childrē of Cahath forth of the sonnes of Leui in theyr kynredes and houses of theyr fathers frome thyrtye yere and aboue, vntyll fyftye all that were hable to warre to do the worke in the tabernacle of witnelle. This shall be thoffyce of the chyldren of Cahath in the tabernacle of wytnelle whiche is moost holy. And when the hoste remoueth, Aaron and his sonnes shal come and take downe the vayle, and couer the arke of witnelle there with, and shal put theron a couerynge of taxus skynnes, and shall spred a cloth that is all together of Jacinct aboue all, and put the staues therof in. And vpon the shewe table they shall spred abrode a clothe of Jacinct, and put theron the dysshes, spones, flat peces, and potts to poure with, and the dayly breed shall be theron: and they shall spred vpon them a couerynge of purple, and couer the same with a couerynge of taxus skynnes, and put the staues therof in.

And they shall take a clothe of Jacinct and couer the candelstycke of lyghte, and her lampes and her snoffers, and fyre pannes, and all her oyle vessels whiche they occupy about it, and shall put vpon her and on all her instrumentes, a couerynge of taxus skynnes, and put it vpon staues. And vpon the golden aulter they shall spred a clothe of Jacinct, and put on her staues.

And they shall take all the thynges whiche they occupy to ministre within the holy place, and put a clothe of Jacinct vpon them and couer them with a couerynge of taxus skynnes, and put them on staues. And they shall take B awaye the asshes out of the aulter, and spred a scarlet cloth theron: and put aboute it, the fyre pannes, the flesshe hokes, the shouels, the basens, and all that belongeth vnto the aulter, and they shall spredvpon it a couerynge of taxus skinnes, and put on the staues of it.

And when Aaron and his sonnes haue made an ende of couerynge the sanctuary and all the thynges of the sanctuarye, againste that the hoste remoue, then the sonnes of Cahath shal come in to beare, and so lette them not touch the sauntuarye leaste they dye. And this is the charge of the sonnes of Cahath in the tabernacle of witnelle. And Eleazar the sonne of Aaron the preste, shall haue the charge to prepare oyle for the lyghtes and swete tens, and the daylye meatoffrynge and the anoyntyng oyle, and the ouersyghte of all the dwellynge and of all that therin is, bothe ouer the sanctuarye and of all that pertayneth therto.

And the Lorde spake to Moses and Aaron, sayinge: destroye not the trybe of the kynredes of the Cahathites, frome amonge the Leuites. But thus doo vnto them that they maye lyue and not dye, when they goo vnto the moolte holye place. Aaron and his sonnes shall go in and put them euery man vnto his seruice and vnto his burthen. But lette them not go in, to se when they couer the santuarye, lest they dye.

And the Lorde spake to Moses, sayinge: C Take the summe of the chyldren of Gerson, in the houses of theyr fathers and in theyr kynredes: frome thyrtye yere and aboue, tyll fyftye all that are hable to go forth in warre, to do seruyce in the tabernacle of wytnelle. And this is the seruyce of the kynred of the Gersonytes, to serue and to beare. They shal beare the curtaynes of the tabernacle, and the rofe of the tabernacle of witnes and his couerynge, and the couerynge of taxus skynnes that is on hyghe aboue vpon it, and the hangynge of the doze of the tabernacle of wytnelle: and the hangynge of the courte, and the hangynge of the gate of the courte that is rounde about the dwellynge and the aulter, and the cordes of them, and all the instrumentes that serue vnto them, and all that is made for them. And at the mouth of Aaron and his sonnes, shal al the seruyce of the chyldren of the Gersonytes be doone, in all theyr charges, and in all their seruyce, and ye shall appoynte them vnto all theyr charges, that they shal wayte vpon. And this is the seruice of the kynred of the children of the Gersonytes in þ tabernacle of witnelle, and

and they shall be vnder the hande of Ithamar the sonne of Aaron the preest.

And thou shalt nombre the sonnes of Merari in theyr kynredes, and in the houses of theyr fathers, frome thyrtye yeres and aboue vnto fyfye: euen all that is hable to go forth in warre, to woo the seruyce of the tabernacle of wytnesse.

And this is the charge that they muste wayte vpon in all that they muste serue in the tabernacle of wytnesse: The bordes of the tabernacle, and the barres, pylers and sockettes therof, and the pylers of the courte rounde aboute, and theyr sockettes, pynnes, and cordes, with all that pertayneth and serueth vnto them.

D And by name ye shall recken the thynges that they muste wayte vpon to beare. This is the seruyce of the kynredes of of the sonnes of Merary in all theyr seruyce in the tabernacle of witnesse vnder the hand of Ithamar the sonne of Aaron the preest.

And Moses and Aaron and the prynces of the multitude nombred the sonnes of the Cahathytes in theyr kynredes and houses of theyr fathers frome thyrtye yeres and aboue vnto fyfye, all that were hable to goo forthe in the hoste, and to do seruyce in the tabernacle of wytnesse. And the nombre of them in theyr kynredes, were two thousande, seuen hundred, and fyfye. These are the nombres of the kynredes of the Cahathytes, of all that dyd seruyce in the tabernacle of witnesse, whi the Moses and Aaron dyd nombre at the commaundement of the Lorde by the hande of Moses.

And the sonnes of Gerson were nombred in theyr kynredes, and in the houses of theyr fathers, frome thyrtye yere vp vnto fyfye, all that were hable to goo forthe in the hoste to doo seruyce in the tabernacle of wytnesse. And the nombre of them in theyr kynredes, and in the houses of theyr fathers, was two thousande, syxe hundred, and thyrtye. This is the nombre of the kynredes of the sonnes of Gerson, of all that dyd seruyce in the tabernacle of wytnesse, whiche Moses and Aaron dyd nombre at the commaundement of the Lorde.

And the kynredes of the sonnes of Merari were nombred in theyr kynredes, & in the houses of theyr fathers, from thyrty yere vp vnto fyfye, all that were hable to go forth with the hoste, to do seruice in the tabernacle of witnes And the nõbre of them was in theyr kynredes thre thousande and two hundred. This is the nombre of the kynredes of the sonnes of Merari, whiche Moses and Aaron nombred at the cõmaundement of the Lorde, by the hande of Moses.

The hole summe which Moses, Aaron and the lordes of Israel nombred amonge the Leuytes in theyr kynredes & housholdes of theyr fathers, from thyrty yere vp vnto fyfye euery man to do his office and seruyce, and to beare his burthen in the tabernacle of wytnes was eyght thousande, fyue hundred and foure score which they nombred at the commaundement of the Lorde by the hande of Moses, euerye man vnto his seruyce & burthen: as the Lord commaunded Moses.

¶ Who they be that oughte to be caste oute of the hoste. The knowlegynge of synne. The cleansynge of synne done of ignorauance. The lawe of the fyrste frutes, and of gelousye.

CAPI. V.

AND the Lorde spake to Moses, sayng: commaunde the childzen of Israel they put forth of the hoste, all lepers, and all that haue yssues, and all that are defiled vpon the deed, whether they be males or females ye shal put them out of the hoste, that they defile not the tentes among which I dwell. And the childzen of Israel dyd so, and put them out of the hoste, as the Lorde commaunded Moses so dyd the childzen of Israel.

And ẏ Lord spake to Moses, sayng: speake vnto the childzen of Israel: whether it be man or woman, when they haue synned anye manner synne whiche a man doth wherwith a man trespaceth agaynst the Lorde: so that the soule hathe doone amisse: then they knowe lege theyr synnes whiche they haue doone, and restore agayne the hurte that they haue wonne in the hole, and put the fifte parte of it more therto, and gyue it him whom he hath trespaced agaynst. But yf he that maketh the amendes haue no man to doo it to, then the amendes that is made shall be the Lordes, and the preestes, besyde the ramme of the attonement offeryng, wherwith he maketh attonement for him selfe. And all the fyrste frutes whiche the childzen of Israel bryng vnto the preest, shall be the preestes, and euery mannes halowed thynges shall be his owne, but what so euer any man gyueth the preest, it shall be the preestes.

And the Lorde spake to Moses, sayinge: Speake to the childzen of Israel, and shewe them. Yf any mannes wyfe goo a syde and trespase agaynste hym, so that an other man lye with her fleshelye and the thynge be hyd frome the eyes of her husbande and is not come to lyghte that she is defyled (for there is no wytnesse agaynste her) in as moche as she was not taken with the manor, and the spyrite of gelousye come vpon him and he is gelouse ouer his wyfe and she defyled, or happelye the spyrite of gelousy cometh vpon him, and he is gelouse ouer his wyfe, and she yet vndefyled. Then let her husbande bryng her vnto the preste, and bryng an offeryng for her: the tenthe parte of an Epha of barlye meele, but he shall poure none oyle therunto, nor put franckencens theron: for it is an offeryng of gelousye, and an offerenge that maketh remembraunce of synne.

And let the preeste bryng her and sette her before the Lorde, and let him take holy water in an erthe vessel and of the dust that is in the floure of the habitacion, and put it in to the water. And the preeste shall set the wife before the Lorde and vncouer her heade, and put the memoriall of the offeryng in her handes whiche

whiche is the gelousye offering, and the preest shal haue bytter and curling water in his hand and he shal conjure her, and shal saye vnto her Yf no man hathe lyen with the, neyther haste gone asyde and defyled thy selfe behynde thy husbande, then haue thou no harme of this bytter curlynge water.

But yf thou hast gone asyde behynde thyne husbande, and art defyled, and some other mã hath lyen with the besyde thyne husband (and let the preest conjure her with the conjuration of the curse, and saye vnto her) the Lord make the a curse and a conjuracion among thy people: so that the Lorde make thy thyghe rotte, and thy belye swell, and this bytter curlyng water goo in to the bowels of the, that thy belye swell, and thy thyghe rotte, and the wyfe shal saye: Amen Amen.

And the preest shal wryte this curse in a byll D and walshe it oute in the bytter water. And when the curlynge water is in her, then lette the preest take the gelousyofferynge out of the wyues hande, and waue it before the Lorde, and bryng it vnto the aulter: and he shall take an handfull of the memorialofferynge, and burne it vpon the aulter, and then make her dryncke the water, and when he hath made her dryncke the water: Yf she be defyled, and haue trespased agaynste her husbande, then shall the curlynge water goo in to her and be so bytter that her belye shall swell, and her thygh shal rotte, and she shal be a curse among her people: That yf she be not defiled but is clene, then she shal haue no harme, but that she may conceyue.

This is the lawe of gelousye, when a wyfe goeth asyde behynde her husbande and is defiled, or when the spirite of gelousye commeth vpon a mã, so that he is gelouse ouer his wife, then he shall bryng her before the Lorde, and the preest shal minister all this lawe vnto her, and the man shalbe giltlesse, and the wife shal beare her synne.

¶ The lawe of the Nazarees that toke vpon them abstynence. The maner of blessynge the people.

CAPI. VI.

AND the Lorde spake vnto Moses, sayinge: speake vnto the childzen of Israel, and saye vnto them: when a man or woman appoynteth to bowe a bowe of abstinence for to absteyne vnto the Lorde, he shal absteyne from wyne and stronge dryncke, and shall dryncke no vynegre of wyne or of strong dryncke, nor shal dryncke what so euer is pressed out of grapes: and shal eate no fresh grapes, neyther yet dryed as longe as his abstinence endureth. Moreouer he shal eate nothing that is made of the vyne tree, not so moche as the D kernele or the huske of the grape.

And as long as the bowe of his abstinence endureth, there shall no rasure nor sheeres come vpon his heed, vntyll his dayes be runne out whiche he fasteth vnto the Lorde, and he shall be holye, and shall let the lockes of his heere growe. As longe as he absteyneth vnto the Lorde, he shall come at no deed bodye he shall not make hym selfe vncleane at the deathe of his father, mother, brother or sister: for the abstynence of his God is vpon his heed. And therfore as longe as his abstynence lasteth, he shall be holye vnto the Lorde.

And yf it fortune that any man by chaunce dye sodeynly before him, and defile the heed of his abstinence, then muste he shaue his heed the daye of his clensynge: euen the seuenth daye he shall shaue it. And the eyght daye he shall bryng two turtles, or two ponge pygyons to the preest, vnto the dooze of the tabernacle of wytnesse. And the Preest shall offre thone for a synneofferynge and thother for a burntofferynge, and make attonement for hym in that he synned vpon the deed, and shal also halowe his heed the same daye, and shall absteyne vnto the Lorde the tyme of his abstinencye, and shall bryng a lambe of a yere old for a trespaceofferyng: but the dayes that were before are lost, bicause his abstinencie was defiled.

This is the lawe of the absteyner, when E the tyme of his abstynence is runne oute, he shall be brought vnto the dooze of the tabernacle of wytnesse, and he shall bryng his offeryng vnto the Lorde: an he lambe of a yere olde without spotte for a burntofferynge and a the lambe of a yere olde without blemysshe for a synofferynge, a ramme without blemysh also for a peaceofferynge, and a basket of swete breed of fyne floure myngled with oyle and wafers of swete breed anopnted with oyle with meatofferynges and dryncksofferynges that belonge therto.

And the preest shall bryng him before the Lorde and offre his synofferyng and his burnt offeryng, and shall offre that ramme for a peaceofferynge vnto the Lorde with a basket of swete breed, and the Preeste shall offre also his meatofferyng and his dryncksofferyng. And the absteyner shall shaue his heed in the doze of the tabernacle of wytnesse, and shall take the heere of his sober heed and put it in that fyre whiche is vnder the peaceofferynge.

Then the Preeste shall take the sodden shoulder, of the ramme and one swete take oute of the basket, and one swete wafer also, and put them in the hande of the absteyner after he hathe shaued his abstinence of, and the Preeste shall waue them vnto the Lorde, whiche offeryng shall be holy vnto the preest, with the wauebrest and heue shoulder: & then the absteyner may dryncke wyne.

This is the lawe of the Nazaree whiche D hathe vowed his abstynence vnto the Lorde for his abstinence, besydes that his hande can gette. And accordynge to the vowe whiche he vowed, so he muste do in the lawe of his abstynence.

And the Lorde talked with Moses, sayinge speake to Aaron and his sonnes, sayinge: of this wyse ye shall blesse the childzen of Israel sayinge vnto them.

The Lorde blesse the and kepe the.

The

The Lorde make his face shyne vpon the and be mercyfull vnto the.

The Lorde lyfte vp is countenaunce vpon the / and gyue the peace For ye shall put my name vpon the chyldren of Israel, that I may blesse them.

¶ The offerynge of the Lordes and heades of Israel when the tabernacle was set vp.

CAPI. VII.

A AND when Moses had full sette vp the habitacyon and anoynted it and sanctifyed it and all the vesselles therof, and had anoynted and sanctifyed the alter also and all the vesselles there of: then the prynces of Israell, heedes ouer the houses of theyr fathers, which were the Lordes of the trybes that stode and nombred, offred and brought theyr gyftes before the Lord sixe couered charettes and .xij. oxen: two and two a charette and an oxe euery man, and they brought them before the habytacyon.

And the Lorde spake vnto Moses, sayinge, take it of them and let them be to do the seruyce of the tabernacle of wytnesse, and gyue them vnto the Leuytes euery man after his offyce. And Moses toke the charettes and the oxen, and gaue them vnto the Leuytes, two charettes and foure oxen he gaue vnto the sonnes of Gerson accordynge vnto theyr offyce. And foure charettes and eyghte oxen he gaue vnto the sonnes of Merari accordynge vnto theyr offyces, vnder the handes of Ithamar the sonne of Aaron the Preeste. But vnto the sonnes of Cahath, he gaue none, for the offyce that pertayned to them was holy, and therfore they must beare vpon shoulders.

And the Prynces offred vnto the dedycatynge of the aulter in the daye that it was anoynted, and brought theyr gyftes before the aulter. And the Lorde sayd vnto Moses: let the Prynces bringe theyr offerynges, euery daye one Prynce, vnto the dedicatynge of the aulter.

The offeringe of Nahesson. He that offered his offerynge the fyrst daye was Nahesson the sonne of Aminadab of the trybe of Juda. And his offerynge was a syluer charger, of an hundred and thyrtye sycles weyght: and a syluer boule of thre scoze and ten sycles of the holy sycle, bothe of them full of fyne wheten floure myngled with oyle for a meatofferynge: and a spone of ten sycles of gold ful of incense: and a bullocke, a ramme and a lambe of a yere olde for burntofferynges and an he goote for a synneofferynge: and for peaxofferynges two oxen, fyue rammes, fyue he gotes, and fyue lambes of a yere olde. And this was the gyfte of Nahesson the sonne of Aminadab.

The offeringe of Nathanael. The seconde daye dyd Nathaneel offre, the sonne of Zuar, captayne ouer Issachar. And his offerynge whiche he brought was a syluer charger of an hundred and .xxx. sycles weyght and a syluer boule of thre scoze & ten sycles of the holy sycle: & both ful of fyne floure myngled with oyle for a meatofferynge: and a golden spone of ten sycles full of incense: and a bullocke, a ramme, and a lambe of a yere olde for burntofferynges and an he gote for a synneofferynge: and for peaxofferynges two oxen, fyue rammes, fyue he gootes, and fyue lambes of one yere olde. And this was the offerynge of Nathaneel the sonne of Zuar.

The thyrde daye, Eliab the sonne of Helon the chefest amonge the chyldren of Zabulon broughte his offerynge. And his offerynge was, a syluer charger of an hundred and thirtye sycles weyght, and a syluer boule of thre scoze and ten sycles of the holy sycle, and both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of ten sycles full of incense: and an oxe, and a ramme, and a lambe of a yere olde for burntofferynges, and an he gote for a synneofferynge: and for peaxofferynges, two oxen, fyue rammes, fyue he gootes, and fyue lammes of one yere olde. And this was the offerynge of Eliab the sonne of Helon.

The fourth daye, Elizur the sonne of Sedeur, the chyefest amonge the chyldren of Ruben, broughte his offerynge. And his gyfte was: a syluer charger of an hundred and thirtye sicles weyght, & a syluer boule of thre scoze and .x. sycles of the holye sycle, and both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of tenne sycles full of incense: and a bullocke, a ramme and a lambe of a yere olde for burntofferynges, and an he gote for a synneofferynge: and for peaxofferynges two oxen fyue rammes fyue he gootes, and fyue lambes of one yere olde. And this was the offering of Elizur the sonne of Sedeur.

The fifth daye, Selumiel the sonne of Zuri Sadai, chefe lorde amonge the chyldren of Himeon, offered: whole offerynge was a syluer charger of an hundred and .xxx. sycles weyght and a syluer boule of thre scoze and ten sycles of the holy sycle: And bothe full of fyne flour myngled with oyle for a meat offering: and a golden spone of ten sycles full of incense. And a bullocke, a ram, and a lambe of a yere olde for burntofferynges, and an he gote for a synofferyng: and for peaxofferynges two oxen. v. rammes, fiue he gotes, & fiue lambes of a yere olde. And this was the offerynge of Selumiel the sonne of Zuri Sadai.

The syxte daye Eliasaph the sonne of Deguel the chyefest amonge the chyldren of Gad offered: whole gyfte was a syluer charger of an hundred and thyrtye sycles weyght, and a syluer boule of thre scoze and ten sycles of the holy sycle: and bothe full of fine floure myngled with oyle for a meatofferynge: and a golden spone of ten sicles full of incense. And an oxe, a ramme, and a lambe of a yere olde for burntofferynges, and an he gote for a synneofferynge. And for peaxofferynges two oxen, fiue rammes, fiue he gotes, and fiue lambes of one yere olde, and this was the offerynge of Eliasaph the sonne of Deguel.

The seuenth daye Elisama the sonne of Ammiud, the chief lord of the children of Ephraim offered

offred, and his gyfte was a syluer charger of an hundred and thyrtye sycles weyghte: and a syluer boule of thre scoze and ten sicles of the holye sicle, and bothe full of fine floure myngled with oyle for a meatofferyng: and a golden spone of tenne sicles full of incense. And a bullocke, a ramme, and a lambe of a yere olde for burntofferynges, and an he gote for a synofferynge and for peaxofferynges, twoo oxen, fiue rammes, fiue he gotes, and fiue lammes of a yere olde. And this was the offerynge of Elisama the sonne of Ammiud.

The eyghte daye, offered Gamaliel the sonne of Pedazur, the chiefe Lorde of the chyldren of Manasse. And his gyfte was a syluer charger of an hundred and thirtye sycles weight: and a siluer boule of thre scoze and ten sycles of the holye sycle, and both ful of fyne floure myngled with oyle for a meatofferyng: and a golden spone of tenne sycles full of incense. And a bullocke, a ramme, and a lambe of a yere olde for burntofferynges, and an he goote for a synneofferynge: and for peaxofferynges two oxen, fiue rammes, fiue he gotes, and fiue lambes of a yere olde. And this was the offerynge of Gamaliel the sonne of Pedazur.

The nynth day Abidan the sonne of Gedeoni, the chiefe Lorde amonge the chyldren of Benjamin offered. And his gyfte was a siluer charger of an hundred & thirty sicles weyght: and a siluer boule of thre scoze and ten sicles of the holy sycle, and both ful of fine floure mingled with oyle for a meatofferynge: and a golden spone of ten sycles full of incense: and a bullocke, a ram, and a lambe of one yere olde for burntofferynges: and an he gote for a synofferynge: and for peaxofferynges two oxen, fiue rammes, fiue he gotes, and fiue lambes of one yere olde. And this was the offerynge of Abidan the sonne of Gedeoni.

The tenth daye Ahiezer the sonne of Ammi Saddai, chiefe lorde amonge the chyldren of Dan offered. And his gyfte was a syluer charger of an hundred and thirtye sycles weyght: a siluer boule of thre scoze and ten sicles of the holy sycle: and bothe full of fine floure myngled with oyle for a meatofferynge: and a golden spone of ten sycles full of incense: and a bullocke, a ramme and a lambe of a yere olde for burntofferynges, and an he gote for a synofferynge: and for peaxofferynges two oxen. v. rammes, fiue he gotes, & fiue lambes of a yere olde. And this was the offerynge of Ahiezer the sonne of Ammi Saddai.

The .xi. daye, Pagiel the sonne of Ocran, the chiefe lorde among the chyldren of Aser offered. And his gyfte was a syluer charger of an hundred and thyrtye sicles weyght: a syluer boule of thre scoze and ten sycles of the holy sycle, and bothe ful of fyne floure myngled with oyle for a meatofferynge: and a golden spone of ten sycles full of incense. And a bullocke, a ram and a lambe of one yere olde for burnt offerynges: and an he gote for a synofferynge: and for peaxofferynges: two oxen, fiue rammes, fiue he gotes, and fiue lambes of one yere olde. And this was the offerynge of Pagiel the sonne of Ocran.

The offeringe of Ahira. The .xij. daye, Ahira the sonne of Enan, chief lorde among the chyldren of Nephthali offered, and his gyfte was a syluer charger of an hundred and thyrty sicles weyght: a siluer boule of thre scoze and ten sicles of the holy sicle, bothe ful of fine floure mingled with oyle for a meatofferyng: and a golden spone of .xx. sicles full of incense. And a bullocke, a ramme and a lambe of one yere olde for burntofferinges, and an he gote for a synneofferynge. and for peaxofferinges, two oxen, fiue rammes, fiue he gootes, and fiue lambes of one yere olde. And this was the offeryng of Ahira the sonne of Enan.

Of this maner was the dedicacion of the alter when it was anoynted, vnto whiche was brought by the prynces of Israel .xij. chargers of syluer, twelue syluer boules, and twelue spones of golde: euery charger conteynynge an hundred and thyrtye sicles of syluer, and euery boule thre scoze and ten, so that all ye syluer of all the vessels, was two thousande and foure hundred sicles of the holy sicle. And the twelue golden spones whiche were full of incense, contayned ten sycles a pece of the holye sicle: so that all the golde of the spones, was an hundred and .xx. sicles.

All the oxen that were brought for the burntofferinges were twelue, and the rammes twelue, and the lambes twelue of a yere olde a pece, with the meatofferynges: with he gotes for synneofferinges. And all the oxen of the peaxofferynges were .xxiiij. the rammes .lx. the gotes .lx. and lambes of a yere olde a pece. lx. and this was the dedicacion of the aulter, after that it was anoynted.

And when Moses was gone in to the tabernacle of wytnesse to speake with God, he herde the voyce of one speaking vnto him out of the mercy seate that was vpon the arke of wytnesse: euen betwene the two cherubyns, he spake vnto him.

¶ The disposicion and order of the lampes. The forme of the candelstycke. The cleanlynge and offerynge of the Leuites. The age of the same.

CAPI. VIII.

A AND the Lorde spake vnto Moses, sayinge: speake vnto Aaron, and say vnto him: * when thou puttest on the lampes, se they lyghte all seuen vpon the forefront of the candelstycke. And Aaron did accordingly and put the lampes vpon the forefront of the candelstycke, as the Lorde comaunded Moses, and the worke of the candelstycke was of fyne golde, bothe the shafte and the floures therof. And accordynge vnto the vision which the Lorde had shewed Moses, so he made the candelstycke. * Exo. xxv.

And the Lorde spake vnto Moses, sayinge: take the Leuites forth of the chyldren of Israel, and clense them. And this do vnto them when thou clensest them, syprycle water of purifyenge vpon them, and make a rasure to runne alonge vpon all the fleshe of them, B

and let them walsche theyr clothes, and then they shall be clene. And let them take a bullock and his meatofferyng fyne flour mingled with oyle: and an other bullocke shalt thou take to be a synofferynge.

Then bryngе the Leuytes before the tabernacle of wytnelle, and gather the hole multitude of the chyldren of Israel togyther. And bryngе the Leuytes before the Lorde, and let the chyldren of Israel put theyr handes vpon the Leuytes. And lette Aaron heue the Leuytes before the Lorde for an heue offerynge gyuen of the chyldren of Israel, and then let them be appoynted to wayte vpon the seruice of the Lorde.

And let the Leuytes put theyr handes vpon the heedes of the bullockes, and then offre the: the one for a synofferynge, and the other for a burnt offerynge before the Lorde, to make attonement for the Leuytes. And make the Leuytes stande before Aaron and his sonnes, and heue them to be an heueofferynge vnto the Lorde. And thou shalte separat the Leuytes from amonge the chyldren of Israel, that they be myne: and after that let them goo and doo the seruyce of the tabernacle of wytnelle.

C Clense them, and halow them, for they are gyuen me frome amonge the chyldren of Israel for * I haue taken them vnto me for all the fyrstborne that open the matrice amonge the chyldren of Israel.

*Num. iii. c.

*Exod. xiii. a

* For all the fyrstborne amonge the children of Israel are myne bothe man and beast, bycause the same tyme that I smote the fyrste borne in the lande of Egypte, I sanctifyed them for my selfe: and I haue taken the Leuytes for all the fyrstborne amonge the chyldren of Israel, and haue gyuen them vnto Aaron and his sonnes for the of the chyldren of Israel, to doo the seruyce of the chyldren of Israel in the tabernacle of wytnelle, and to make an attonement for the chyldren of Israel, that there be no plage among the children of Israel, yf they come nye vnto the sanctuarye.

D And Moses and Aaron and all the congregacion of the chyldren of Israel dyd vnto the Leuytes accordynge vnto all that the Lorde comaunded Moses. And the Leuytes clensed them selues, and walshed theyr clothes. And Aaron offered them before the Lorde, and make an attonement for them to clense them. And after that, they went in to doo theyr seruyce in the tabernacle of wytnelle, before Aaron and his sonnes. And accordynge as the Lorde had commaunded Moses concernyng the Leuytes, euen so they dyd vnto them.

Numer. iiii. c

And the Lorde spake vnto Moses, sayinge: This shal be the maner of the Leuytes: frome .xxv. yere vpwarde, they shall go in, to wayte vpon the seruyce in the tabernacle of wytnelle, and at fifty they shall cease wayting vpon the seruyce of therof, and shall laboure no more, but shall minister vnto theyr brethre in the tabernacle of witnelle, and there wayte but shall do no more seruyce. And se thou doo after this maner vnto the Leuytes, in theyr waytynge tymes.

¶ The Ester or passouer offerynge of the cleane and vncleane. A cloude couerynge the tabernacle leadeth the hoste.

CAPI. IX.

AND the Lorde spake vnto Moses in the wildernelle of Sinai, in the firste moneth of the seconde yere after they * were come out of the lande of Egypt, sayinge: let the chyldren of Israel offre Passeouer in his season, euen the .xiiij. daye of this moneth at euen, they shall kepe it in his season, accordynge to the ordinaunces and maners therof. And Moses bad the chyldren of Israel that they sholde offre Passeouer, and they offered Passeouer the .xiiij. daye of the firste moneth at euen in the wyldernelle of Sinai: and dyd accordynge to all that the Lorde commaunded Moses:

And it chaunced that certayne men whiche were defiled with a deed corse, so that they myghte not offre Passeouer the same daye, came before Moses and Aaron the same time and sayde: We are defiled vpon a deed corse, wherfore are we kepte backe that we maye not offre an offerynge vnto the Lorde in the due season, amonge the chyldren of Israel? And Moses sayde vnto them: tarye, that I maye heare what the Lorde wyll commaunde you. And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and saye. Yf any man amonge you or youre chyldren after you, be vncleane by the reason of a corse, or is in the waye ferre of, then let hym offre Passeouer vnto the Lorde, the fourtene daye of the seconde moneth at euen, and eate it with swete breed and sour herbes, and let them leaue none of it vnto the morynge, nor breake any bone of it. And accordynge to all the ordynaunce of the Passouer lette them offre it.

But yf a man be cleane and not lette in a iourney, and yet was negligent to offer Passeouer: the same soule shall perysshe frome his people, bicause he broughte not an offerynge vnto the Lorde in his due season: and he shal beare his synne. And when a strounger dwelleth among you, and wyll offre Passeouer vnto the Lorde, accordynge to the ordinaunce of Passeouer and maner therof shall he offre it. And ye shall haue one law both for the straunger, and for hym that was borne at home in the lande.

And the same daye that the habitacion was reared vp, a cloude coured it an hye vpon the tabernacle of wytnelle: and at euen there was vpon the habitacion, as it were the lykenesse of fyre vntyll the mornynge. And so it was alwaye, that the cloude coured it by day and the symilitude of fyre by nyght. And when the cloude was taken vp frome the tabernacle, then the chyldren of Israel iourneyed, and where the cloude abode, there the chyldren of Israel pytched theyr tentes. At the mouthe of the Lorde the chyldren of Israel iourneyed, and

and at the mouth of the Lorde they pytched. And as long as the cloude abode vpon the habitacion, they laye styll, and when the cloude taryed styll vpon the habitacion longe tyme, the chyldren of Israel wayted vpon the Lorde and iourneyed not.

Yf it chaunsed that the cloude abode anye space of tyme vpon the habitacion, then they kepte theyr tentes at the mouth of the Lorde: and they iourneyed also at the cōmaundement of the Lord. And if it happened that the cloude was vpon the habytacyon frome euen vnto morning, and was taken vp in that morning, then they iourneyed. Whether it was by daye or by nyghte that the cloude was taken vp, they iourneyed. But when the cloude taryed two dayes, or a moneth, or a longe season vpon the habytacyon, as longe as it taryed theron, the chyldren of Israel kepte theyr tentes, and iourneyed not. And as soone as the cloude was taken vp they iourneyed. At the mouthe of the Lorde they rested, and at the commaundement of the Lorde they iourneyed. And thus they kepte the watche of the Lorde, at the commaundement of the Lorde by the hande of Moses.

¶ The Trompettes of syluer, and the vse therof. The Israelytes departe frome Sinai. The captaynes of the hoste are nombred. Hobab refuseth to go with Moses.

CAPI. X.

AND the Lorde spake vnto Moses, sayinge: Make the two trompettes of beaten syluer, that thou mayst vse them to call the company togyther, and when the host shall iourney. When they blowe with them, all the companye shall resorte to the vnto the dore of the tabernacle of wytnelle. Yf but one trompet blowe onely, then the prynces which are heedes ouer thousandes of Israel shall come vnto the. And when ye trompe the firste tyme, the hostes that lye on the east partes shall go forwarde.

And when ye trompe the seconde tyme, then the hostes that lye on the south syde shal take theyr iourney: for they shal trompe whē they take theyr iourneys. And in gatheryng the congregacion togyther, ye shall blowe and not trompe. And the sonnes of Aaron the Preestes shall blowe the trompettes, and shall haue them, and it shall be a lawe vnto you for euer, and amonge youre chyldren after you.

And when ye shall goo to warre in youre lande agaynste youre ennemyes that vexe you ye shall trompe with the trompettes, and ye shall be remembred before the Lorde your god and saued frome youre ennemyes. Also when ye be merye in your feest dayes, and in the firste dayes of youre monethes, ye shall blowe the trompettes ouer your burnt sacrifices & peax offerynges, that it may be a remembraunce of you before youre God. I am the Lorde your God.

And it came to passe the twentye daye of the seconde moneth in the seconde yere that the cloude was take vp from the tabernacle of witnelle. And the chyldren of Israel toke theyr iourney out of the wyldernelle of Sinai, and the cloud rested in the wyldernelle of Pharan. And they firste toke theyr iourney at ỹ mouth of the Lorde by the hand of Moses: euen the standarde of the hoste of Juda remoued with theyr armyes, whose capytayne was Nahasson sonne of Aminadab. And ouer the hoste of the trybe of the chyldren of Issachar, was Nathanael the sonne of Suar. And ouer the hoste of the trybe of the chyldren of Zabulon was Eliab the sonne of Helon. And the habitacyon was taken downe: and the sonnes of Gerson and Merari went forth bearynge the tabernacle.

Then the standerd of the hoste of Ruben went forthe with theyr armyes, whose capytayne was Elizur the sonne of Sedeur. And ouer the hoste of the trybe of the chyldren of Symeon: was Samaliel the sonne of Suri Saddai. And ouer the hoste of the trybe of the chyldren of Gad: was Eliasaph the sonne of Deguel. Then the Capathytes went forwarde and bare the holy thynges, and the other dyd set vp the habitacion agaynste theyr commynge.

Then the standard of the hoste of the chyldrē of Ephraim went forth with their armies whose capitayne was Elisama the sonne of Amiud. And ouer the hoste of the trybe of the sonnes of Manasse, was Gamaliel the sonne of Pedazur. And ouer the hoste of the trybe of the sonnes of Ben Jamin, was Abidan the sonne of Gedeoni.

And hyndermooste of all the hoste, came the standarde of the hoste of the chyldren of Dan with theyr armies whose capitayne was Ahiezer the sonne of Ammi Saddai. And ouer the hoste of the trybe of the chyldren Aser was ϕ Pagiel the sonne of Ochran. And ouer the hoste of the trybe of the chyldren of Nephthali, was Ahira the sonne of Enan: In this maner were the iourneys of the chyldren of Israel with theyr armyes when they remoued.

ϕ Or phegiel

And Moses sayd vnto Hobab the sonne of Raguel the Madianyte, Moses father in lawe: We goo vnto the place of whiche the Lorde sayde, I wyll gyue it you. Goo with vs, and we wyll do the good: for the Lorde hath promysed good vnto Israel. And he sayd vnto hym: I wyll not, but wyll go to myne owne lande, and to my kynred. And Moses sayde: oh naye, leaue vs not, for thou knowest where is best for vs to pytche in the wildernesse, and thou shalte be oure gyde. And yf thou goo with vs, loke what goodnesse the Lorde sheweth vpon vs, the same we wyll shewe vpon the.

And they departed frome the mounte of the Lorde thre dayes iourney, and the arke of the testament of the Lorde went before them in the thre dayes iourney, to serche out a restyng place for them. And the cloude of the Lorde was ouer them by day when they went forth of the tentes.

And when the Arcke went forthe, Moses

sayde, Ryse vp Lorde, and let thyne enemyes be scattered, and let them that hate the, flee before the. And when the arke rested, he sayd: returne (Lorde) vnto the manye thousandes of Israel.

¶ The people murmureth and is punyshed with fyre. They desyre flesshe. They loothe Manna. The murmuryng and weuerynge sayethe of Moses. The Lorde dyuydethe the burden of Moses to seuentye of the auncyentes, and they prophesye. Eldad and Medad doo also prophesye in the hoste. It rayneth quayles. The flesshe raueners are punyshed.

CAPI. XI.

A And the people complayned, and it displeased the eares of the Lorde. And when the Lorde herd it, he was wroth, and the fire of the Lorde burnt amonge them, and consumed the vttermost of the hoste. And the people cryed vnto Moses, and he made sute vnto the Lorde, and the fire quenched. And they called the name of the place Thabarah, because the fire of the Lorde burnt amonge them.

And the common sorte of people that was amonge them fell a lustynge. And the chyldren of Israel also wente to, and wepte and sayde: who shall gyue vs flesshe to eate? we remembre the fysshe whiche we sholde eate in B Egypte for noughte, and of the Cucumbres and melouns, lekes, onyons, and garlyke. But nowe oure soules are dryed awaye, for our eyes loke on nothynge elles, saue vpon Manna.

The Manna was as it hadde ben Coriander seed, and in appearaunce lyke Bedellion. And the people went aboute and gathered it, and grounde it in mylles, or beat it in morters and baked it in pannes, and made cakes of it. And the taste of it was lyke vnto the taste of an oyle cake. And when the dewe fell aboute the hoste in the nyght, the Manna fell therwith.

And when Moses herde the people wepe in theyr housholdes, euery man in the dooze of his tente, then the wrethe of the Lorde waxed hote exceadyngly: and it greued Moses also. And Moses sayd vnto the Lorde: wherfore dealest thou so cruelly with thy seruaunt? wherfore doo I not fynde fauour in thy syghte, sythens thou puttest the wyghte of this people vpon me? Haue I conceyued all this people? or haue I begot them, that thou woldest saye vnto me, carye them in thy bosome (as a nurse beareth the suckyng child) vnto the lande whiche thou swarest vnto their fathers? where sholde I haue flesshe to gyue vnto all this people? For they wepe vnto me, sayinge: gyue vs flesshe that we may eate. I am not hable to beare all this people alone, for it is heuye for me. Wherfore yf thou deale thus with me, kyll me, I praye the, yf I haue founde fauour in thy syghte, and let me not se my wretchednesse.

D And the Lorde sayd vnto Moses: gather vnto me thre score and ten of the elders of Israel, whiche thou knowest that they are the elders of the people, and officers ouer them, & brynge them vnto the tabernacle of wytnesse, and let them stande there with the. And I wil come downe and talke with the there, & take of the spirite wich is vpon the, and put vpon the and vpon them, and they shall beare with the in the burthen of the people, and so shalt thou not beare alone.

And saye vnto the people: halow your selues agaynst to morow, that ye may eate flesh, for ye haue whyned in the eares of the Lorde sayinge: who shall gyue vs flesshe to eate, for we were happy whē we were in Egypt? therfore the Lorde wyll gyue you flesshe, and ye shal eate. Ye shall not eate one daye onely, either two or fiue dayes, either ten or twentye dayes: but euen a moneth longe, and vntyll it come out at the nostrels of you, that ye be redye to prebrake: because ye haue caste that E Lorde aside, which is amonge you, and haue wepte before hym, sayinge: why came we out of Egypt.

And Moses sayde: fyre hundred thousande foote men are there of the people, amonge whiche I am. And thou hast sayd: I wil giue them flesshe, and they shall eate a moneth longe. Shall the shepe and the oxen be slayne for them to fynde them? Other shall all the fysshe of the see be gathered togyther to serue them? And the Lorde sayd vnto Moses: Is the Lordes hande waxed shorte? Thou shalte se whether my worde shall come to passe vnto the, or not.

And Moses went forth, and tolde the people the sayinge of the Lorde, and gathered the thre score and ten elders of the people, and sette them rounde aboute the tabernacle. And the Lorde came downe in a cloude, and spake vnto hym, and toke of the spirite that was vpon him, and put it vpon the thre score and ten elders And as the spirite rested vpon them F they prophecied and dyd noughte elles. But there remayned two of the men in the hoste: the one called Eldad, and the other Medad. And the spirite rested vpon them for they were of them that were wrytten, but they went not out vnto the tabernacle: and they prophesied in the hoste.

And there ran a yonge man and tolde Moses, and sayd: Eldad, and Medad do prophecy in the hoste. And Iosua the sonne of Nun the seruaunt of Moses whiche he had chosen out answered and sayde: Master Moses, forbyd them. And Moses said vnto him: enuiest thou G for my sake? wolde God that all the Lordes people coulde prophecye, and that the Lorde wolde put his spirete vpon them. And then both Moses and the elders of Israel, gat them in to the hoste.

And there wente forthe a wynde frome the Lorde and brought quayles from the see, and let them fal about the hoste, euen a days iourney rounde aboute on euery syde of the hoste. And two cubytes hye vpon the erthe. And the people stode vp al that day and all that night, and on the morowe, and gathered quayles. And he that gathered leest, gathered tenne homers

homers full. And they kylled them rounde about the hoste.

And whyle the flesshe was yet betwene theyr teeth, afore it was chewed vp, the wrath of the Lorde waxed hoote vpon the people, and the Lorde slewe of the people an exceadynge myghtye slaughter. And they called the name of the place ✠ Kybroth Hathauah: because they buryed the people that lusted there. That is the graues of lust

And the people toke theyr iourney frome Kybroth Hathauah vnto Hazeroth, and abode at Hazeroth.

¶ Aaron and Mary grudge agaynst Moses. Mary was stryckē with the leper and healed at the prayer of Moses.

CAPI. XII.

A And ✠ Marye and Aaron spake agaynst Moses, because of his wyfe of Inde whiche he hadde taken: for he hadde taken to wyfe one of Inde. And they sayde, dothe the Lorde speake onely thorowe Moses? dothe he not speake also by vs? And the Lorde herde it. But Moses was a very meke man above all the men of the earthe. And the Lorde spake attonce vnto Moses, vnto Aaron, and vnto Marye: Come oute ye thre vnto the tabernacle of wytnelle: & they came out all thre. A ✠ Ebrew woman called Mir

B And the Lorde came downe in the pyller of the cloude, and stode in the dooze of the tabernacle, and called Aaron and Marye. And they wente out bothe of them. And he sayde, heare my wordes: yf there be a Prophete of C the Lordes amonge you, I wyl shewe my self vnto him in a vysion, and wyll speake vnto him in a dreame. But my seruaunt Moses is not so: whiche is faythfull in all myne house vnto hym I speake mouthe to mouthe, and he seeth the syght and the facyon of the Lorde and not thorow ryddels. Wherfore then were ye not afrayde to speake agaynst my seruaunt Moses.

And the Lorde was angrye with them, and went his waye/and the cloude departed from D the tabernacle. And beholde, Marye was become leprous, as it were snowe. And when Aaron loked vpon her and sawe that she was leprous, he sayde vnto Moses: Oh I beseche the my Lorde, put not the synne vpon vs whiche we haue foolyshly committed and synned. Oh, let her not be as one that come deed forth of the mothers wombe: for halfe her flesshe is eaten awaye.

And Moses cryed vnto the Lorde, sayinge: Oh God, heale her. And the Lorde sayd vnto Moses: Yf her father had spytte in her face, wolde she not be ashamed seuen dayes, let her be shutte forth of the hoste seuen dayes, and after that let her be receyued in agayne. And Marye was shut out of the hoste seuen dayes and the people remoued not, tyll she was broughte in agayne. And afterwarde, they remoued from Hazeroth, and pitched in the wilderneſſe of Pharan.

¶ Certayne are sende to searche the lande of Canaan: which bryngē with them a cluster of grapes for a signe of fruitfulnesse.

CAPI. XIII.

A And the Lorde spake there vnto Moses sayinge: ✠ Sende men oute to seeche the lande of Canaan, whiche I gyue vnto the chyldren of Israel: of euery tribe of theyr fathers a man: and let them all be such as are rulers among them. And Moses at the commaundement of the Lorde sent forthe of the wildernesse of Pharan, suche men as were al heedes among the children of Israel, whose names are these.

In the tribe of Ruben: Sammua the sonne of Zacur: In the tribe of Symeon, Saphat the sonne of Hori: In the tribe of Iuda, Caleph the sonne of Iephunne. In the tribe of Isachar, Igeal the sonne of Ioseph. In the tribe of Ephraim, Hosea the sonne of Nun. In the tribe of Wenjamin, Palthy the B sonne of Raphu. In the tribe of Zabulon, Gadiel the sonne of Sodi. In the tribe of Joseph: that was of Manasse, Gaddi the sonne of Suli. In the tribe of Dan, Amiel the sonne of Gemali. In the tribe of Aser, Sethur the sonne of Michael. In the tribe of Nephthali, Nahebi the sonne of Vophsi. In the tribe of Gad, Guel the sonne of Machi: These are the names of the men whiche Moses sent to espye out the lande. And Moses called the name of ✠ Hosea the sonne of Nun, Iosua. ✠ Hosea or Osee signifieth saynge or sauioure. Iosua or Jehosua signifieth the saluacion of the Lorde.

And Moses sent them forthe to espye oute the lande of Canaan, and sayde vnto them: get you southwarde, and go vp in to the high countrey, and se the lande what maner thinge it is, and the people that dwell therin: whether they be stronge or weyke, fewe or many e and what the land is that they dwel in, whether it be good or bad, & what maner of cities they dwell in, whether in tentes or walled townes, and what maner of lande it is: whether fatte or leane, and whether there be trees therin or not. And be of good courage, and brynge of the frutes of the lande. And it C was aboute the tyme that grapes are fyrste rype.

And they went vp and serched out the lande from the wyldernesse of Zin vnto Rehob, as men go to Hemath, and thei ascended vnto the south and came vnto Hebron, where Ahiman was and Sesai, and Thalmai the sonnes of Enacke. Hebron was buylt seuen yere before Zoan in Egypt. And they came vnto the riuer of Escol, and they cut downe there a braunche with one cluster of grapes, and bare it vpon a staffe betwene twayne, and also of the pomegranates, and of the fygges of the place. The ryuer was called Nebel, Escol, because of the cluster of grapes whiche the chyldren of Israel cut downe there.

And they turned backe agayne frome searchynge the lande at fourtye dayes ende. And they wente and came to Moses and Aaron D and vnto all the companye of the chyldren of Israel, vnto the wildernesse of Pharan, euen

vnto Cades, and broughte them worde and also vnto all the congregacyon, and shewed them the frute of the lande. And they tolde him, sayinge: we came vnto the lande whyther thou sendest vs, and surely it is a lande that flowyth with mylke and honye, and here is of the frute of it. Neuertheles the people be stronge that dwell in the lande, and the cytyes are walled and exceadynge greate, and moreouer we sawe the chyldren of Enacke there.

That is to saye, replenished with all plentye and commodities

The Amalecckes dwell in the south countrey, and the Hethytes, Jebusytes and the Amorytes dwell in the mountayns, and the Cananytes dwell by the see, and alonge by the coste of Jordane.

And Caleb stylled the murmure of the people agaynst Moses, sayinge: let vs go vp and cõquere it, for we be able to ouercome it. But the men that went vp with him, said: We be not able to go vp agaynst the people, for they are stronger then we: And they broughte vp an euyll reaport of the lande which they had serched vnto the chyldren of Israel, sayinge: The lande whiche we haue gone thorowe to serche it out, is a lande that eateth vp the inhabytauntes therof, and the people that we sawe in it are men of stature. And there we sawe also gyauntes, the chyldren of Enacke whiche are of the gyauntes. And we semed in our syghte as it were grashoppers, and so we dyd in theyr syght.

¶ The people desyearyng of commyng to the lande promysed, do murmure agaynste God, and wolde haue stoned Caleb and Josue, The searchers of the land dye. Amaleck ouerth the Israelites.

CAPI. XIIII.

1 AND all the companye cryed out, and the people wept thorowe out that nyght, and all the people of Israel murmured agaynst Moses and Aaron: sayinge. Wolde God we had dyed in the lande of Egypte, eyther we wolde we hadde dyed in this wyldernesse. Wherfore hath the Lorde brought vs vnto this lande to fall vpon the swerde, that both our wyues, and also our chyldren shulde be a praye? is it not better that we returne to Egypte agayne? And they sayd one to another: let vs make a Capitayne, and returne to Egypte agayne.

And Moses and Aaron hearyng this fel on their faces before all the multitude of the chyldren of Israel. And Josua the sonne of Nun, & B Caleb the sonne of Jephone whiche were of them that serched the lande, rent their clothes and spake vnto all the company of the childre of Israel, saying. The lande which we walked thorowe to serche it, is a very good lande. If the Lorde haue lust to vs, he wyll bryng vs in to this lande, and gyue it vs, which is a lande that flowyth with mylke and honye. But in any wyse rebell not agaynst the Lorde. Moreouer feare ye not the people of the lande, for euen as bread, so may we deuour. Their shylde is departed from them, and the Lorde is with vs: feare them not therfore.

Ecclesi. xlvi. b
1. Mac. ii. f

And all the people bade stone them with stones. But the glorye of the Lorde appeared in the tabernacle of witnesse vnto al the childre of Israel. And the Lorde sayde vnto Moses Howe longe shall this people raple vpon me, and howe longe wyll it be er they bleue me? for all my tygnes whiche I haue shewed amonges them? I wyll smyte them with the Pestylence and destroye them, and wyll make of the a greater nacion, and a myghtier then they.

And Moses sayd vnto the Lorde: then the Egyptians shall heare it, for thou broughtest this people with thy myghte from them. And they wyl be tolde to the inhabiters of this lande also, for they haue herde lykewyse that thou the Lorde arte amonge this people, and that thou arte sene face to face, and that thy cloude standeth ouer them, and that thou goest before them by daye tyme in a pyller of a cloude, and in a pyller of fire by nyght.

Yf thou shalte kyll all this people, as they were but one man, then the nacions whiche haue herde the fame of the wyll speake, sayinge: bycause the Lorde was not able to bryng in this people in to the lande which he sware vnto them, therfore he slew them in the wyldernesse.

So now let the power of my Lord be great accordynge as thou hast spoken, sayinge: the Lorde is longe er he be angrye, and ful of mercye, and sufferyth synne and trespace, and leaueth no man innocent, and visityth the vnrighteousnesse of the fathers vpon the chyldren, euen vpon the thyrde and fourth generacion, be mercyfull I beseche the therfore vnto the synne of this people, accordynge vnto thy greate mercye, and accordynge as thou hast forgyuen this people from Egypte, euen vnto this place.

And the Lorde sayde: I haue forgyuen it, accordynge to thy request. But as truly as I lyue, all the earthe shall be fylled with my glorye. For of all those men whiche haue sene my glorye, and my myracles whiche I dyd in Egypte, and in the wyldernesse, and yet haue tempted me now this tenne tymes, & haue not herkened vnto my voyce, there shall not one se the lande whiche I sware vnto theyr fathers: neyther shall any of them that rayled vpon me, se it. But my seruaunt Caleb: bycause there is an other maner spirite with hym, and because he hathe folowed me: him I wyll bryng in to the lande whiche he hath walked in, and his seed shall conquere it, and also the Amaleckytes and Cananites whiche dwel in the lowe countreys. To morow turne you and get you in to the wildernesse: euen the waye towarde the red see.

And the Lorde spake vnto Moses and Aaron, sayinge: how longe shall this euyll multytude murmure agaynst me: I haue herd the murmurynges of the chyldren of Israel, which they murmure agaynste me. Tell them that the Lorde sayethe: as truly as I lyue, I wyll doo vnto you euen as ye haue spoken in myne eares. Youre carkalles shall lye in the wyldernesse: neyther shall anye of these nombres whiche

which were nombred frome twenty yere and aboue of you which haue murmured againste me come into the lande ouer which I lyfted * myne hande to make you dwel therin, saue Caleb the sonne of Jephune, and Josua the sonne of Nun.

And youre chyldren which ye sayde shulde be a praye, them I will bringe in, and they shall knowe the lande which ye haue refused, and youre carkales shall lye in this wyldernesse. And youre chyldren shall wandre in this wyldernesse. xl. yeres and suffre for youre whoredome vntyll youre carkelles be wasted in the wyldernesse, after the nombre of the dayes in which ye serched out the lande. xl. dayes, and euery day a yere: so that they shal beare your vnrighteousnes. xl. yere, and ye shall fele my vengeaunce, I the Lorde haue sayde that I will do it vnto all this cuyll congregacio that are gathered togyther against me: euē in this wyldernesse ye shalbe consumed, and here ye shall dye.

And the men which Moses sent to serche ỹ lande, and whiche (when they came agayne) made all the people to murmure agaynst it in that they broughte vp a sclaunder vpon the lande: dyed for their dyspleasure vp that cuyll sclaunder vpon it, and were plaged before ỹ Lorde. But Josua the sonne of Nun and Caleb the sonne of Jephune whiche were of the men that went to enserche the Lande, lyued styll. And Moses tolde these sayenges to all the children of Israel, & the people toke great sorowe.

And they rose vp early in the morynng and gat theym into the toppe of the mountayne, sayenge: lo we be here, and will go vp vnto the place of whiche the Lorde sayde, for we haue synned. And Moses sayd: wherfore wil ye go on this maner beyonde the worde of the Lorde? it wyll not come well to passe, go not vp (for the Lorde is not amonge you) least ye be slayne before your ennemyes. For the Amalechytes and the Cananytes are there before you, and ye wyl fal vpon the swerde, because ye are tourned away frome the Lorde, & therfore the Lorde will not be with you.

But they were blynded to goo vp in to the hyll toppe: Neuertheles, the arcke of the testamēt of the Lorde and Moses departed not out of the hoste. Then the Amalechytes and the Cananytes which dwelt in that hil, came dwne and smote them and hewed them: euen vnto Horma.

¶ The drynkoffrynges of them that enter in to the lande the punysshment of hym that synneth of arrogancy or pryde. The man is stoned that gathered stykes on the Saboth. Gardes must be made vpon the quarters of theyr garmetes.

CAPI. XV.

1 AND the Lorde spake vnto Moses, sayenge: speake vnto the children of Israel, and saye vnto theym: When ye be come into the lande of your habitation which I gyue vnto you, and will offre an offrynge vpon the fyre vnto the Lorde, whether it be a burntoffrynge or a specyall vowe or frewil offringe, or yf it be in youre principall feastes to make a swete sauoure vnto the Lorde, of ỹ oxen or of the flocke.

Then, let him that offreth his offrynge vnto ỹ Lorde, bryng also a meatoffrynge of a tenth deale of floure, myngled with ỹ fourth parte of an hin of oyle, and the fourth part of an hin of wyne for a drynkeoffrynge, and offer with the burntoffrynge or any other offrynge when it is a lambe. And vnto a Ram B thou shalt offer a meatoffrynge of .ij. tenth deales of floure, myngled with the thyrde parte of an hin of oyle, and to a drynkoffryng thou shalt offer the thirde parte of an hin of wyne, to be a swete sauoure vnto the Lorde.

When thou offerest an oxe to a burntoffrynge or in any special vowe or peaceoffring vnto the Lorde, then thou shalt bryng vnto an oxe, a meateoffringe of thre tenth deales of floure myngled with halfe an hin of oyle. And thou shalt bryng for a drynkeoffrynge halfe an hin of wyne, that is an offrynge of a swete sauoure vnto the Lorde. This is the C maner that shalbe done vnto one oxe, one Rā a lambe or a kydde. And accordynge to the nō bre of suche offrynges, thou shalte encrease the meatoffrynges and the drynkoffringes.

All that are of youre selues shall do these thinges after this maner, when he offreth an offringe of swete sauoure vnto the Lorde. And yf there be a straunger with you or among you in your generacions, and will offer an offrynge of a swete sauoure vnto the Lorde: euen as ye do, so he shall do. One ordynaunce shall serue both for you of the congregacion, and also for the straunger. And it shalbe an ordynaunce for euer amonge youre children after you, that the straunger and ye shalbe lyke before the Lorde. One lawe and one maner shall serue, bothe for you and for the straunger that dwelleth with you.

And the Lorde spake vnto Moses, sayeng: speake vnto the children of Israel and saye vnto them: When ye be come into the lande whether I will bryng you, then when ye wil eate of the bread of the lande, ye shal gyue an heueoffrynge vnto the Lorde. Ye shall gyue a lake of the fyrst of your dowe vnto an heueoffrynge: as ye do the heueoffringe of ỹ barne euen so ye shall heue it. Of the fyrste of youre dowe ye must gyue vnto the Lorde an heueoffrynge, thorowout your generacions.

Yf ye ouerse your selues and obserue not al these commaundementes whiche the Lorde hath spoken vnto Moses, and all that the Lorde hathe commaunded you by the hande of Moses, frome the fyrst daye forwarde that the Lorde commaunded amonge youre generacion: when ought is committed ignorauntly before the eyes of the congregacion, then al the multitude shall offer a calfe for a burntoffringe to be a swete sauoure vnto ỹ Lorde, and the meatofferinge and the drynkeoffringe thereto, accordynge to the maner: and an he gote for a synneoffringe. And the preast shall make an attonement for all the multitude of the childre of Israel, and it shalbe forgyuen them

them for it was ignorauncе. And they shall bringe their gyftes vnto the offeringe of the Lorde, and their synneoffringe before the Lorde for their ignorauncе. And it shalbe forgyuen vnto all the multitude of the children of Israel, and vnto the straunger that dwelleth amonges you: for the ignorauncе pertayneth vnto all the people.

D Yf any one soule synne thorow ignorauncе, he shall bringe a the gote of a yere olde for a synneoffringe. And the preaste shall make an attonement for the soule that synned vnwetyngly with the synneofferinge before the Lorde and make him at one, and it shalbe forgyuen him. And both thou that art borne one of the children of Israel & the straunger that dwelleth amonge you, shall haue bothe one lawe, yf ye synne vnwetingly.

And the soule that wyll oughte presumptuously, whether he be an Israelite or a straunger, the same hath despyted the Lorde. And ꝑ soule shall be destroyed out of his people, because he hath despysed the worde of the Lorde and hath broken his commaundementes, that soule therfore shall perysh and his synne shal be vpon him.

God punisheth them ꝑ dispyse his worde.

And whyle the children of Israel were in the wyldernesse, they founde a man gathering stickes vpon the Sabboth daye. And they that founde him gatheringe styckes, brought him vnto Moses and Aaron and vnto all the congregation: and they put hym in warde, for it was not declared what shoulde be done vnto hym. And the Lorde sayde vnto Moses: the man shall dye: let al the multitude stone him with stones forth of the host. And all the multitude brought him without the hoste & stoned him with stones, and he dyed as the Lorde commaunded Moses.

Eardes. Deute. xxii. b

And the Lorde spake vnto Moses, sayenge: speake to the children of Israell, and byd the, they make them gardes on the quarters of their garmentes thorow out their generatiõs and let them make the gardes of rybandes of Iacynct. And the garde shall be vnto you, to loke vpon it, that ye remembre all the commaundementes of the Lorde and do them: that ye seke not a waye after youre owne hertes, and after your owne eyes, to go a hooring after them: but that ye remembre and do all my commaundementes, and be holye vnto youre God, for I am the Lorde youre God, whyche brought you oute of the lande of Egypte to be your God. I am the Lorde God.

¶ The rebellion and resistaunce of Corah Dathan and Abiram. The erth opened and swalowed them vp.

CAPI. XVI.

A Nd * Corah the sonne of Jezehar, the sonne of Cahath, the sonne of Leui, & Dathan, and * Abiram the sonne of Eliab, and On the sonne of Peleth, the sonne of Ruben: stode vp before Moses, with other of the children of Israel. ij. hundred and fyfty heades of the congregation, and counsailoures and men of fame, and they gathered them selues togyther against Moses and Aaron, and

A * Some wryte Corah the sonne of Jzehar. * Som wryte Abirom.

sayde vnto them: ye haue wone ynoughe. For all the multitude are holy euery one of them and the Lorde is amonge them. Why therfore auaunce ye your selfes aboue the congregation of the Lordes.

When Moses herde it, he fell vpõ his face and spake vnto Corah and vnto all his companye, sayenge: to morowe the Lorde wyll shewe who is his, and who is holy, and will take them vnto him, & whome so euer he hath chosen, he will cause to come to him. This do: take fyrepannes, thou Corah and all thy cõpanye, and do fyre therin and put cens therto before the Lorde to morowe. And then whõ so euer the Lorde wyll chose, the same is holye. Ye make ynoughe to do ye chyldren of Leui.

And Moses sayde vnto Corah: heare ye children of Leui, Semeth it but a smal thinge vnto you, that the God of Israell hath seuered you from the multitude of Israel to bring you to him, to do the seruyce of the tabernacle of the Lorde, and to stande before the people to minister vnto them? he hath taken the to him and all thy brethren the sonnes of Leui with the, and ye seke thoffice of the preast also. For which cause both thou and all thy cõpany are gathered togither against the Lord: for what is Aaron, that ye shoulde murmure against hym.

And Moses sent to call Dathan and Abiram the sonnes of Eliab, and they answered, we will not come. Semeth it a small thinge vnto the that thou hast brought vs oute of a lande that floweth with mylke and hony, to kyll vs in the wyldernesse? but that thou shuldest raygne ouer vs also? Moze ouer thou hast brought vs vnto no lande that floweth with mylke and hony, neyther hast gyuen vs possessions of feldes or of vynes. Cyther wilte thou pull out the eyes of these men? we wyll not come.

And Moses waxed verye angrye and sayde vnto the Lorde: Turne not vnto their offrinyges. I haue not taken so moche as an asse frõ them, neyther haue vexed any of them. Then Moses sayde vnto Corah: Be thou and all thy companye before the Lorde: bothe thou they and Aaron to morowe. And take euerye man his cẽser and put cens in them, and come before the Lorde euery man with his censer: two hundred and fyfty censers, and Aaron with his censer. And they toke euery man his censer and put fyre in theym and layde cens theron, and stode in the wze of the tabernacle of wytnesse, and Moses and Aaron also. And Corah gathered all the congregation againste them vnto the wozе of the tabernacle of wytnesse.

And the glory of the Lorde appeared vnto all the congregation. And the Lorde spake vnto Moses and Aaron, sayenge: seuer your selues frome this congregation, that I maye consume them at once. And they fell vpõ their faces, and sayde. * O most myghtye God of the spirites of all flesh, one man hath synned and wilte thou be wrothe with all the multitude? And the Lorde spake vnto Moses, sayenge:

enge: speake vnto the congregation and say: Get you away frõ ỹ tẽtes of Corah, Dathã & Abiram. And Moses arose vp and went vnto Dathan and Abiram, and the elders of Israel folowed him. And he spake vnto the congregation, sayenge: departe frome the tentes of these vngodly men, and touche not thinge of theirs: least ye perysshe in all their synnes. And they gat them frome the tentes of Corah, Dathan and Abiram on euery syde. And Dathan and Abiram came oute and stode in ỹ wozе of their tentes with their wyues, their sonnes and their children.

D And Moses sayde: Hereby ye shall knowe that the Lorde hathe sent me to wo all these wozkes, and that I haue not wone them of of myne owne hed: Yf these men dye the cõmen death of all men, or yf they be vysited after the visitation of all men, then the Lorde hath not sent me. But yf the Lorde make a E newe thinge, and the earth open hir mouthe and swalowe them, and all that pertayne vn to them, so that they go downe quycke into hell: then ye shall vnderstande, that these mẽ haue rayled vpon the Lorde.

And as sone as he had made an ende of spekynge all these wordes, the grounde cloue a sonder that was vnder them, and the earthe Nũb. xvi. a. opened her mouthe and swalowed them and their houses and all the men that were with Corah and all their goodes. And they and al that pertayned vnto them, went downe alyue vnto hell, and the earthe closed vpon them, and they perysshed awaye frome the congregation. And al Israel that were aboute them fled at the crye of them. For they sayde: The earth mighte happely swalowe vs also. And there came out a fyre frome the Lorde and cõsumed the two hundred and fyfty men that offred incens.

And the Lorde spake vnto Moses, sayeng: Speake to Eleazar the sonne of Aaron the preast and let him take vp the censers out of the burnynge and scatter the fyre here & there, for the censers of these synners are halowed in their deathes: and let them be beaten into thynne plates and fastened vpon the altare. For they offred them before the Lorde, & therfore they are holye and they shalbe a signe vn to the children of Israel.

And Eleazar the preast toke the brasen censers, which they that were burnt had offered, F and beat them and fastened them vppon the altare, to be a remembraunce vnto the children of Israel, that no straunger which is not of the seed of Aaron, come nere to offer incese before the Lorde, that he be not made lyke vn to Corah and his cõpany: as the Lorde sayd vnto him by the hande of Moses.

And on the morowe all the multitude of ỹ children of Israel murmured against Moses and Aaron, sayenge: ye haue kylled the people of the Lorde. And when the multitude was gathered against Moses and Aarõ, they loked towarde the tabernacle of wytnesse. And beholde, the cloude had couered it and ỹ glory of the Lorde appeared. And Moses and Aaron went before the tabernacle of wytnes.

And the Lorde spake vnto Moses, sayenge: Get you frome this congregatiõ, that I may consume them quyckely. And they fell vpon their faces.

And Moses sayde vnto Aaron: take a censer and put fyre therin oute of the altare, and powre on incens, and go quickely vnto the cõgregation and make an attonemẽt for them. G Sapi. xviii. d For there is wrathe gone out from the Lorde and there is a plage begonne. And Aarõ toke as Moses commaunded him, and ran vnto ỹ congregation: and beholde, the plage was begonne among the people, and he put on incens, and made an attonement for the people. And he stode betwene the deed, and them ỹ Expeure of Christe. that were alyue, and the plage ceased. And the nombre of them that dyed in the plage, were. xiiij. thousande and seuen hundred: besyde them that dyed about the busynes of Corah. And Aaron went agayn vnto Moses vn to the wze of the tabernacle of witnesse, and the plage ceased.

¶ Aarons rodde budded and beareth blossomes.

CAPI. XVII.

A Nd the Lorde spake vnto Moses, sayenge: speake to the children of Israell A and take of them, for euery principall house a rod, of their rynces ouer the houses of their fathers: euen. xij. roddes, and wryte euery mans name vpon his rod. And wryte Aarons name vpon the staffe of Leui: for euery heedmã ouer the houses of their fathers shall haue a rod. And put them in the tabernacle of wytnesse where I will mete you. And his rod whome I chose, shall blossome: B So I will make cease frome me the grudgynges of the children of Israel which they grudge against you.

And Moses spake vnto the children of Israel, & all the rinces gaue him for euery rince ouer their fathers houses, a rod: euen. xij. rodes, and the rodde of Aaron was amonge the roddes. And Moses put the roddes before C the Lorde in the tabernacle of wytnesse. And on the morowe, Moses went into the tabernacle: and beholde * the rod of Aaron of the D1 * Ebre. ix. b. house of Leui was budded and bare blossomes and almondes. So Moses brought out all the roddes whiche were before the Lorde, D vnto all the children of Israel, and they loked vpon them, and toke euerye man his rodde.

And the Lorde sayde vnto Moses: bringe Aarons rod agayne before the wytnesse to be kept for a token vnto the children of rebellio, that their murmurynges may cease from me, that they dye not. And Moses dyd as ỹ Lord commaunded him. And the children of Israel spake vnto Moses, sayenge: beholde, we are destroyed and all come to noughte: for whoso euer commeth nyghe the dwellynge of the Lorde, dyeth. Shall we vtterly consume awaye?

¶ The

¶ The office of the Leuites. The tythes and fyrste frutes must be gyuen them. Aarons heritage.

CAPI. XVIII.

a AND the Lorde sayd vnto Aaron. Thou and thy sonnes and thy fathers house with the, shall beare the faute of that whiche is done amysse in the holy place. And thou and thy sonnes with the, shal beare the faute of that whiche is done amysse in youre preasthode. And thy brethren also the tribe of Leui, the trybe of thy father take with the, & let them be ioyned vnto the and minister vnto the. And thou & thy sonnes with the, shall minister before the tabernacle of wytnesse. And let them warte vpon the and vpon all ℈ tabernacle: onely let them not come nyghe ℈ holy vessels and the altare, that bothe they & ye also dye not. And let theym be by the, and wayte on the tabernacle of wytnesse, and on all the seruice of the tabernacle, and let no straunger come nyghe vnto you.

Wayte therfore vpon the holy place & vpō the altare, that there fall no more wrath vpō the childzen of Israel: beholde, I haue taken your brethren the Leuites forth of the childrē of Israel, to be yours, as gyftes gyuen vnto the Lorde to do the seruice of the tabernacle of wytnesse. And se that both thou and thy sonnes with the take hede vnto your preastes office, in all thinges that pertayne vnto the altare and within the vayle. And se ye serue, for I haue gyuen your preastes office vnto you for a gyfte to do seruice: and the straunger that commeth nyghe, shall dye.

And the Lorde spake vnto Aaron: beholde I haue gyuen the the keypynge of myne heueoffrynges in all the halowed thinges of ℈ childzen of Israel. And vnto the I haue gyuē thē vnto annoyntynge and to thy sonnes: to be a b dutye for euer. This shall be thyne of moofte holy sacrifices. All their gyftes, thorow oute all their meatoffrynges, synneoffrynges, and trespaceoffringes which they bringe vnto me. They shalbe most holy vnto the and vnto thy sonnes. And ye shall eate it in the moste holy place: all that are males shall eate of it, for it shalbe holy vnto the.

And this shalbe thyne: the heueoffrynges of their gyftes, thorow out all the waueoffrynges of the childzen of Israel, for I haue gyuen theym vnto the, and thy sonnes, and thy doughters with the to be a dutye for euer: & all that are cleane in thy house, shall eate of it, all the fat of the oyle, of the wyne and of ℈ corne: their first frutes which they gyue vnto the Lorde, haue I gyuen vnto the. The first frutes of all that is in their landes, whyche they bringe vnto the Lorde, shall be thyne: and all that are cleane in thyne house, shall eate of it.

Al dedicate thinges in Israel, shalbe thyne.
c All that breaketh the matrice of all flesche ℈ men bringe vnto the Lorde, both of man and beast, shall be thyne. Neuertheleſſe the firſte borne of man shall be redemed, and the firſte borne of vncleane beastes shall be redemed.
And their redemptions shall be at a moneth olde, valued at fyue sycles of syluer, of the holy sycle. A sycle maketh twentye Geras. But the firſt borne of oxen, sheepe and goates shall not be redemed. For they are holy, and thou shalt sprynkle their bloude vpon the altare, & shalt burne their fat to be a sacrifice of a swete sauoure vnto the Lorde.

And the flesche of them shalbe thyne, as ℈ wauebreast and all the eyght shulder is thyne all the holy heueoffringes which the childzen of Israel heue vnto the Lorde, I gyue the & thy sonnes and thy doughters with the to be a dutye for euer. And it shall be a salted couenaunt for euer, before the Lorde: vnto the & to thy seed with the.

And the Lorde spake vnto Aarō: thou shalt haue none enheritaūce in their land nor parte amonge them. For I am thy parte and thy enheritaunce amonge the childzen of Israel. And beholde I haue gyuen the childzen of Leui, the tenth in Israel to enheryte, for the seruice which they serue in the tabernacle of witnes, that the childzen of Israel henceforth come not nyghe the tabernacle of wytnesse, & beare synne and dye. And the Leuites shall do the seruice in the tabernacle of witnesse and beare their synne, and it shalbe a lawe for euer vnto your childzen after you: But amonge the childzen of Israel they shall enheret none enheritaunce. For the tythes of the childzen of Israel whiche they heue vnto the Lorde, I haue gyuen the Leuites to enheret. Wherfore I haue sayde vnto thē: Amonge the childzen of Israel, ye shall enheret none enheritaunce.

And the Lorde spake to Moses, sayenge: speake vnto the Leuites, and saye vnto them: when ye take of the childzen of Israel the tythes which I haue gyuen you of them to youre enheritaunce, ye shall take an heueoffringe of that same for the Lorde: euen the tenthe of ℈ tythe. And it shalbe reckned vnto you for youre heueofferinge, euen as thoughe ye gaue corne out of the barne or a fulloffringe frō the wyne pzesse.

And in this maner ye shall heue an heueoffringe vnto the Lorde, of al your tythes whiche ye receyue of the childzen of Israel, and ye shall gyue therof the Lordes heueoffringe vnto Aaron the preaste. Of all youre gyftes, ye shall take out the Lordes heueoffringe: euen the fat of all their halowed thinges.

And thou shalte saye vnto them: when ye haue take awaye the fat of it frome it, it shal be counted vnto the Leuites, as the encrease of corne and wyne. And ye shall eate it in all places both ye and your housholdes, for it is your rewarde for youre seruice in the tabernacle of wytnesse. And ye shal beare no synne by the reason of it, when ye haue taken frome it the fat of it: neyther shall ye vnhalowe the halowed thinges of the childzen of Israel, and so shall ye not dye.

¶ Of the redde kowe. The lawe of him that dyeth in the tabernacle: and of him also that toucheth any vncleane thynge.

CAPI. XIX.

And

a AND the Lorde spake vnto Moses and Aaron sayenge: this is the ordinaunce of the lawe which the Lorde commaūdeth, sayenge: speake vnto the childzen of Israel and let theym take the a red kowe without spot whiche neuer bare yocke vpon her. And ye shall gyue her vnto Eleazar the preast and he shall bringe her without the host and cause her to be slayne before him.

And Eleazar the preaste shall take of her bloude vpon his fynger, & sprynkle it streyght towarde the tabernacle of wytnes. vij. tymes. And he shal cause the kowe to be burnt in his sight: both skynne, flesche and bloude, with the dunge also. And let the preast take Cedar woode, and Isope and purple clothe, and cast it vpon the kowe as the burneth. And let the preast walsche his clothes and bathe his flesche in water, and then come into the hoste, & the preast shalbe vncleane vnto the euen.

And he that burneth her, shall walsche his b clothes in water and bathe his flesche also in water, and be vncleane vntyll euen. And one that is cleane, shall go and take vp the asshes of the kowe, and put them without the hoste in a cleane place, where they shall be kept to make sprynkynge water for the multitude of the childzen of Israel: for it is a synneoffring. And let him that gathered the asshes of the kowe, walsche his clothes, and remayne vncleane vntyll euen. And this shall be vnto the childzen of Israel and vnto the straūger that dwelleth amonge them, a lawe for euer.

c He that toucheth any deed persone, shalbe vncleane seuen dayes. And he shal purify him selfe with the asshes the thyrde daye, and so he shalbe cleane the seuenth daye. And yf he purifye not him selfe the thyrde daye, then ℈ seuenth daye, he shall not be cleane. Whosoeuer toucheth anye persone that dyeth and sprinkleth not him selfe, defyleth the dwellynge of the Lorde: and therfore that soule shall perysshe out of Israel, because he hathe not sprinkled the sprynklynge water vpō him, he shalbe vncleane, and his vnclennesse shall remayne vppon him.

This is the lawe of the man that dyeth in a tent: all that come into the tēt and al that is in the tent, shalbe vncleane seuen dayes.
And all the vessels that be open whiche haue no lyd nor couerynge vpon them, are vncleane. And who so euer toucheth one that is slayne with a swerde in the feldes, or a dead persone, or a bone of a dead man, or a graue: shall be vncleane seuen dayes.

d And they shall take for an vncleane person of the burnt asshes of the synneoffringe, and put runnynge water therto into a vessell. And a cleane persone shal take Isope and dyppe it in the water, and sprynkle it vpon the tent & vpon all the vessels and on the soules that were there, and vpō him that touched a bone or a slayne persone or a dead body or a graue. And the cleane person shall sprynkle vpon the vncleane the. iij. daye and the. vij. daye. And the. vij. daye he shall purify him selfe & walsche his clothes and bathe him selfe in water, and shalbe cleane at euen.

Yf any be vncleane and sprynkle not hym selfe the same soule shalbe destroyed forth of the congregacion: for he hath defyled the holy place of the Lorde and is not sprynkled vō sprynklynge water, therfore is he vncleane.
And this shalbe a perpetual lawe vnto them. And he that sprinkleth the sprynklynge water, shall walsche his clothes.

And he that toucheth the sprynklynge water, shall be vncleane vntyll euen. And what so euer the vncleane persone toucheth, shall be vncleane. And the soule that toucheth it, shalbe vncleane vntyll the euen.

¶ Mirjam dyeth. The people murmure. They haue water euen oute of the rocke. Edom denyeth the Israelites passage thorow his realme. The deth of Aaron in whose roume Eleazar succedeth.

CAPI. XX.

a AND the hole multitude of the childzen of Israel, came into the desert of Sin in the first moneth, & the people dwelt at Cades. And there dyed Mirje, and was buryed there. Moreouer there was no water for the multitude, wherfore they gathered them selues togither against Moses and Aaron.
And the people chode with Moses and spake, sayenge: wolde God we had perysshed, when Exodi. xvii. b our brethrē perysshed before the Lorde. Why haue ye brought the congregaciō of the Lord vnto this wyldernesse, that both we and our catell shulde dye here? Wherfore brought ye vs out of Egypte to bringe vs into this vngracious place, which is no place of seed nor of figges nor vines nor of pomgranates, neither is there any water to drynke?

And Moses and Aaron went frome the congregacion vnto the doore of the tabernacle of b wytnesse, and fell on their faces. And the glory of the Lorde appeared vnto them. And the Lorde spake vnto Moses, sayenge: Take the staffe, and gather thou and thy brother Aaron the congregacion togyther, and saye vnto the rocke before their eyes, that he gyue forth his water. And thou shalt bringe them water out of the rocke and shalt gyue the cōpany drynke and their beastes also.

And Moses toke the staffe frome before the Lorde, as he commaunded him. And Moses & Sapien. xii. a Aaron gathered the congregacion togyther before the rocke, and he sayde vnto thē, heare ye rebellyons, muste we fet you water oute of Psal. lxxvi. b this rocke? And Moses lyfte vp his hande vō his staffe and smote the rocke. ij. tymes, and the water came out abundantly, and the multitude dranke and their beastes also.

And the Lorde spake vnto Moses and Aarō because ye beleued me not, to sanctifie me in ℈ Deute. i. c eyes of the childzen of Israel, therfore ye shal not bringe this congregacion into the lande which I haue gyuen them. This is the water of stryfe, because the childzen of Israel stroue with the Lorde, and he was sanctifyed vpon them.

And Moses sent messengers frome Cades vnto the kynge of Edom. Thus sayth thy bro ther Israel: Thou knowest all the trauell ℈ hath

hathe happened vs, howe oure fathers went
dwne into Egypte, and how we haue dwelt
in Egypte a longe tyme, and how the Egyp-
tians vexed bothe vs and our fathers. Then
we cryed vnto the Lorde, and he herde oure
voyces, and sent an aungell and hathe fet vs
out of Egypte. And beholde, we are in Cades
a cyty harde by the borders of thy cõtrey, let
*Num.xxi.c vs go we pray the thorow thy cõtrey we wil
not go thorow the feldes nor thorow ꝑ vyne-
yardes, nether will we drinke of the water of
ꝑ fountaynes, but we wil go by the hye way
& nether turne vnto the righthand nor to the
left, vntyll we be past thy countreye. And E-
dom answered him: Se thou come not by me,
lest I come out agaynst the with the swerde.
And the chyldren of Israel sayde vnto him:
we wyll goo by the beaten waye: and yf eyther we or oure cattell drynke of thy water,
we wyll paye for it, we wyll do no more but
passe thorowe by fote onely. And he sayde:
D ye shall not go thorow. And Edom came out
agaynst him with moche people and with a
myghtye power. And thus Edom denyed to
gyue Israel passage thorowe his countreye.
And Israel turned awaye frome him.

And the children of Israel remoued frome
Cades and wente vnto mount Hor with all
the companye. And the Lorde spake vnto
Moses and Aaron in mounte Hor, whiche is
vpon the borders of the lande of Edom, say-
inge: let Aaron be put vnto his people, for he
shall not come into the lande whiche I haue
gyuen vnto the children of Israel: because ye
disobeyed my mouth at the water of stryfe.
Deut.xxxii.g Take Aarõ and Eleazar his sonne, and bringe
them vp into mount Hor, and stryppe Aaron
out of his vestimentes and put theym vpon
Eleazar his sonne, and let Aaron be put vnto
his people and dye there.

The death of Aaron. Deute.xxvi.b. And Moses dyd as the Lorde commaunded:
and they went vp into mount Hor in ꝑ sight
of all the multitude. And Moses toke of Aa-
rons clothes and put them vpon Eleazar his
sonne, and Aaron dyed there in the toppe of
the mount. And Moses & Eleazar came dwn
out of the mount. And all the house of Israel
mourned for Aaron. xxx. dayes.

¶ Israel vanquyssheth kyng Arad. The fyrye serpentes stynge them: but when they loke at the brasen serpent whiche the Lorde commaunded Moses to lyft vp, they are healed. The kynges, Sehon and Og are ouercome in batell.

CAPI. XXI.

A And when kynge Arad the Cananite,
whiche dwelt in the south partyes,
herde tel that Israel came by the way
that the espyes had founde out, he came and
foughte with Israel and toke some of them
prysonners. Then Israel vowed a vowe vn-
to the Lorde, and sayde: Yf thou wilt gyue
this people into our handes, we will destroye
their cyties. And the Lorde herde the voyce
of Israel, and delyuered vnto theym the Ca-
nanytes. And they destroyed both them and
their cyties, and called the place Horma.

Then they departed frome mount Hor to-
B warde the red see: to compasse the lande of
Edom. And the soules of the people faynted
by the waye. And the people spake agaynste
God and agaynst Moses: Wherfore hast thou
brought vs out of Egypte, for to dye in the
wyldernesse, for here is neyther bread nor wa-
ter, and oure soules lothe this * lighte bred.
Then the Lorde sent fyrye serpentes amõg
the people, which stonge them: so that moch
people dyed in Israel. And the people came
to Moses, and sayde: we haue synned, for
we haue spoken agaynst the Lord and agaynst
the, make intercession to the Lorde, that he
take awaye the serpentes frome vs. And Mo
ses made intercession for the people. And the
Lorde sayde vnto Moses: make the a serpent
and hange it vp for a signe, and let as manye
as are byten loke vpon it, and they shall lyue.
And Moses made a serpent of brasse, and set
it vp for a signe. And when the serpentes had
byten any man, he went and beheilde the ser-
pent of brasse and recouered.

And the chyldren of Israel remoued & pyt-
ched in Oboth. And they departed frome O-
both and laye at Egebarim in the wyldernes
whiche is before Moab on the eastsyde. And
they remoued thence, and pytched vpon the
ryuer of Zarad. And they departed thence &
pytched on the other syde of Arnon, whiche
ryuer is in the wyldernesse, and commeth out
of the costes of the Ammorites: for Arnon is
the border of Moab, betwene Moab and the
Ammorytes. Wherfore it is spoken in the *
booke of the warre of the Lorde: goo with a
violence, both on the ryuer of Arnon and on
the ryuers heed, whiche shooteth dwne to
dwell at Ar, and leaneth vpon the costes of
Moab.

And frome thence they came to Beer, whi-
che is the well, whereof the Lorde spake vnto
Moses: gather the people togither, that I
may gyue them water. Thẽ Israel sange this
songe: Aryse vp well, synge therto: The wel
which the rulers dygged and the cappytaynes
of the people with the helpe of the lawgyuer
and with their staues.

And frome this wyldernesse they went to
Matana, and frome Matana to Nahaliel, &
frome Nahaliel to Bamoth, and frome Ba-
moth to the valay that is in the felde of Mo-
ab in the toppe of * Phasgah which boweth
towarde * Jesimon. And Israel sent messen-
gers vnto Sehon, kynge of the Ammorites,
sayenge: let vs go thorow thy lande: we wil
not turne into thy feldes nor into thy vyne-
yardes, ne drynke of the water of the welles:
but goo alonge by the commen waye, vntyll
we be past thy countreye. And Sehon wolde
gyue Israell no lycence to passe thorowe his
countreye, but gathered all his people togy-
ether and made out agaynst Israel into the wil
dernesse. And he came to Jaheza and foughte
with Israel.

And Israel smote him with the edge of the
swerde and conquered his lande, frome Arnõ
vnto Jabock: euen vnto the children of Am-
mon. For the borders of the children of Am-
mon,

F mon, are strounge. And Israel toke all these
cytes, and dwelt in all the cytes of the Am-
morites / in Hesbon / and in all the townes
therevnto belongynge. For Hesbon was the
cytie of Sehon the kynge of the Ammorites,
who had fought before with the kynge of the
Moabytes, and had taken all his lande forth
of his hande, euen vnto Arnon. Wherfore it
is a prouerbe, go to Hesbon and let the cytie
of Sehon be buylt and made redy, for there is
a fyre gone forth of Hesbon and a flame frome
the cytie of Sehon, and hath consumed Ar of
the Moabites, and the men of the hylles of
Arnon. Wo to the Moab: o people of Cha-
G mos ye are vndone. His sonnes are put to
flyghte, and his dughters brought captyue
vnto Sehon kynge of the Ammorites. Their
lyght is out frome Hesbon vnto Dibon, and
we made a wyldernesse cuẽ vnto Nopha whi-
che reacheth vnto Medeba. And thus Israel
dwelt in the lande of the Amorites. And Mo-
ses sent to serche out Jazer, and they toke ꝑ
townes belongynge therto, and conquered ꝑ
Amorites that were there.

And then they turned and went vp toward
Basan. And Og the kyng of Basan came out
against them, bothe he and all his people, to
warre at Adrei. And the Lorde sayd vnto Mo
ses: feare him not, for I haue delyuered him
into thy handes with all his people and his
land. And thou shalt w with him as thou dyd
with Sehon the kynge of the Amorites,
which dwelt at Hesbon. And they smote him
and his sonnes and all his people, tyll there
was nothinge left him. And they conquered
his lande, and the children of Israel remoued
& pytched in the feldes of Moab, on the other
syde of Jordan, by Jericho.

¶ Kynge Balac sendeth for Balam, to curse Israel: but Balam can do nothynge agaynst the will of the Lorde, Balams asse speaketh to him in the waye.

CAPI. XXII.

A And Balac the sonne of Ziphor sawe al
that Israel had vowe to the Amorites,
and the Moabites were sore afrayed of
the people, because they were many, and ab-
horred the children of Israel: And Moab sayd
vnto the elders of Madian, nowe shall this
company lycke vp al that are roundeabout vs
as an oxe lycketh vp the grasse of the felde.
And Balac the sonne of Ziphor was kynge
of the Moabites at that tyme.

And he sent messangiers vnto * Balam the
sonne of Beor, the ꝑ interpreter which dwelt
vpon the ryuer of the lande of the children of
his folke, to call him, sayenge: Behold, there
is a people come out of Egypte whiche cou-
ereth the face of the earth and lyeth euen hard
by me. Come nowe I praye the, and curse me
this people. For they are to myghtye for me/
so peraduenture I myghte be able to smyte
them, and to dryue them out of the lande.
For I wote that whom thou blessest, shall be
blessed, and whome thou cursest shall be cur-
sed.

And the elders of Moab went with the el-
ders of Madian, hauinge the rewarde of the
sothesayenge in their handes. So they came
vnto Balam and tolde him the wordes of Ba
lac. And he sayde vnto thẽ, tary here al night
and I will bringe you worde, euen as ꝑ Lorde
shall saye vnto me. And the lordes of Moab
abode with Balam.

And God came vnto Balam & sayd: What E
men are these which are with the? And Bala
sayde vnto God: Balac the sonne of Zipho
kynge of Moab hath sent vnto me, sayenge:
Beholde, there is a people come forth of E-
gypte and coureth the face of the earth: come
now therfore and curse me them, that so per-
aduenture I may be able to ouercome them
in batell, and to dryue them out. God sayde
vnto Balam: thou shalte not go with them,
neyther curse the people for they are blessed.

So Balam rose vp in the morynge & sayd
vnto the lordes of Balac: Get you vnto your
lande, for the Lorde will not suffre me to go
with you. And the lordes of Moab rose vp &
went vnto Balac and sayd. Balam wold not
come with vs. And Balac sent agayne a grea-
ter company of Lordes, and more honorable
then they. And they came to Balam and told
him: Thus sayth Balac the sonne of Zipho
Oh, let nothinge let the, to come vnto me, for
I will highly auaũce the vnto great honour,
and will w what so euer thou sayest vnto me,
come therfore I praye the, curse me this peo-
ple.

And Balam answered and sayde vnto the *Nu.xxiiii.c
seruauntes of Balac. * Yf Balac wold gyue D
me his house full of syluer and golde, I can go
no further, then the worde of the Lorde my
God, to w lesse or more. Neuerthelesse tarye
ye here all night: that I maye were, what ꝑ
Lorde wil saye vnto me ones more. And God
came vnto Balam by nighte and sayde vnto
him: Yf the men come to fet the, aryse vp and
go with them: but what I say vnto the, that
onely thou shalt w.

And Balam arose vp earely, and sadled his
asse, and went with the Lordes of Moab.
But God was angrye because he went. And
the aungell of the Lorde stode in the waye a-
gainst him. And he ryd vpon his asse and two
seruauntes with him. And when the asse sawe
the aungell of the Lorde stande in the waye &
his swerde drawen in his hande, she turned a
syde oute of the waye, and went out into the
felde. And Balam smote the asse, to turne her
into the waye.

And the aungell of the Lorde went & stode E
in a path betwene ꝑ vyneyardes, where was
a wall on the one syde and an other on the o-
ther. When the asse sawe the aungell of the
Lorde, she wrenched vnto the wal and thrust
Balams fote vnto the wall, and he smote her
agayne. But the aungell of the Lorde wente
further, & stode in a narow place, where was
no waye to turne, eyther to the righthand or
to the lyft. And when the asse saw the angell
of the Lorde, she fell dwne vnder Balam: &
Balam was wroth and smote the asse with a
staffe. And the Lorde opened the mouth of

Balams asse speaketh.

the Asse, and she sayde vnto Balam: What haue I done vnto the, that thou smytest me thus thre tymes? And Balam sayde vnto the Asse: because thou hast mocked me? I wolde that I hadde a swerde in myne hande, that I myght now kyll the. And the Asse sayde vnto Balam: am not I thyne Asse which thou hast ryden vpon sythes thou wast borne vnto this daye? Was I euer wont to do so vnto the? And he sayde, naye.

And the Lorde opened the eyes of Balam, that he sawe the angell of the Lorde standing in the waye, with his swerde drawen in his hande. And he bowed him self and fell flat on his face. And the aungell of the Lorde sayde vnto him: Wherfore smytest thou thyne asse thus thre tymes? Beholde I came oute to resist the, for thy waye is frowarde and contrary vnto me, and the Asse saw me and auoyded me three tymes: or else (hadde she not turned frome me) I had surely slayne the and saued her alyue. And Balam sayde vnto the aungell of the Lorde: I haue synned: for I wist not that thou stodest in the way against me. Now therfore yf it displease thyne eyes, I wil turne againe. And the aungell sayde vnto Balam, go with the men: but in anye wyse, what I saye vnto the, that saye. And Balam went wt the lordes of Balac.

G And when Balac herde that Balam was come, he went out against him vnto a cytie of Moab that stode in the border of Arnon, whiche was the vttermost parte of his countrey. And Balac sayd vnto Balam: dyd I not sende for the, to call the? wherfore camest thou not vnto me? thinkeste thou I am not hable to promote the vnto honoure? And Balam sayd vnto Balac: Lo I am come vnto the. But I can saye nothinge at all, saue what God putteth in my mouthe, that muste I speake. And Balam went with Balac, and they came vnto the large cytie. And Balac offred oxen and shepe, and sent for Balam and for the lordes that were with him.

¶ Balam blesseth the people, where he was requyred to curse them and prophesieth that they shall be a greate people.

CAPI. XXIII.

A And on the morynge, Balac toke Balam, and brought him vp into ỹ hyghe place of Baal, and thence he sawe vnto the vttermost parte of the people. And Balam sayde vnto Balac: buylde me here seuen altares and prouyde here seuen bullockes and seuen Rammes. And Balac dyd as Balã sayd. So Balac and Balam offred on euery altare a bullocke and a Ram. And Balam sayde vnto Balac: stande by the sacrifice, whyle I go to wete whether the Lorde will come and mete me, and what so euer he sheweth me, I wyll tell the, and he wente forthwith. And God came vnto Balam, and Balam sayd vnto him I haue prepared seuen altares, and haue offred vpon euery altare, a bullocke and a ram. And ỹ Lorde put a sayeng in Balams mouth and sayde: goo agayne to Balac and saye on this wyse. And he went agayne vnto him and lo, he stode by his sacrifice, both he and al the lordes of Moab. And he began his parables sayde: Balac the kynge of Moab hath set me frome Mesopotamia out of the mountaynes of the East, sayenge: Come and curse me Jacob, come and defye me Israel. How shall I curse whome God curseth not, and how shal I defye whome the Lorde defyeth not? from the toppe of the rockes I se him and from the hylles I beholde him: loo, the people shall dwell by him selfe and shall not be reckened amonge other nations. Who can tell the dust of Jacob, and the nombre of the fourth parte of Israel. I praye God my soule may dye the death of the ryghteous, and that my last ende maye be lyke his. And Balac sayde vnto Balam, What hast thou done vnto me? I dyd fet the to curse myne enemyes: and behold thou blessest theym. And he aunswered and sayde: must I not kepe that and speake it, whiche ỹ Lorde hathe put in my mouthe? And Balac sayde vnto him: Come I praye the with me vnto an other place whence thou shalte se thẽ and shalt se but the vttermoste parte of them and shalt not se them all, and curse me theym there. And he brought him into a playne feld, where men myght se farre, euen to the toppe of Phasgah, and buylt seuen altares and offred a bullocke and a Ram on euery altare. And he sayde vnto Balac: stande here by thy sacrifice, whyle I go yonder. And the Lorde met Balam, & put wordes in his mouth, and sayde: go agayne vnto Balac, and thus saye. And when he came to him: beholde, he stode by his sacrifice and the lordes of Moab with him. And Balac sayde vnto him: What sayth the Lorde?

And he toke vp his parable and sayde: ryse vp Balac and heare, and herken vnto me thou sonne of Ziphor. The Lorde is not a man, ỹ he can lye, neyther the sonne of man, that he can repent: shulde he saye and not do, or should he speake and not make it good? Beholde, I haue begon to blesse and haue blessed, and can not go backe therfro. He beholde no wickednesse in Jacob nor sawe Idolatrye in Israel: The Lorde his God is with him, and the triumphe of a kynge amonge theym. God that brought thẽ out of Egypte, is as the strength of an vnycorne vnto them, for there is no sorcerer, in Jacob, nor sothsayer in Israel. Whē the tyme commeth, it will be sayde of Jacob and of Israel, what God hath wrought. Beholde, the people shall ryse vp as a lyonesse & heue vp him selfe as a lyon, and shall not lye dowe agayne, vntyll he haue eaten of the praye and dronke of the bloude of them that are slayne.

And Balac sayde vnto Balã: neyther curse them nor blesse them. And Balam answered and sayde vnto Balac / tolde not I the sayenge / all that the Lorde byddeth me, that I must do? And Balac sayde vnto Balam / come I praye the, I will bringe the yet vnto an other place / so peraduenture it shal please God that thou mayst curse them there. And Balac broughte Balam vnto the toppe of Peor, that

that boweth towarde the wyldernesse. And Balam sayde vnto Balac / make me here. vij. altares, and prepare me here. vij. bullockes & vij. Rammes. And Balac dyd as Balam had sayde, and offered a bullocke and a Ram on euery altare.

¶ Balam prophesyeth of the kyngdome of Israel and of the commynge of Christe. Balac is angrye with Balam. The destruccion of the Amelickites and of the kenytes.

CAPI. XXIIII.

A When Balam sawe that it pleased the Lorde that he shoulde blesse Israel, he went not as he dyd twyse before to fet sothsayenge, but set his face towarde the wildernesse, and lyft vp his eyes and loked vpon Israel as he laye with his trybes, & the spryte of God came vpon him. And he toke vp his parable and sayde: Balam the sonne of Beor hathe sayde, and the man whose eye is open hath sayde: he hath sayde which heareth the wordes of God, and seeth the visions of the almyghty, which falleth downe and his eyes are opened.

How goodly are the tentes of Jacob and thyne habitation Israel, euen as the brode valeyes and as gardens by the ryuers syde, as the tentes which the Lorde hath pitched, and B as Cypres trees vpon the water. The water shal flowe out of his bouket and his seed shal be many waters, and his kynge shalbe higher then Agag, And his kyngdome shalbe exalted. God that brought him oute of Egypte, his strength is as the strength of an vnicorne, and he shall eate the nacions that are his enemies and breake their bones & perce them thorowe with his arowes. He couched him selfe & laye downe as a lyon and as a lyonesse, who shall stere him vp? blessed is he that blesseth the, & cursed is he that curseth the.

And Balac was wrothe with Balam, and smote his handes together, and sayde vnto him: I sent for the to curse myne ennemyes: & beholde, thou hast blessed them this three tymes, and now get the quickly vnto thy place. I thought to haue auaunced the vnto honour, C but the Lorde hath kept the backe frome worshyp. And Balam sayde vnto Balac: tolde I not thy messengers whiche thou sentest vnto me sayenge. * Yf Balac wolde gyue me his house full of syluer and golde, I can not passe the mouth of the Lorde, to do either good or bad of myne owne mynde. What the Lorde sayeth, that must I speake. And now behold, I go vnto my people: come let me shewe the, what this people shall do to thy folke in the latter dayes. And he began his parable & sayd: Balam the sonne of Beor hath sayde, and the man that hath his eye open hath sayde, & he hath sayde / that heareth the wordes of God, and hath the knowlege of the most hyghe, & beholdeth the vysion of the almyghtye, and when he falleth downe hath his eyes opened I se him but not nowe, I beholde him but not nyghe. There shall come a starre of Jacob & D rise a scepter of Israel, which shall smyte the coostes of Moab, and vndermyne all the children of Seth. And Edom shall be his possessiõ and the possession of Heir shall be their ennemyes, and Israel shall do mankully. And out of Jacob shall come he that shall destroye the residue of the cyties.

And he loked on Amaleck and began his parable and sayde: Amaleck is the first of the nacions, but his latter ende shal perysshe vtterly. And he loked on the Kenites and toke his parable and sayde: stronge is thy dwellynge place and put thy nest vpon a rocke, Neuerthelesse thou shalt be a burnynge to Kain, vntyl Assur take the prysonner: And he toke his parable and sayde: Alas, who shall lyue when God weth this? The shyppes shall come out of the coste * of Chittim, and subdue Assur, and subdue Eber, and he hym selfe shall perysshe at the last. And Balam rose vp & went and dwelt in his place: and Balac also went his waye. * Chalde and the commune translacion Italy.

¶ The people commytteth fornycacyon with the daughters of Moab. Phinehes kylleth Zamri and Cozbi. God commaundeth to kyll the Madianites.

CAPI. XXV.

A And Israell dwelte in Sittim, and the people begã to commit horedome with the doughters of Moab, whiche called the people vnto the sacrifice of their goddes. And the people ate and worshipped their goddes, and Israel coupled him selfe vnto Baal Peor. Then the Lorde was angrye with Israel, and sayde vnto Moses: take all the hedes of the people, and hange them vp vnto the Lorde against the sonne, that the wrathe of the Lorde maye turne awaye frome Israel. And Moses sayde vnto the iudges of Israel: go and slay those men that ioyned them selues vnto Baal Peor. Josue. xxii. d. Deute. xiii. a

B And beholde, one of the childzen of Israel came and brought vnto his brethren, a Madianytish wyfe in the sight of Moses and in the sight of all the company of the childzen of Israel, as they were weppynge in the dore of the tabernacle of wytnesse. And when Phinehes the sonne of Eleazar the sonne of Aaron the preast sawe it, he rose vp out of the companye and toke a weapon in his hande, and wẽt after the man of Israel into the hoorehouse, and thrust them thorow: both the man of Israel and also the woman euen thorow the bely of her. And the plage ceased frome the childzen of Israell. And there dyed in the plage. xxiiij. thousande. 1. Macha. ii. c. Num. xvi. c

C And the Lorde spake vnto Moses, sayeng: Phinehes ỹ sonne of Eleazar the sonne of Aaron the preast, hath turned myne anger awaye frome the childzen of Israell, because he was gelous for my sake amonge them, that I had not consumed the childzen of Israel in my gelousye. Wherfore saye: Beholde, I gyue vnto hym my couenaunte of peace, and he shall haue it, and his seed after him, euen the couenaunt of the preastes office for euer. because he was gelous for his Gods sake and made 1. Macha. ii. f. Exod. xix. d.

attonement for the childzen of Israel.

The name of the Israelyte which was slyten with the Madianityth wyfe, was Zamri the sonne of Salu, a lorde of an auncient house among the Simeonites. And the name of the Madianitish wyfe, was Cozbi ꝑ dought ter of Zur a hed ouer the people of an auncient house in Madian.

And the Lorde spake vnto Moses, sayenge: vexe the Madianites & smyte theym, for they haue troubled you with their wyles wherwith they haue beguyled you, thorow Peor & thorow their syster Cozbi the dought ter of a lorde in Madian, which was slayne in the daye of the plage for Peors sake.

¶ The chyldzen of Israel are nombzede agayne when they shulde entre in to the lande of Canaan.

CAPI. XXVI.

A And after the plage, the Lorde spake vn to Moses and vnto Eleazar the sonne of Aaron the preest, sayenge: take the nomber of the hole companye of the childzen of Israel frome twentye yere and aboue thorowout their fathers houses, all that are hable to go to warre in Israel. And Moses and Eleazar the preest tolde them in the feldes of Moab, by Jordane fast by Jericho, frome .xx. yere and aboue, as the Lorde commaunded Moses. And the childzen of Israel that came out of Egypte, were:

The kynrede of Ruben. Ruben the eldest sonne of Israel. The childzen of Ruben were Hanoch of whome commeth the kynred of the Hanochites: and of Palu, commeth the kynred of the Paluites: Gene.xlvi.b. Exodi.vi.b 1.Parali.v.a. And of Hesron, commeth the kynred of the Hesronites: and of Carmi, commeth the kynred of the Carmites. These are the kynredes of the Rubenites, which were in nombze. xliij thousande. vij. hundzed and. xxx. And the sonnes of Palu were Eliab. And the sonnes of Eliab were: Nemuel, Dathan and Abiram.

This is that Dathan and Abiram counselours in the congregacion, which * stroue against Moses and Aaron in the companye of Corah, when they stroue against the Lorde. *Num.xvi.a B And the earth opened her mouth and swalowed them and Corah also, when the multitude dyed, what tyme the fyre consumed two hundzed and fyftye men, and they became a ligne: Notwithstandinge, the childzen of Corah dyed not.

The kynrede of Simeon. And the childzen of Simeon in their kynredes were Nemuel, of whome commeth the kynred of the Nemuelites: Jamin, of whom commeth the kynred of the Jaminytes: Jachin, of whome commeth the kynred of ꝑ Jachinites: Zareh, of whome commeth the kynred of the Zarehites: Saul, of whome commeth the kynred of the Saulites. These are the kynredes of the Simeonites: in nombze. xxij. thousande and. ij. hundzed.

The kynrede of Gad. And the chyldzen of Gad in their kynredes were: Zephon, of whome commeth the kynred of the Zephonites: and of Haggi, commeth the kynred of the Haggites: and of Suni, commeth the kynred of the Sunites; and of Alemi, commeth the kynred of the Alemites: and of Ezi cometh the kynred of the Ezites: and of Arod commeth the kynred of the Arodites: and of Ariel commeth the kynred of the Arielites. These are the kynredes of the childzen of Gad, in nombze. xl. thousand and. v. hundzed.

The childzen of Juda: Er and Onan, which dyed in the lande of Canaan. But ꝑ childzen of Juda in their kynred were: Hela of whome commeth the kynred of the Selamites: and of Phares commeth the kynred of ꝑ Pharelites: and of Zareh commeth the kynred of the Zarehites. And the childzē of Phares were Helcon, of whome commeth ꝑ kynred of the Helconites: and of Hamul cometh the kynred of the Hamulites. These are the kynredes of Juda, in nombze. lxxvj. thousand and. v. hundzed.

And the childzen of Issachar in their kynredes were Thola, of whom commeth the kynred of the Tholaites: and Phua, of whome commeth the kynred of the Phuaites: and of Jasub commeth the kynred of the Jasubites/ & of Symron commeth the kynred of the Symronites. These are the kynredes of Issachar in nombze. lxiij. thousand & iij. hundzed.

The childzen of Zabulon in their kynredes were Sered, of whome commeth the kynred of the Seredites: and Elon, of whome commeth the kynred of the Elonites / and of Jahelel cōmeth the kynred of the Jahelelites. These are the kynredes of Zabulon / in nombze. lx. thouland and. v. hundzed.

The childzen of Joseph in their kynredes were Manasse and Ephraim. The childzē of Manasse / Machir, of whome commeth the kynred of the Machirites. And Machir begat Galaad, of whome commeth the kynred of ꝑ Galaadites. And these are the childzen of Galaad / Hieser, of whom commeth the kynred of the Hieserites / and of Helech commeth the kynred of the Helechites, and of Asriel the kynred of the Asrielites, and of Sichem commeth the kynred of the Sichemites / and of Semida commeth the kynred of the Semidites / and of Hepher cōmeth the kynred of the Hepherites. And Zelaphead the sonne of Hepher had no sonnes but dughters. And the names of the dughters of Zelaphead were / Mahela, Noa, Hagla, Melcha, and Thirza. These are the kynredes of Manasse, in nombze. lij. thousand and. vij. hundzed.

These are the childzen of Ephraim in their kynredes / Suthelah, of whom commeth the kynred of the Suthelahites / and Becher, of whome commeth the kynred of the Becherites / and of Thehen commeth the kynred of the Thehenites. And these are the childzen of Suthelah / Eran, of whom commeth the kynred of the Eranites. These are the kynredes of the childzen of Ephraim in nombze two and thyrtye thousande, and fyue hundzed. And these are the childzen of Joseph in their kynredes.

These are the childze of Ben Jamin in their kynredes: Bela, of whome commeth the kynred of the Belaites/ and of Asbel commeth the kynred of the Asbelites: and of Ahiram, the kynred of the Ahiramites: and of Supham the kynred of the Suphamites: and of Hupham the kynred of the Huphamites. And ꝑ childzen of Bela were Ard and Naamā frome whence come the kynredes of the Ardites and of the Naamites. These are the childzen of Ben Jamin in their kynredes, and in nombze xlv. thousande and. vj. hundzed.

These are the childzen of Dan in their kynredes: Suham, of whome commeth the kynred of the Suhamites. These are the kynredes of Dan in their generacions. And all the kynredes of the Suhamites were in nombze. lxiij thousande and. iiij. hundzed.

The childzen of Aser in their kynredes were Jemna, of whome commeth the kynred of the Jemnites: and Jesui, of whome commeth ꝑ kynred of the Jesuites: and of Bria commeth the kynred of the Brites. And the childzen of Bria were Heber, of whome commeth the kynred of the Hebrites: and of Malchiel came the kynred of the Malchielites. And the dughter of Aser was called Sarah. These are the kynredes of Aser in nombze. liij. thousande and. iiij. hundzed.

The childzen of Nephthali in their kynredes were Jaheziel, of whom came the kynred of the Jahezielites: and Guni, of whō came the kynred of the Gunites: & of Jezer, came the kynred of the Jezerites: and of Helem ꝑ kynred of the Helemytes. These are the kynredes of Nephthali in their generacions in nōbze. xlv. thousande and. iiij. hundzed. These are the nombzes of the childzen of Israel: fyue hundzed thousande, and a thousande, vij. hundzed and. xxx.

And the Lorde spake vnto Moses, sayenge: vnto these the lande shalbe ruyded to enherete accordinge to the nombze of names: to many thou shalt gyue the moze enheritaunce, and to fewe the lesse: to euery trybe shall the enheritaunce be gyuen accozding to the nombze therof. Notwithstandinge, the lande shall be ruyded by lot, and accordinge to the names of the trybes of their fathers, they shal enherete: and accordynge to their lot thou shalt ruyde their lande, both to the many, and to the fewe.

These are the summes of the Leuytes in their kynredes: of Gerson, came the kynred of the Gersonites: and of Cahath came the kynred of the Cahathites: and of Merari came the kynred of the Merarites. These are ꝑ kynredes of Leui: the kynred of the Libnites, ꝑ kynred of the Hebronites, the kynred of the Muslites, the kynred of the Karahites. Kahath begate Amram, and Amrams wyfe was called Jochebed a dughter of Leui, whiche was bozne him in Egypte. And he bare vnto Amrā, Aaron Moses and Marye their sister. And vnto Aaron were borne, Nadab, Abihu, Eleazar & Ithamar. But Nadab and Abihu dyed, as they offred straunge fire before the Lorde. And the nombze of them was. xxiij. thousande, of all the males frome a moneth olde and aboue. For they were not nombzed amonge the childzen of Israel, because there was no enheritaunce gyuen them amonge the childzen of Israel. These are the nombzes of the childzen of Israel which Moses and Eleazar the preest nombzed in the feldes of Moab, fast by Jordane nyghe to Jericho. And amōge these there was not a man of the nombze of the childzen of Israel which Moses and Aaron tolde in ꝑ wyldernesse of Sinai. For the Lorde sayd vnto them, that they shulde dye in the wyldernesse and that there shulde not be lefte a man of them: saue Caleb the sonne of Jephune & Josua the sonne of Nun.

¶ The law of the heritage of the daughters of Zelaphead. The land of promysse is shewed vnto Moses: in whose stede is appoynted Josue.

CAPI. XXVII.

A And the dughters of * Zelaphead the sonne of Hepher the sonne of Gilead, the sonne of Machir the sonne of Manasse of the kynredes of Manasse the sonne of Joseph (whose names were Mahela, Noha, Hagla, Melcha and Thirza) came and stode before Moses and Eleazar, the preest and before the lordes and all the multitude in the wze of the tabernacle of wytnesse, sayenge / our father dyed in the wyldernesse, and * was not amonge the companye of theym that gathered them selues togither against the Lord in the congregacion of Corah: But dyed in his own synne, and had no sonnes. Wherfore shuld the name of our fathers be taken away forth of his kynred, because he had no sonne? * Gyue vs a possession amonge the brethren of our father. And Moses brought their cause before the Lorde. And the Lorde spake vnto Moses, sayeng: The dughters of Zelaphead speake right: thou shalt gyue them a possessiō to enherete amonge their fathers brethren, and shalt turne the enheritaunce of their father vn to them. And speake vnto the childzen of Israel sayeng: If a man dye and haue no sonne ye shal turne his enheritaūce vnto his dughter. If he haue no dughter, ye shall gyue his enheritaunce vnto his brethrē. If he haue no brethrē, ye shall gyue his enheritaūce vnto his fathers brethrē. If he haue no fathers brethrē ye shall gyue his enheritaunce vnto him that is next to him of his kynred, and let him possesse it. And this shalbe vnto the childzen of Israel an ordinaunce, and a lawe, as the Lorde hath commaunded Moses.

*Num.xxvi.d. Num.xxvi.a Josue.xvii.a.

*Num.xxvi.e

B

*Nu.xxvi.a

C

Deute xxv.g.

And the Lorde sayde vnto Moses: get the vp into this mount Abarim, and beholde the lande which I haue gyuen vnto the childzen of Israel. And when thou hast sene it, thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered vnto his people. For ye were disobedient vnto my mouthe in the deserte of Sin in the stryfe of the congregacion, that ye sanctified me not in the water before their eyes. That is ꝑ water of stryfe in Cades in the wyldernesse of Zin. And Moses spake vnto the Lorde sayenge: let ꝑ Lord God of the spirites of all flesshe, set a man ouer the congregacion, whyche maye goo in

and out before them, and to leade theym in & out that the congregació of the Lorde be not as a flocke of shepe without a shepeharde. And
D the Lorde sayde vnto Moses: take Josua the sonne of Nun in whome there is a spirite, & put thyne handes vpon him, and set him be-
Deute.iii.d fore Eleazar the preast and before all the congregació and gyue him a charge in their sight. And put thy prayse vpon him, that all the cópany of the children of Israel may heare. And he shall stande before Eleazar the preast whiche shall aske counsell for him after the iudgement of Urim before the Lorde: And at the mouth of Eleazar shall bothe he and all the children of Israel with him and all the congregation, go in and out.

And Moses dyd as the Lorde commaunded him, and he toke Josua and set him before Eleazar the preast and before all the congregacion, and put his handes vpon him and gaue him a charge, as the Lorde commaunded thorow the hande of Moses.

¶ what must be offered on euery feast daye.

CAPI. XXVIII.

A A ND the Lorde spake vnto Moses, sayenge: Gyue the children of Israell a charge and saye vnto them, that they take hede to offer vnto the offerynge of my bred in the sacrifice of swete sauoure, in his due ceason. And saye vnto them. This is the offerynge which ye shall offer vnto the Lorde two lambes of a yere olde with out spot day by daye to be a burntoffringe perpetually. One lambe thou shalt offer in the mornynge, and the other at euen, And therto the tenthe parte of an Epha of floure for a meatoffrynge myngled with beaten oyle, the fourth parte of an hin: which is a dayly offring ordeyned in the mount Sinai for a swete sauoure in the sacrifice of the Lorde. And the drynkeoffringe of the same: the fourth parte of an hin vnto one lambe, and poure the drynkoffringe in the holy place, to be good drinke vnto the Lorde.
B And the other lambe thou shalt offer at euen, with the meatoffringe and the drynkeoffringe after the maner of the morning: a sacrifice of a swete sauoure vnto the Lorde. And on the Sabboth daye two lambes of a yere olde a pece and without spot, and two tenthdeales of floure for a meatoffringe myngled w oyle, & the drinkoffringe therto. This is the burntoffringe of euery Sabboth, besydes the dayly burntoffringe and his drinkoffringe.

And in the first daye of your monethes, ye shall offer a burntoffringe vnto the Lorde: ij. younge bullockes, and a ram, and seuen lambes of a yere olde without spot, and iij. tenth deales of floure for a meatoffringe myngled with oyle vnto one bullocke, and two tenthdeales of floure for a meatoffringe myngled with oyle vnto one Ram. And euermore, a tenthdeale of floure myngled with oyle, for a meatofferinge vnto one lambe. That is a burntoffringe of a swete sauoure in the sacri-
E fice of the Lorde. And their drinkeofferynges shalbe half an hin of wyne vnto one bollock and the thirde part of an hin of wyne vnto a Ram, and the fourth parte of an hin vnto a lambe. This is the burntoffringe of euerye moneth thorow out all the monethes of the yere, and one he gote for a synneoffringe vnto the Lorde, which shalbe offred with the dayly burntoffringe and his drynkeoffringe. ✠ And the. xiiij. daye of the first moneth shalbe Passe ouer vnto the Lorde. And the. xv. daye of the same moneth shall be a feast, in whiche seuen dayes men must eate vnleuended breed. The first daye shalbe an holy feast, so that ye shall do no maner laborious worke therin. And ye shall offer a burntoffringe vnto the Lorde. ij. younge bullockes, one Ram, and seuen lambes of a yere olde without spot, & their meatoffringe of floure myngled with oyle. iij. tenthdeales vnto a bullocke, and two tenthdeales vnto a Ram, and euermore one tenthdeale vnto a lambe, thorow out the. vij. lambes: & an he gote for a synneoffringe to make attonment for you.

And ye shall offer these, besyde the burntofferinge in the mornynge that is alwaye offred. And after this maner ye shall offer thorowout the seuen dayes, the fode of the sacrifice of a swete sauoure vnto the Lorde. And
it shalbe done besyde the dayly burntoffringe D
and his drynkeoffringe. And the seuenth day shal be an holy feast vnto you, so that ye shal do no laborious worke therin. And the day of your first frutes when ye brynge a new meatoffrynge vnto the Lorde in your wekes, shall be an holy feast vnto you: so that ye shall do no laborious worke therin. And ye shall offer a burntoffringe of a swete sauoure vnto the Lorde two younge bullockes, and a Ram, & seuen lambes of a yere olde a pece, with their meatoffringes of floure myngled with oyle. iij. tenthdeales vnto a bullocke. ij. tenthdeales to a Ram, and euermore one tenthdeale vnto a lambe thorow out the seuen lambes, & an he gote to make attonement for you. And this ye shall do besydes the dayly burntoffring and his meatcoffringe: and they shalbe with out spot, with their drinkoffringes.

¶ what muste be offered the eyght fyrste dayes of the seuenth moneth

CAPI. XXIX.

A ND the first day of the seuenth moneth
shalbe an holy feast vnto you ✠ and ye A
shall do no laborious worke therein. It shall be a daye of trompet blowinge vnto you. And ye shall offer a burntoffringe of a swete sauoure vnto the Lorde: one younge bullocke, and one Ram and seuen lambes of a yere olde a pece þ are pure. And their meateofferinges of floure myngled with oyle thre tenth deales vnto the bullocke, and two vnto the ram, and one tenth deale vnto one lãbe thorow the seuen lambes. And an he gote for a synneoffring to make an attonemét for you besyde the burntofferinge of the moneth and his meatoffringe and besyde the dayly burnt-
offe-

offerynge, and his meatofferyng, and the drynkofferinges of the same: accordinge to the maner of them, for a sauour of swetenesse in the sacrifice of the Lorde.

✠ And the tenth daye of that same seuenth moneth shall be an holye feest vnto you, and ye shall humble youre soules, and shall doo
B no maner worke therin. And ye shall offre a burntofferynge vnto the Lorde of a swete sauoure: one bullocke, a ramme, and seuen lambes of a yere olde a pece withoute faute, and theyr meatofferynges of floure myngled with oyle thre tenthdeales to a bullocke, and two to a ram, and alwaye a tenthdeale vnto a lambe thorow out the seuen lambes. And one he gote for a synofferynge, besyde the synneofferynge of attonement, and the dayly burntofferynge, and the meate and drynkeofferynges that belonge to the same.

✠ And the fiftye daye of the seuenth moneth shal be holy day, and ye shall do no laboryous worke therin, and ye shall kepe a feast vnto the Lorde of seuen dayes longe. And ye shall offre a burntofferynge of a swete sauour vnto the Lorde, thirtene bullockes, two rammes, and fourtene lambes, whiche are yerelynges and pure, with oyle thre tenthdeales vnto euery one of the thirtene bullockes, two tenthe deales to eyther of the rammes, and one tenth deale vnto eche of the fourtene lambes. And one he gote vnto a synneofferynge, besyde the daylye burntofferynge, with his meate and drynkeofferynges.

And the seconde daye twelue yonge bul-
C lockes, two rammes, and fourtene yerlynge lambes without spotte: and theyr meatofferynges and drinkeofferynges vnto the bullockes, rammes, and lambes, accordynge to the nombre of them, and after the maner. And an he goote for a synneofferynge, besyde the dayly burntofferyng, and his meat and drinke offerynges.

And the thyrde daye eleuen bullockes, two rammes, and fourtene yerelynge lambes, withoute spotte: and theyr meate and drynkeofferynges vnto the bullockes, rammes, and lambes, after the nombre of them, and accordynge to the maner. And an he goote for a synneofferynge, besyde the dayly burntofferynge, and his meate and drynkeofferynges.

And the fourthe daye ten bullockes, two rammes, and. xiiij. lambes yerelynges pure, and theyr meate and drynke offerynges vnto the bullockes, rammes, and lambes, accordyng to the nombre of them, and after the maner. And an he gote for a synofferynge, besyde the dayly burntofferynge and his meate and drynkeofferynges.

And the fifte daye, nyne bullockes, two rammes, and fourtenene lambes of one yere olde a pece, without spotte. And theyr meate and drynke offerynges vnto the bullockes, rammes, and lambes, accordynge to the nombre of them, and after the maner. And an he goote for a synne offerynge, besyde the dayly burnt offeryng and his meat and drink offerynges.

And the sixte daye, eyghte bullockes, two D
rammes, & fourtene yerelynge lambes withoute spotte. And theyr meate and drynke offerynges vnto the bullockes, rammes, and lambes, accordynge to the maner. And an he goote for a synneofferynge, besyde the dayly burntofferynge, and his meate and drynke offerynges.

And the seuenth daye, seuen bullockes, two rammes, and thirtene lambes that are yerelynges and pure. And theyr meate and drynke offerynges vnto the bullockes, rammes, and lambes, accordynge to theyr nombre, and to the maner. And an he goote for a synne offerynge, besyde the daylye burnte offerynge, and his meate and drynke offerynges.

And the eyghte daye shall be the conclusion of the feast vnto you, and ye shall do no maner laboryous worke therin. And ye shall offer a burnt offerynge of a swete sauoure vnto the Lorde: one bullocke, one ramme, and seuen yerelynge lambes without spotte. And the meate and drynke offerynges vnto the bullocke, ramme, and lambes, accordynge to their nombres, and accordynge to the maner. And an he gote for a synofferynge, besyde the dayly burnt offerynge, and his meate and drynke offerynges.

These thynges ye shall doo vnto the Lorde in your feastes: besyde your vowes and freewyll offerynges, in youre burnt offerynges, meate offerynges, drinke offerynges, and peace offerynges. And Moses tolde the chyldren of Israel, accordynge to all that the Lorde commaunded him.

¶ Of vowes when they shall be kepte, and when not.

CAPI. XXX.

A ND Moses spake vnto the heades of A
the trybes of the chyldren of Israel, sayinge: this is the thynge whiche the Lorde commaundeth. Yf a man vowe a vowe vnto the Lorde, or swere an othe, and bynde his soule, he shal not go backe with his worde but shall fulfyll all that procedeth oute of his mouthe.

Yf a damosell vowe a vowe vnto the Lorde, and bynde her selfe beynge in her fathers house and vnmaried: yf her father heare the vowe and bonde, whiche she hathe made vpon her soule, and holde his peace therto: then all her vowes and bondes whiche she hath made vpon her soule, shall stande good. But yf her father forbydde her the same daye
that he heareth it, none other vowes ne bon- B
des whiche she hath made vpon he soule, shal be of value, and the Lorde shall forgyue her, bicause her father forbad her.

Yf she hadde an husbande when she vowed or pronounced oughte oute of her lyppes, wherwith she bounde her soule, and her husbande, and herde it, and helde his peace there at the same daye he herde it: Then her vowes and her bondes wherwith she bounde
her

her soule, shall stande. But yf her husbande forbadde her the same daye he herde it, then hathe he made her bowe which she had vpon her, of none effecte, and that also whiche she pronounced with her lyppes, wherwith she bounde her soule, and the Lorde shall forgyue her.

C The bowe of a wedowe, and of her that is deuorsed, and all that they haue bounde their soules with, shall stande.

If she vowed in her husbandes house, or bounde her soule with an othe, and her husbande herde it, and helde his peace and forbadde her not: then all her vowes and bondes wherwith she bounde her soule, shall stande. But yf her husbande disanulled them the same daye he herde them, then nothynge that proceded oute of her lyppes in vowes and bondes wherwith she bounde her soule shall stande: for her husbande hathe loosed them and the Lorde shall forgyue her.

All vowes and othes that bynde to humble the soule, maye her husbande stablysshe or breake. But yf her husbande holde his peace from one daye vnto an other, then he stablysheth all her vowes and bondes which she had vpon her, bicause he helde his peace the same daye he herde them. And yf he afterwarde breake them, he shall beare her synne hym selfe.

These are the ordynaunces whiche the Lorde commaunded Moses, betwene the man and his wyfe, and betwene the father and his doughter, beynge a damsell in her fathers house.

¶ The Madianytes and Balam are slayne. The praye was brought to Moses and equally diuyded A present gyuen of Israel because none of their men were slayne.

CAPI. XXXI.

A And the Lorde spake to Moses, saynge: * Auenge the chyldren of Israel of the madianytes, and afterwarde be gathered vnto thy people. And Moses spake vnto the folke, sayinge: Harnesse some of you vnto warre, and lette them goo vpon the Madianytes, and aueng the Lorde of the Madianytes.

*Nu.xxv.d

Ye shall sende vnto the warre a thousande of euery tribe throwe oute all the tribes of Israel. And there were taken oute of the thousendes of Israel, twelue thousande prepared vnto warre, of euery tribe a thousande. And Moses sente them a thousande of euerye tribe, with Phineas the sonne of Eleazar the Preeste to warre, and the holye vessell es and the trompettes to blowe in his hande.

*Iosue.xiii.c

* And they warred agaynste the Madianytes, as the Lorde commaunded Moses / and slewe all the males. And they slewe the kynges of Madian, amonges other that were slayne: Eui, Rekem, Zur, Hur, and Reba: fiue kynges of Madian. And they slewe Balaam the sonne of Beor with the sworde. And the chyldren of Israel toke all the women of Madian prysoners, and their chyldren, and spoyled all their catell, their substaunce and their goodes. And they burnt all their cityes wherin they dwelte, and all their castels with fire. And they toke all the spoyle, and all they coulde catche, bothe of men and beestes, and brought the captyues, and that whiche they hadde taken, and all the spoyle vnto Moses and Eleazar the Preest, and vnto the compayne of the chyldren of Israel, euen vnto the hoste, in the feldes of Moab by Iordan nere to Jericho.

And Moses and Eleazar the Preeste, and all the lordes of the compayne wente out of the hoste agaynste them. And Moses was angrye with the officers of the hoste, with the capitaynes ouer thousandes and ouer hundredes, whiche came frome warre and battayle, and sayde vnto them: Haue ye saued the women alyue? beholde, * these caused the children of Israel throwe * Balam, to commyt trespace agaynst the Lorde, by reason of Peor, and there folowed a plage amonge the congregacion of the Lorde.

Nowe therfore * slee all the men chyldren and the women that haue lyen with men fleshelye: But all the women chyldren that haue not lyen with men, kepe alyue for youre selues. And lodge without the hoste seuen dayes, all that haue kylled anye persone, * and all that haue touched anye deade bodye, and purifye bothe youre selues and youre prysoners, the thyrde daye and the seuenth. And sprynckle all youre rayments, and all that is made of skynnes, and all worke of goottes here, and all thynges made of wodde.

And Eleazar the Preest sayde vnto the men of warre whiche wente oute to battayle: this is the ordynaunce of the lawe whiche the Lorde commaunded Moses: Golde, syluer, brasse, yron, tynne, and ledde, and all that maye abyde the fyre, ye shall make it go throwe the fyre, and then it is cleane. Neuertheles, it shall be sprynckled with sprynckelynge water. And all that suffereth not the fire, ye shall make go throwe the water. And washe youre clothes the seuenth daye, and then ye are cleane. And afterwarde come in to the hoste.

And the Lorde spake to Moses, sayinge: take the summe of the praye that was taken, bothe of women and of catell, thou and Eleazar the Preeste, and the heades of the people. And diuyde it in to two partes, betwene them that take the warre vpon them, and wente oute to battayle, and all the congregacion. And take a portion vnto the Lorde of the men of warre whiche wente oute to battayle: one of fyue hundred, of the women and of the oxen and of the asses, and of the shepe: and ye shall take it of their halfe and gyue it vnto Eleazar the Preeste, an heue offeryng vnto the Lorde. And of the halfe of the chyldren of Israel, take one of fifty, of the women, of the oxen, of the asses, and of the shepe, and of all maner of beastes, and gyue them vnto the

the Leuytes whiche attende vpon the habitacion of the Lorde.

And Moses and Eleazar the Preeste dyd as the Lorde commaunded Moses. And the botye and praye whiche the men of warre had caught was fyue hundred thousande, and three score and fiftene thousand shepe: and three score and twelue thousande oxen, three score and one thousande asses: and. xxxij. thousande women that had lyen by no man.

And the halfe whiche was the parte of them that wente out to warre was three hundred thousande, and. xxxvij. thousande, and fiue hundred shepe: And the Lordes parte of the shepe was fyue hundred and three score and fiftene. And the oxen were. xxxvi. thousand. of whiche the Lordes parte was three score and twelue. And the asses were thyrtye thousande, and fiue hundred, of whiche the Lordes parte was three score and one. And the women were fyftene thousande, of whiche the Lordes parte was. xxxij. soules.

And Moses gaue that somme whiche was the Lordes heue offeryng vnto Eleazar the preest, as the Lorde commaunded Moses. And the other halfe of the chyldren of Israel whiche Moses seuered frome the men of warre, (that is to wete, the halfe that pertayned vnto the congregacion) was three hundred thousande, and. xxxvij. thousande, and fiue hundred shepe: and. xxxvi. thousande oxen: and thirtye thousande asses and fiue hundred: and fyftene thousande women.

And Moses toke of this halfe that pertayned vnto the chyldren of Israel: one of euery fifty both of the women and of the catel, and gaue them vnto the Leuytes whiche gaue their attendaunce vpon the habitacion of the Lorde, as the Lorde commaunded Moses. And the officers of thousandes of the hoste, the cappytaynes ouer the thousandes, and the capitaynes ouer the hundredes came forth and sayde vnto Moses: Thy seruauntes haue taken the somme of the men of warre, which were vnder oure hande, and there lacked not one man of them. We haue therfore brought a present vnto the Lord what euery man found of Jewels of golde, cheynes, bracelets, rynges, earynges and spangels to make an attonement for oure soules before the Lorde.

And Moses and Eleazar toke the golde of them: Jewels of all maner facyons. And all the golde of the heue offeryng of the Lorde, of the cappraynes ouer thousandes, and hundredes: was fyftene thousande, seuen hundred, and fiftye sycles: for the men of warre hadde spoyled euery man for him selfe. And Moses and Eleazar the Preest, toke the golde of the cappraynes ouer the thousandes and ouer the hundredes, and brought it in to the tabernacle of wytnesse: to be a memorayll vnto the chyldren of Israel, before the Lorde.

¶ To Ruben and Gad and to halfe the tribe of Manasses, is promysed the possession beyonde Iordan eastward: yf they bringe their brethren in to the lande of promyse.

CAPI. XXXII.

THe chyldren of Ruben, and the chyldren of Gad hadde a verye greate multitude of catell. And when they sawe the lande of Jazer, and the lande of Galaad that it was a good soyle for catell, they came and spake vnto Moses and Eliezer the preest, and vnto the Lordes of the congregacyon, sayinge. The lande of Ataroth, and Dibo, and Jazer, and Nemrah, and Hesbon, and Eleale, and Sabam, and Nebo, and Beon whiche countrey the Lorde smote before the people of Israel: is a lande good for catell, and we thy seruauntes haue catell: Wherfore (sayde they) yf we haue founde grace in thy syghte, lette this lande be gyuen vnto thy seruauntes to possesse, and bringe vs not ouer Jordan.

And Moses sayde to the chyldren of Gad and of Ruben: shall youre brethren goo to warre, and ye tarye here? Wherfore discourage ye the hertes of the chyldren of Israel, for to go ouer in to the lande which the Lorde hath gyuen them. * This dyd youre fathers, when I sent them from Cades barne to se the lande. And they wente vp euen vnto the ryuer of Escol, and sawe the lande, and discouraged the hertes of the chyldren of Israel, that they sholde not go in to the lande whiche the Lorde hadde gyuen them.

*Num.xiiii.a

And the Lorde was wrothe the same tyme and sware, sayinge. * None of the men that came oute of Egypte frome twentye yere olde and aboue, shall se the lande which I sware vnto Abraham, Isaac, and Jacob, bycause they haue not continually folowed me: saue Caleb the sonne of Jephune the Kenesyte, and Josua the sonne of Nun, for they haue folowed me continually. And the Lorde was angrye with Israel, and made them wander in the wyldernesse forthye yere, vntyll all the generacyon that hadde doone euyll in the syghte of the Lorde, were consumed.

*Nu.xiiii.f.

And beholde, ye are rysen vp in youre fathers steade. to the increase of synfull men, and to augemente the fearfe wrathe of the Lorde towardes Israel. For yf ye do tourne awaye from him, he wyll yet agayne leaue the people in the wyldernesse, so shall ye destroye all this folke.

And they wente nere hym and sayde: we wyll buylde shepefoldes here for oure shepe and for oure catell, and cytyes for oure chyldren: But we oure selues wyll goo redye armed before the chyldren of Israel, vntyll we haue broughte them vnto their place. And oure chyldren shall dwell in the fenced cytyes, bicause of the inhabyters of the lande. And we wyll not returne vnto oure houses, vntyll the chyldren of Israel haue enherited: euerye man his enherytaunce. For we wyll not enherite with them on yonder syde Jordane forwarde, bycause oure enheritaunce is fallen to vs on this syde Jordane

Eeall

Eastwarde.

And Moses sayd vnto them: *Yf ye wyll do this thyng, that ye wyl go al harnessed before the Lorde to warre, and wyll goo all of you in harnesse ouer Jordane before the Lorde, vntyll he haue caste oute his enemyes before hym, and vntyll the lande be subdued before the Lorde, then ye shall returne and be without synne agaynst the Lorde and agaynst Israel, and this Lande shall be youre possession before the Lorde.

But yf ye wyll not doo so: beholde, ye synne agaynste the Lorde: and be sure youre synne wyll synde you out. Buylde youre cyties for youre chyldren, and foldes for youre shepe, and se ye doo that ye haue spoken. And the chyldren of Gad and of Ruben spake vnto Moses, sayinge: thy seruauntes wyll doo as my Lorde commaundeth. Our chyldren, oure wyues, our substaunce, and all our catell shall remayne here in the cityes of Galaad. But *we thy seruauntes wyll go all harnessed for the warre vnto batayle before the Lorde, as my Lorde hath sayd.

And Moses commaunded Eleazar the preest, and Josua the sonne of Nun, and the auncient heedes of the trybes of the chyldren of Israel, and sayd vnto them: Yf the chyldren of Gad and of Ruben wyll go with you ouer Jordan al prepared to fyght before the Lorde, then when the lande is subdued vnto you, gyue them the land of Galaad to possesse, but yf they wyll not go ouer with you in harnesse then they shal haue theyr possessions amonge you in the lande of Canaan. And the chyldren of Gad and Ruben answered, sayinge: that whiche the Lorde hathe sayde vnto thy seruauntes we wyll doo. * We wyll go harnessed before the Lorde in to the lande Canaã and the possession of our inheritaunce shall be on this syde Jordan.

And Moses gaue vnto the chyldren of Gad and of Ruben, and vnto halfe the tribe of Manasse the sonne of Joseph, the kyngdome of Sehon kynge of the Amorytes, and the kyngdome of Og kyng of Basan, the land that belonged vnto the cityes therof in the costes of the countrey rounde about. And the chyldren of Gad buylt Dibon, Ataroth, Aroer, Atroth, Sophan, Jaser, Jegabea, Bethnimra, and Betharan fenced cities, and they buylt folds for the shepe. And the children of Ruben buylte Hesbon, Eleale, Kiriathaim, Nebo, Baal, Meon, and turned their names, & Sibama also: and gaue names vnto the cities whiche they buylt.

And the * chyldren of Machir, the sonne of Manasse wente to Galaad and toke it, and put oute the Amorytes that were there. And Moses gaue Galaad vnto Machir, the sonne of Manasse / and he dwelte therin.

And * Jahir the sonne of Manasse, wente and toke the small townes therof, and called them the townes of Jahir. And Nobah went and take Kenath with the townes belongynge therto, and called it Nobah after his owne name.

¶ The iourneyes and departynge frome place to place of Israell are nombred. They are commaunded to kyll the Canaanites.

CAPI. XXXIII.

These are the iourneys of the chyldren of Israel, whiche went out of the lande of Egypte with theyr armyes vnder Moses and Aaron. And Moses wrote theyr goyng out by theyr iourneys at the commaundement of the Lorde: euen these are the iourneys of theyr goynge out. The chyldren of Israel * departed frome Rahemses the fyftene daye of the fyrste moneth, on the morowe after * Passeouer, and went out with an hyghe hande in the syghte of all Egypte, whyle the Egyptians buryed all theyr fyrste borne whiche the Lorde hadde smytten amonge theym. And vppon theyr Goddes also the Lorde dyd execution. And the chyldren of Israel remoued frome Rahemses, and pytched in Socoth,

And they departed from * Socoth and pytched theyr tentes in Ethan, whiche is in the edge of the wyldernesse. And they remoued frome Ethan, and tourned in to the entrynge of * Hiroth whiche is before Baall Zephon, and pytched before Migdol. And they departed frome before Hiroth, and * wente thorowe the myddes of the see in to the wyldernesse, and wente thre dayes iourneye in the wyldernesse of Ethan, and pytched in Marah. And they remoued from Marah, & wente vnto * Elim, where were twelue fountayns and thre score and ten paulme trees, and they pytched there.

And they remoued frome Elim, and laye faste by the redde see. Frome whence they remoued, and laye in the * wyldernesse of Sin. And they toke theyr iourney oute of the wyldernesse of Sin, and sette vp theyr tentes in Daphka, from whense they departed, and laye in Alus, and they remoued frome Alus, and laye at * Raphedim where was no water for the people to drynke. And they departed from Raphedim, and pitched in the wyldernesse of Sinai.

And from thence they remoued, and lodged at the * graues of luste. And they departed from the sepulchres of lust, and laye at * Hazeroth. And frome Hazeroth, and pitched in Riphma. And departed frome Riphma, and pytched at Rimon Parez. And they departed from Rimon Parez, and pytched in Libna. And they remoued frome Libna, and pytched at Rissa. And they tourneyed from Rissa, and pytched in Kehelatha. And so pytched in mount Sapher. And they remoued frō mount Sapher and laye in Harada. And they remoued frome Harada, and pytched in Makeheloth.

And remouynge frome Makeheloth, and laye at Tahath, and they departed frome Tahath, and pitched at Tharath. And they remoued frome Tharath, and pitched in Mithca. And they wente frome Mithca, and lodged in Hal

Hasmona. And they departed from Hasmona and laye at Moseroth. And they departed from Moseroth, and pytched in Bane Jakan, and laye at Hor gadgad. And they went from Hor gadgad, and pytched in Jathbatha. And they remoued from Jathbatha, and lay at Abrona. And they departed frome Abrona, and laye at Ezeon Gaber. And they remoued fro Ezeon Gaber, & pytched in the * wyldernesse of Sin, whiche is Cades. And they remoued from Cades, and pytched in mount Hor in the edge of the lande of Edom.

* And Aaron the Preeste wente vp in to mounte Hor at thappoyntment of the Lorde, And dyed there, euen in the fortyeth yere after the chyldren of Israel were come oute of the lande of Egypte, and in the fyrste daye of the fifte moneth. And Aaron was an hundred & thirtye and thre yere olde, when he dyed in mounte Hor. And kynge Arad the Canaanyte, whiche dwelte in the south of the lande of Canaan, herde that the chyldren of Israel were come.

And they departed frome * mount Hor, & pytched in Zalmona. And they departed from Zalmona, and pytched in Phimon. And they departed frome Phimon, and pytched in Oboth. And they departed frome Oboth, and pytched in Jeabarim in the borders of Moab. And they departed frome * Jeabarim, and pytched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almon Diblathama. And they remoued frome Almon Diblathama, and pytched in the mountaynes of Abarim before Nabo. And they departed frome the mountaynes of Abarim, and pytched in the feldes of Moab faste by Jordane, nygh to Jericho. And they pitched vpon Jordane, frome Beth Haiesmoth vnto the playne of Abel Sattim in the feldes of Moab.

And the Lorde spake vnto Moses in the feldes of Moab by Jordane nyghe vnto Jericho, sayinge: Speake vnto the chyldren of Israel, and saye vnto them: When ye are come ouer Jordan in the Lande of Canaan, se ye dryue oute all thinhabytauntes of the lande before you, and destroye theyr ymages of metall, and plucke downe all theyr aulters buylte on hylles: And possesse the lande and dwell therin, for I haue gyuen you the lande to enioye it. And ye shall diuyde the enheritaunce of the lande by lotte amonges youre kynredes, and gyue to the moo the moze enheritaunce, and to the fewer, the lesse enheritaunce. And your enheritaunce shall be in the trybes of youre fathers, in the place where euerye mans lotte falleth.

That yf ye wyll not dryue oute the inhabyters of the lande before you, then those whiche ye lette remayne of them, shall be thornes in youre eyes, and dartes in youre sydes, and shall vexe you in the lande wherin ye dwell. Moreouer it wyll come to passe, that I shall doo vnto you, as I thoughte to doo vnto them.

¶ The costes and borders of the lande of promisse. Certayne are assygned to diuide the lande.

CAPI. XXXIIII.

And the Lorde spake vnto Moses, sayinge: Commaunde the chyldren of Israel, and saye vnto them: When ye come in to the lande of Canaan, this is the lande that shall fall vnto youre enheritaunce the lande of Canaan with all her costes.

And * youre southe quarter shall be frome the wyldernesse of Sin alonge by the coste of Edom, so that youre southe quarter shall be frome the syde of the salte see eastwarde, and shall fet a compasse frome the south vp to Acrabim, and reache to Zinna. And it shall goo oute on the south syde of Cades Barne / and go oute also at Hazar Adar, and go alonge to Azmon. And shall fette a compasse frome Azmon vnto the ryuer of Egypte, and shall goo out at the see.

And your west quarter shal be the great see, whiche coste shall be your west coste.

And this shall be youre northe quarter: ye shall compasse frome the greate see vnto mount Hor. And frome mounte Hor, ye shall compasse and go vnto Hemath / and the ende of the coste shall be at Zedada, and the coste shall reache oute to Ziphron and goo oute at Hazar Enan. And this shall be youre northe quarter.

And ye shall compasse youre East quarter, from Hazar enan to Sepham. And the coste shall goo downe frome Sepham to Ribla on the East syde of Ain. And then descende and goo oute at the syde of the see of Cenereth eastwarde. And then goo downe alonge by Jordan, and leaue at the salte see. And this shall be youre lande with all the costes therof rounde about.

And Moses commaunded the chyldren of Israel, sayinge: this is the lande whiche ye shall enheryte by lotte, and whiche the Lorde commaunded to gyue vnto nyne trybes and an halfe: * for the trybe of the chyldren of Ruben haue receyued in the housholdes of theyr fathers, and the trybe of the chyldren of Gad, in theyr fathers housholdes / and halfe the trybe of Manasse, haue receyued theyr enheryteaunce / that is to wete, two trybes and an halfe haue receyued theyr enheryteaunce on the other syde of Jordan by Jericho eastwarde, towarde the sonne rysynge.

And the Lorde spake vnto Moses, sayinge: These are the names of the men, whiche shall diuyde you the lande to enheryte, Eleazar the Preeste / and * Josua the sonne of Nun. And ye shall take also a lorde of euerye trybe to deuyde the lande, whose names are these: In the trybe of Juda, Caleb the sonne of Jephune. And in the trybe of the chyldren of Symeon, Semuel the sonne of Amiud. And in the trybe of Benjamin, Elidad the sonne of Cilon. And in the trybe of the chyldren of Dan / the lorde Bucki the sonne of Jagli.

And

And amonge the chyldren of Ioseph: in the tribe of the chyldren of Manasse, the lorde Hamel the sonne of Ephod. And in the tribe of the chyldren of Ephraim, the lorde Camuel the sonne of Siphtan. And in the tribe of the sonnes of Zabulon, the lorde Elizaphan the sonne of Phuenach. And in the tribe of the chyldren of Isachar, the lorde Palthiel the sonne of Asan. And in the tribe of the sonnes of Aser, the lorde Ahihud the sonne of Salomi. And in the tribe of the chyldren of Nephthali, the lorde Peda El the sonne of Amihud. These are they whiche the lorde commaunded to diuyde the enheritaunce vnto the chyldren of Israel, in the lande of Canaan.

¶ Vnto the Leuites must be gyuen Cities and suburbes. The Cytues of refuge or sanctuaryes. The lawe of manquellynge. For one mannes witnesse shall no man be condemned.

CAPI. XXXV.

A

AND the Lorde spake to Moses in the feldes of Moab by Iordane ouer against Iericho, sayinge: commaunde the chyldren of Israel, that they gyue vnto the Leuytes of the enheritaunce of their possession: * cytyes to dwell in. And ye shall gyue also vnto the cityes of the Leuytes, suburbes rounde aboute them. The cityes shall be for theym to dwell in, and the suburbes for their catell, possession, and all maner beastes of theyrs.

* Iosu. xxi.a

And the suburbes of the cityes whiche ye shall gyue vnto the Leuytes, shal reache from the wall of the cytye outwarde, a thousande cubytes rounde aboute. And ye shall measure without the cytye, and make the vttermoost border of the east syde, two thousande cubytes And the vttermoost bozder of the south syde, two thousande cubytes. And the vttermoost bozder of the west syde, two thousande cubytes: and the vttermoost bozder of the northe syde, two thousande cubytes also/and the city shall be in the myddes. And these shall be the suburbes of their cityes.

And amouge the cityes which ye shal gyue vnto the Leuytes, * there shall be sixe cityes of fraunchyes, whiche ye shall gyue to that intent, that he whiche hylleth maye flee thyther. And to them ye shall adde fourtye and two cityes moo: so that all the cityes whiche ye shall gyue the Leuytes, shall be fourty and eyght with their suburbes.

* Iosue xxi.a Deuter.xix.b Sentuaryes.

B

And of the cityes whiche ye shall gyue out of the possessyons of the chyldren of Israel, ye shall gyue manye oute of their possessyons that haue moche, and fewe oute of their possessions that haue lytle: so that euerye tribe shall gyue of his cityes vnto the Leuetes, accordynge to the enheritaunce whiche he enheriteth.

And the Lorde spake to Moses, sayinge: speake vnto the chyldren of Israel, and saye vnto them: * when ye be come ouer Iordan in to the lande of Canaan, ye shall buylde cytyes, whiche shall be priuileged townes for you: that he whiche sleeth a man vnwares, maye flee thyther. And the cityes shall be to flee from the reuenger of bloude, that he whiche hylleth dye not, vntyll he stande before the congregation in iudgement.

* Deut.x.a Iosue.xx.a

And of these sixe free cityes whiche ye shall gyue, three ye shall gyue on this syde Iordan, and three in the lande of Canaan. And these sixe free cityes shall be for the chyldren of Israel, and for the straunger, and for hym that dwelleth amonge you, that all they whiche hyll anye person vnwares, maye flee thyther.

If any man smyte an other with a weapon of yron that he dye, then he is a murtherer/ and shall dye for it.

If he smyte hym with a throwynge stone that he dye therwith, then he shall dye, for he is a murtherer, and shall be slayne therfore.

If he smyte hym with a hande weapon of wodde that he dye therwith, then he shall dye: for he is a murtherer, and shall be slayne therfore.

The iustyce of bloude shall slee the murtherer, as soone as he fyndeth him: If he thrust at him * of hate, or hurle at him with lyinge awayte that he dye, or smyte hym with his hande of malice that he dye, he that smote him shall dye, for he is a murtherer. The iustyce of bloude shall slee him as soone as he fyndeth hym.

But yf he pusshed hym by chaunce, and not of hate, or caste at hym with anye mance of thynge, and not lyinge of wayte: or caste anye mance of stone at hym that he dye therwith, and sawe him not: And he caste it vpon hym and he dye, but was not his ennemye, neither soughte hym anye harme: then the congregacion shall iudge betwene the sleer. and the reuenger of bloude in suche cases. And the congregacion shall delyuer the sleer oute of the hande of the reuenger of bloude, and shall restore hym agayne vnto the fraunchesed cytye/ whither he was fledde. And he shall remayne there * vnto the deathe of the hyghe Preest whiche was anoynted with holy oyle.

But yf he came without the lymytes of his priuileged citye whyther he was fledde, yf the auenger of bloude fynde hym without the precincte, of his free towne, he shall slee the murtherer, and be giltlesse/ byeause he sholde haue kepte hym selfe in his feee towne vntyll the dethe of the hyghe preest, and after the dethe of the hyghe preest, he shall returne agayne vnto the lande of his possession. And this shall be an ordynaunce and a lawe vnto you, amonge youre chyldren after you, in all youre habitacions.

Who so euer sleeth, shall be slayne by the mouthe of wytnesses. For one wytnesse shall not pronowne agaynste one person to put him to dethe. Moreouer ye shall take none amendes for the lyfe of the murtherer whiche is worthy to dye: but he shall be put to deathe. Also ye shall take none attonement for him that is fledde to a free citye, that he sholde come ageyne and dwell in the lande before the death of

of the hyghe Preeste. And se ye defyle not the lande whiche ye are in / for bloude defyleth the lande. And the lande can none otherwyse be clensed of the bloude that is shedde therin, but by the bloude of hym that shedde it. Defyle not therfore the lande whiche ye inhabyte, and in the myddes of whiche, I also dwell amonge the chyldren of Israel.

¶ In order for the mariage of the daughters of Zelaphead. One of the trybes maye not marye with an other: but euerye one muste take him a wyfe of his owne trybe.

CAPI. XXXVI.

A

AND the heedes of the chyldren of Galaad the sonne of Machir the sonne of Manasse of the kynred of the chyldren of Ioseph, came forthe and spake before Moses and the prynces which were auncient vpcedes amonge the chyldren of Israel, and sayd: * The Lorde commaunded my lorde to gyue the lande to inheryte by lotte to the chyldren of Israel. And then my lorde commaunded in the name of the Lorde, to gyue the enheritaunce of * Zelaphead our brother vnto his doughters.

* Num.f. * Num.a

B

Nowe when any of the sonnes of the trybes of Israel take them to wyues, then shall their inheritaunce be taken frome the enheritaunce of our fathers, and shall be put vnto the enheritaunce of the tribe in whiche they are, and shall be taken frome the lotte of oure enheritaunce. And when the yere of Iubelye commeth vnto the chyldren of Israel, then shall their enheritaunce be put vnto the enheritaunce of the tribe wherin they are and so shall their enheritaunce be taken away from the enheritaunce of the tribe of oure fathers.

And Moses commaunded the chyldren of Israel at the mouth of the Lorde, saying: the tribe of the chyldre of Ioseph haue sayd wel. This therfore dothe the Lorde commaunde the doughters of Zelaphead, sayinge: * Let them be wiues to whom they them selfe thinke belle, but in the kynred of the tribe of their father shall they mary, that the enheritaunce of the chyldren of Israel roule not from tribe to tribe. But that the chyldren of Israel may abyde euerye man in the enheritaunce of the tribe of his fathers.

* Tobi. vii.b

And euery doughter that possesseth any enheritaunce, amonge the tribes of the chyldren of Israel, shall be wyfe vnto one of the kynred of the tribe of her father, that the chyldren of Israel maye enioye euerye man the enheritaunce of his father, and that the enheritaunce goo not frome one tribe to an other: but that the tribes of the chyldren of Israel may abyde euery man in his owne enheritaunce.

And as the Lorde commaunded Moses, e- D
uen so dyd the doughters of Zelaphead: Mahela, Thirza, Hagla, Milcha, and Noa, and were maried vnto their fathers brothers sonnes, of the kynred of the chyldren of Manasses the sonne of Ioseph, and so they hadde their enheritaunce in the tribe of the kynred of their father. These are the commaundementes and lawes whiche the Lorde commaunded thorowe Moses vnto the chyldren of Israel in the feldes of Moab vpon Iordan neere vnto Iericho.

¶ The ende of the fourth boke of Moses.

THE FYFTE BOOKE OF MOSES CALLED DEVTERONOMIVM.

¶ Brefe rehersall of thynges done before, frome the ptychynge at mount Horeb vntyll they came to Cades barne.

CAPI. I.

THese be the wordes which Moses spake vnto al Israel on the other syde Jordan in the wyldernes, in the feldes by the red see, betwen Pharan & Thophel, Laban, Haseroth, and Disahab. xi. dayes iourney frome Horeb vnto Cades barne, by the way that leadeth vnto mount Seir. And it happened the firste daye of the. xi. moneth, in the. xl. yere that Moses spake vnto the children of Israel according vnto all that the Lord had geuen him in commaundement vnto them after he had smytten Sehon the kyng of the Amorites which dwelt in Hesbon and Og kynge of Basan, whiche dwelt at Astaroth in Edrai.

Numeri. xxi. e

On the other syde Jordan in the lande of Moab, Moses began to declare this law, sayinge: the Lorde oure God spake vnto vs in Horeb, saying: Ye haue dwelt long ynough in this mount: departe therfore and take your iourney and go vnto the hylls of the Amorytes, and vnto all places nye there vnto: both feldes, hylles and dales: and vnto the southe and vnto the sees syde of the lande of Canaan, and vnto Libanon: euen vnto the great ryuer Euphrates. Beholde, I haue set the lande before you: go in therfore and possesse the lande which the Lorde sware vnto your fathers, Abraham, Isaac and Jacob, to geue vnto them, and their seed after them.

a Horeb and Sinai are both one.

b

And I sayd vnto you the same season: I am not able to beare you my selfe alone. For the Lorde your God hath multiplied you: so that ye are this daye as the sterres of heuen in nombre (the Lorde God of your fathers make you a thousande tymes so many mo as ye are, and blesse you as he hath promysed you) how (said I) can I my self alone beare the accombraunce charge and stryfe that is amonges you: bring therfore men of wysdome and of vnderstandynge and of experience, knowne among your trybes, that I maye make them rulers ouer you. And ye answered me and sayd, that which thou hast spoken is good to be done. And then I toke the heades of your trybes men of wisdome and experience, and made them rulers ouer you: capitaynes ouer thousandes, and ouer hundredes, ouer fyftye, and ouer ten, and officers amonge your trybes.

* Exo. xviii. c

c

Judges.

And I charged your Judges the same tyme, sayinge: heare your brethren, and iudge rygh-teously betwene euerye man and his brother, and the straunger that is with hym. Se ye know no mans personage in iudgement, * but heare the small as well as the greate, and be afrayde of no man, for the iudgement is Gods. And the cause that is to harde for you, bringe vnto me, and I will heare it. And I commaunded you the same season al thinges which ye should do. And then we departed frome Horeb, and walked thorow all that great and terrible wyldernesse as ye haue sene alonge by the waye that leadeth vnto the hylles of the Amorytes, as the Lorde oure God commaunded vs, and came to Cades Barne. And there I sayd vnto you: Ye are come vnto the hylles of the Amorytes whiche the Lorde our God dothe geue vs.

* Leui. xix. c
Prou. xxiiii. c
Eccl. xiii. a

Beholde, the Lorde thy God hathe set the lande before, goo vp and conquere it, as d the Lorde God of thy fathers sayethe vnto the: feare not, neyther be discouraged. And then ye came vnto me euerye one, and sayde. Lette vs sende men before vs, to inserche out the lande, and to bringe vs worde agayne, bothe what waye we shall goo vs by, and vnto what cytyes we shall come. And the sayinge pleased me well, and I toke twelue men of you, of euerye trybe one. And they departed and wente vp in to the hyghe countrey, and came vnto the ryuer Escoll, and serched it oute, and toke of the frute of the lande in their handes, and broughte it downe vnto vs, and broughte vs worde agayne and sayd: It is a good lande which the Lorde our God dothe geue vs.

d

Notwithstandynge ye wolde not consent to goo vp, but were disobediente vnto the mouth of the Lord your God, and murmured in youre tentes, and sayde: bycause the Lorde hateth vs, therfore he hath broughte vs oute of the lande of Egypte, to delyuer vs into the handes of the Amorites, and to destroye vs. Howe shall we goo vp? Oure brethren haue e discouraged our hertes. sayinge: The people is greater and taller then we, and the cityes are greate and walled, euen vp to heuen / and more ouer we haue sene the sonnes of the Enakims there.

e

And I sayde vnto you: dred not, neyther be afrayde of them. The Lorde your God which goeth before you, he shall fyght for you according to all that he dyd vnto you in Egypte, before your eyes, and in the wyldernesse, as thou hast sene how the Lorde thy God bare the as a man sholde beare his sonne thorowe out all the waye whiche ye haue gone, tyll ye came vnto this place. And yet for all this, ye dyd not byleue the Lorde your God, whiche goeth the waye before you, to serche you oute a place to pytche youre tentes in, * in fire by f nyght, that ye myght se what waye to go and in a cloude by daye.

And the Lorde herde the voyce of youre wordes, and was wrothe and sware, sayinge/ there shall not one of these men of this frowarde generacion se that good lande whiche I sware to geue vnto youre fathers, saue Caleb the sonne of Jephune, he shall se it/ and to hym will I geue the lande whiche he hathe walked in, and to his children bycause he hathe continually followed the Lorde.

Likewise

Lykewyse the Lorde was angrye with me for your sakes, sayinge: thou also shalte not goo in thyther. But Josua the sonne of Nun whiche standeth before the, he shall go in thyther. Holden him therfore for he shall diuyde the heritage vnto Israel.

Numeri. xx. b

* Moreouer youre children whiche ye sayd should be a praye, and youre sonnes which knowe neyther good nor bad this daye, they shall goo in thyther, and vnto them I will geue it, and they shall enioye it. But as for you, turne backe and take youre iourneye in to the wyldernesse: euen the waye to the redde see. Then ye answered and sayde vnto me: We haue synned agaynst the Lorde we will goo vp and fyghte, according to all that the Lorde oure God commaunded vs.

Deuteron. ii. c

And when ye hadde gyrde on euerye man his weapons of warre, and were redye to goo vp in to the hylles, the Lorde sayd vnto me: saye vnto them, se ye go not vp and that ye fyghte not, for I am not amonges you: lest ye be scoumfited before your ennemyes. * And when I told you ye wolde not heare: but disobeyed the mouthe of the Lorde, and wente presumptuously vp in to the hylles.

Then the Amorytes whiche dwelt in those hylles, came out agaynste you and chased you as bees do, and hewed you in Seir, euen vnto Horma. And ye came agayne and wept before the Lorde: but the Lord wold not heare your voyce, nor gyue you audience. And so ye abode in Cades alonge season.

¶ Brefe rehersall of that which was done frome the tyme that they departed frome Cades barne, vnto the battell agaynste the kynges Sehon and Og.

CAPI. II.

THen we turned and toke oute iourneye in to the wyldernesse, euen the waye to the redde see as the Lorde commaunded me. And we compassed the mountaynes of Seir a longe tyme. Then the Lorde spake vnto e sayinge: Ye haue compassed this mountaynes longe ynoughe, turne you northwarde. And warne the people, saying: Ye shall go thorow the costes of your brethren the children of Esau, whiche dwell in Seir, and they shall be afrayde of you: But take good hede vnto youre selues, that ye prouoke them not, for I will not geue you of their lande, no not so moche as a fote breade: bycause I haue geuen mounte Seir vnto Esau to possesse. Ye shall bye meate of them for money to eate / and ye shall bye water of them for money to drynke. For the Lorde thy God hathe blessed the in al the workes of thyne hand, and knewe the as thou wentest thorow his great wyldernesse. Moreouer the Lorde thy God hath ben with the this fourtye yeres, so that thou hast lacked nothynge.

And when we were departed from our brethren the children of Esau whiche dwelte in Seir by the felde waye from Elath and Ezion Gaber, we turned and wente the waye to the wyldernesse of Moab. Then the Lorde sayd vnto me, se that thou vexe not the Moabites, neyther prouoke them to battayle, for I will not geue the of their lande to possesse: bycause I haue geuen Ar vnto the children of Loth to possesse. The Emims dwelt therin in tymes past, a people great, many and tall, as the Enakims: whiche also were taken for gyauntes as the Enakims: And the Moabites called them Emims.

Emim a kind of Gyauntes so called bycause they were terrible and cruel for Emim signifieth terribleneße.

In lyke maner the Horims dwelte in Seir before tyme whiche the children of Esau call out, and destroyed them before them & dwelte there in their stede: as Israel dyd in the lande of his possession whiche the Lorde gaue them. Now ryse vp (sayd I) and get you ouer the ryuer Zared/ and we wente ouer the ryuer Zared. The space in which we came from Cades Barne, vntyll we were come ouer the ryuer Zared was. xxxviij. yeres, vntyll all the generacion of the men of warre were wasted oute of the hoste as the Lorde sware vnto them. For in dede the hand of the Lorde was against them to destroye them oute of the hoste, tyll they were consumed.

And as soone as all the men of warre were consumed and dead for the of the people, then the Lorde spake vnto me, sayinge. Thou shalte go thorowe Ar the coste of Moab this daye, and shalt come nere vnto the children of Ammon: se thou vexe them not, nor prouoke them. For I will not geue the of the lande of the children of Ammon to possesse, bycause I haue geuen it vnto the children of Loth to possesse. That also was taken for a land of gyauntes, and gyauntes dwelt therin in olde tyme, and the Ammonites called them Zanzummims. A people that was greate, many and talle, as the Enakims. But the Lorde destroyed them before the Ammonytes, and they caste them out, and they dwelte there in their stede: as he dyd for the children of Esau, which dwell in Seir: euen as he destroyed the Horims before them, and they caste them oute and dwell in their stede vnto this daye. And the Auims which dwelte in Hazarim euen vnto Aza, the Caphthorims whiche came out of Caphthor, destroyed them and dwelte in their rowmes.

Ryse vp, take youre iourneye and goo ouer the ryuer Arnon. Beholde, * I haue geuen in to thy hande Sehon the Amorite, kynge of Hesbon and his lande. Go and conquere, and prouoke hym to battayle. This daye I will begyn to sende the feare and dred of the vpon all nacions that are vnder al portes of the heauen: so that when they heare speake of the, they shal tremble and quake for feare of the.

* Num. xxi. e

Then I sente messengers oute of the wyldernesse of the caste vnto Sehon kynge of Hesbon with wordes of peax, sayinge: * Let me goo thorowe thy lande. I will goo alwayes alonge by the hye waye, and will neither turne vnto the right hand nor to the left. Sell me meat for money to eate, and geue me drynke for money to drynke. I wyl go thorow by fote onely (as the children of Esau dyd vn to me which dwell in Seir, and the Moabites which dwel in Ar) vntyll I be come ouer

* Num. xxi. e
f

Iordan in to the lande whiche the Lorde our God gyueth vs.

But Sehon the kyng of Hesbon wolde not let vs passe by him, for the Lorde thy God had hardened his spirite, and made his herte tough because he wolde deliuer him in to thy handes, as it is come to passe this daye.

And the Lorde sayde vnto me: beholde I haue begon to set Sehon and his lande ꝓ before the: go to and conquere, that thou mayst possesse his lande. Then bothe Sehon and all his people came out agaynst vs vnto batayle at ꝓ Iahaza. And the Lorde set him before vs, and we smote hym and his sonnes and all his people.

ꝓ Or, at thy commaundement.

ꝓ Otherwise Iesa.

And we toke all his cityes the same season and destroyed all his cityes, with men, women and chyldren, and let nothynge remayne saue the catell onely we caught vnto our selues, and the spoyle of the cityes whiche we toke, frome Aroer vpon the brynke of the ryuer of Arnon, and the citye in the ryuer, vnto Galaad: there was not one citye to stronge for vs. The Lorde our God delyuered all vnto vs: onely vnto the lande of the chyldren of Ammon ye came not, nor vnto all the coste of the ryuer Iaboche, nor vnto the cityes in the mountaynes, nor vnto what so euer the Lorde our God forbad vs.

¶ A rehersall of thynges that chaunsed frome the vyctorye of the two kynges Sehon and Og, vnto the Institucion of Iosue in Moses steade.

CAPI. III.

A Then we turned and wente vp the waye to Basan: ✳And Og the kyng of Basan came out agaynst vs: bothe he and all his people to battell at Edzai. And the Lorde sayd vnto me: feare hym not, for I haue deliuered him and all his people and his lande in to thy hande, and thou shalte deale with hym as thou dealedst with Sehon kynge of the Amorytes whiche dwelte at Hesbon. And so the Lorde oure God delyuered in to our handes, Og also kynge of Basan, and all his folke. And we smote him, tyll nought was lefte hym.

✳ Num. xxi. g. Deute. xxix. b

Nume. xxi. g.

And we toke all his cityes the same season (for there was not a citye which we toke not from them, euen thre score cityes, all the region of Argob, the kyngdom of Og in Basan. All these cityes were made stronge with hye walles, gates, and barres/ besyde vnwalled townes a greate meyny. And we vtterly destroyed them as we played with Sehon kyng of Hesbon, bringynge to nought all the cyties with men, women, and chyldren. But all the cattell and the spoyle of the cityes, we prese serued for our selues.

B And thus we toke the same season, the lande oute of the hande of two kynges of the Amorytes on the other syde Iordan, frome the ryuer of Arnon vnto mounte Hermon, (whiche Hermon the Sidons call Sirion, but the Amorytes call it Senyr) all the cityes in the playne, and all Galaad, & all Basan vnto Salecha and Edzai, cityes of the kyngdom of Og in Basan. For onely Og kynge of Basan remayned of the rest of the gyaunts/ beholde his yron bed is yet at Rabah among the chyldren of Ammon, nyne cubytes longe, and four cubytes brode, of the cubytes of a man.

And when we had conquered this land the same tyme, I gaue from Aroer, which is vpon the ryuer of Arnon, and halfe mount Galaad, and the cityes therof vnto the Rubenites, and Gadites. And the rest of Galaad and all Basan, the kyngdome of Og / I gaue vnto the halfe trybe of Manasse, all the region of Argob withall. Basan was called the lande of gyauntes. Iair the sonne of Manasse toke all the regyon of Argob vnto the costes of Gesuri and Maachati, and called them after his owne name: Basan ꝓ Hauoth Iair vnto this daye. And I gaue halfe Galaad vnto Machir. And vnto Ruben and Gad I gaue frō Galaad vnto the ryuer of Arnon, and halfe the valley and the coste, euen vnto the ryuer Iaboche, whiche is the border of the chyldren of Ammon, and the feldes and Iordan with the coste from Cenereth vnto the see in the felde, whiche is the salt see vnder the spryngs of Phasgah eastwarde.

And I commaunded you the same tyme (ye Ruben and Gad) sayinge: the Lorde youre God hathe gyuen you this lande to enioye it: se you goo harnessed before youre brethren the chyldren of Israel all that are men of warre amonges you. Your wyues onely, youre chyldren and your catell (for I wote that ye haue moche catell) shall abyde in your cityes which I haue gyuen you, vntyll the Lorde haue gyuen rest vnto youre brethren as well as vnto you, and vntyll they also haue conquered the lande which the Lorde your God hath gyuen them beyonde Iordan: and then returne agayne euery man vnto his possession which I haue gyuen you.

And I warned Iosua the same tyme, sayinge: thyne eyes haue sene all that the Lorde your God hath done vnto these two kynges, euen so the Lorde wyll doo vnto all kyngedomes whyther thou goest. Feare them not, for the Lorde youre God it is, that fyghteth for you.

And I besought the Lorde the same tyme, sayinge: O Lorde God, thou hast begon to shewe thy seruaunt thy greatnesse & thy mighty hande, for there is no God in heuen nor in erth that can doo after thy workes, and after thy power: let me goo ouer and se the good land that is beyonde Iordan, that goodly hye countrey, and Libanon. But the Lorde was angry with me for your sakes, and wolde not heare me, but sayde vnto me: be content, and speake hence forthe no more vnto me of this matter. ✳Get the vp in to the top of Phasgah and lyfte vp thyne eyes west, north, south and east, and beholde it with thyne eyes / for thou shalte not goo ouer this Iordan. Moreouer charge Iosua and incourage him, and bolden him. For he shall go ouer before his people, & he shall diuyde the lande, whiche thou shalte se. vnto them. And so we abode in the valley besyde Bethphgor.

¶ An

¶ An exhortacion to gyue dylygent heede vnto the lawe, and that they shulde not take awaye or adde any thynge therto. Images maye not be worshypped nor yet made. The thre Cityes of refuge.

CAPI. IIII.

A Nd nowe herken Israel vnto the ordynaunces and lawes which I teache you for to doo them, that ye maye lyue and go and conquere the lande whiche the Lorde God of your fathers gyueth you. Ye shall put nothyng vnto the word whiche I commaunde you, neyther do ought therfrom, that ye maye kepe the commaundementes of the Lord your God, whiche I commaunde you. ✳Your eyes haue sene what the Lorde dyd to Baal Peor: for all the men that folowed Baal Peor, the Lorde youre God hathe destroyed amonge you. But ye that claue vnto the Lorde your God are alyue euerye one of you this daye. Beholde, I haue taught you ordinaunces and lawes suche as the Lorde my God commaunded me that ye shulde do in the lande whyther ye go to possesse it.

Kepe them therfore and do them, ✳for that is your wysdome and vnderstandynge in the sight of the nations: whiche when they haue herde all these ordynaunces, shall saye: O what a wyse and vnderstandyng people is this greate nation. For what nation is so greate that hathe Goddes so nye vnto him: as the Lorde our God is nye vnto vs in all thynges, when we call vnto him? Yea, and what nacions so great, that hathe ordinaunces and lawes so rygh teous, as all this lawe whiche I set before you this daye.

Take hede to thy selfe therfore onely, and kepe thy soule dylygently, that thou forget not the thynges whiche thyne eyes haue sene, and that they departe not out of thyne herte, all the dayes of thy lyfe: but teache them thy sonnes, and thy sonnes sonnes. The daye that I stode before the Lorde youre God in Horeb when he sayd vnto me, gather me ꝑ people together, that I may make them heare my wordes to thintent they may lerne to feare me as long as they lyue vpon the erth, and that they may teache their chyldren: ye came and stode also vnder the hyll, and the hyll burnt with fire: euen vnto the myddes of heuen, & there was derknes cloudes and mist. And the Lorde spake vnto you out of the fire, and ye herd the voyce of the wordes: but saw no ymage, saue herde a voyce onely.

And he declared vnto you his couenaunt, whiche he commaunded you to doo, euen ten sayinges, and wrote them in to tables of stone And the Lord commaunded me that same season to teache you ordinaunces and lawes, for to doo them in the lande whyther ye goo to possesse it.

Take hede vnto youre selues dilygently, concernynge youre soules, for ye sawe no maner of ymage the day whē the Lorde spake vnto you in Horeb out of the fire, lest you marre youre selues, and make you grauen ymages after what so euer lykenesse it be: whether after the lykenes of man or woman, or anye maner beest that is on the erth, or of any maner fethered foule that fleeth in the ayre, or of any maner worme that crepeth on the erth, or of any maner fysshe that is in the water benethe the erth: yea and lest thou lyfte vp thyne eyes vn to heuen, and when thou seest the sonne and ꝑ mone and the sterres, and what so euer is contayned in heuen, thou dest be dyscoyed, and thou dest bowe thy selfe vnto them, and serue ꝑ thinges whiche the Lorde thy God hath dystributed vnto all nations, that are vnder all quarters of heuen.

For the Lorde toke you and brought you out of the yron fornace of Egypte, to be vnto him a people of enherytaunce, as it is come to passe this daye. Furthermore, the Lorde was angrye with me for your sakes and sware, that I sholde not goo ouer Iordane, and that I sholde not go vnto that good lande, which the Lorde thy God gyueth the to enheritance. For I muste dye in this lande, and shall not goo ouer Iordan. But ye shall goo ouer and conquere that good lande. Deute. i. f

Take hede vnto youre selues therfore that ye forget not the appoyntment of the Lorde your God whiche he made with you, and that ye make you no grauen ymage of what so euer it be that the Lorde thy God hath forbydden the. For the Lorde thy God is a consuming fire and a gelous God.

If after thou halle gotten chyldren, and chyldrens chyldren, and halle dwelte longe in the lande, ye shall marre youre selues and make grauen ymages after the lykenesse of what so euer it be, and shalte worke wickednesse in the syghte of the Lorde thy God, to prouoke him, I call heuen and earthe to recorde vnto you this daye, that ye shall shortly perysshe forthe of the lande whether ye go ouer Iordan to possesse it: ye shall not prolonge youre dayes therin, but shall shortly be destroyed. And the Lorde shall skatter you amonges nations, and ye shall be lefte fewe in nombre among the people whyther the Lorde shall dryuge you: and there ye shal serue goddes whiche are the workes of mannes hande, wodde and stone whiche neyther se, nor heare, nor eate, nor smell. Moreouer lesse, ye shall seke the Lorde your God euen there, and shall fynde hym, yf thou seke hym with all thyne herte, and with all thy soule. In thy tribulacyon, and when all these thynges are come vpon the euen in the latter dayes; thou shalte tourne vnto the Lorde thy God, and shalte herken vnto his voyce. For the Lorde thy God is a pitefull God: he wyll not forsake the, neyther destroye the, nor forget the appoyntment made with thy fathers whiche he sware vnto them.

For aske I praye the, of the dayes that are paste whiche were before the, frome the daye that God created man vpon the earthe, and frome the one syde of heuen vnto the other, whether any thynge hath ben lyke vnto this great thyng, or whether any suche thinge hathe ben herde as it is, that a nacyon hathe herde the voyce of God speakynge out of fyre

as thou haste herde and yet lyued? Eyther whether God assayed to goo and take hym a people amonge nacions, thorow temptacions and signes and wondres, and thorowe warre
Psal.cxxxv.b and with a myghtye hande and a * stretched out arme, and with mightye terrible sighes, accordynge vnto all that the Lorde your God dyd vnto you in Egypt before your eyes.

Unto the it was shewed, that thou myghtest knowe, that the Lorde is God, and that
*Exod.xix.c. F there is none but he. * Out of heuen he made the heare his voyce to nourter the, and vpon erthe he shewed the his greate fyre, and thou herdest his wordes oute of the fyre. And bycause he loued thy fathers, therfore he chose their seed after them, & brought the out with his presence, and with his myghtye power of
*Exod.xiii.e * Egypte: to thrust out nacions greater and myghtyer then thou before the to brynge the in, and to gyue the theyr land to enheritaunce as it is come to passe this daye.

Understande therfore this daye and turne it to thyne herte, that the Lorde he is God in heauen aboue, and on the earth benethe, there is no mo: kepe therfore his ordynaunces, and his commaundementes whiche I commaunde the this daye, that it maye goo well with the and with thy children after the, and that thou mayste prolonge thy dayes vpon the earthe which the Lorde thy God gyueth the thy lyfe
G longe.

*Nu.xxxv.a Exod.xxi.b Deute.xix.a * Then Moses seuered thre cityes on the other syde Jordan towarde the sonne rysynge that he sholde flee thyther whiche had kylled his neyghboure vnwares, and hated hym not in tyme past, and therfore sholde flee vnto one of the same cityes and lyue: Bezer in the wil-
Josue.xx.c. dernesse, in the playne countrey amonge the Rubenytes: and Ramoth in Galaad among the Gaddites, and Solan in Basan amonges the Manassites.

This is the lawe whiche Moses sette before the chyldren of Israel, and these are the wytnesses, ordynaunces and statutes whiche Moses tolde the chyldren of Israel after they came oute of Egypte, on the other syde Jordan in the valley besyde Beth Pheor in the lande of Sehon kynge of the Amorytes whiche dwelte at Heshon, whom Moses and the chyldren of Israel * smote after they were
*Nu.xxi.f.g come forth of Egypt, and conquered his lande and the lande of Og kyng of Basan two kinges of the Amorytes on the other syde Jordan towarde the sonne rysynge: frome Aroer vpon the bancke of the ryuer Arnon, vnto mounte Syon whiche is called Hermon, and all the feldes on thother syde Jordan eastwarde: vnto the see in the felde vnder the sprynges of Phasgath.

¶ The ten commaundementes of the lawe. No Jmage maye be made.

CAPI. V.

A And Moses called all Israel, and sayde vnto them: Heare (Israel) the ordynaunces and lawes whiche I speake in thyne eares this daye, and lerne them, and se ye do them. The Lorde our God made an appointment with vs in Horeb. The Lord made not this bonde with oure fathers, but with vs: we are they whiche are al here alyue this daye. The Lorde talked with you face to face in the mount out of the fyre. And I stode bytwene the Lorde and you the same tyme, to shewe you the sayinge of the Lorde. For ye were afrayde of the fire, and therfore went not vp in to the mounte, and he sayd. * I am the Lorde thy God, whiche brought the oute of the lande of Egypte the house of bondage. Thou shalt haue therfore none other goddes in my presence.

Thou shalte make the no grauen ymage of anye maner lykenesse that is in heuen aboue, or in erth beneth, or in the water benethe the erth. * Thou shalt neyther bowe thy selfe vnto them nor serue them: for I the Lorde thy God am a gelouse God, visitinge the wickednesse of the fathers vpon the chyldren, euen in the thyrde and fourthe generacyon, amonge them that hate me: and shewe mercye vpon thousandes amonges them that loue me, and kepe my commaundementes.

* Thou shalte not take the name of the Lorde thy God in vayne: For the Lorde wil not holde him gyltlesse that taketh his name in vayne.

* Kepe the Saboth daye, that thou sanctifye it, as the Lorde thy God hath commaunded the. Sixe dayes thou shalte labour, and do all that thou hast to do, but the seuenth daye is the Saboth of the Lorde thy God: thou shalte doo no maner worke, neyther thou nor thy sonne, nor thy daughter, nor thy seruaunt, nor thy mayde, nor thyne oxe, nor thyne asse, nor any of thy catell, nor the straunger that is within thy citye, that thy seruaunte and thy mayde may rest as well as thou. And remembre thou waste a seruaunt in the lande of Egypte, and how that the Lorde God brought the oute thence with * a myghtye hande, and a stretched oute arme. For whiche cause the Lorde thy God commaunded the to kepe the Saboth daye.

* Honoure thy father and thy mother, as he Lorde thy God hathe commaunded the: that thou mayst prolonge thy dayes, and that it maye go well with the on the lande whiche the Lorde thy God gyueth the.

* Thou shalte not slee.

Thou shalte not commyt aduoutrye.

Thou shalt not steale.

Thou shalt not beare false witnesse against thy neyghboure.

Thou shalt not luste after thy neyghbours wyfe: thou shalte not couet thy neyghbours house, felde, seruaunt, mayde, oxe, asse, nor ought that is thy neyghbours.

These wordes the Lorde spake vnto all youre multitude in the mounte, oute of the fyre, cloude, and darkenesse, with a loude voyce, and added no more therto, and wrote them in two tables of stone, and delyuered them vnto me.

But as soone as ye herde the voyce, oute of the

the darkenesse, and sawe the hyll burne with fyre, ye came vnto me all the heades of youre tribes and your elders: and ye sayd, Behold, the Lorde our God hath shewed vs his glory and his greatnesse, and * we haue herde his voyce out of the fyre, & we haue sene this daye that God may talke with a man and he yet lyue. And now wherfore shulde we dye þ this great fyre shuld consume vs: Yf we shuld heare the voyce of the Lorde oure God anye more, we shulde dye. For what is any fleshe that he shulde heare the voyce of the lyuynge
D God speakynge oute of the fyre as we haue done and shulde yet lyue: Go thou and heare all that the Lorde our God sayth, & tell thou vnto vs all that the Lorde oure God sayeth vnto the, and we will heare it and do it.

And the Lorde herde the voyce of your wordes when ye spake vnto me, and he sayde vnto me: I haue herde the voyce of the wordes of this people whiche they haue spoken vnto the, they haue well sayde al þ they haue sayd. * Oh that they had suche an herte with them to feare me and kepe all my commaundementes alwaye, that it myght go well with them and with their children for euer. Go and say vnto them: Get you into your tentes agayne but stande thou here before me and I will tell the all the commaundementes, ordinaunces, and lawes which thou shalt teach them, that they may do them in the lande whiche I gyue them to possesse.

Take hede therfore ye do, as the Lord your God hath commaũded you, and * turne not asyde: eyther to the righthande or to the left: but walke in all the wayes which the Lorde your God hath commanded you, that ye may lyue, and that it maye go well with you, and that ye maye prolonge your dayes in the land which ye shall possesse.

¶ The lawe must be ernestly printed in theyr hartes and to kepe it in memorye they must wryte it on the dores and postes of theyr houses: And teache it vnto theyr chyldren.

CAPI. VI.

A These are the commaundementes, ordinaunces & lawes which the Lord your God commaunded to teache you, that ye myght do them in the lande whether ye go to possesse it: that thou myghtest feare the Lorde thy God, to kepe all his ordinaunces and his commaundementes whiche I commaunde the, both thou and thy sonne and thy sonnes sonne all dayes of thy lyfe, that thy dayes maye be prolonged. Heare therfore Israel and take hede that thou do therafter, that it maye go well with the, and that ye maye encrease mightely euen as the Lorde God of thy fathers hathe promysed the, a lande that floweth with mylke and hony.

B Heare Israel, the Lorde thy God is Lord only and thou shalt loue the Lorde thy God with all thyne harte, with all thy soule and with all thy myght. And these wordes which I commaunde the this daye, shalbe in thyne herte and thou shalt whet theym on thy children, and shalt talke of them when thou arte at home in thyne housse, and as thou walkest by the waye, and when thou lyest downe and when thou rysest vp: and thou shalte bynde them for a signe vpon thyne hande. And they shalbe papers of remẽbraunce betwene thyne eyes, and shalt wryte them vpon the postes of thy house and vpon thy gates.

And whẽ the Lorde thy God hath brought the into the lande whiche he sware vnto thy fathers Abraham, Isaac, and Jacob, to gyue the: with great and goodly cyties which thou buyldedst not, and houses full of all goodes which thou fylledest not, and welles dygged which thou dyggedest not, and vynes & olyue trees whiche thou plantedest not, and when thou haste eaten and arte full: Then beware lest thou forget the Lorde which brought the out of the lande of Egypte the house of bon-
dage. But feare the Lorde thy God & serue him, and swere by his name, and se ye walke Math.iiii.b. Luke.iiii.b
not after strange goddes of the nacions which C
are aboute you. For the Lorde thy God is a gelouse God amonge you, least the wrathe of the Lorde thy God ware hote vpon the and destroye the frome the earth.

Ye shall not tempte the Lorde your God, Math.iiii.b.
as ye dyd at * Masa. But se ye kepe the com *Or Masah
maundementes of the Lorde your God, his Numer.xxi.b
witnesses and his ordinaunces which he hath Luke.iiii.b
commaunded the, and se thou do that is right and good in the sight of the Lorde: that thou mayst prospere, and that thou mayst goo and conquere that good lande whiche the Lorde sware vnto thy fathers, and that the Lorde maye cast out all thyne ennemyes before the, as he hath sayde.

When thy sonne asketh the in tyme to
come, sayinge: What meaneth the remem- D
braunces, ordinaunces and lawes whiche the Lorde our god hath commaunded you? Thou shalt saye vnto thy sonne: We were bondmẽ vnto Pharao in Egypt, but the Lord brought vs out of Egypte with a myghty hande. And the Lorde shewed signes and wondres bothe great and euyll vpon Egypte, Pharao & vpon all his housholde, before our eyes & brought vs from thence: to brynge vs in, and to gyue vs the land which he sware vnto our fathers. And therfore commaunded vs to do all these ordinaunces and to feare the Lorde our God, for our welthe alwayes, and that he myghte saue vs, as it is come to passe this daye. Moreouer it shall be ryghteousnes vnto vs before the Lorde our God yf we take hede to kepe all these commaundementes as he hath commaunded vs.

¶ The Israelites may make no leage or couenaunt with the Gentiles. They must destroy theyr Idoles. Them that kepe the commaundementes doth God loue and blesse, and the contrarye hateth and punysheth. Idolatrers muste be slayne.

CAPI. VII.

When the Lorde thy God hath broughte A
the into the lande whither thou goest to Deute.xxx.a.
possesse, and hath cast out many nacions Deute.xxxi.a
before

before the: the Hethytes, the Gergesites, the Amorites, the Cananites, the Pherezites, the Heuites, and the Iebusites. vij. nations mo in nombre and myghtyer than thou: and whē the Lorde thy God hath set them before the, that thou shuldest smyte theym: se thou vtterly destroye them, and make no couenaut with them, neither haue compassion on them Also thou shalt make no mariages with the, Exodi.xxiiii.d ne gyue thy doughter vnto his sonne nor take his doughter vnto thy sonne. For they will make your sonnes reparte frome me and serue straunge goddes, and then will the wrath of the Lorde ware hote vpon you, and destroye you shortely.

But thus ye shall deale with theym: ouerthrowe their altares, breake downe their pylers, cut downe their groues, and burne their ymages with fyre. For thou arte an holy nation vnto the Lorde thy God, the Lorde thy God hathe chosen the, to be a seuerall people Deute.xiiii.a and xvi.d vnto him selfe, of all nations that are vpon the earthe. B It was not because of the multitude of you aboue all nations, that ꝑ Lorde had lust vnto you and chose you. For ye were fewest of all nations. But because the Lorde loued you, and because he wold kepe the othe which he had sworne vnto your fathers, therfore he brought you oute of Egypte with a myghty hande, and redyuered you forth of the house of bondage: euen frome the hande of Pharao, kynge of Egypte.

Understande therfore, that the Lorde thy God is God, and that a true God, whiche kepeth appoyntement and mercy vnto them that loue him and kepe his commaundmētes, euen thorow out a thousande generations, & rewardeth them that hate him before his face so that he bringeth them to noughte, & wyll not differre ꝑ tyme vnto him that hateth him: but will rewarde him before his face. Kepe therfore the commaundementes, ordinaunces and lawes which I commaunde you this day, that ye w̄ them.

Yf ye shall herken vnto these lawes & shall fulfill and w̄ them, then shall the Lorde thy God kepe appoyntement with the & the mercy which he sware vnto thy fathers, and will loue the, blesse the, and multiplye the: he wil blesse the frute of thy wombe, & the frute of thy felde, thy corne, thy wyne, and thyne oyle the frute of thyne oxen, and the flockes of thy shepe in the lande which he sware vnto thy fathers to gyue ꝑ. Thou shalt be blessed aboue L all nations, there shalbe neyther mā nor woman vnfrutefull amonge you, nor any thinge vnfrutefull amonges your catell. Moreouer the Lorde will * tourne frome the all maner ✱Exo.xxiii.d infirmitees & will put none of the cupll diseases * of Egypte (which thou knowest) vpon the, but will sende theym vpon theym that ✱ Exod.ix.a. hate the.

Thou shalte bringe to nought all nations, whiche the Lorde thy God deliuereth the, thyne eye shall haue no pite vpon them, neyther shalte thou serue their goddes, for that shalbe thy decaye. Yf thou shalt saye in thyne herte, these nations are mo than I, how can I cast them out? Feare them not, but remembre, what the Lorde thy God dyd vnto Pharao, and vnto all Egypte, and the greate tētations which thyne eyes sawe, and the signes and wondres and myghtye hande & stretched arme / wherewith the Lorde thy God, brought the out: euen so shall the Lorde thy God w̄ vnto all the nations of whiche thou arte afrayde.

Therto, the Lorde thy God wil sende hornettes amonge them vntyll they that are left and hyde them selues frome the, be destroyed. Exo.xxiii.d and.xxxiii.d. He thou feare theym not, for the Lorde thy God is amonge you a myghty God and a terrible. The Lorde thy God wil put out these nations before the by lytle and lytle, thou mayst not cōsume them at ones least the beastes of the felde encrease vpon the. And the Lorde thy God shall delyuer them vnto the and styrre vp a myghty tempest amonge them vntyl they be brought to nought. And he shal delyuer their kynges into thyne hande, & thou shalt destroye their names awaye vnder heauen. There shall no man stande before the, vntyll thou haue destroyed them. The ymages of their goddes thou shalt burne with fyre, & se thou couet not the ✱syluer or golde that is on them nor take it vnto the, least thou be snared therwith. For it is an abhominacion vnto the Lorde thy God. Bryngе not therfore the abhominacion to thyne house, lest thou be accursed as it is: but vtterlye detest it, and abhorre it / for it is a thinge that must be destroyed.

¶ Moses putteth the Israelites in remembraunce of the afflyccions and benefytes that they hadde the foretyme were whiche they were in the wildernesse.

CAPI. VIII.

All the commaundementes whiche I L commaunde the this daye, ye shal kepe to w̄ them, that ye maye lyue and multyply and go and possesse the lande which the Lorde sware vnto your fathers. And thinke on all the waye which the Lorde thy God led the this. xl. yere in the wyldernesse, for to humble the and to proue the, to wete what was in thyne herte, whether thou woldest kepe his commaundementes or no, He humbled the & made the hongre, and fed the with Manna, which neyther thou nor thy father knewe of, to make the knowe that a man must not lyue by bread only: but by all that proceedeth oute of the mouthe of the Lorde must a man lyue. Thy rayment waxed not olde vpon the, neyther dyd thy fete swell this. xl. yere.

Understand therfore in thyne herte that as a man nourtereth his sonne, euen so the Lorde thy God nourtereth the. Kepe therfore the commaundemētes of the Lorde thy God that thou walke in his wayes, and that thou feare him. For the Lorde thy God bringeth the into a good lande, a lande of ryuers of water, of fountaynes & of springes that springe out bothe in valeyes and hylles: a land of where and of barly, of vynes, fyggetrees and Pomgranates, a lande of olyue trees of oyle and of hony: a lande wherin thou shalte not eate bred in skarcenesse, and where thou shalt lack nothinge, a lande whose stones are yron, and out of whose hylles thou shalt dygge brasse. When thou hast eatē therfore and fylled thy selfe, then blesse the Lorde for the good lande which he hath gyuen the.

L But beware thou forget not the Lorde thy God, that thou woll not kepe his commaundementes, lawes and ordinaunces whiche I commaunde the this day: yee and when thou hast eaten and fylled thy selfe and hast buylt goodly houses and dweite therein, and when thy beastes and thy shepe are waxed manye & thy syluer and golde is multiplied and al that thou hast encreased, then beware least thyne herte ryse and thou forget the Lord thy God which brought the out of the lande of Egypte the house of bondage, and which led the in ꝑ wyldernesse both great and terrible with fyrye serpentes and Scorpions, & drouth where was no water which brought the water oute of the rocke of flynt: which fed the in the wildernesse with Manna, whereof thy fathers knewe not, for to humble the, and to proue the, that he myghte wo the good at thy latter ende.

And beware thou saye not in thyne herte, my power and the myght of myne owne hād hath wone me all these actes: But remembre the Lorde thy God, that it is he which gaue the power to w̄ manfullye, for to make good the promyse which he sware vnto thy fathers as it is come to passe this daye.

For yf thou shalt forget the Lorde thy God and shalt walk after straunge goddes & serue them and worshyp them, I testifye vnto you this daye, that ye shall surely perysshe. As the nations whiche the Lorde destroyeth before the, so ye shall perysshe, because ye wolde not herken vnto the voyce of the Lorde youre God.

¶ They are forbidden to trust in theyr own strength Rehersall of certayne thynges that were done after the lawe was gyuen, vnto the murmuryng at the Graues of Luste.

CAPI. IX.

Heare Israel, thou goest ouer Iordā this A daye, to go and conquere nations greater and myghtyer then thy selfe, and cyties great and walled vp to heauen, & people great and tall, euen the children of the Enakims, which thou knowest & of whome thou hast herde saye, who is hable to stande before the children of Enack? But vnderstande this daye that the Lorde thy God which goeth before the, a consumynge fyre, he shall destroye them, and shall subdue them before the. And thou shalt cast them out, & bryngе them forth and destroye quyckely as the Lord hath sayd vnto the.

Speake not in thyne herte, after that the Lorde thy God hath cast them out before ꝑ, saying: for my righteousnes the Lorde hath brought me in, to possesse this lande. Naye, for the wyckednesse of these nations, ꝑ Lorde

wthe caste theym out before the. It is not for thy righteousnes and ryghte herte that thou goest to possesse their lande: But partely for the wyckednesse of these nations, the Lorde thy God wth cast them out before the, & partly to performe that the Lorde thy God sware vnto thy fathers / Abraham / Isaac and Jacob.

Understande therfore that it is not for thy B ryghteousnes, that the Lorde thy God wthe gyue the this good lande to possesse, for thou arte a styffenecked people. Remembre and forget not, how thou prouoke dst the Lorde thy God in the wyldernesse: for sythens the daye that thou camest out of the lande of Egypte vntyll ye came vnto this place, ye haue rebelled against the Lorde. ✱ Also in Horeb ye angreb the Lorde, so that the Lorde was wroth ✱Exo.xvii.b and.xxxii.c with you, euen to haue destroyed you, after ꝑ I was gone vp into the mount, to fet the tables of stone, the tables of appoyntement which the Lord made with you. And I abode in the hyll. xl. dayes, and. xl. nyghtes & neyther ate bread nor dranke water. ✱ And the ✱Exo.xxxi.d Lorde delyuered me two tables of stone wyptten with the fynger of God, and in them was contayned accordinge to all the wordes whiche the Lorde sayde vnto you in the mounte, out of the fyre in the daye, when the people were gathered togither.

And when. xl. dayes, and. xl. nyghtes were ended, the Lorde gaue me the two tables of stone, the tables of the testament, and sayde vnto me. ✱ Aryse, and get the downe quyckely from hence, for thy people which thou hast brought oute of Egypte, haue marred theym selues. They are tourned attonce out of the waye, which I commaunded them, and haue made them a God of metall. Furthermore ꝑ Lorde spake vnto me, sayenge: I se this people, howe it is a styffenecked people, let me alone that I maye destroye them and put out the name of them vnder heauen, and I wyll make of the, a nation bothe greatter and mo than they. L

And I turned away and came downe from the hyll (and the hyll burnt with fyre) & had the twoo tables of the appoyntement in my handes. And when I loked and sawe that ye had synned against the Lorde your God, and had made you a calfe of metall, and had turned all togithers out of the waye whiche the Lorde had commaunded you. ✱ Then I toke ✱Exo.xxxii.d the two tables, and cast them out of my two handes, and brake them before your eyes. ✱ ✱Exo.xxxiii.d And I fell before the Lorde: euen as at the and.xxxiiii.b first tyme. xl. dayes and. xl. nyghtes, and neyther ate bread nor dranke water, ouer al your synnes whiche ye had synned in wynge wyckedly in the sight of the Lorde and in prouokynge hym. For I was afrayed of the wrath and fearfulnesse wherewith the Lorde was angry with you, euen for to haue destroyed you. But the Lorde herde my petition at ꝑ tyme also.

The Lorde was very angry with Aarō also, euen for to haue destroyed him: But I made intercession for Aarō also the same tyme.

And I

And I toke your synne, the calf which ye had made and burnt him with fyre, and stamped him and grounde him a good, euen vnto smal dust. And I caste the dust therof in the broke yͭ descended out of the mount. Also at * Thaberah, and at Masah, and at the sepulchres of luste ye displeased the Lorde, ye and when the Lorde sent you frome Cades Barne, sayenge: go vp and conquere the lande which I haue gyuen you, ye disobeyed the mouthe of the Lorde your God, & neyther beleued him, nor herkened vnto his voyce. Thus ye haue bene disobedient vnto the Lorde, sythens the daye that I knewe you.

D * Nume.xi.a and.xvi.a

And I fell before the Lorde. xl. dayes and. xl. nyghtes which I laye there, for the Lord was mynded to haue destroyed you. But I made intercession vnto the Lorde and sayde. * O Lorde God, destroye not thy people and thyne enheritaunce whiche thou hast delyuered thorowe thy greatnesse, and whiche thou hast brought out of Egypte with a myghtye hande. Remembre thy seruauntes Abraham, Isaac and Jacob, and loke not vnto the stubburnesse of this people, nor vnto their wyckednesse and synne: leaste the lande whence thou broughtest them saye: Because yͤ Lorde was not hable to brynge them into the lande whiche he promysed them, and because he hated them, therfore he caryed theym out to destroye theym in the wyldernesse. Moreouer they are thy people, and thyne enheritaunce, which thou broughtest forth with thy myghty power and with thy stretched arme.

Lerne to praye. * Ex.xxxiii a

¶ A repeticion of some of the Iourneyes of the Israelites. The renuynge of the tables. An exhortacion to gyue heede to the Lawe.

CAPI. X.

A * Ex.xxxiiii.a

In the same season the Lorde sayd vnto me * hewe the two tables of stone lyke vnto the first, and come vp vnto me into yͤ mount and make the an arcke of wood, and I will wryte in the tables, the wordes that were in the first tables whiche thou brakest, and thou shalt put theym in the arcke. And I made an arcke of Sethim woode, and hewed two tables of stone lyke vnto the firste, and went vp into the mountayne, and the two tables in myne hande.

And he wrote in the tables, accordinge to the first wrytinge (the ten wordes whiche the Lord spake vnto you in the mount of the fire) in the daye when the people gathered togyther and gaue them vnto me. And I departed and came downe frome the hyll, and put the tables in the arcke which I hadde made: and there they remayned, as the Lorde commaunded me.

B Nume.xx.d Nume.xx.d

And the children of Israel toke their iourney from Beroth of the children of Jakan to Mosera, where Aaron dyed & where he was buryed, and Eleazar his sonne became preast in his steade. And frome thence they departed vnto ‡ Gadgad: and frome Gadgad to ‡ Jathbath a lande of ryuers of water. And yͤ same season the Lorde seuered the trybe of Leui to beare the arcke of the appoyntement of the Lorde, and to stande before the Lorde, and to ministre vnto him, and to blesse in his name vnto this daye. Wherfore the Leuites haue no part nor enheritaunce with their brethren. The Lorde he is their enheritaunce, as the Lorde thy God hath promysed theym.

‡ Or Gadgadah ‡ Or Jatebath.

C And I taryed in the mount, euen as at the first tyme. xl. dayes and. xl. nyghtes, and the Lorde herkened vnto me at that tyme also, so that the Lorde wolde not destroye the. And yͤ Lorde sayde vnto me: Aryse and goo forth in the iourney before the people, and let them go in, and conquere the lande which I sware vnto their fathers to gyue them.

And now, Israel, what is it that the Lord thy God requireth of the, but to feare the Lorde thy God, & to walke in all his wayes, and to * loue him, and to serue the Lorde thy God with all thyne herte, and with all thy soule, that thou kepe the commaundementes of the Lorde and his ordinaunces whiche I commaunde the this daye, for thy wealth. Beholde, heauen and the heauen of heauens, is the Lordes thy God, and the earthe with all that therin is: onely the Lorde had a lust vnto thy fathers to loue them, and therfore chose you their seed after them of all nacions, as it is come to passe this daye.

D Circumcyse therfore the foreskynne of youre hertes, and be no longer styfenecked. For the Lorde youre God, he is God of Goddes, and Lorde of Lordes, a great God, a myghty and a terrible, whiche regardeth no mans person, nor taketh gyftes: but doth ryghte vnto the fatherlesse and wydowe, and loueth the straunger, to gyue him fode and raymẽt. Loue therfore the straunger, for ye were straũgers youre selues in the lande of Egypte. Thou shalte feare the Lorde thy God, and serue him, and cleaue vnto him, and sweare by his name, for he is thy prayse, and he is thy God that hath done these greate and terrible thinges for the, which thyne eyes haue sene. Thy fathers wẽt downe into Egypte with. lxx. soules, & now the Lorde thy God hath made the as yͤ starres of heauen in multitude.

¶ An exhortacion to regarde the Lawe, and howe they ought to haue it in theyr hertes alwayes and before theyr eyes, and to talke of it when they ryse, when they syt downe and when they walke by the waye. &c.

CAPI. XI.

Loue the Lorde thy God, and kepe his obseruaunces, his ordinaũces, his lawes and his commaundmentes alwaye. And call to mynde this daye that which your children haue neyther knowen nor sene: euen the nourture of the Lorde youre God, his greatnesse, his myghty hand, and his stretched out arme: his myracles, and his actes whiche he dyd amonges the Egyptians, euen vnto Pharao the kynge of Egypte, & vnto all his land: and what he dyd vnto the host of the Egyptians, vnto their horses and charettes, howe he broughte the water of the reed see vpon them as they chased you, and howe the Lorde hath brought them to nought vnto this daye: and what he did vnto you in the wildernesse, vntyll ye came vnto this place: and what he dyd vnto * Dathan and Abiram the sonnes of Eliab the sonne of Ruben, howe the erthe opened her mouth and swalowed them with theyr housholdes and theyr tentes, and all theyr substaunce that was in theyr possession, in the myddes of Israel.

B For youre eyes haue sene all the greate dedes of the Lorde which he dyd. Kepe therfore all the commaundementes which I commaunde the this daye that ye maye be stronge and go and conquere the lande whether ye go to possesse it, and that ye may prolonge youre dayes in the lande which the Lorde sware vnto your fathers to gyue vnto them, & to their seed, a lande that floweth with mylke & hony. For the lande whether thou goest to possesse it, is not as the lande of Egypt whence thou camest out, where thou sowedest thy seed and wateredst it with thy fete as a garden of herbes: but the lande whither ye go ouer to possesse, is a lande of hilles and valeyes and drinketh water of the rayne of heauen, and a land which the Lord thy God careth for. The eyes of the Lorde thy God are alwayes vpon it, frome the begynninge of the yere vnto the latter ende of the yere.

Yf you shall herken therfore vnto my commaundmentes which I commaunde you this daye, that ye loue the Lorde youre God and serue him with all your hertes, and with all youre soules: then he will gyue rayne vnto your lande in due season, both the first ‡ rayne and the later, and thou shalte gather in thy corne thy wyne and thyne oyle. And he wyll sende grasse in thy feldes for thy catell: & thou shalt eate and fyll thy selfe. But take hede to youre selfes, that ye be not deceyued that ye turne a syde and serue strange Goddes & worshyp them, & so the wrath of the Lorde waxe hote vpon you, and shut vp the heauen that there be no rayne and that youre lande yelde not her encreace and that ye perysshe shortely frome the good lande which the Lorde gyueth you.

☞ C Put vp therfore these my wordes in youre hertes and in your soules, and bynde them for a signe vnto your handes, and let them be as papers of remembraunce betwene your eyes, and * teache them your childrẽ: so that thou talke of them when thou sittest in thyn house and when thou walkest by the waye, & when thou lyest downe, and when thou rysest vp: yea and wryte theym vpon the dorepostes of thyne house and vpon thy gates, that youre dayes maye be multiplyed, and the dayes of your children vpon the erth which the Lorde sware vnto youre fathers to gyue them, as lõg as the dayes of heauẽ endure vpon the earth. For yf ye shall kepe all these commaũdemẽtes which I commaunde you, so that ye do them, and loue the Lorde your God, and walke in all his wayes and cleaue vnto him: Thẽ will the Lorde cast out all these nacions, & ye shall conquere them whiche are both greatter and myghtyer then your selues. * All the places where on the soles of youre fete shall treade, shalbe youres, euen frome the wyldernesse and frome mount Libanon, and frome the ryuer Euphrates, yea vnto the vttermoste see shall your costes be. There shall no man be hable to stande before you: the Lorde your God shal cast the feare and dreade of you vpon all landes whether ye shall come, as he hathe sayde vnto you.

* Josua.i.a

* Beholde I set before you this day, a blessinge and a curse: a blessynge: yf ye herken vnto the cõmaundementes of the Lorde your God, which I commaunde you this daye. And a curse: yf ye will not herken vnto the commaundementes of the Lorde your God: but turne out of the waye (which I cõmaund you this daye) to walke after other goddes whome you know not.

* Deut.xxx.c Deu.xxviii.a D

When the Lorde thy God hathe brought the into the lande whether thou goest to possesse it, then put the blessinge vpon mounte Garizim, and the curse vpon mounte Ebal, which are beyonde Jordan on the backe syde of the waye towarde the goynge downe of yͤ sonne in the lande of the Cananytes whiche dwell in the feldes ouer against Galgall besyde the oke groue of Moreh. For ye shall go ouer to take seasin of yͤ lande which the Lord youre God gyueth you, and shall conquere it, and dwell therin. Take hede, therfore, that ye do all the lawes, both ecclesiasticall & temporall which I set before you this daye.

Deut.xxvii.b

¶ Idolatrye muste the Israelites destroye and flee fro. They must eate no bloude. They muste onely do that thynge which God commaundeth.

CAPI. XII.

A These are the ordinaunces and lawes which ye shall obserue and do therafter in the lande whiche the Lorde God of thy fathers gyueth the to possesse, as longe as ye lyue vpon the earthe. * Se ye destroye all places where the nacions which ye shall conquere serue their goddes, whyther it be vpon hyghe mountaynes or on hyghe hylles or vnder any grene tree, Ouerthrowe their altares and breake their pylers and burne their groues with fire and hewe downe the ymages of their goddes, and brynge the names of them to nought out of that place. Se ye do not so vnto yͤ Lorde your God, but ye shall enquere the place whiche the Lorde youre God shall haue chosen out of all your trybes, to put his name there and there to dwell. And * thither thou shalte come, and thither ye shall brynge your burntsacrifices and your offringes, your tythes and heueoffringes of your hãdes, your vowes and frewill offringes & the firste borne of your oxen and of your shepe. And there ye shall eate before the Lorde your God, and reioyse in al that ye your lay handes on, both ye and your housholdes, because the Lorde thy God hath blessed the.

* Deut.vii.a * Deu.xiiii.b and.xvi.b

* Ye shall do after nothing that we do here this daye, euery man as lyketh him best. For ye are

* Deu xxix.c

ye are not yet come to reſt, nor vnto the enhe
ritaunce whiche the Lorde your God giueth
B you. But ye ſhall go ouer Iordan and dwell
in the lande which ꝑ Lorde your God giueth
you to enherete, and he ſhall giue you reſt fro
all your ennemies rounde about: and ye ſhall
dwell ſafe.

Therfore when the Lorde your God hath
choſen a place to make his name dwell there,
thyther ye ſhall bringe all that I commaund
you, your burntſacrifices and your offringes,
your tythes, and the heueofferinges of youre
handes and all your godly vowes whiche ye
vowe vnto the Lorde. And ye ſhall reioyſe be-
fore the Lorde your God, both ye, your ſon-
nes, and your wyghters, your ſeruauntes &
your maydes, and the Leuite that is within
* Deuter.x.b and.xvii.a your gates * for he hath neyther part nor en
heritaunce with you.

Take hede that thou offer not thy burntof-
fringe in what ſo euer place thou ſeyſt: but in
the place whiche the Lorde ſhall haue choſen
amonge one of thy trybes, there thou ſhalte
offer thy burntoffringes and there thou ſhalt
do all that I commaunde the. Notwithſtan-
dinge thou mayſte kyll and eate fleſſhe in all
thy cyties, what ſo euer thy ſoule luſteth af-
ter, accordinge to the bleſſinge of the Lorde
thy God whiche he hathe gyuen the both the
* Deut.xv.c. * vncleane and the cleane mayſte thou eate,
euen as the roo and the hert: onely eate not
the bloude, but poure it vpon the earthe as
water. Thou mayſte not eate within thy ga-
Deute.xiiii.c. tes the tythe of thy corne, of thy wyne / and
C of thy oyle, eyther the firſtborne of thyne oxē,
or of thy ſhepe, neyther any of thy vowes
which thou voweſt, nor thy frewilloffringes
or heueoffringes of thyne handes: but thou
muſt eate them before the Lorde thy God in
the place which the Lorde thy God hath cho-
ſen: both thou, thy ſonne, and thy wyghter,
thy ſeruaunt and thy mayde, and the Leuite
that is within thy gates: and thou ſhalt re-
ioyſe before the Lorde thy God, in all that
Eccli.vii.d thou puttеſt thyne hande to. And * beware
thou forſake not the Leuite as longe as thou
liueſt vpon the earth.

Gene.xv.viii.e If (when the Lorde thy God hath enlar-
ged the borders of thy lande as he hath pro-
myſed the) thou ſaye I will eate fleſſhe, be-
cauſe thy ſoule longeth to eate fleſſhe: then
thou ſhalt eate fleſſhe, what ſo euer thy ſoule
luſteth. If the place whiche the Lorde thy
God hathe choſen for his name to be honou-
red in, be to ferre frome the, then thou mayſt
kyll of thy oxen and of thy ſhepe whiche the
Lorde hath gyuen the as I haue commaūded
the, and thou mayſt eate in thyne owne cyties
what ſo euer thy ſoule luſteth. Neuertheleſſe
as the roo and the herte is eaten, euē ſo thou
* Deut.xv.d ſhalt eate it: the * vncleane and the cleane
indifferentely thou ſhalt eate. Onely beware
thou eate not the bloude. For the bloude is ꝑ
1.Regū.xviii.e lyfe, and thou mayſt not eate the lyfe with ꝑ
fleſh: thou mayſt not eat it; but muſt powre
it vpon the earthe as water. Se thou eate it
not therefore that it maye go well with the, &
with thy children after the, when thou ſhalt
haue wone that is righte in the ſighte of the
Lorde.

But what ſo euer of thyne thou haloweſt &
B powreſt to the Lorde, thou ſhalt take and go
vnto the place which the Lorde hath choſen,
and thou ſhalt offer thy burntoffringes, both
fleſh and bloude vpon the altare of the Lord
thy God, and the bloude of thyne offerynges
thou ſhalte poure out vpon the altare of the
Lorde thy God, and ſhalt eat the fleſh. Take
hede and heare all theſe wordes which I com
maunde the that it maye go well and thy chil
dren after the for euer, when thou worſt that
which is good and righte in the ſighte of the
Lorde thy God.

When the Lorde thy God hath caſten out
the heythen before the, whether thou goeſt to
conquere theym, and when thou haſt conque-
red them, and dwelt in their landes: Beware
thou be not taken in a ſnare after them, after
that they be deſtroyed before the, and ꝑ thou
aſke not after their goddes, ſayeng: how dyd
theſe nations ſerue their goddes, that I may
do lykewyſe: * Naye, thou ſhalt not ſo do vn *
to the Lorde thy God: for all abhominatiōs
which the Lorde hated, dyd they vnto their
goddes. For they burnt bothe their ſonnes &
their wyghters with fyre vnto their goddes.
But what ſo euer I commaūde you that take
hede ye do: and * put nought therto nor take *
ought therfrome.

¶ The falſe prophete muſte be put to death. God prouyeth our fayth by falſe myracles.

CAPI. XIII.

If there aryſe amonges you a prophete
or a dreamer of dreames and gyue the a
ſigne or a wondre, & that ſigne or won-
der which he hath ſayde come to paſſe and the
ſaye: let vs go after ſtraunge goddes whiche
thou haſt not knowen, and let vs ſerue them
hearken not vnto the wordes of that prophet
or dreamer of dreames. * For the Lorde thy
God temteth you to wete whether ye loue ꝑ
Lorde your God with all your hertes & with
all your ſoules. For ye muſt walke after the
Lorde your God, and feare him and kepe his
commaundementes and herke vnto his voyce
and ſerue him and cleaue vnto him. And that
prophete or dreamer of dreames ſhall dye
becauſe he hathe ſpoken to turne you awaye
frome the Lorde your God whiche broughte
you out of the land of Egypte and deliuered
you out of the houſe of bondage, to thruſt the
out of the waye which the Lorde thy God co
maunded the to walke in: and ſo thou ſhalte
put euyll awaye frome the.

If thy brother the ſonne of thy mother / or
thyne own ſonne or thy wyghter, or the wyfe
that lyeth in thy boſome or thy frende which
is as thyne owne ſoule vnto the, entyce the
ſecretly, ſayenge: let vs go and ſerue ſtraunge
goddes, which thou haſt not knowen, nor yet
thy fathers, euen the goddes, of the people
which are rounde about the, whether they be
nyghe vnto the or farre frome the, frome the
one

one ende of the lande vnto the other: * ſe thou
conſent not vnto him nor herken vnto him: no,
let not thyne eye pitie him ne haue compaſſiō
on him, nor kepe him ſecret, but cauſe him to
be ſlayne. Thyne hande ſhalbe firſt vpon him
to kyll him: and then the handes of all ꝑ peo-
ple. And he ſhalbe ſtoned to death, becauſe he
hath gone about to thruſt the awaye frome ꝑ
Lorde thy God whiche brought the forthe of
Egypte the houſe of bondage. And all Iſrael
ſhall heare and feare, and ſhal do no more any
ſuche wyckednеſſe as this is, amonges them.

If thou heare it reported of any of thy cy-
ties which the Lorde thy God hath geuen the
to dwell in, that certayne children of Belial
are gone out amonge you, and haue moued ꝑ
inhabitantes of their cytie, ſayeng: let vs go
and ſerue ſtraunge goddes whiche ye haue not
knowen: then ſeke and make inquiſite diligēt-
ly. If it be true and the thing of a ſuerty that
ſuch abhominacion is wrought amonges you
then without delay thou ſhalt ſmyte the dwel
lers of that cytie with the edge of the ſwerde,
and deſtroye it mercyleſſe, and all that is ther-
in, yea euen the very catell thereof with the
edge of the ſwerde. And gather all the ſpoyle
of it into the mydes of the ſtreates therof, &
burne with fire both the cytie and all ꝑ ſpoyle
therof euery whit vnto the Lorde thy God.
And it ſhalbe an heape for euer, and ſhall not
be buylt agayne. And ſe there cleaue nought
of the damned thinge in thyne hande that the
Lorde maye turne frome his fearce wrath / &
ſhewe the mercy and haue compaſſion on the,
and multiply the, as he hath ſworne vnto thy
fathers: when thou haſte herkened vnto the
voyce of the Lorde thy God, to kepe all his
commaundementes which I commaunde the
this daye ſo that thou do that is right in the
eyes of the Lorde thy God.

¶ The maners of the gentiles may not be folowed. what beaſtes are cleane to be eaten and what not.

CAPI. XIIII.

Ye are the children of the Lorde youre
God, cut not youe ſelues, nor make you
any baldnes betwene the eyes for any
mans death. For thou art an holy people vn-
to the Lorde thy God, and the Lorde hathe
choſen the to be a ſeuerall people vnto him
ſelfe, of al the nacions that are vpon the erth.

Ye ſhall eate no maner of abhomination.
Theſe are the beaſtes whiche ye ſhall eate of:
oxen, ſhepe and gootes, herte, roo and bugle,
wyldegote, vnicorne, origen and Camelion.
And all beaſtes that cleaue the hoffe and ſlyt
it in to two clawes and chewe the cud, them
ye ſhall eate. Neuertheleſſe, theſe ye ſhall not
eate, of theym that chewe cud / and haue not
their hoffe ſlyt in two clawes as be the camel
the hare and the conye. For they chewe cud,
but deuyde not the hoffe: and therfore are vn-
cleane vnto you: & alſo the ſwyne, for though
he deuyde the hoffe, yet he chewеth not cud, &
therfore is vncleane vnto you: ye ſhall not
eate of the fleſhe of them, nor touche the deed
carkeſſes of them.

* Theſe ye ſhall eate, of all that are in the
waters: All that haue fynnes and ſcales. And
whatſoeuer hath not fynnes & ſcales, of that
ye may not eate, for ꝑ is vncleane vnto you.

Byrdes. B

Of all cleane byrdes ye ſhall eate, but theſe
are they, of which ye may not eate: the Egle
the Gothauke, the Cormerant, the Irion, the
Vulture, the Kyte and her kynde, and al kynde
of Rauens, the Oſtrich, the Nyghtcrowe, the
Kuckow, the Sparowhauke and all her kynde
the lytle Oule, the great Oule, the Backe, ꝑ
Bytture, the Pye, the Storke, the Heron, the
Jay in his kynde, the Lapwynge, the Swa-
low. And all creppynge foules are vncleane vn
to you and may not be eaten: but of all cleane
foules ye may well eate. Ye ſhall eate of no- C
thinge ꝑ dyeth alone: But thou mayſt gyue
it vnto the ſtraunger that is in thy cytie ꝑ he
eate it, or mayſt ſell it vnto an Alian. For thou
art an holy people vnto the Lorde thy God.
ꝓ Thou ſhalt not ſeeth a kydde whyle it yet ꝓ That is to forbeare the ſucklynges & to haue com-paſſion of the poore.
ſucketh his mother. Exodi.xxiii.c.

Thou ſhalt laye forth the tythes of al man-
ner of frutes that come oute of the felde yere
by yere. And thou ſhalt eate before the Lorde
thy God (in the place whiche he hathe choſen
for his name to dwell) the tythe of thy corne
of thy wyne, & of thyne oyle, & the firſt borne
of thyne oxen & of thy flocke that thou mayſte
learne to feare the Lorde thy God alwaye. Tythes. Exodi.xxiii.

* If the waye be to longe for the, becauſe Deut.xii.c
the place is to farre frome the, which ꝑ Lorde
thy God hath choſen to ſet his neme there (ſo
that thou canſt not carey with the / the frutes
wherwith God hath endowed the) then make
it in money & take the money in thyne hande,
and goo vnto the place whiche the Lorde thy
God hath choſen, and beſtow that money on
what ſo euer thy ſoule luſteth after: of oxen
ſhepe, wyne and good drinke, & of whatſoeuer
thy ſoule deſyreth, & eate there before ꝑ Lord
thy God and be mery: bothe thou and thyne
houſholde and the Leuite that is in thy citie.
Se thou forſake not the Leuite, * for he hath D
neyther part nor enheritaunce with the. * Deuter.x.b and.xviii.a

* At the ende of thye yere, thou ſhalt bringe * Deu.xxvi.c
forth all the tythes of thyne encreaſe ꝑ ſame
yere and laye it vp within thyne owne cytie /
& ꝑ Leuite ſhal come, becauſe he hath neither
parte nor enheritaunce with the, & the ſtraun-
ger & the fatherleſs & the wydowe which are
in thy cytie & ſhal eate & fyll them ſelues: that
the Lorde thy God maye bleſſe the in all the
workes of thyne hand which thou worſt. Dyſpoſynge of Tythes.

¶ The forgyuenes of dettes in the ſeuenth yere. If the Iſraelites obey God they are promiſed they ſhal not ſuffre pouertye. Howe we oughte to lende.

CAPI. XV.

At the ende of ſeuen yeres thou ſhalte The free yere Leuit.xxv.a. Exodi.xxii. Eſaye.xxv,b;
make a free yeere. And this is the ma-
ner of the free yeere, who ſo euer len-
deth oughte with his hande vnto his neygh-
boure, maye not aſke agayne that whiche he
hathe lent, of his neyghboure or of his bro-
ther: becauſe it is called the Lordes free yeere,
yet of a ſtraunger thou mayſt call it home

Eccleſi.iiii.a

agayne: but of thy brother thou ſhalt clamen no ꝛet: and ſe in any wyſe there be no begger amonges you. For the Lorde ſhall bleſſe the lande whyche he gyueth the, an enheritaunce to poſſeſſe: ſo that thou herke vnto the voyce of the Lorde thy God, to marke and do all theſe commaundementes which I commaund you this daye: yea & then the Lorde thy God ſhall bleſſe the as he hath promyſed the, and

*De.xv.viii.b

* thou ſhalt lende vnto manye nacions, and ſhalt borowe of no man, and ſhalt raygne ouer many nacions, but none ſhall raygne ouer the.

B

When one of thy brethren amonge you is

i.Johñ.iii.c

waxed poore in any of the cyties within thy lande whyche the Lorde thy God gyueth the, ſe thou harden not thyn hert nor ſhut to thine

Math.v.g Luke.vi.c

hande frome thy poore brother: But ope thyne hande vnto him and lende him ſufficiẽt for his nede which he hath. And beware there be not a poynt of Belial in thyne herte, that thou woldeſt ſaye: The ſeuenth yere, the yere of fredome is at hande, and therfore it greue the to loke on thy poore brother, and ſo gyueſt him nought and he then crye vnto the Lorde againſt the, and it ſhalbe layde vnto thy charge

Roma.xii.

But gyue hym, and let it not greue thyn hert to gyue: Becauſe for that thynge, the Lorde thy God ſhall bleſſe the, in all thy worckes, and in all thou putteſt thyn hande to. For the lande ſhall neuer be without poore. Wherfore I commaunde the, ſayenge: open thyne hand vnto thy brother that is nedy and poore in thy lande.

Ipromyſe to good almes. Math.xvi.a.

The hebrues ſeruaunte. Exod.xxi.a Leuitic.xxv.c Iere.xxxiiii.b

Yf thy brother an Hebrew ſell him ſelfe to the, or an Hebrewẽſſe, he ſhall ſerue the ſixe yere, and the ſeuenth yere thou ſhalt let hym go free frome the. And when thou ſendeſt him out free frome the, thou ſhalt not let him goo away empty: but ſhalt gyue him of thy ſhepe and of thy corne, and of thy wyne, and gyue him of that, wherewith the Lorde thy God hath bleſſed the. And remẽbre that thou waſt a ſeruaunt in the lande of Egypt, & the Lord thy God delyuered the thence: wherfore I commaunde the this thinge to daye.

Exodi.xxi.a

That yf he ſaye vnto the, I will not go awaye frome the, becauſe he loueth the & thyne houſe and is well at eaſe with the: then take a naule and naple his eare to ẏ wze therwith and let him be thy ſeruaunt for euer, and vnto thy mayde ſeruaunt thou ſhalt w lykewyſe.

D

And let it not greue thyne eyes to let him goo out frome the, for he hath bene worthy a double hyred ſeruaunt to the in his ſeruice. vi. yeres. And the Lorde thy God ſhall bleſſe the in all that thou weſt.

All the firſt borne that come of thyne oxen, and of thy ſhepe that are males, thou ſhalte halowe vnto the Lord thy God. Thou ſhalt not plough with the firſt borne oxe, nor ſhalt not clyp thy firſt borne ſhepe: but ſhalte eate them before the Lorde thy God, yere by yere in the place which the Lord hath choſen, both thou and thyne houſholde. Yf there be any

Fyrſte frutes Exodi.xxii.a Leuit.xxvii.d Numeri.iii.b

Leuitici.xxii.c Deut.c.xviii.a

deformite therin, whether it be lame or blynd or what ſo euer cupll fauorednes it hath, thou ſhalt not offer it vnto the Lorde thy God: thy ſhalt eate it in thyne owne cytie the vncleane and the cleane indifferently, as the roo and ẏ hert. Onely eate not the bloude therof, but poure it vpon the grounde as water.

¶ Of Eaſter, whytſontyde, and the feaſt of tabernacles. what offycers ought to be ordeyned.

CAPI. XVI.

OBſerue the moneth of ẏ Abyb, and offer paſſeouer vnto the Lorde thy God. For in the moneth of Abib, the Lorde thy God brought the out of Egypte by nyght.

Thou ſhalt therfore offer paſſeouer vnto the Lorde thy God, and chepe & oxen in the place which the Lorde ſhal choſe to make his name dwel there. Thou ſhalt eate no leuended bred therwith: but ſhalt eate therwith the bred of tribulacion. vii. dayes longe. For thou cameſt out of the lande of Egypte in haſt, that thou mayſt remembre the daye when thou cameſt oute of the lande of Egypte all dayes of thy lyfe. And ſe there be no leuended bred ſene in all thy coſtes. vii. dayes longe, and that there remayne nothinge of the fleſhe whyche thou haſte offred, the firſte daye at euen, vntyll the morynge.

Thou mayſte not offer paſſeouer in anye of thy cyties whyche the Lorde thy God gyueth the: but * in the place whyche the Lorde thy God ſhall choſe to make his name dwell in, there thou ſhalt offer paſſeouer at euen about the goynge downe of the ſonne, euen in the ſeaſon that thou cameſt out of Egypte. And thou ſhalt ſethe and eate it in the place which the Lorde thy God hath choſen, and departe on the morow and get the vnto thy tent. Six dayes thou ſhalt eate ſweete bred, and the.vii. daye is for the people to come togither to the Lorde thy God, that thou maiſt w no worke.

Then reken the. vii. weekes, and begyn to reken the. vii. weekes whẽ the ſickel begynneth in the corne, and kepe the feaſt of weekes vnto the Lorde thy God, that thou gyue a freewil offeringe of thyne hande vnto the Lorde thy God, accordinge as the Lorde thy God hath bleſſed the. And reioyſe before the Lorde thy God both thou, thy ſonne, thy doughter, thy ſeruaunt and thy mayde, and the Leuite that is within thy gates, and the ſtraunger, the fatherleſſe and the wydow that are among you, in the place which the Lorde thy God hathe choſen to make his name dwell there. And remembre thou waſt a ſeruaunt in Egypt, that thou obſerue and w theſe ordinaunces.

Thou ſhalt obſerue the feaſt of tabernacles vii. dayes longe, after thou haſt gathered in thy corne and thy wyne. And thou ſhalte reioyſe in that thy feaſte, bothe thou thy ſonne thy doughter, thy ſeruaunt, thy mayde, ẏ Leuite, the ſtraunger, the fatherleſſe and the wydowe that are in thy cyties. * Seuen dayes thou ſhalt kepe holy daye vnto the Lorde thy God, in the place which the Lorde ſhall choſe for the Lorde thy God ſhall bleſſe the in all thy frutes and in all the worckes of thyne handes, and therfore ſhalte thou be gladde.

Thre

.xvi.b

Thre tymes in the yere ſhall all youre males appeare before the Lord thy God in the place whyche he ſhall choſe: In the feaſt of ſwete

D

bred, in the feaſt of weekes, and in the feaſt of tabernacles. And they ſhall not appeare before the Lorde empty: but euery man with ẏ gyfte of his hande, accordynge to the bleſſing of the Lorde thy God, which he hathe gyuen the.

Judges and officers thou ſhalt make the in all thy gates whyche the Lorde thy God gyueth the, throwe out thy tribes: & let them iudge the people righteouſly. Wreſt not the lawe nor knowe any perſon neyther take any rewarde: for gyftes blynde the wyſe and peruerte the wordes of the ryghteous. But in all thinge folowe righteouſnelle, that thou mayſte lyue and enioye the lande whiche the Lorde thy God gyueth the.

Thou ſhalt plant no groue of whatſoeuer trees it be, nyghe vnto the altare of the Lord thy God which thou ſhalte make the. Thou ſhalte ſet the vp no pyller, whiche the Lorde thy God hateth.

¶ The payne and punyſhment for Idolatrye. The doubtfull ſentence muſt be referred vnto the greate Judges. The punyſhmente of a rebell or preſumptuouſe withſtander of the law. The Inſtitution of a kynge.

CAPI. XVII.

THou ſhalt offer vnto the Lord thy god no ore nor ſhepe wherin is any deformite, what ſo euer cupllfauerdnelle it be: for that is abhominacion vnto the Lorde thy God.

Yf there be founde amonge you in any of ẏ cyties whiche the Lorde thy God gyueth the man or woman that hath wrought wyckednelle in the ſighte of the Lorde thy God, that they haue gone beyonde his appointement, ſo that they haue gone and ſerued ſtraunge gods and worſhipped them, whether it be the ſonne or mone or any thinge cõtayned in heauen which I forbade, and it was tolde the and thou haſt herde of it: then thou ſhalt enquere diligently. And yf it be true and the thinge of a ſuertie that ſuche abhominacõ is wrought in Iſrael then thou ſhalte bringe forth that man or that woman whiche haue committed that wycked thinge, vnto the gates, and ſhalt ſtone them with ſtones, and they ſhall dye.

At the mouth of two or thre wytneſſes ſhall he that is worthy of deathe, dye: but at the mouthe of one wytneſſe he ſhall not dye.

And the handes of the wytneſſes ſhalbe firſte vpon him to kyll him, and afterwarde ẏ handes of all the people: ſo ſhalt thou put wyckednelle awaye frome the.

Yf a mater be to harde for the in iudgemẽt betwene bloude and bloud, plee & plee, plage & plage in maters of ſtryfe within thy cities. Then aryſe & get the vp vnto the place which the Lorde thy God hath choſen, and go vnto the preeſtes the Leuites, and vnto the iudge that ſhalbe in thoſe dayes, and aſke, and they ſhall ſhewe the how to iudge. And ſe thou w accordynge to that whiche they of that place (which the Lorde had choſen) ſhewe the, & ſe thou obſerue to w accordinge to all that they enforme the. Accordinge to the lawe whiche they teache the, and maner of iugement whiche they tell the, ſe thou w and that thou *

Dentero.v.d Joſue.i.b

bowe not frome that whiche they ſhewe the, neyther to the ryghthande nor to the left.

E

And that man that will w obſtinatly, ſo ẏ he will not herken vnto the preeſt that ſtandeth there to miniſtre vnto the Lord thy God or vnto the iudge, ſhall dye: and ſo thou ſhalt put awaye cupll frome Iſrael. And all the people ſhall heare and ſhall feare, and ſhal w no more preſumptuouſly.

When thou art come vnto the lande which the Lorde thy God gyueth the and enioyeſt it and dwelleſt therin: yf thou ſhalte ſaye, I will ſet a kynge ouer me: lyke vnto all the nacions that are about me: Then thou ſhalt

i.Regũ.viii.d kynges.

make hym kynge ouer the, whome the Lorde thy God ſhal choſe. One of thy brethren muſt thou make kynge ouer the, and mayſt not ſet a ſtraunger ouer the which is not of thy brethren. But in anye wyſe let him not holde to many horſes, that he bringe not the people agayne to Egypte throwe the multitude of

D

iii. Regũ.iiii. ii. Paral.ix.c

horſes, for as moche as the Lorde hath ſayde vnto you: ye ſhall henceforth goo no more agayne that waye. Alſo he ſhall not haue to many wyues leaſt his hert turne awaye, neyther ſhall he gather hym ſyluer and golde to moche.

iii.Regũ.xi.a iii.Regũ.x.c Eſaye.xi.b

And when he is ſet vpon the ſeate of his kyngdome, he ſhal wryte him forth this ſecõd lawe in a boke takynge a coppe of the preeſtes the Leuites. And it ſhall be with him, and he ſhall rede therin all dayes of his lyfe that he

Joſue.i.b

may lerne to feare the Lord his God to kepe all the wordes of this lawe, and theſe ordynaunces, to w them: that his hert aryſe not aboue his brethren and that he turne not frõ the commaundement: eyther to the righthãd or to the lefte, that bothe he and his childzen maye prolonge their dayes in his kyngdome in Iſrael.

¶ The Leuites myght haue no poſſeſſions. Idolatrye muſt be fled. The prophete Chriſte is promyſed. A falſe prophet muſt be ſlayne, and how he may be knowen.

CAPI. XVIII.

THe preeſtes the Leuytes, all the tribe of Leui * ſhall haue no parte nor enheritaunce with Iſrael. The offringes of the Lorde and his enheritaunce they ſhal eate but ſhall haue enheritaunce amonge their brethren: the Lorde is their enheritaunce, as he hathe ſayde vnto them. And this is the duetye of the preeſtes of the people and of them that offer, whether it be ore or ſhepe: They muſt gyue vnto the preeſte, the ſhoulder and the two chekes and the mawe, the firſte frutes of the corne, wyne and oyle, and a portion of wull of the ſhepe when they muſte thou gyue him. For the Lorde thy God hathe choſen him out of all the tribes to ſtande, and to

A

Numẽ.xviii.c Deut.c.b and xii.b.c.xiii.d i. Cozin.ix.b Ezech.xliiii.d

Numeri.iii.b and.xviii.a.

M.ij. minis-

B ministre in the name of the Lorde: bothe him and his sonnes for euer. Yf a Leuite come forth of anye of thy cyties or any place of Israel, where he is a soiourner, and come with all the lust of his herte vnto the place which the Lorde hath chosen: he shall there ministre in the name of the Lorde his God, as all his brethren the Leuites do whiche stande there before the Lorde. And they shal haue lyke porcions to eate, besyde that commeth to him of the patrimony of his auncestoures.

Leuit.xviii.a and.xx.d Deuter.xii.d. and.xviii.b iiii.Reg.xxi.a Jerem.vii.a and.xix.a

When thou arte come into the lande whiche the Lorde thy God geueth the, se thou lerne not to do after the abhominacions of these nacions. Let there not be founde amõg you that maketh his sonne or doughter to go thorowe the fyre, or that vseth wytchecrafte, or a chooser out of dayes or that regardeth the flyenge of foules, or a sorcerar, or a charmar, or that counseleth with spretes, or a prophesiar, or that asketh the aduyse of the deed. For all that do suche thinges are abhominacion vnto the Lorde: and because of these abhominacions the Lorde thy God doth caste them out before the, be pure therfore with the
C
Lorde thy God. For these nacions whiche thou shalt conquere, herken vnto chosers out of dayes and prophecyars. But the Lorde thy God, permitteth not that to the.

Christ is here promised a preacher of better thinges then Moses. Actu.iii.d and.vii.e Math.xvii.a

The Lorde thy God will rere vp a Prophete amonges you: euen of thy brethren lyke vnto me: and vnto him ye shal herken, accordynge to al that thou desyredest of the Lorde thy God in Horeb in the daye when the people were gathered, sayenge: Let me heare ye voyce of my Lorde God no more, nor se this great fyre any more, that I dye not. And the Lorde sayde vnto me: they haue well spokẽ,
D I will rayse them vp a Prophete frome the myddes of their brethren lyke vnto the & wyl put my wordes into his mouthe, and he shall speake vnto them all that I shall commaund him. And who so euer will not herken vnto ye wordes which he shall speake in my name, I will requyre it of him.

Exod.xx.e Deutero.v.c. John.xii.e Hebrewe.ii.a

But the Prophete which shall presume to speake ought in my name which I commaunded not to speake, and he that speaketh in the name of straunge Goddes, shall dye. And yf thou saye in thyne herte how shall I know ye worde which the Lorde hathe not spoken? When a prophete speaketh in the name of the Lorde, yf the thinge followe not nor come to passe, that is the thinge whiche the Lorde hath not spoken, but the Prophete hath spoken it presumptuously: be not aferde therfore of him.

Numer.xvi.a Deuter.xiii.a Jere.xxviii.a Ezechi.xiiii.a

¶ The fraunchesed townes. The punyshment of him that beareth false wytnesse.

CAPI. XIX.

a When the Lord thy God hath destroyed the nacions, whose land the Lorde thy God geueth the, and thou hast conquered them and dwellest in their cyties and in their houses: thou shalt appoynte .iij. cyties in the myddes of the lande whiche the Lorde thy God geueth ye to possesse: thou shalt prepare the waye and deuide the costes of thy lãd whiche the Lorde thy God geueth the to enherete, into .iij. partes, that who so euer committeth murther maye flee thither. And this is the cause of the slayer that shall flee thither and be saued: Yf he smyte his neyghboure ignorauntly and hated him not in tyme passed: As when a man goeth vnto the wodde with his neyghboure to hewe wod, & as his hande fetcheth a stroke with the axe, the head slyppeth frome the helue and smyteth his neyghboure that he dye: the same shall flee vnto one of the same cyties and be saued. Least the reuenger of bloud folow after ye slayer whyle his hert is hote & ouertake him, because the waye is longe, and slee him, and yet there is no cause worthy death in him, for asmoch as he hated not his neyghboure in tyme passed. Wherfore I commaunde the, se thou appoint out thre cyties.

Deuter.iiii.g Numeri.xxxv.b Josu.xx.a

B

C And yf the Lorde thy God enlarge thy costes as he hath sworne vnto thy fathers and gyue the all the lande which he sayd he wold gyue vnto thy fathers (so that thou kepe all these commaundementes and do them, which I commaunde the this daye, that thou loue the Lorde thy God and walke in his wayes euer) then thou shalt put thre cyties mo vnto those thre that innocent bloude be not shed in thy lande whiche the Lorde thy God geueth the to enherete, and so bloude come vpon the. But yf there be any man that hateth his neyghboure and layeth awayt for him and ryseth agaynst him, and smyteth him that he dye and fleeth vnto any of these cyties: Then let ye elders of his cytie sende & fetche him thence and delyuer him into the handes of the auenger of bloude, & he shall dye. Let thyne eye haue no pitie on him, and so thou shalt put awaye innocent bloude frome Israel, and happy art thou. Thou shalt not remoue thy neighbours marke, whiche they of olde tyme haue set in thyne enheritaũce that thou enheretest in the lande whiche the Lorde thy God geueth the to enioye it.

D One wytnesse shal not aryse against a man in any maner trespace or synne, what so euer synne a man cõmitteth: * But at the mouth of two or of thre wytnesses, shall all maters be tryed.

Yf an vnryghteous wytnes ryse vp against a man to accuse him of trespace: then let both the men which stryue togither, stande before the Lorde, before the preastes and the iudges which shalbe in those dayes, and let the iuges enquere narowly. And yf the wytnes be foũd false and that he hathe gyuen false wytnesse against his brother then shall ye do vnto him, as he had thought to do vnto his brother, and so thou shalt put euyll awaye frome the. And other shall heare and feare & shall henceforth commit no more any suche wyckednesse amõges you. And let thyne eye haue no compassion, but * lyfe for lyfe, eye for eye, toth for toth, hande for hande, and fote for fote.

¶ Who

¶ who ought to go to battell. The Lawe of Armes amonge the Israelites. The Canaanytes muste they kyll

CAPI. XX.

A When thou goest out to battell againste thyne ennemyes, and seyst horses & charettes and people mo then thou, be not aferde of them, for the Lorde thy God is with the which brought the forth of the land of Egypte. And when ye are come nyghe vnto battell, let the preast come forth and speake vnto the people and saye vnto them: Heare Israel ye are come this daye vnto battell againste youre ennemyes, let not youre hertes faynte, neyther feare, nor be amased, nor a dread of them. For the Lorde thy God goeth wt you to fight for you againste your ennemyes and to saue you.

B And let the captaynes speake vnto the people, sayenge: Yf any man haue buylt a newe house and haue not dedicate it, let him go and returne to his house least he dye in the battel and an other dedicate. And yf any man haue planted a vyneyarde and haue not made it comen wherof euery man may eate, let him goo and returne agayne vnto his house, least he dye in the battell and an other make it comẽ. And yf any man be betrouthed vnto a wyfe & haue not taken her, let him go and returne agayne vnto his house, least he dye in the battell and an other take her.

And let the captaynes speake further vnto the people and saye. Yf any man feare and be faynte herted, let him goo and returne vnto his house lest his brothers hert be made faint
C as wel as his. And when the captaynes haue made an ende of speakynge vnto the people, euery standarde shal araye him selfe to fight.

When thou commest nyghe vnto a cytie to fight against it, offre them peax. And yf they answere the agayne peasibly, and open vnto the, then let al the people that is founde therin be tributaries vnto the, and serue the. But yf they will make no peax with the, thẽ make warre againste the cytie and besiege it. And when the Lorde thy God hath delyuered it in to thyne handes, smyte all males therof with the edge of the swerde, saue the wemen & the children, and the catell and all that is in the cytie, and all the spoyle therof take vnto thy selfe, and eate the spoyle of thyne ennemyes which the Lorde thy God geueth the. Thus thou shalte do vnto all the cyties whiche are farre of from the and not of the cyties of these nacions.

D But in the cyties of these nacions which ye Lorde thy God geueth the to enheret, thou shalt saue alyue nothinge that bretheth. But shalt destroye them with out redempcion, both the Hethites, the Amorites, the Cananites, ye Pherezites, the Heuites, & the Jebusites, as the Lorde thy God hath cõmaunded the, that they teache you not to do after all their abhominacions which they do vnto their goddes, & so shulde synne against the Lorde your God.

Whẽ thou hast besieged a cytie longe tyme in makinge warre against it to take it, destroy not the trees therof, that thou woldest thrust an axe vnto them. For thou mayst eate of thẽ and therfore destroye them not. For the trees of the feldes are no men, that they myghte come against the to besiege the. Neuertheles those trees which thou knowest that men eat not of, them thou mayst destroye and cut them downe and make bulwerkes against the cytie that maketh warre with the, tyll it be ouerthrowen.

¶ The purgacion of hym that is founde deed and is not knowen how he was slayne. How we ought to take to wife her that is taken in warre. The right of the firste begotten. The punyshment of the sonne that is disobedient to his father and mother.

CAPI. XXI.

Yf one be found slayne in the lande whiche the Lorde thy God geueth the to possesse, and lyeth in the feldes: & not knowen who hath slayne him: Thẽ let thyne elders and thy iudges come forth and mesure the distaunce of the cyties that are roũdabout the slayne person. And let the elders of that cytie which is next vnto the slayne man, take an heyffer whiche hathe not bene laboured, nor hath drawen in the yocke, and let them bring her vnto a valeye where is neyther earynge nor sowynge, and stryke of her heed there in the valey. A

Then let the preastes the sonnes of Leui come forth + for the Lorde thy God hath chosen them to serue and to prayse his name, and therfore at their mouth shal all stryfe & plage be tryed. And al the elders of the cytie that is next to the slayne man, shall come forthe to ye corpes & washe their handes ouer the heyffer that is beheaded in the playne, and shall answere and saye: our hãdes haue not shed this bloude, neyther haue our eyes sene it. Be mercyfull Lorde vnto thy people Israel whiche thou hast delyuered & put not innocent bloud vnto thy people Israel: & the bloude shall be forgyuen them. And so shalt thou put innocẽt bloude frome the, when thou shalt haue done that is ryght in the sight of the Lorde.

Deute.xvii.b Eccles.xlv.d, B

Jone.i.e

When thou goest to warre againste thyne ennemies, and the Lorde thy God hath delyuered them into thyne handes, and thou hast take them prysoners, and seyst amonges the captyues a beawtiful woman and hast a loue vnto her ye thou woldest haue her to thy wyfe
Bringe her home to thyne house and let her shaue her head, and pare her nayles and put her rayment that she was taken in frome her, and let her remayne in thyne house & bewepe her father and her mother a moneth longe, & after that goo in vnto her and marye her & let her be thy wyfe. And yf thou haue no fauoure vnto her, then let her go whether she lusteth: for thou mayst not sel her for mony nor make cheuesaunce of her, because thou haste humbled her. Yf a man haue two wyues, one loued and an other hated, and they haue borne him children, both the loued & also the hated Yf the firstborne be the son of the hated: then whẽ he disposeth his goodes amõges his chil- C

Genesis.xxix.

dren, he maye not make the sonne of the beloued first borne, before the sonne of the hated whiche is in dede the firste borne: But he shall know the sonne of the hated for his first borne, that he gyue him double of all that he hath. For he is the first of his strength, and to him belongeth the ryght of the firste borne shyppe.

Gen.xl.ix.a

☞ Stubburne chylde.

Yf any man haue a sonne that is stubburne and disobedient, so that he will not herken to the voyce of his father and voyce of his mother, and they haue taught him nurtoure, but he wolde not herken vnto them: Then let his father and his mother take him, and brynge him out vnto the elders of that cytie, & vnto the gate of that same place, and saye vnto the elders of the cytie. This our sonne is obstinat and disobedient, and will not herken vnto our voyce, he is a ryoter and a dronkarde. Then let all the men of that cytie stone hym vnto death. And thou shalt put euyll awaye frome the, and all Israel shall heare & feare.

D

✱Josu.viii.f ✱Galat.iii.c

✱ Yf a man haue committed a trespace worthy of death and is put to death for it, and hanged on tree: let not his body remayne al night vpon the tree, but burye him the same daye. For ✱ the curse of God is on him that is hanged. Defile not thy lande Therfore, which ÿ Lorde thy God gyueth the to enheret.

¶ What thou oughtest to do when thou fyndest thy neyghbours beast goinge a straye. A man shall not were womens clothynge or a woman mannes clothynge. To were a cote of woolle and of flaxe is also forbidden. The punyshment of hym that accuseth a man vnryghtouslye: of an aduowterer also and of hym that rauyssheth a mayde.

CAPI. XXII.

A Exodi.xxiii.a

Yf thou se thy brothers oxe or shepe goo a straye, thou shalt not withdrawe thy selfe frome them: But shalt brynge thē home agayn vnto thy brother. Yf thy brother be not nyghe vnto the, or yf thou knowe him not, bringe them vnto thyne owne house and let them be with the, tyll thy brother aske after them, and then delyuer him them agayne. In lyke maner shalte thou do with his asse, with his rayment and with all loste thinges of thy brother whiche he hath lost, and thou hast founde, and thou mayst not withdrawe thy selfe.

Yf thou se that thy brothers asse or oxe is fallē downe by the waye, thou shalt not withdrawe thy selfe frome them: but shalt helpe him to heue them vp agayne.

☞ The woman shall not weare that pertayneth vnto the man, neyther shall a man put on womans rayment. For all that do so, are abhominacion vnto the Lorde thy God.

Yf thou chaunce vpon a byrdes nest by the waye, in what so euer tree it be or on ÿ groūd whether they be younge or egges, & the dāme sittinge vpon the younge or vpon the egges: Thou shalt not take the mother with ÿ yoūg But shalt in any wyse let the damme go, and take the younge, that thou mayste prospere & prolonge thy dayes.

When thou buyldest a newe house, thou shalte make a batylment vnto the roufe, that thou lade not bloud vpon thyne house, yf any man fall therof.

Thou shalte not sowe thy vyneyarde with dyuers seed: lest be both vnhalowed the seed whiche thou hast sowen, with the frute of thy vyneyarde.

Thou shalt not plowe with an oxe and an asse togyther. Thou shalte not weare a garment made of linsye wulsye.

Thou shalte put gardes vpon the foure quarters of thy vesture, wherwith thou couerest thy selfe.

Yf a man take a wyfe, and when he hathe lyen with her, hate her/ and laye shamefull thinges vnto her charge, and bring vp an euil name vpon her, and saye: I toke this wyfe, and when I came to her, I founde her not a mayde. Then let the father of the damsell and the mother brynge forthe the tokens of the damsels virginite vnto the elders of the city, euen vnto the gate. And let the dāsels father saye vnto the elders. I gaue my doughter vn to this man to wyfe, and he hateth her/ and lo he layeth shamful thinges vnto her charge sayinge: I founde not thy doughter a mayde. And yet these are the tokens of my doughters virginitie. And let them sprede the vesture before the elders of the citye. Then lette the elders of that city take that man, and chastise him, and amercye him in an hundren sicles of syluer and gyue them vnto the father of the damsell, bicause he hathe brought vp an euill reapport vpon a mayde in Israel, and she shal be his wyfe, and he may not put her away all his dayes. But yf the thinge be of a trouthe that the damsell be not founde a virgyn, let them brynge her vnto the dore of her fathers house, and let the men of that citye stone her with stones to deth, bicause she hath wrought folye in Israel, to playe the hoore in her fathers house, and so thou shalt put euyl away from the.

Yf a man be founde lyinge with a woman that hath a wedded husbande, then let them dye bothe of them, as well the man that laye with the wyfe, as also the wife/ so thou shalt put awaye euyl from Israel.

Yf a mayd be betrouthed vnto an husband and after a man fynde her in the towne & lye with her, then ye shall bryng them both forth vnto the gates of that city and shall stone thē to deth. The damsel bicause she cryed not beinge in the citye/ and the man bicause he hath defiled his neyghbours wyfe, and thou shalte put awaye euyll from the.

But yf a man fynde a betrouthed damsell in the felde, and force her and lye with her: Then the man that laye with her shall dye alone, and vnto the damsell thou shalt do no harme, bicause there is in the damsel no cause of deathe. For lyke as when a man ryseth agaynste his neyghbour and sleeth him, euen so is this matter. For he founde her in the feldes, and the betrouthed damsell cryed, but there was no man to rescowe her. Yf a man fynd a mayd that is not betrouthed and take her

her, and lye with her and be founde. Then the man that laye with her, shall gyue vnto ÿ damsels father fiftye sycles of syluer. And she shall be his wyfe bycause he hathe deflouered her maydenheed, and he maye not put her awaye all his dayes.

No man shall take his fathers wyfe, nor nor vnhylle his fathers secretes.

¶ What maner of men maye not be admyt in to the churche. Polucions that happe in the night. Usury.

CAPI. XXIII.

None that is gelded, or hathe his preuye membres cut of, shall come in to the congregacion of the Lorde. And he that is borne of a concubyne, shall not come in to the congregacion of the Lorde, no in the tenth generacion he shall not entre in to the congregacion of the Lorde. The Ammonytes and the Moabytes shall not come in to the congregacyon of the Lorde, no not in the tente generacion, no they shall neuer come in to the congregacion of the Lorde bycause they met you not with bred, and water in the waye, when ye came oute of Egypte, and bycause they hyred agaynste the Balaam the sonne of Beor the interpretour oute of Mesopotamia, to curse the.

Neuerthelesse the Lorde thy God wold not herken vnto Balaam, but turned the curse to blessynge vnto the, bycause the Lorde thy God loued the. Thou shalte neuer therfore seke that whiche is prosperous or good for

B

them all thy dayes for euer. Thou shalte not abhorre an Edomite, for he is thy brother, nether shalt thou abhorre an Egyptian, bicause thou wast a straunger in his lande. The chyldren that are begotten of them shall come in to the congregacion of the Lorde in the thirde generacion.

When thou goest oute with the hoste agaynst thyne ennemyes, kepe the from all wickednesse. Yf there be any man that is vnclene by reason of vnclennesse that chaunceth hym by nyghte, let him goo oute of the hoste, and not come in agayne, vntyll he haue wasshed hym selfe with water before the euen: & then when the sonne is downe, let hym come in to the host agayne.

Thou shalte haue a place without the host whyther thou shalte resorte to for necessitie, and thou shalte haue a shouell vnder thy gyrdell: and wen thou wylt ease thy selfe, digge therwith and turne and couer that whiche is departed from the. For the Lord thy God walketh in thyne host, to ryd the and set thyne ennemyes before. Let thyne host be pure, that he se no vnclene thynge amonge you and turne from you.

Thou shalte not delyuer vnto his master the seruaunte whiche is escaped from his master vnto the. Lette him dwell with the, euen amonge you in what place he hym selfe liketh best, in one of the cityes where it is good for hym, and vexe him not.

☞ There shall be no hoore of the doughters of Israel, nor hooremonger of the sonnes of Israel. Thou shalte neyther brynge the hyre of an hoore, nor the pryce of dogge in to ÿ house of ÿ Lorde thy God in no maner of vow, for bothe of them, are abhominacion vnto the Lorde thy God.

Stewes be damned. ☞ Nume.xxv.b Deuter.xxii.c Mich.i.b

☞ Usarye. Exodi.xxii.c. Leuitic.xxv.c. ii.Esdr.v.c

Thou shalte be no vsurer vnto thy brother neither in money nor in fode, nor in any maner thynge that is lent vpon vsurye. Unto a straūger thou mayst lende vpon vsurye, but not vn to thy brother, for thou shalt lende him in his nede, that the Lorde thy God may blesse the in all thou settest thyne hande to in the lande whyther thou goest to conquere it.

Vowes. ✱Nume.xxx. Eccli.v.a Baruch.vi.d.

✱ When thou hast vowed a vowe vnto the Lorde thy God, se thou be not slacke to performe it. For he wyll surely requyre it of the, and it shall be layde vnto the. Yf thou shalte leaue vowynge, it shall be no synne vnto the: but that whiche is ones gone oute of thy lyppes, thou muste kepe and doo, accordynge as thou hast vowed vnto the Lorde thy God of a free wyll whiche thou haste spoken with thy mouthe.

When thou commest into thy neyghbours vyne yarde, thou mayste eate grapes thy bellyfull at thy pleasure: but thou shalte put none in thy bagge.

When thou goest in to thy neyghbours corne, ✱ thou mayst plucke the eares wt thyne hande, but thou mayste not moue a sycle vnto thy neyghbours corne.

✱Math.xii.a

¶ Diuorcemente is permitted. He that is newlye maryed shall not be compelled to go to warre. The remnauntes of corne must be lefte in heruest for the poore.

CAPI. XXIIII.

A Deuorcemēt. ✱Math.v.c. and.xix.a Malachi.ii.c.

When a man hathe taken a wyfe and maryed her, yf she fynde no fauoure in his eyes, bicause he hath espyed some vnclēnesse in her. Then let him wryte her a byll of diuorcement & put it in her hand and sende her forthe of his house.

✱Jerem.iii.a

✱ Yf when she is departed out of his house, she go and be an other mans wyfe and the seconde husband hate her and wryte her a letter of diuorcement and put it in her hande, and sende her oute of his house: or yf the seconde man dye whiche toke her to wyfe, her firste man whiche sent her awaye may not take her agayne to be his wyfe, in as moche as she is defiled. For that is abhominacion in the sight of the Lorde: that thou defyle not the lande with synne which the Lorde thy God gyueth the to enherytе.

☞ ✱Deute.xx.b

✱ When a man taketh a newe wyfe, he shal not goo a warrefare, neyther shall be charged with any busynesse: but shall be free at home one yere, and reioyce with his wyfe whiche he hath taken. ✱ No man shall take the nether or the vpper mylstone to pledge, for then he taketh a mannes lyfe to pledge. Yf anye man be founde stealynge any of his brethren the children of Israel, and maketh cheuesaunce of him or selleth him, the thefe shall dye. and thou shalte put euyll awaye frome the. Take hede

B ✱Exo.xxii.d. Pledges. Menstealers

to thy selfe concernynge the plage of lepzye, that thou obserue diligently to do accozdynge to al that the prestes the Leuites shal receaue the, euen as I commaunded them, so ye shall obserue to do. Remembze what the Lozde thy God dyd vnto Mary by the waye after that ye were come out of Egypt. Numeri.xii.

Yf thou lende thy bzother anye maner succoure, thou shalte not goo in to his house to fetche a pledge / but shalt stande without and the man to whome thou lendest shall bzynge the the pledge out at the dooze. Furthermoze yf it be a pooze bodye, go not to slepe with his plede, but delyuer hym the pledge agayne before the sonlette, and let him slepe in his rayment and blesse the.

And it shall be ryghtousnes vnto the before the Lozde thy God. * Thou shalte not defraunde an hyzed seruaunte that is nedye and pooze, whether he be of thy brethren, oz a straunger that is in thy lande within thy cytyes. Gyue hym his hyze the same daye, and lette not the sonne goo downe theron. Foz he is nedye, and therwith sustayneth his lyfe, lest he crye agaynste the vnto the Lozde, and it be synne vnto the. The fathers shall not dye foz the chyldren, noz the chyldren foz the fathers, but enery man shall dye foz his owne synne. * Leuitic.xix.c Tobie.viii.c Eccl.vii.c Seruauntes wages. Ezech.xviii.c Jerem.xxxi.a viii.Reg.xiiii.a ii.Paral.xxv.a.

* Hyndre not the right of the straunger, noz of the fatherles, noz take wydowes rayment to pledge, but remembze thou wast a seruaunt in Egypt, and how the Lozde thy God deliuered the thence. Wherefoze I commaunde the to do this thynge. * Deu.xvii.a

When thou cuttest downe thyne harueste in the felde & hast forgot a sheffe in the felde, thou shalt not go agayne and fet it. But it shal be foz the straunger, the fatherlesse and ỹ widow that the Lozde thy God maye blesse the in all the woztkes of thyne hand. When thou beatest downe thyne olyue trees, thou shalt not make clene ryddaunce after the, but it shal be foz the straunger, the fatherlesse, and the wydow. And whē thou gatherest thy vyneyarde, thou shalt not gather cleane after the, but it shall be foz the straunger, the fatherlesse, and the wydow. And remembze thou wast a seruaunte in the lande of Egypt: wherefoze I commaunde the to do this thynge.

D

¶ The punyshment of offenders. The lawe of restyng seed to the bzother that is dead. Measures and weyghtes.

CAPI. XXV.

A

Yf there be stryfe bytwene men, lette them resort to the lawe, and let the iudges iustifye the ryghtous and condemne the trespaser. And yf ỹ trespaser be wozthy of stryppes, then let the iudge cause to take hym downe and to beate him before his face, accozdynge to his trespace vnto a certayne nombze foztye stryppes he shal gyue hym and not passe, lest yf we sholde exceede and beat hym aboue that with many stryppes, thy bzother shold appere vngoodly before thyne eyes. Therfore hadde Sayntt Paule no mo at anye tyme ii.Corint.xi.f

* Thou shalte not mosell the oxe that treadeth out the cozne.

When bzethren dwell togyther and one of them dye and haue no chylde, the wyfe of the deed shall not be gyuen out vnto a straunger: but his ỹbzother shall go in vnto her and take her to wife and mary her. And the eldest sonne whiche she beareth, shall stand vp in the name of his bzother which is deed, that his name be not put out in Israel.

But yf he wyll not take his bzothers wyfe, who is due to him by the lawe, then let her go to the gate vnto the elders and saye: My husbandes bzother refuseth to stere vp his bzothers name in Israel, he wyll not marye me. Then let the elders of his cityе call vnto him and examyn him.

Yf he stande and saye, I wyll not take her, then let the woman goo vnto him in the presence of the elders, and loose his shoo of his foote and spytte in his face, and answere and saye. So shall it be doone vnto that man that wyll not buylde his bzothers house. And his name shall be called in Israel, the vnshoed house.

Yf when men stryue togyther one with another, the wife of the one to runne to foz to rid her husband out of the handes of him that smyteth him and put fozth her hand and take him by the secretes: cut of her hande, and let not thyne eye pitye her.

Thou shalt not haue in thy bagge two manner of weyghtes, a great and a small: neither shalt thou haue in thyne house diuers measures, a great and a smal. But thou shalt haue a true and a iust measure, that thy dayes may be lengthed in the land which the Lozde thy God gyueth the. Foz all that do suche thynges and all that do vnryghte, are abhominacion vnto the Lozde thy God.

Remembze what Amalech dyd vnto the by th waye after thou camest out of Egypte, how he met the by the waye, and smote the hyndmost of you, all that were ouerlaboured and dragged behynde / when thou waste faynted and weerye, and he feared not God. Therfore when the Lozde thy God hath gyuen the rest frome all thyne ennemyes rounde aboute, in the lande whiche the Lozde thy God giueth the to enherite and possesse: se thou put oute the name of Amelech, from vnder heuen, and forget not.

¶ The fyrst frutes and tythes to the Leuites, fatherlesse, widowes, and straungers.

CAPI. XXVI.

When thou art come in to the lande whiche the Lozde thy God giueth the to enherite, and hast enioyed it, and dwelt therin: take of the firste of all the frute of the erthe, whiche thou hast broughte oute of the lande that the Lozde thy God giueth the, and put it in a maunde, and go vnto the place which the Lozde thy God shal chose to make his name dwell there. And thou shalte come vnto the preste that shall be in those dayes, and saye vnto hym, I knowlege this daye vnto the Lozde thy God, that I am come vnto the countrey which the Lozde sware vnto our fathers foz to gyue vs.

And the preest shall take the maunde oute of thyne hande, and set it downe before the aulter of the Lozde thy God. And thou shalte answere and saye before the Lozde thy God: My father remoued out of Syrie, and he wēt downe in to Egypt, and sotourned there with a fewe folke, and grewe there vnto a nacion great, myghty, and full of people. And the Egyptians vexed vs and troubled vs, and laied vs with cruell bondage. And we cryed vnto the Lozde God of our fathers, and the Lozde herde our voyce, and loked on our aduersitie, labour, and oppression. And the Lozd brought vs out of Egypt with a myghty hande and a stretched oute arme, and with greate terriblenesse, and with signes and wonders. And he hathe brought vs in to this place, and hathe gyuen vs this lande that flowerth with mylke and honye.

And nowe lo, I haue brought the firste frutes of the lande whiche the Lozde hath gyuen me. And set it before the Lozde thy God, and worshyp before the Lozde thy God, and reioyce ouer all the good thynges which ỹ Lozde thy God hath giuen vnto the, and vnto thine house, bothe thou the Leuite, and the straunger that is amonge you.

When thou hast made an ende of tythynge all the tithes of thyne encrease the thirde yere, the yere of tythynge: thou shalte gyue it vnto the Leuyte, the straunger, the fatherlesse & the wydowe, that they maye eate in thy gates, and fyll them selues. Then saye before the Lozde thy God. I haue brought all that is halowed out of thyne house, and haue gyuen them vnto the Leuyte, the straunger, the fatherlesse and the wydowe accozdynge to all the comaundementes whiche thou commaundest me: I haue not ouerskypped thy commaundementes, noz forgotten them. I haue not eaten therof in my mournynge noz taken away therof vnto any vncleannesse, noz spente therof about any deed coyse, but haue herkened vnto the voyce of the Lozde our God, & haue doone after all that he commaunded me, loke downe frome thy holy habitacion of heauen, and blesse thy people Israel, and the lande which thou hast gyuen vs (as thou swarest vnto our fathers) a lande ỹ flowerth with mylke and honye.

This daye the Lozde thy God hathe commaunded the to doo these ordynaunces and lawes. Kepe them therfore and do them with all thyne herte, and all thy soule. * Thou hast chosen the Lozde this day to be thy God, and to walke in his wayes, and to kepe his ordynaunces, his commaundementes, & his lawes, and to herken vnto his voyce.

And the Lozde hath chosen the this daye to be a seuerall people vnto hym (as he hathe promysed the) and that thou kepe his commaundementes, and to make the hygher then all nacions whiche hathe made: in prayse, in name and honoure: that thou mayste be an holy people vnto the Lozde thy God, as he hath sayd.

¶ An aultarre muste be buylded. The blessynges in the hyll Garizim. The Curses in the hyll Ebal.

CAPI. XXVII.

A

And Moses with the elders of Israel commaunded the people, saying: Kepe all the commaundementes whiche I commaunde you this daye. * And when ye be come ouer Iordan vnto the lande whiche the Lozde thy God giueth the, set vp greate stones, and plaister them with plaister, & wryte vpon them all the wordes of this lawe, when thou arte come ouer: that thou mayste come in to the lande whiche the Lozde thy God giueth the: a lande that flowerth with mylke & honye: as the Lozd God of thy fathers hath promysed the. * Iosue.viii

When ye be come ouer Iordan, se ye set vp these stones whiche I commaunde you this daye vpon mounte Ebal, and plaister them with plaister. And there buyld vnto the Lozd thy God * an aulter of stones, and se thou lift vp no yron vpon them. But thou shalte make the aulter of the Lozde thy God of rough stones, and offre burnt offrynges theron vnto ỹ Lozde thy God. And thou shalte offre peaceofferynges, and shalte eate there, and reioyce before the Lozde thy God. And thou shalt write vpon the stones all the wordes of this lawe, well and playnly. Iosue.viii.c * Exod.xx.d B

And Moyses with the preestes the Leuytes spake vnto all Israel, saynge: take hede and heare Israel / this daye thou arte become the people of the Lozde thy God. Herken therfore vnto the voyce of the Lozd thy God, and do his commaundementes and his ordinaunces whiche I commaunde you this daye.

And Moyses charged the people the same daye, saying. These shall stande vpon mount Garizim, to blesse the people when ye are come ouer Iordan: Symeon, Leui, Juda, Issachar, Joseph and Benjamin. And these shall stande vpon mount Ebal to curse: Ruben, Gad, Aser, Zabulon, Dan, and Nephthali. And the Leuytes shall begynne and saye vnto all the men of Israel with a loude voyce. Deutero.xi.d Iosue.viii.g

C

¶ The Curses.

* Cursed be he that maketh anye carued ymage, oz ymage of mettall (an abhominacion vnto the Lozde, the woztke of the handes of the craftesman) and putteth it in a secrete place. And all the people shall answere and saye Amen. * Exod.xx.a Etaye.xlvi.a

* Cursed be he that dispyseth his father oz his mother. And all the people shall saye, Amen. * Exod.xxi.b Deuter.xxv.c Leuitic.xix.b

Cursed be he that remoueth his neyghbours merestone. And all the people shal saye, Amen.

Cursed be he that maketh the blynde goo oute of his waye. And all the people shall saye. Amen.

* Cursed be he that hyndreth the ryght of the straunger, fatherlesse and wydow, and all the people shall saye. Amen. * Deu.xxiii.c

Cursed

Leuitti.xviii.a and.xx.b Deute.xxii.d Exodi.xxii.c Leuitici.xx.b. Leuit.xviii.a ii.Reg.xxi.d

Curſed be he that lyeth with his fathers wyfe, becauſe he hathe vncouered his fathers bed, and all the people ſhall ſaye. Amen.

Curſed be he that lyeth with anye maner beeſt. And all the people ſhall ſaye. Amen.

Curſed be he that lyeth with his ſyſter, whether ſhe be the doughter of his father or of his mother, and all the people ſhall ſaye. Amen.

Leuitti.xviii.c Exodi.xxi.b Leuit.xviii.d Deuter.xxi.a Ezechi.xxii.b Miche.iii.c *Galat.iii.b.

Curſed be he that lyeth with his wyues mother. And all the people ſhall ſaye. Amen.

Curſed be he that ſmyteth his neyghboure preuily, and all the people ſhall ſaye. amen.

*Curſed be he that taketh a rewarde to ſlee innocent bloude. And all the people ſhall ſaye. Amen.

Curſed be he that ſtyrreth vp his neyghboures wyfe. And all the people ſhall ſaye: Amen.

Curſed be he that confyrmeth not in all the wordes of this lawe to doo them, and all the people ſhall ſaye. Amen.

¶ The promyſes of the bleſſynges vnto them that regarde the commaundementes: and the curſes to the contrary.

CAPI. XXVIII.

A *Leu.xxvi.a The bleſſynges.

YF *thou ſhalte herken diligently vnto the voyce of the Lorde thy God, to obſerue and do all his commaundementes whyche I commaunde the this daye, the Lord wyll ſet the aboue all nacions of the earthe. And all theſe bleſſynges ſhall come on the and ouertake the, yf thou ſhalte herken vnto the voyce of the Lorde thy God. Bleſſed ſhalte thou be in the towne, and bleſſed in the feldes, bleſſed ſhall be the frute of thy body, the frute of thy grounde, and the frute of they catell, the frute of thyne oxen, and thy flockes of ſheepe, bleſſed ſhal thy barnes be and thy store. Bleſſed ſhalte thou be, both when thou goeſt oute, and bleſſed when thou commeſt in.

*Deute.ii.a *The Lorde ſhal ſmyte thyne ennemyes that ryſe agaynſte the before thy face. They ſhall come out agaynſte the one waye, and flyenke before the ſeuen wayes. The Lorde ſhall commaunde the bleſſyng to be with the in thy store houſes, and in al that thou ſetteſt thyne hand to, and wyll bleſſe the in the lande whyche the Lorde thy God gyueth the.

The Lorde ſhall make the an holy people vnto hym ſelfe, as he hath ſworne vnto the: yf thou ſhalte kepe the commaundementes of the Lorde thy God, and walke in his wayes.

And all nacions of the earthe ſhall ſe that the name of the Lorde is called vpon amongſt you, and they ſhall be afeerde of the. And the Lorde ſhall make the plentious in goodes, in the frute of thy bodye, in the frute of thy catell, and in the frute of thy grounde, in the land which the Lorde ſware vnto thy fathers to gyue the.

*. Deute.xi.b *The Lorde ſhall open vnto the his good treaſure, euen the heuen, to gyue rayne vnto thy lande in due ſeaſon, and to bleſſe all the la-

Deutcr.xv.a. bours of thyne hande. And thou ſhalte lende vnto many nacions, but ſhalt not nede to borowe thy ſelfe. And the Lorde ſhall ſet the, b

b beſore and not beynde, and thou ſhalte be aboue onely, and not benethe: yf thou herken vnto the commaundementes of the Lord thy God whyche I commaunde the this daye to kepe and to doo. And ſe thou bowe not frome any of theſe wordes which I commaunde the this daye, eyther to the eyght hande or to the lefte, that thou woldeſt goo after ſtraunge goddes to ſerue them.

But yf thou wylte not herken vnto ȳ voyce of the Lorde thy God to kepe and to doo all his commaundementes and ordinaunces wyche I commaunde the this daye: then *all theſe curſes ſhal come vpon the and ouertake the: Curſed ſhalte thou be in the towne, and curſed in the felde / curſed ſhall thy barne be and thy ſtore. Curſed ſhall the frute of thy bodye and the frute of thy land be, and the frute of thine oxen and the flockes of thy ſheepe. And curſed ſhalte thou be when thou goeſt in, and when thou goeſt out. And the Lorde ſhal ſend vpon the curſynge, deſtruction, and complaynynge in all that thou ſetteſt thyne hande to, what ſo euer thou woeſt, vntyl thou be deſtroyed and brought to nought quickely, becauſe of the wyckednes of thyne owne deuiſes in that thou haſt forſaken the Lorde. And the Lorde ſhall make the peſtilence cleaue vnto the, vntyll he hath conſumed the from the lande whyther thou goeſt to enioye it. *And the Lorde ſhall ſmyte the with conſumynge, with feuers, with heet, burnynge, witherynge, with ſmytynge, and blaſtynge. And they ſhall folowe the tyll thou peryſhe.

*And the heuen that is ouer thy heed ſhal be braſſe, and the erthe that is vnder the yron. And the Lorde ſhall tourne the rayne of the lande vnto poulder and duſte: euen frome heuen aſſhes ſhall come downe vpon the, vntyll thou be brought to nought. And the Lorde ſhall plage the before thyne ennemyes. Thou ſhalte come oute one waye agaynſte them, and flee ſeuen wayes before them, and ſhalt be be ſcattered amonge all the kyngdomes of the erth. And thy carkaſſe ſhall be meate vnto all maner foules of the ayre, and vnto the beaſtes of the erthe, and no man ſhall fraye them awaye.

*And the Lorde ſhall ſmyte the with the botches of Egypte, and the emerodes, ſcalle and maungynelle, that thou ſhalte not be healed therof. And the Lorde ſhal ſmyte the with madnelle, blyndnelle, and daſyng of hert. And thou ſhalt grope at none dayes as the blynde grogeth in darchenelle, and ſhalte not come to the ryghte waye. And thou ſhalte ſuffre wronge onely and be oppreſſed euermore, and no mā ſhall ſucker the, thou ſhalt marye a wife and an other ſhal lye with her. *Thou ſhalte buyld an houſe and an other ſhal dwel therin. Thou ſhalt plant a vineyard, and ſhalt not gather the frute therof. Thyne oxe ſhal be ſlayne before thyne eyes, & thou ſhalte not eate therof. Thyne aſſe ſhal be violently taken awaye euen before thy face, and ſhalt not be reſtored the agayne. Thy ſheepe ſhal be gyuen vnto thyne ennemyes, and no man ſhall helpe the.

Thy

Thy ſonnes and thy doughters ſhal be gyuen vnto an other nacion, and thyne eyes ſhall ſe and daſe vpon them all daye longe, but ſhalte haue no myght in thyne hande. The frute of thy lande and all thy laboures ſhall a nacion which thou knoweſt not, eate / and thou ſhalt ſyll ſuffre violence, and be oppreſſed alwaye: that thou ſhalte be cleane beſyde thy ſelfe for the ſyght of ſuche thynges as thou ſhalt ſe.

The Lorde ſhall ſmyte the with a myſchevous botche in the knees and legges, ſo that thou canſt not be healed: euen frome the ſole of the fote vnto the top of the heed.

iiii.d *The Lorde ſhall bryngе bothe the, and thy kynge whyche thou haſt ſet ouer the vnto a nacion whyche neyther thou nor thy fathers haue knowen / and there thou ſhalte ſerue ſtraunge Goddes: euen wodde and ſtone. And thou ſhalte goo to waſte, and be made a prouerbe, and a teſtynge ſtocke vnto all nacions whyther the Lorde ſhal carye the. Thou ſhalt cary moche ſeed out in to the feld, and ſhalt gather but lytle in, for the grethoppers ſhal deſtroye it. Thou ſhalte plante a vyneparde and dreſſe it, but ſhalte neyther drynke of the wine ne gather of the grapes, for the wormes ſhal eate it. Thou ſhalte haue olyue trees in all thy coaſtes, but ſhalte not be anoynted with the oyle, for thyne olyue trees ſhall be rooted oute. Thou ſhalte gette ſonnes and doughters, but ſhalte not haue theym: for they ſhall be caryed awaye priſoners. All thy trees and frute of thy lande ſhall be marred with blaſtynge.

The ſtraungers that are amonge you ſhall clymme aboue the, and thou ſhalte come downe alowe. He ſhall lende the, and thou ſhalte not lende hym, he ſhall be before, and thou behynde.

Moreouer all theſe curſes ſhall come vpon the, and ſhall folowe the and imbrace the, tyll thou be deſtroyed: becauſe thou herkenedſt not vnto the voyce of the Lorde thy God, to kepe his commaundementes and ordinaunces wyche he commaunded the, and they ſhal be vpon the as meruayles and wonders, and vpon thy ſeed for euer. And becauſe thou ſeruedeſt not the Lorde thy God with ioyfulneſſe, and with a good herte for the abundance of all thinges therfore thou ſhalte ſerue thyne ennemy whyche the Lorde ſhall ſende vpon the: in hunger and thurſte, in nakednelle, and in nede of all thynge. And he ſhall put a yoke of yron vpon thy necke, tyll he haue brought the to nought.

And the Lorde ſhall bryngе a nacion vpon the from farre, euen from the ende of ȳ worlde as ſwyfte as an Egle fleeth: a nacyon whoſe tonge thou ſhalte not vnderſtande: a harde herted nacion which ſhall not regarde the perſon of the olde, nor haue compaſſion on the yonge. And he ſhall eate the frute of thy lande, and the frute of thy cartell vntyll he haue deſtroyed the: ſo that he ſhall leaue the neyther corne, wyne, nor oyle, neyther the encreaſe of thyne oxen, nor the flockes of thy ſheepe, vntyll he haue brought the to nought. And he ſhall kepe the in, in all thy cytes, vntyll thy walles and ſtronge walles be come downe wherin thou truſteſt, throwe all the lande. And he ſhall beſiege the in all thy gates throwe F all thy lande whyche the Lorde thy God hath gyuen the.

iiii.Re.vi.f Thren. iii.b Baruch.ii.a. *And thou ſhalt eate of the frute of thyne owne bodye: the fleſhe of thy ſonnes and of thy doughters whyche the Lorde thy God hathe gyuen the, in that ſtraytnelle and ſiege wherwith thyne ennemye ſhall beſiege the, ſo that it ſhall greue the man that is tender and verye delycate amonge you, to loke on his brother, and vpon his wyfe that lyeth in his boſome, and on the reſte of his children whyche he hath yet left, for feare of gyuynge vnto anye of them of the fleſhe of his children, whyche he eateth becauſe he hathe nought elſe lefte hym in the ſtraytnelle and ſiege wherwith thyne ennemye ſhall beſiege the in all thy cytes.

Yea and the woman that is ſo tender and delycate amonges you that ſhe dare not aduenture to ſet the ſole of her foote vpon the grounde for ſoftnelle and tendernelle, ſhall be greued to loke on the husbande that lyeth in her boſome, euen for the fleſhe of her ſonne and of her doughter the after byrthe that is come becauſe of her children whyche ſhe hath borne, ſhe wolde eate them that ſame hour for nede of all thynges ſecretly, in the ſtraytnelle and ſiege wherwith thyne ennemye ſhall beſiege the in thy cytes.

Yf thou wylte not be diligent to do all the wordes of this lawe that are wrytten in this boke, to feare this glorious & fearefull name of the Lorde thy God: the Lorde wyl ſmyte bothe the and thy ſeed with wonderfull plages and with great plages and of longe continuance, and with euyll ſycknelles & of longe duraunce. Moreouer he wyll bryng vpon the all the diſeaſes of Egypte whyche thou waſte afrayde of, and they ſhall cleaue vnto the.

Thereto all maner ſyckenelles and all maner plages, whyche are not wrytten in the boke of this lawe, wyl the Lorde bryng vpon the, tyll thou be brought to nought. And ye ſhall be left fewe in nombre, where before ye were as the *ſterres of heuen in multitude: becauſe thou woldeſt not herken vnto the voyce of ȳ Lorde thy God. *Deute.x.d.

*And as the Lorde reioyſed ouer you to do you good, and to multiplye you: euen ſo he wyll reioyce ouer you, to deſtroye you, and to bryngе you to nought. And ye ſhall be walked oute of the lande whyther thou goeſt to enioye it. And the Lorde ſhall ſkatter the amonge all nacions, from the one ende of the worlde vnto the other, and there thou ſhalte ſerue ſtraunge Goddes, whyche neyther thou nor thy fathers haue knowen: euen wodde and ſtone. *Jere.xxxi.e

And among theſe nacions thou ſhalt haue no quyetnes, neyther ſhal there be any reſte to the ſole of thy fote. For the Lorde ſhal gyue the there a tremblyng herte, and daſyng eyes, and ſorowe of mynde. And thy lyfe ſhall hange before the, and thou ſhalte feare bothe daye and nyghte, and ſhalte haue no truſte in

thy

thy lyfe. In the morning thou shalt say, wolde God it were nyght. And at nyght thou shalte saye, wolde God it were morning, for feare of thyne heert which thou shalt fear, and for the syght of thyne eyes whiche thou shalt se,

And the Lorde shall bynge the in to Egypt agayne with shyppes, by the waye whiche I bad the thou sholdes se it no more. And there ye shall be solde vnto youre ennemyes, for bondmen and bondwomen, and yet no man shall bye you.

Exodi.xiiii.d

¶ The people are exhorted to obserue the cõmaundementes, for the consyderation of benefites receyued: which yf they breake they are threatned to be plaged.

CAPI. XXIX.

A Exod.xix.a Numeri.xxi.c

THese are the wordes of the appoyntmẽt whiche the Lorde commaunded Moses to make with the chyldren of Israel in the lande of Moab, besyde the appoyntment which he made with them in Horeb. And Moses called vnto all Israel and sayd vnto them: Ye haue sene all that the Lorde dyd before youre eyes in the land of Egypt, vnto Pharao and vnto all his seruauntes, and vnto all his lande, and the great temtations which thyne eyes haue sene, and those great myracles and wonders: and yet the Lorde hath not gyuen you an heert to perceyue, nor eyes to se, nor eares to heare vnto this daye.

Deuter.xxx.b Jerem.xxxi.b

* And he hath conducted you.xl. yere in the wyldernesse, and youre clothes are not waxed olde vpon you, nor are youre shoes waxed olde vpon youre fete. Ye haue eaten no bred nor dronke wyne or stronge drynke, that ye might knowe how he is the Lorde your God.

*Deu.viii.a

B

* And at laste ye came vnto this place, and Sehon the kynge of Hesbon, and Og kyng of Basan came forth agaynst you vnto batayle, & we smote them and toke their land, and gaue it an enheritaunce vnto the Rubenytes, and Gadites, & to the halfe tribe of Manasse. Kepe therfore the wordes of this appoyntment, & w them, that ye may vnderstand al that ye ought to do. * Ye stande here this daye euery one of you before the Lorde youre God: bothe the heedes of your trybes, your elders, your officers, and all the men of Israel: your chyldren, your wyues, and the straũger that soiourneth in thyne hoste, from the hewer of thy wod, vn to the drawer of thy water, that thou sholdest come vnder the appoyntment of the Lord thy God, and vnder his othe which the Lorde thy God maketh with the this daye, to make the a people vnto hym selfe, and that he maye be thy God, as he hath sayde vnto the, and as he hath swoorne vnto thy fathers, Abraham, Isaac, and Jacob.

*Num.xxi.f. and.g.Deuter. xxx.a Deutro.ii.f. Deuter.iiii.a Deuter.iiii.a Josue.ix.d Genes.xviii.a

C

Neyther I make this bonde, and this othe with you onely: but both with hym that standeth here with vs this daye before the Lorde oure God, and also with him that is not here with vs this daye. For ye know how we haue dwelt in the land of Egypt, and how we came thorow the mydes of the nations whiche we passed by. And ye haue sene their abhominacions and their rodolles; wodde, stone, syluer and golde whiche they worshypped.

Lest there be amonge you man or woman kynred or tribe that turneth away in his heert this daye from the Lorde our God, to go and serue the Goddes of these nations: and lest there be amonge you some roote that beareth gall and wormewod, so that when he heareth the wordes of this curse, he blesse him selfe in his heert, saying. I shal haue peax. I wyl therfore worke after the lust of myne owne heerte, that the dronken may perysshe with the thyrste. And so the Lorde wyl not be merciful vn to hym, but then the wrathe of the Lorde and his gelousye smoke agaynst that man, and all the curses that are wrytten in this boke, lyght vpon hym, and the Lorde do out his name vn der heuen, and separate hym vnto euyll out of all the trybes of Israel, accordyng vnto al the curses of the appoyntment that is wrytten in the boke of this lawe.

So that the generacion to come of youre chyldren that shall ryse vp after you, and the straunger that shall come from ferre saye why they se the plages of that lande, and the diseases wherwith the Lorde hath smytten ye how all the lande is burnt vp with brymstone and salte, and that it is neyther sowne nor beareth nor anye gralle groweth therin, accordynge to the ouerthrowynge of *Sodome, Gomor, Adama, and Zeboim: whiche the Lorde ouerthrewe in his wrath and angre.

And then shal all nations also saye: *wherfore hathe the Lorde doone in this wyse vnto this lande? O how fearse is this great wrath? And men shal saye: bycause they left the testament of the Lorde, God of their fathers whi che he made with them when he brought them oute of the lande of Egypte. And they wente and serued straunge goddes and worshypped them: goddes which they knewe not, & which hadde gyuen them noughte. And therfore the wrathe of the Lorde waxed hoote vpon that land to bynge vpon it all the curses that are written in this boke. And the Lorde cast them out of their lande in angre, wrath, and great furyousnesse, and caste them in to a straunge lande, as it is come to passe this daye. The secretes of the Lorde our God are opened vnto vs and our chyldren for euer, that we do al the wordes of this lawe.

¶ The worde of God is not farre frome them that seke for it, but in their mouthes and hertes.

CAPI. XXX.

When al these wordes are come vpon the, whether it be the blessynge or the curse whiche I haue set before the, yet if thou turne vnto thyne hert among all the nations whyther the Lorde thy God hathe thrust the, and come agayne vnto the Lord thy God and harken vnto his voyce, accordynge to all that I commaunde the this daye: bothe thou, and thy chyldren with all thyne heerte, and all thy soule: Then the Lorde thy God wyll tourne thy captiuitie, and haue compassion vpon the, and go and set the agayne frome all the nations amonges which the Lorde thy God shal haue

haue scatered the. Though thou wast cast vnto the extreme partes of heuen: euen frome thence wyl the Lord thy God gather the, and from thence fet the & bynge the in to the land which thy fathers possessed, and thou shalt enioye it. And he will shew the kyndnesse & multiply the about thy fathers. * And the Lorde thy God will circumcise thyne heert, and ỹ heert of thy seed for to loue the Lord thy God with all thyne heert, & all thy soule, that thou maist lyue. * And the Lorde thy God will put all these curses vpon thyne enemyes and on them that hate and pursue the.

Deut.x.d B C iiii.b.

But thou shalt turne and harken vnto the voyce of the Lorde and do all his commaundementes which I cõmaunde the this daye. And the Lord thy God wyl make the plentious in all the workes of thyne hand, and in the frute of thy body, in the frute of thy catel, and frute of thy lande, and in riches. * For the Lord wil turne agayn and reioyce ouer the, to do ỹ good as he reioyced ouer thy fathers. If thou herke vnto the voyce of the Lorde thy God, to kepe his commaundementes and ordinaunces, wht che are written in the boke of this law, if thou turne vnto the Lorde thy God with al thyne herte, and all thy soule.

xxxii.f

* For the commaundement whiche I commaunde the this daye, is not hyd from the, ne farre of. It is not in heuen that thou nedest to saye: who shall go vp for vs to heuen, and fet it vs, that we maye heare it and do it. Neither is it beyonde the see: that thou sholdest saye: who shal go ouer see for vs & fet it vs that we maye heare it and do it. But the worde is veye nye vnto the, euen in thy mouth & in thyne hert that thou do it.

Deut.xxx.d E F

Beholde, I haue set before you this daye lyfe and good, deth and euyll: in that I commaunde the this daye to loue the Lorde thy God, and to walke in his wayes, and to kepe his commaundementes, his ordynaunces and his lawes: that thou mayste lyue and multiplye, and that the Lorde thy God maye bielle the in the lande whyther thou goest to possesse it.

But if thyne hert turne awaye, so that thou wylt not heare: but shalt go aftraye and worshipp straunge goddes, and serue them, I certifie you this daye, that ye shall surely perysshe, and that ye shal not prolong youre dayes vpon the land whyther thou passest ouer Jordan to go and possesse it.

xxxii.d

* I call to recorde this daye vnto you heuen and erth, that I haue set before you lyfe and death, blessynge and cursynge: but chose lyfe, that thou and thy seed may lyue, in that thou louest thy Lorde thy God, harkenest vnto his voyce, and cleauest vnto hym. For he is thy lyfe and the lengthe of thy dayes, that thou mayste dwell vpon the earth which the Lorde sware vnto thy fathers: Abraham, Isaac, and Jacob to gyue them.

¶ Moses being ready to dye, ordereth Josue to rule the people in his stede, This boke Deuteronompe is written and layde in the tabernacle beyde the arcke The Leuytes are charged to reade it to the people.

CAPI. XXXI.

A Josue is made capiteyne.

AND Moses went and spake these wordes vnto al Israel and sayd vnto them. I am an hundred and twentye yere olde this daye, and can no more go out and in. Also the Lorde hath sayd vnto me, thou shalte not goo ouer this Jordan. The Lorde youre God he wyll go ouer before the, and he wyl destroy these nations before the, and thou shalte conquere them. And Josua shall goo ouer before the, as the Lorde hathe sayde. And the Lorde shall goo vnto them, as he dyd to Sehon and Og kynge of the Amorytes, and vnto their landes, which kynges he destroyed. And when the Lorde hath deliuered them to you, se ye w vnto them accordyng vnto all the commaundementes whiche I haue commaunded you. Plucke vp your herres and be stronge, drede not, nor be afeerde of them, for the Lorde thy God him selfe will go with the, and will neither let the go, nor forsake the.

John.x.a Numeri.xx.d Deuter.vii.a and.xx.e B Josue.i.a

And Moses called Josua and said vnto him in the sight of all Israel, * Be stronge & bolde for thou muste goo with this people vnto the land which the Lorde hath swoorne vnto their fathers to gyue them, and thou shalte gyue it them to inherete. And the Lorde shall goo before the, and he shall be with the, and wyl not let the goo, nor forsake the, feare not therfore, nor be discomforted.

*Josue.i.b iii.Regũ.ii.a;

And Moses wrote this lawe and deliuered it vnto the preestes the sonnes of Leui, which * bare the arcke of the testament of the Lorde, and vnto all the elders of Israel, and commaunded them saying, * At the ende of the.vij. yere, in the tyme of the free yere, in the feast of the tabernacles, when al Israel is come to appere before the Lorde thy God, in the place whiche he shal chose: se thou rede this lawe before all Israel in their eares. Gather the people togyther, men, women, and chyldren/and the straũgers that are i thy cities, that they may heare lerne and feare the Lorde youre God, and be diligent to kepe all the wordes of this lawe, and that their children which knowe nothyng may heare, and lerne to feare the Lorde youre God, as longe as ye lyue in the lande whither ye go ouer Jordan to possesse it.

*Num.iii.d. and.iiii. C *ii.Esd.viii.

And the Lorde sayd vnto Moses. Beholde, thy dayes are come, that thou muste dye. Call Josua and stande in the tabernacle of wytnesse, that I may gyue hym a charge. And Moses and Josua went and stode in the tabernacle of witnesse. And the Lorde appered in the tabernacle, euen in the piller of the cloude. And the pyller of the cloude stode ouer the doore of the tabernacle. And the Lord sayd vnto Moses: beholde thou must slepe with thy fathers, and this people wyl ryse vp and go a hoorynge after straunge goddes of the land whither they go, and wil forsake me and breke the appoyntment which I haue made with them. And then my wrath wil waxe hote agaynst them, and I wyl forsake them, and wyll hyde my face from them in that daye, and they shal be consumed. And when moche aduersitie and tribulacion is come vpon them, then they wyll saye: by-

D Exod.xxxiii.b

Jere.ii.d E

cause our God is not among vs,these trybulacions are come vpon vs. But I wyll hyde my face that same tyme for all the euyls whiche they haue wrought in that they are turned vnto straunge Goddes.

F Nowe therfore wryte thou this songe, and
Deute.xxxi.a teache the chyldrẽ of Israel,and put it in their mouthes, that this song maye be my witnesse vnto the chyldren of Israel. For when I wyll brynge them in to the lande whiche I sware vnto their fathers that floweth with mylke, & honye,and they haue well eaten & filled them selues,and waxen fat,then shal they turne vnto straunge Goddes and serue them, and rayle on me,& breake my testament.And then when moche mischefe and tribulacions is come vpõ them,this song shal answere before them and be a witnesse.It shall not be forgotten out of the mouth of theyr seed/ for I know their imaginacion whiche they go about euen now before I haue brought them in to the land whiche I haue promised them. And Moses wrote this songe that same daye, and taughte it the children of Israel. And the Lorde gaue Josua the sonne of Nun a charge,and said:*be bold
*Josue.i.b iii.Regũ.ii.a and stronge,for thou shalt brynge the children of Israel in to the lande which I promised thẽ, and I wyl be with the.

The boke is put i the arck. When Moses hadde written the wordes of this lawe in a boke, vnto the end of them, he commaunded the Leuites which bare the arke of the testament of the Lorde, sayinge:take the boke of this law, and put it by the syde of the arcke of the testament of the Lorde your God and let it be there for a witnesse agaynste the. For I know thy stubburnes,& thy stiffe necke/ beholde whyle I am yet alyue and in companye with you this daye, ye haue ben stately agaynst the Lorde, how moche more after our deth?

Gather vnto me all ye elders of your tribes
G and your officers,that I may speke these wordes in theyr eares, and call heuen and erth to recorde agaynst them.For I am sure that after my deth,ye will do wickedly,& turne from the waye which I commaunded you,and tribulacion shall come vpon you in the latter dayes when ye haue wrought wickednesse in ye sight of the Lord to prouoke him with the workes of your handes.And Moses spake in the eares of all the congregacion of Israel the wordes of this songe vnto the ende of them.

¶The songe of Moses.He goeth vnto the toppe of Abarim to se the land of promyse.

CAPI. XXXII.

A Heare,o heuen,what I speake,and heare (o earth)the wordes of my mouthe.My doctrine drop as doth the rayne,and my speche floweth as dothe the dewe, as the myselynge vpon the herbes, and as the droppes vpon the grasse. For I wyl call on the name of the Lorde: Magnifye the myghte of oure God.

Esaye.i.a Mich.i.a Esaye.lv.a.

Perfect are Gods dedes, and all his wayes are rightousnes/God is faithful and without wickednes,both rightous an iust is he.

Genesis.i.d Eccles.xliii.

The frowarde and ouerthwarte generacion hathe trespased agaynste him, and are not his sonnes by reason they are disfigured.Dost thou so rewarde the Lorde? O folisshe nacion and vnwyse. Is not he thy father, and thyne owner? hath he not made the and ordeined the? Remembre the dayes that are paste: consider the yeres from tyme to tyme. Aske thy father and he wyll shewe the thy auncestoures,& they shal tel the, when the most highest sequestred the nacions,and deuided the sonnes of Adam, he put the borders of the nacions faste by the company of the chyldren of Israel.

For the Lordes part is his folke,and Jacob is the porcion of his inheritaunce.

He founde him in a deserte land,in a voyde ground and in a wylde wildernes.He led him about and gaue him vnderstanding,and kepte him as the apple of his eye.

As an Egle that stereth vp her nest to flee, and flottereth ouer her yonge, he stretched out his wynges, and toke him vp and bare hym on his shoulders. The Lorde alone was his gyde, and there was no straunge God with him.

He set him vp vpon an hye land,and he ate the encrease of the feldes.And he gaue him honye to sucke out of the rocke,and oyle oute of the harde stone.With butter of kyne, & mylke of the shepe,with fat of the lambes, and fatte rammes of Basan,with gotes & whete floure. And of the bloud of grapes thou dronkest rype wyne.

And Israel waxed fat, and kycked. Thou wast fat,thycke and smothe. And he let God go that made him, and turned his backe from God that saued him. They stirred vp his displeasure thorow their straunge goddes,& with abhominacions prouoked him.

They offered vnto deuyls, and not to God and to Goddes whiche they knewe not, euen to newe Goddes that came newly vp,whiche theyr fathers neuer worshypped.

Of the God that begat the thou arte vnmyndfull,and hast forgot God that made the. And when the Lorde sawe it he was angrye/ bicause of the prouokynge of his sonnes and doughters.

And he said, I will hyde my face from them and wyl se what theyr ende shall be. For they are a frowarde generacion & children in whom is no faythe. They haue angred me with him that was no God, & prouoked me with theyr vanities. *And I agayne wyll angre them with them which are no people, and wyl prouoke them with a folysshe nacion. *For fyre is kyndled in my wrath, and shall burne vnto the botome of hell.And shal consume the erth with her encrease, and set a fyre the botomes of the mountaynes. I wyll heape myscheues vpon them,and wyll spende all myne arowes amonges them.

They shall pyne awaye by fampn, byrdes shall deuour them with a bytter gnawynge.

*I wyl also sende the teth of beestes vpon them,and poyson serpẽtes of ye erth. Without dores the swerde shal destroye them,and within in the chamber,feare: bothe yonge men and yonge women, and the suckelynges,with the men of greye heedes. I haue determined to scatter them thorowe out the worlde, and to abolysshe theyr name from amonge men, but for theyr enemyes cause I haue forborne the, lest theyr aduersaries wolde take vpon them and saye: our hye hande hathe done all these workes,and not the Lorde.

For it is a nacion that hath no forecast, and hath no vnderstandyng in them: I wolde they were wyse,and vnderstode this,and wold consyder their latter ende.

Howe it commeth, that one shall chase a thousande,and two put ten thousand of them to flyghte: but that theyr God hathe soulde them, and bycause the Lord hath gyuen them ouer.

For our rock is not as their rock,no though
E our enemyes be iudge.But theyr vynes are of the vynes of Sodom,and of the feldes of Gomorra.Their grapes are grapes of gal,& their clusters be bytter.

Theyr wyne is the poyson of dragons, and the cruell gal of adders.Are not suche thinges layd in store with me, and sealed vp amonges my treasures? *Vengeaunce is myne, and I wyll acquyte: Theyr feete shall slyde when the tyme commeth. For the tyme of theyr destruction is at hande, and the tyme that shall come vpon them maketh haste.

For the Lorde wyll do iustyce vnto his people,and haue cõpassion on his seruauntes. For it shall be sene that theyr power shall fayle,& their prisoners be lost,and the residue wasted.

And it shal be sayd: where are their goddes
F wherin they trusted?

The fat of whose sacrifices they ate,& dranke the wyne of their wellaples, let them ryse vp and helpe you,and be your shylde.

Se nowe howe I am alone, and that there is no God but I. I can kyll and make alyue, and what I haue smytten, that can I heale: neyther is there that can rescue any man oute of my hande.

For I wyll lyfte vp myne hande to heuen, and wyll saye,I lyue euer.

Yf I whet the edge of my swerde as it were a thonderbolt,& myne hand goth about to do iustice,I wyl shewe vengeaunce on myne enemyes,and wyl recquite them that hate me.

I wyll make myne arowes droncken with bloude,and my swerde shall eate fleshe of the bloud of the slayne,and of the captyue, and of myne ennemyes bare heed.

Prayse (ye hethen) his people,for he wyl auenge the bloude of his seruauntes, and wyll reuenge him of his aduersaries, & wil be mercyfull vnto the lande of his people.

G Moses wente and spake all the wordes of this songe in the eares of the people,bothe he and Josua the sonne of Nun. When Moses had spoken all these wordes vnto the ende to all Israel,he sayd vnto them. Set your hertes vnto all the wordes which I testifie vnto you this day: that ye commaunde them vnto your children to obserue and doo all the wordes of this lawe. For it is not a vayne worde vnto you: but it is your lyfe, & thorowe this worde ye shall prolonge your dayes in the land: whither ye go ouer Jordan to conquere it.

And the Lord spake vnto Moses, the same daye,saying: get the vp in to this mountayne Abarim, vnto mount Nebo, whiche is in the lande of Moab ouer agaynst Jericho: and beholde the lande of Canaan whiche I gyue vnto the chyldren of Israel to possesse.And dye in the mounte whiche thou goest vpon, and be thou put vnto thy people: As Aaron thy brother dyed in mounte Hor, and was put vnto his people.For ye trespased against me among the chyldren of Israel at the waters of stryfe, at Cades in the wildernesse of Zin: bicause ye halowed me not amonge the children of Israel.Thou shalt se the land before the,but thou shalte not goo vnto the lande whiche I gyue the chyldren of Israel.

Moses goeth vp vnto mount nebo.

¶Moses dyinge blesseth all the trybes of Israel.

CAPI. XXXIII.

A This is the blessynge wherwith Moses Gods man blessed the chyldren of Israel before his deathe, sayinge:

Moses blessynge.

The Lorde came from Sinai, and shewed his beames from Seir vnto them, and appeared gloryouslye frome mounte Pharan. And he came with thousandes of sayntes, and in his ryght hande a lawe of fyre for them. How loued he the people?

*Al his sayntes are in his hande. They that ioyne them selues vnto this fote,shall receyue his wordes. Moses gaue vs a lawe whiche is the enheritaũce of the congregacion of Jacob. And he was in Israel kynge,and gathered the heades of the people and the trybes of Israel togyther.

*Sapi.iii.a.

B Ruben shall lyue and shal not dye: but his people shall be fewe in nombre. This is the blessynge of Juda: Heare Lorde the voyce of Juda, and brynge him vnto his people, lette his handes fight for him,but be thou his help agaynst his enemyes.

And vnto Leui he said: thy perfectnes and thy lyght be after thy mercyfull man whome thou temtedst at Masah with whom thou striuedst at the waters of stryfe. He that sayth vnto his father and mother,I saw him not, and vnto his brethren, I knewe not/ and to his sonne,I wote not/ for they haue obserued thy wordes,and kepte thy testament. They shall teache Jacob thy iudgementes,and Israel thy lawes. They shal put incense before thy nose,
C and hole sacrifices vpon thyne aulter. Blesse Lorde theyr power,and accepte the workes of theyr handes/ smyte the backes of them that ryse agaynst them,and of them that hate the: that they ryse not agayne.

That is, this prestes seruice be acceptable afore the lord both in prayer & preachyng as was Moses.

Unto BenJamin he sayde. The Lordes derlynge shall dwell safelye with him/ and kepe him selfe in the chambre by hym contynually, and shall dwell bytwene his shoulders.

And vnto Joseph he sayde: blessed of the Lorde is his lande, with the goodly fruites of heuen, with dewe and with sprynges that

lye benethe: and with frutes of the encrease of the sonne, and with rype frute of the monethes, and with the toppes of mountaynes that were frome the begynnynge, and with the daynteyes of hylles that laste euer, and with goodly frute of the earth, and of the fulnesse therof.

And the good wyll of him that dwelleth in the * bushe, shall come vpon the heed of Ioseph, and vpon the toppe of the heed of hym that was separated frome his brethren, his beaute is as a firstborne ore, and his hornes as the hornes of an vnycorne. And with them he shall pusshe the nations togither, euen vnto the endes of the worlde. Those are the manye thousandes of Ephraim, and the thousandes of Manasses,

* Exodi.iii.a

And vnto Zabulon he sayde: Reioyce Zabulon in thy goynge oute, and thou Issachar in thy tentes. They shall call the people vnto the hyll, and there they shall offre offerynges of ryghteousnes. For they shall sucke of the rychesse of the see, and of treasure hydde in the sande.

And vnto Gad he sayde: Blessed is the ꝓ rowme maker Gad. He dwelleth as a lyon and caughte the arme and also the toppe of the heed. He sawe his dominion that in his part there was a teacher hyd, and came with the heedes of the people, and executed ꝯ righteousnes of the Lorde, and his iudgementes with Israel.

ꝓ Rowme maker because he made rowme for he was a valiant werryer.

And vnto Dan he sayde: Dan is a lyons whelp, he shall flow plentiously from Basan.

And vnto Nephthali he sayd: Nephthali he shall haue abundance of pleasure, and shal be filled with the blessyng of the Lorde, and shal haue his possessions in the southwest.

And of Aser he sayde: Aser shall be blessed with chyldren: he shal be acceptable vnto his brethren, and shal dyp his fote in oyle: Yron and brasse shall hange on thy shoes, and thyne age shall be as thy youth.

There is none lyke vnto the God of Israel he that sytteth vpon heuen, shal be thyne helpe whose glory is in the cloudes, that is the dwellyng place of God from aboue, and vnder the armes of the worlde: he hath caste out thyne ennmyes before the and sayd: destroy. And Israel shall dwell in safetye alone. And the eyes of Jacob shall loke vpon a lande of corne and wyne. Moreouer his heuen shall droppe with dewe. Happy arte thou Israel, who is lyke vnto the? A people that art saued by ꝯ Lorde, thy shylde and helper, and a swerde of thy glorye. And thyne ennemyes shal hyde themselues frome the, and thou shalte walke vpon theyr hyghe hylles.

¶ Moses dyeth. Israel wepeth. Iosua succedeth in Moses rowme.

CAPI. XXXIIII.

AND Moses wente frome the feldes of Moab vp, in to mounte Nebo, whiche is the toppe of Phasgah, ouer agaynste Jericho. And the Lorde shewed him al the land of Galaad, euen vnto Dan, and al Nephthali and the lande of Ephraim and Manasse, and all the land of Juda: euen vnto the vttermost see, and the south, and the region of the playne of Jericho the citye of palme trees, euen vnto Zoar. And the Lord sayd vnto him. * This is the land which I sware vnto Abraham, Isaac and Jacob, sayinge: I wyll gyue it vnto thy seed. I haue shewed it the, before thyne eyes: but thou shalt not go ouer thyther.

So Moses the seruaunt of the Lorde dyed there in the lande of Moab, at the commaundement of the Lorde. And he buryed hym in a valey in ꝯ lande of Moab beside Bethphegor: but no man wyste of his sepulchre vnto this daye. And Moses was an hundred and twentye yere olde when he dyed, and yet his eyes were not dymme, nor his chekes abated. And the chyldren of Israel wepte for Moses in the feldes of Moab thirtye dayes. And the dayes of weppynge and mournynge for Moses were ended.

And Josua the sonne of Nun was ful of the spirite of wysdome: * for Moses had put his hand vpon him. And all the chyldren of Israel herkened vnto him, and dyd as the Lorde commaunded Moses. But there arose not a Prophete sith that tyme in Israel lyke vnto Moses: whom the Lorde knew face to face in all the myracles and wonders whiche the Lorde sent him to do in the lande of Egypt vnto Pharao and all his seruauntes, and vnto all his lande: and in al the myghtye dedes, and greate wonderfull thynges which Moses did in the syght of all Israel.

¶ The ende of the fyrst boke of Moses.

THE BOOKE OF IOSVA.

¶ The Lorde courageth Josue to inuade the lande or promysse, and commaundeth him contynually to reade deuteronomye.

CAPI. I.

AFter the deth of Moses the seruaunte of the Lorde: the Lorde spake vnto Josua the sonne of Nun, Moses seruaunt, saying: Moses my seruaunt is deed. Nowe therfore aryse & go ouer Jordan, bothe thou and all this people vnto the lande whiche I gyue vn to the chyldren of Israel. * All the places that the soles of your fete shall treade on, haue I gyuen you, as I said vnto Moses: from the wyldernesse & Libanon, vnto the great ryuer Euphrates: and all the land of the Hethites euen vnto the greate see towarde the goynge downe of the sonne, shall be youre boundes. There shall not a man be hable to withstande the, all the dayes of thy lyfe. * For as I was with Moses, so wyll I be with the * and wyl neyther leaue the, nor forsake the * Be strong and bold: for vnto this people shalt thou dispose the land by lot, which I sware vnto their fathers to gyue them.

Be stronge, and harden thy selfe to obserue and to do, accordynge to all the lawes which Moses my seruaunte commaunded the. * Tourne from them neyther to the ryght hand nor left: that thou mayst haue vnderstanding in all thou takest in hande, * let not the boke of this lawe departe out of thy mouthe: But studye therin daye and nyght, that thou mayst performe and kepe al that is wrytten therin. For then shalte thou make thy waye prosperous, and then thou shalte haue vnderstandyng. Beholde, I haue sayd vnto the, be strong and bolde: neyther feare nor dreade. For the Lorde thy God is with the, whyther so euer thou goest.

Then Josua commaunded the officers of the people, sayinge. Go thorowe the myddes of the hoste, and commaunde the people, saying: prepare you vitayles: for after thre dayes ye shall passe ouer this Jordan, to go and enioye the lande, which the Lorde your God gyueth you to possesse it.

And vnto the Rubenites, Gadites, and halfe the tribe of Manasses spake Josua, sayinge: Remembre that, whiche Moses the seruaunt of the Lorde commaunded you sayinge. the Lorde your God hath gyuen you rest, and all this lande. Let your wyues, your chyldren and your catell remayne in the lande whiche Moses gaue you on this syde Jordan: But go ye before your brethren armed, all that be men of warre, and fyghte for them, tyll the Lorde haue gyuen your brethren rest, as he hathe you, and tyll they also haue obteyned the lande which the Lorde your God gyueth them. And then returne vnto the lande of youre possession and enioye it, whiche Moses the Lordes seruaunte gaue you on this syde Jordan, towarde the sonne rysynge. And they answered Josua, sayinge: * All that thou byddest vs we wyll doo, and whyther so euer thou sendest vs, we wyll go. Accordyng as we obeyed Moses in all thynges, so we wyll obeye the. Onely the Lorde thy God be with the, as he was with Moses. And who so euer disobeye thy mouthe, and wyll not herken vnto thy wordes in all thou commaundest hym, lette him dye. Onely be stronge and of good courage.

Obedyence owyne to Iesus.

* Deute.v.d Jerem.xliii.a.

¶ Josua sendeth searchers or spyes to Jericho, whi che were lyfte of Rahab and is eskaped the handes of the pursuars. Rahab beseeth and confesseth the God of Israel.

CAPI. II.

THen Josua the sonne of Nun sent oute of Setim two spyes secretly, saying: Go and vewe the lande, and also Jericho. And they went and came in to a vitelyng house of a woman named Rahab, and lodged there. And it was tolde the kynge of Jericho, saying: Beholde there came men in hyther to nyght of the chyldren of Israel, to espye out the countrey. And the kynge of Jericho sente vnto Rahab, saying: bryng forth the mē that are come to the, which are entred in to thyne house: they be spyes, for they be come to serche out all the lande.

And the woman toke the two men and hyd them. And sayd, in dede there came men vnto me, but I wote not frome whence they were. And aboute the tyme of the shuttynge of the gate when it was darcke they went out, whyther I wote not: but folowe after them quickly and ye shal ouertake them. And she brought them vp vnto the rofe of the house, and * hyd them vnder flare (yet in the stalkes) which she had spunge abrode vpon the rofe. And the men pursued after them the waye to Jordan euen vnto the ꝯ passage, and as sone as they whiche pursued after them were gone forthe, they shut the gates.

* Josue.vi.b

ꝯ Or ferye.

And or euer they were a slepe, she came vp vnto them vpon the rofe, and sayde vnto the men. I knowe that the Lorde hath giuen you the lande, bothe because that the feare of you is fallen vpon vs, and because that the inhabitantes of the lande faynt at your hyther resort: for we haue herd how the Lorde * dryed vp the water of the red see before you, when you came out of Egypt, and what you dyd vn to the two kynges of the Amorytes on the other syde Jordan * Sehon, and Og whiche ye vtterly destroyed. And as sone as we had herd these thynges, our hertes dyd faynt. And there remayned no more courage in anye man for feare of youre commynge. For the Lorde youre God is the God in heuen aboue, and on the erthe benethe.

* Exod.xiiii.c

* Nu.xxi.c.g.

Now therfore swere vnto me by the Lorde

that lykewyse as I haue shewed you mercye, ye shall also shewe mercye vnto my fathers house and gyue me a true token. And that ye shall saue alyue bothe my father, and my mother, my brethren, and my systers, and all that pertayne vnto them. And that you shal rescue our soules from deth.

And the men answered her, oure lyues for you to dye, so thou do not betraye vs. And so when the Lorde hath gyuen vs the lande, * we wyll deale mercyfully and truly with the. Iosue.vi.c And then she let theym downe with a coorde thorowe a wyndowe. For her house was annexed to the townes walle. And she sayde vnto them: get you in to the mountaynes, leest the pursuers mete with you, and hyde your selues there thre dayes, vntyll the pursuers be returned, and then maye ye go your wayes.

And the men sayde vnto her, we wyl be discharged of this othe, whiche thou hast made vs sweare, when we come in to the lande, excepte thou bynde this purple threden corde in the wyndowe, whiche thou lettest vs downe by. And thou shalte bynge thy father, thy mother, thy brethren, and all thy fathers household, euen in to the house to the. And then who so euer go out at the dores of thy house in to the streate, his bloude shall be vpon his owne heed, and we gyltelesse. And who so euer shall be with the in the house, his bloude D be on oure heedes yf anye mannes hande be vpon hym: But yf thou disclose vs or bryng these oure wordes, we wyll be quyte of thy othe whiche thou hast made vs sweare. And she sayde, accordynge vnto youre wordes, so be it: and so sente them awaye, and they departed. And she bounde the purple corde in the wyndowe.

And they departed and got them in to the mountaynes, and there abode thre dayes, tyll the pursuers were retourned. And the pursuers soughte thorowe oute all the waye, and founde them not. And the two men returned and descended from the mountaynes, and passed ouer, and came to Iosua the sonne of Nun, and tolde hym all that hadde chaunsed them. And they sayde vnto Iosua, the Lorde hath delyuered in to oure handes all the lande, for al the inhabitaunes of the countrey thinke for feare of vs.

¶ The water of Iordan dryeth vp, and Iosua with the people passe ouer.

CAPI. III.

A And Iosua rose early: and they remoued from Sethim, and came to Iordan, both he and the chyldren of Israel, and sourned there thre dayes before they wet ouer. And after the dayes the heroldes went thorowe out the hoste, and commaunded the people, sayinge: when ye se the arcke of the testament of the Lorde your God, and the preestes that are Leuytes bearynge it: then departe ye from your places and folowe after it. So yet that there be a space betwene you and it, aboute a two thousande cubytes by measure. And come not nye vnto it, that ye may knowe B the waye by whiche ye muste goo: for ye haue not gone by it in tymes past. And Iosua sayde vnto the people, * purifye youre selues, for to morowe the Lorde shall shewe wonders amonges you.

Then Iosua spake vnto the preestes, sayinge. Take vp the arcke of the couenaunt, and goo before the people. And they toke vp the arcke, and went before the people. xcvii.a

And the Lorde sayd vnto Iosua: this daye wyll I begyn to auaunce the in the syghte of all Israel, that they maye knowe that as I was with Moses, so wyll I be with the. And commaunde thou the preestes that beare the arcke of the testament, sayinge: when ye are entred a litle in to the water of Iordan, stande styll in it.

Then spake Iosua to the chyldren of Israel, sayinge: come hyther, and heare the wordes of the Lord your God. And Iosua sayd: Herebye ye shall knowe that the lyuynge God is amonges you, and that he wyll vndoubtedly caste oute before you the Chananytes, the Hethites, the Hyuites, the Pherezites, the Gergesites, the Amorites, and the Iebusytes. Beholde, the arcke of the couenaunt of the Lorde of all the worlde shal go before you in to Iordan. And nowe take you twelue men of the chyldren of Israel, of euery tribe a man. And as soone as the soles of the fete of the preestes that beare the arcke of the omnipotent Lorde of all the worlde, treade in the water of Iordan, the water of Iordan shall deuyde it selfe: and the waters that come frome aboue, shall stande vpll vpon an heape.

And when the people were departed frome theyr tentes to go ouer Iordan (* the preestes bearyng the arcke of the couenaunt before the people) as soone as they that bare the arcke came vnto Iordan, and the fete of the preestes that bare the arcke were dypped in the brym of the water, * Iordan beynge full ouer al his bankes, al the tyme of haruest: the water that came downe frome aboue dyd stoppe, and stode vpon an heape, a greate waye from Adam, a citye beside Zarthan. And the water that went downe, vanyshed in to the see of the wyldernesse, called the salte see, as soone as it was diuided: and the people * went right ouer agaynste Iericho. And the preestes that bare the arcke of the appoyntmēt of the Lorde stode styll vpon drye lande in the myddes of Iordan, tyll all the people were cleane ouer Iordan.

¶ Twelue stones are reared vp for a remembraunce that Iordane was dryed, and it retourneth agayne to his course.

CAPI. IIII.

And as sone as the people were al gone ouer Iordan, the Lord spake vnto Iosua sayinge. Take twelue men oute of the people, of euery tribe a man, and commaunde them, sayinge: Take you hence oute of the myddes of Iordan, euen oute of the place where the preestes stode, twelue harde stones. And

And take ye theym awaye with you and put them in the place where you pytche your tentes this nyght. And Iosua called vnto the.xij. men which he had prepared of the chyldren of Israel, of euery tribe a man, and sayde vnto them: * get you before the arcke of the Lord your God euen into the myddes of Iordan, & take vp euery man a stone vpon his shoulder, accordinge to the nombre of the tribes of the chyldren of Israel, that this maye be a signe amonges you. And when your children aske you in tyme to come, sayenge: What meane these stones: saye vnto them, that the water of Iordan shronke backe at the commynge of the arcke of the appoyntement of the Lorde: B euen whyle it went ouer Iordan. And these stones shalbe a token of remembraunce vnto the children of Israel for euer.

And the children of Israel dyd as Iosua cōmaunded, and toke vp twelue stones forth of the myddes of Iordan, as the Lorde sayd vn to Iosua, accordynge to the nombre of the tribes of the children of Israel, and caryed the awaye with them, vnto the place where they lodged, & layde them downe there. And therto Iosua set vp twelue stones in the myddes of Iordan in the place where the fete of the preestes whiche bare the arcke of the testament, stoode.

And there they be vnto this daye. For the preastes which bare the arcke stoode in ỳ myddes of Iordan, tyll all was accomplyshed ỳ the Lorde commaunded Iosua to saye vnto the people, accordyng to all that Moses charged Iosua. And the people hasted and went C ouer. When all the people were cleane ouer, then wente ouer the arcke of the Lorde, and also the preestes before the people. And the chyldren of Ruben, and the chyldren of Gad, and halfe the tribe of Manasses went before the chyldren of Israel armed, as Moses charged theym. Fourtye thousande trymmed for warre, wente before the Lorde vnto bataple vnto the playnes of Iericho. That daye the Lord magnified Iosua in ỳ sight of al Israel and they feared him as they feared Moses al dayes of his lyfe.

And the Lorde spake vnto Iosua, sayinge: commaunde the preestes that beare the arcke to come forth of Iordan. And Iosua commaūded the preestes, sayinge, Come forthe of Iordan. And when the preestes that bare the arcke of the appoyntment of the Lorde were ascended out of Iordan: as soone as the soles of the preestes fete were brought to drye lande, the water of Iordan returned agayne vnto his place, and went ouer all his bankes as he dyd before. And the people came vp out of Iordan the tenthe daye of the first moneth, and pitched in Galgal, euen in the easte borders of Iericho.

And the twelue stones, whiche they toke out of Iordan, Iosua pitched in Galgal. And he spake vnto the chyldren of Israel, sayinge: when your chyldren aske you in tyme to come what meane these stones? shewe your children and saye: Israel came ouer this Iordan on drye lande. For the Lord your God dryed vp the water of Iordan before you, tyll ye were ouer, as the Lorde youre God dyd vnto the red see, whiche he dryed vp before vs, tyll we were ouer / that all the people of the worlde may know the hand of the Lorde how mighty it is, and that ye myghte feare the Lorde your God for euer.

The Canaanytes be aferde. The seconde circumcision of Iosua.

CAPI. V.

A And when all the kynges of the Amorytes whiche are on this syde Iordan to the seewarde, and all the kynges of the Canaanytes, whiche lye on the see, herde how the Lorde hadde dryed vp the water of Iordan before the chyldren of Israel, Iosua.xx.a tyll they were ouer, theyr hertes faynted in them. And there was no spirite in them any more for feare of the commynge of the children of Israel.

That same tyme the Lorde sayde vnto Iosua: Make the knyues ỳ of stone, and go to Circumcision B agayne, and circumcise the chyldren of Israel the seconde tyme. And Iosua made hym knyues of stone, and circumcised the chyldren of Israel in the hyll of foresckynnes. And this is the cause why Iosua agayne circumcised. All the people that came out of Egypt that were males, all that were men of warre, dyed in ỳ wyldernesse, by the waye after they came out of Egypt. Now all the people that came out were circumcised. But all the people ỳ were borne in the wyldernesse by the waye after they came out of Egypt, they circumcised not. For the chyldren of Israel walked forty yeres in the wildernesse, tyll all the people of men of warre that came out of Egypte were consumed, which harkened not vnto the voyce of God, to that the Lorde sware, that he wolde not shewe them the lande, whiche he sware vnto theyr fathers that he wolde gyue vs, euē a lande * that floweth mylke and honny. And *Nu.xiii.d theyr children ye set vp in theyr stede: them ỳ That is, Iosua circumcised: for they were ỳ vncircum- theyr forescised, bycause they circumcised them not by kinnes were the waye. not cut away

And when all the people were circumcised, C they abode styll in theyr places in the hoste, tyll they were hole. And the Lorde sayd vnto Iosua, this daye I haue taken awaye ỳ shame of Egypte frome you: and called the name of the same place Galgal vnto this day. And the chyldren of Israel pitched theyr tentes in Galgal, and helde the feast of Passeouer the fourtene daye of the moneth at euen in the playne of Iericho. And they ate of the corne of the D lande on the seconde daye of Easter, swete cakes and frumenty the same daye. And Manna ceased on the morowe after they had eaten of Here seaseth the corne of the lande, neyther hadde the chyl- Manna. dren of Israel Manna any more, but dyd eate of the frutes of that yere in the lande of Canaan. An aungel ap-

And when Iosua was come to Iericho, he pereth to suclyfte vp his eyes and loked: and behold there cour the Israelites. stode a man before him with his sword drawē

m

in his hande. And Josua wente vnto him and sayd vnto hym. Art thou on our syde, or on our aduersaryes? He answered. Naye, but I am the capitayne of the hoste of the Lorde, and am nowe come. And Josua fell on his face to the erthe and dyd reuerence, and sayde vnto hym, what sayth my Lorde vnto his seruaunt. And the capitayne of the Lordes hoste sayd vnto Josua, * put thy shoes of thy fete, for the place wherein thou standest is holye. And Josua dyd so.

* Exod.iii.b Actuum.vii.b

¶ The walles of Jericho fall, and it is taken.

CAPI. VI.

AND Jericho was shut & kept for feare of the children of Israel, so þ no man was so hardy to go out or in. And the Lorde sayd vnto Josua: beholde, I haue gyuen in to thyne hande, Jericho and her kynge and the men of warre. And ye shall compasse the cite all that ye men of warre, and go round about it ones a daye, and so shall you doo sex dayes. Upon the seuenth day seuen preestes shal beare seuen trompettes of rammes hornes, & shall go before the arcke. And the seuenth daye, ye shall compasse the cite seuen tymes, and the preestes shall blowe with theyr trompettes. And when there is a longe blaste blowen, as sone as ye heare the sounde of the horne, let all the people showte a myghtye showte. And then shall the walles of the cite fall downe, and the people shal ascend, euery man streyght before hym.

þ After the hebrue the cõmon translacion of the yere of mabely

And Josua the sonne of Nun, called the preestes and sayd vnto hym: take vp the arcke of the appoyntment, & let seuen preestes beare seuen trompettes of rammes hornes before the arcke of the Lorde. And he sayd vnto the people, go and compasse the cite, and let the men of armes go before the arcke of the Lord. And when Josua had spoken vnto the people the seuen preestes that bare the seuen trompettes of rammes hornes before the arcke of the Lorde went forthe and blewe the hornes, and the arcke of the testament of the Lorde folowed after them. And the men of armes went before the preestes that blewe with the hornes, and the common people came after the arke: and as they went, they blewe the hornes. And Josua commaunded the people, sayinge, showte not, nor let youre voyce be herde, or anye worde procede oute of youre mouthes, tyll the daye I byd you showte: and then showte.

And so the arcke of the Lorde compased the cite, and went aboute it ones: and then they returned in to the hoste and lodged there. And Josua arose early in the mornynge, and the preestes toke vp the arcke of the Lorde, and seuen preestes bare seuen trompettes of rammes hornes before the arcke of the Lorde, and as they went blewe the hornes. And the men of armes went before them and the common people came after the arcke of the Lorde, and as they went, they blewe the hornes. And the seconde daye they compassed the cite ones, and returned agayne in to the host, and so they dyd sixe dayes.

And the seuenth daye they rose early: euen with the dawnynge of the daye, and compased the cite after the same maner seuen tymes.

And at the seuenth tyme the preestes blewe the hornes, and Josua sayde vnto the people, showte, for the Lorde hath gyuen you the cite. But the cite shall be cursed, bothe it and all that is therin vnto the Lorde: onely Rahab the harlot shall lyue, bothe she and all that is with her in the house, bycause she * hyd the messengers that we sent. And in any wyse beware that ye touche nothynge at all, that is forbyd you, lest ye be founde transgressours, and cause all the hoste of Israel to be vnder curse and myshortune. But the syluer, golde, vessels of brasse and yron, shall be holye vnto the Lorde, and shall go in to his treasury.

And the people cryed, and blewe with hornes: for when the people herde the sounde of the hornes, they showted a great showte: and the * walles fell downe, and the people went vp in to the cite, euery man forth ryght, and toke the cite. And they vtterly destroyed all that was in the cite, bothe man and woman, yonge and olde, oxe, shepe and asse, with ƀ edge of the swerde.

Then Josua sayde vnto the two men that went to espye out the countrey: * go in to the harlottes house, and bringe out thence, bothe the woman, and all that pertayneth to her, * as ye sware to her. And the yonge men that were espyes, wente in and broughte oute Rahab, and her father, and mother, and all her brethren, & all that she had. And they brought out all her housholde, and put them without the house of Israel.

And they burnt the cite with fire, and all that was therin. Onely the syluer, the golde, and the thynges of brasse and yron, they put vnto the treasure of the house of the Lorde. * And Josua sauyd Rahab the harlot, her fathers housholde, and all that pertayned vnto her, and she dwelt in Israel tyll vnto this day, bycause she hyd the messengers whiche Josua sent to espye out Jericho.

And Josua cursed at that tyme, sayinge: Cursed be the man before the Lorde, that ryseth vp, and buyldeth this cite Jericho: so that he laye the foundacion with the dethe of his eldest sonne, and with the deth of his yongest, set vp the gates. And the Lord was with Josua, and his fame was herde, thorowe outs all landes.

¶ Achi is spyed out. Achan is stoned because he toke of the excommunicate thynges.

CAPI. VII.

BVt yet the children of Israel trespased in the cursed thynges: For * Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zareh, of the tribe of Juda, toke of the cursed thynges. And the wrathe of the Lorde waxed hoote agaynste the children of Israel.

Then

Then Josua sent men frome Jericho to Ai, whyche is beside Bethauen, on the east syde of Bethel, and spake vnto them, sayinge / get you vp, and vewe the countrey. And the men went vp and spyed out Ai, and returned vnto Josua, and sayde vnto hym, let not the people goo vp, but let as it were two or three thousande men goo vp and destroye Ai, and make not all the people to laboure thyther, for they are but fewe.

and so there wente vp thyther aboute a thre thousande men, whyche fledde before the men of Ai. And the men of Ai smote of them vpon a thirty and sixe men, and chased them before the gates, euen vnto Sabarim, and smote them downe the waye. And the herte of the people, were discouraged and melted lyke water. And Josua rente his clothes and fell to the earthe vpon his face before the arcke of the Lorde tyll the euen tyde, bothe he and the elders of Israel, and put erth vpon theyr heades.

And Josua sayde: Ah, Lorde almyghtye wherfore hast thou brought this people ouer Jordan, to delyuer vs in to the handes of the Amorytes to destroye vs: Wolde God that as we began, so we hadde aduentured and dwelte on the other syde Jordan. Oh Lorde what shall I saye, when Israel turneth their backes before theyr ennemyes. Moreouer the Canaanytes, and all the inhabitantes of the lande, shall heare it / and shall come aboute vs, and destroye the name of vs oute of the worlde. And then what wylte thou doo vnto thy myghtye name.

And the Lorde sayd vnto Josua, get the vp wherfore lyest thou thus vpon thy face? Israel hathe synned, and also transgressed myne appoyntment whiche I commaunded them, and haue taken of the cursed thinges, & haue stolen and hyd them amonges theyr owne stuffe. And therfore the children of Israel can not stande before theyr ennemyes. They shall tourne theyr backes before theyr ennemyes, bycause they be cursed. Neyther wyll I be with you anye more, excepte ye destroye the cursed amonges you.

Aryse and ƀ sanctifye the people, and bydde them sanctifye them selues agaynste the morowe: for so sayth the Lorde God of Israel, the curse is amonges you Israel, and therfore ye can not stand before your ennemyes, tyll ye haue put to deathe hym that hathe taken of the damned spoyles, amonges you. To morowe morynge ye shall come by your tribes. And the tribe whiche the Lorde shall fynde giltye, shall come by kynredes. And the kynrede whiche the Lorde shall fynde giltye, shal come by houseolds. And the houseolde which the Lorde shall fynde fautye, shall come man by man. And he that is found in the curse, shal be burnte with fire, bothe he and all his goodes, bycause he hath transgressed the couenant of the Lorde, and bycause he hathe wrought folye in Israel.

And so Josua rose vp early in the mornynge and broughte Israel by theyr tribes: and the tribe of Juda was attached. Then he brought the kynredes of Juda, and founde the kynred of the Zarehites gyltie. And he brought the kynred of the Zarehites by householders, and Zabdi was caught. And he brought his housholde mã by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zareh, in the tribe of Juda was founde gylty.

And Josua sayd vnto Achan: my sonne, grue glory to the Lorde God of Israell, and grue him prayse, and shew me what thou hast wone and hyde it not from me. And Achan answered Josua and sayde: of a truthe I haue synned against the Lorde God of Israell / and so and so haue I wone. I sawe amonge the spoyle a goodly skarlet cloke, and two hundred sicles of syluer, and a rule of golde of fyfty sycles weyght: and I coueted them, & I toke them. And behold they lye hydde in the earth in my tente, and the syluer vnder them.

And then Josua sent messengers which ran vnto the tent. And beholde, it was hyd in his tent, and the syluer vnder it. And they toke them out of the myddest of his tẽt, & brought them vnto Josua and vnto all the children of Israell, and powred them, oute before the Lorde.

And Josua toke Achan the sonne of Zareh, & the syluer, and the garment, and the rule of golde, and his sonnes and his doughters, his oxen, asses, shepe, his tente, and all that he hadde, and all Israell with hym, and brought them vnto the valeye of Acor.

And Josua sayde: forasmoche as thou hast troubled vs: the Lorde shall trouble the this daye. And all Israell stoned him with stones, and burnt all that he had with fyre. And they cast vpon hym a great heape of stones that remayneth vnto this day. And so the Lorde turned frome his fearce wrathe. Wherfore the name of the place is called the valeye of Acor vnto this daye.

Achã is stoned

¶ The seege and wynnyng of Ai. The kynge therof is hanged. Josua setteth vp an aultee on which is written the boke of Deuteronomye. He blesseth the people.

CAPI. VIII.

AND the Lorde sayde vnto Josua: feare not, ne drede? but take all the men of warre with the, and aryse and get the to Ai. Beholde I haue gruen into thy hande, the kynge of Ai, and his people, his cytie and his lande. And thou shalt do to Ai & her kyng as thou diddest vnto * Jericho and her kyng. Neuertheles the spoyle and catell therof, ye shall take vnto your selues. But laye a watch vnto the towne on the backsyde therof.

* Josua.vi.b and.xii.c

Then Josua arose, & all the men of warre, to go vp vnto Ai. And Josua chose out thyrty thousand men of warre, & sent them by night. And commaunded them, sayenge: Se ye lye awayte vnto the towne on the backsyde therof. Go not verye farre frome the cytie, and se ye be all redye. As for me and all the people that are with me, we wyll approche vnto the cytie on the other syde. And when they come forth

*Iosue.viii.a for the agaynst vs, *as at the first tyme, then
b wyll we lie before them. And they wyll come
out after vs, tyll we haue plucked the a good
space frome the cite, for they wyll saye they
flee before vs, as at the fyrste tyme: therefore
when we flee, and they pursue after, then
shall ye ryse vp from your prayer watche, and
slaye out the inhabitauntes of the cite. For
the Lorde your God wyl delyuer in to youre
handes. As sone therefore as ye haue taken the
cite, se ye set it on fyre. According to the com-
maundement of the Lorde, se ye do/beholde,
I haue charged you.

And Iosua sent them forthe, and they went
to the place of their prayer watche, and laye
betwene Bethel and Ai, on the weste syde of
Ai. But Iosua lodged that nyghte amonges
the people, and he rose vp early in the morning
and arayed his companye and went vp, both
he and the auncientes of Israel in the forefrõt
of the hoste, with a garrison of fyghtyng mẽ.
And al the men of warre that were with him
wente vp and drue nye, and came before the
cite, and pitched on the northe syde of Ai, a
c valleye betwene them and Ai. And he
toke vpon a fyue thousande men, and put thẽ
to lye in awaite betwene Bethel and Ai, on
the west syde of the cite. And he set in order
all the hoste on the northy syde of the cite, and
the rereward watche on the weste. And Iosua
went the same nyght in to the myddes of the
valleye.

And when the kynge of Ai sawe that he
hasted and rose vp early, and with all the
hoste of the cite, wente forwarde agaynste
Israel to battayle, euen before the playne/
and wyste not that there were anye that laye
in awayte on the backe syde of the city.

Iosua and Israel drouke backewarde, as
they had ben afrayde, and fledde towarde the
wyldernesse. And all the people of the towne
cryed to folowe after them/ and they folow-
ed after Iosua, tyll they were drawen away
d from the cytye: So that there was not a man
left in Ai, or in Bethel, that went not out af-
ter Israel. And they lefte the citye open, and
folowed after Israel.

Then the Lorde sayd vnto Iosua reache
out the speare that is in thyn hande towarde
Ai, for I haue geuẽ the it. And Iosua stretched
out the speare that was in his hand, toward
the cite. And the rereward watche rose quickelye
out of theyr places, and ranne / as soone as
Iosua had shaken his speare, and they entred
in to the citye, and toke it, and set it on fyre.
And when the men of Ai loked back after thẽ
and sawe: Beholde, the smoke of the citye as-
cended vp to heuen. And they had no place to
flee eyther this waye or that, for the people
that fleade to the wyldernesse turned backe
vpon the folowers and fiersly fought.

And when Iosua and all Israel sawe that
e they that lay awayte had taken the citie and
that the smoke of it ascended: They tourned
and layed on the men of Ai, And the other is-
sued out of the citye agaynst theym. And so
were they in the myddes of Israel, these be-
yuge on the one syde of them, and the reste on
the other. And they layde vpon them, so that
they let none eyther remayne or escape.

The kyng of Ai they toke a lyue & brought
him to Iosua. And when Israell hadde made
an ende of slayenge all the inhabitours of Ai
who chased theym ouer the feldes and in wil-
dernes. So when they were all slayne in the
same place, Israel returned vnto Ai: & smote
it. And there was slayne that daye, of men &
wemen, twelue thousande, all men of Ai.

For Iosua plucked not his hande backe a-
gayne wherwith he held vp his speare, tyll
they had vtterly destroyed all the inhabiters
of Ai. * Onely the catell & spoyle of the sayd
cytie, Israel toke vnto them selues, according
to the worde of the Lorde, which he cõmaun
ded Iosua. And Iosua set Ai on fyre, & made
it an heape and a wyldernesse for euer, euen
vnto this daye. And the kynge of Ai he han-
ged on a tree, vntyll euen. And assone as it
was sonneset, at the commaundement of Io-
sua they toke the carkas downe of the tree, &
cast it in the enterynge of the gate of the cite,
and *cast theron a great heape of stones, that
remayneth vnto this daye.

Then Iosua buylded an aultare vnto the
Lord God of Israel, in mount Ebal, as Mo
ses the seruaunt of the Lorde commaunded
children of Israel, as it is written in the boke
* of the law of Moses: an altare of rought
stone, ouer which no toole of yron was lyfte.
And they sacrificed thereon burntsacrifice, and
offred peaxofferinges. And he wrote thereupon
the stones the * seconde lawe of Moses, whi-
che he wrote in the presence of the childzen of
Israell.

And all Israell and the elders therof, and
their officers and Iudges stode parte on this
syde the arcke, and parte on that syde, before
the preestes: that were Leuytes whiche bare
the arcke of the Testament of the Lorde: as
well the straunger, as they that were borne
amonge them: halfe on the forefronte of the
mount of Garizim, and halfe on the forefront
of mount Ebal: as Moses the seruaunt of
Lorde commaunded, and Iosua first blessed
the people Israell. And after that, he red all
the wordes of the lawe, both the blessinge &
cursinge, according to all that is written in
the boke of the lawe: so that there was not
one worde of all that Moses commaunded,
whyche Iosua red not, before all the congre-
gacion of Israell, with wemen and children,
and the straungers that were amonge them.

¶ The Gabaonites obtayne peax of Iosua by sub-
telye, but are after accursed.

CAPI. IX.

AND when all the kynges that dwell on
this syde Iordan, in the hylles and ba
leyes, and a longe by al the costes of
great see, euen vnto Libanon, the Hethites,
the Amorites, the Cananites, the Pherezites
the Heuites, and the Iebusytes, herde of this
they gathered them selues together to fight a-
gainst Iosua and Israell, with one accorde.

But

But when the inhabitoures of Gabaon
herd what Iosua had wone vnto Jericho, and
Ai, they played wylylye, and went and sente
ambasadours, and toke old sackes vpon their
asses, and wyne bottelles olde and rent and
knyt together agayne, and olde clouted shoes
b vpon their fete, and olde rayment vpon them
and all their prouysion of vyzed was dryed vp
and hozed. And they came vnto Iosua into
hoste, to Galgall and sayde vnto him & vnto
the men of Israell: we be come frome a farre
countreye, nowe therfore make a peax with
vs. And the men of Israell sayde vnto the He
uites, peraduenture you dwell amonge vs,
and then howe shoulde we make peaxe with
you.

And they sayde vnto Iosua, we are thy ser-
nauntes. And Iosua sayde vnto them, what
are ye: and whence come ye. And they answe-
red him. Frome a very farre countreye thy ser-
uauntes are come in the name of the Lorde
thy God: for we haue herde the fame of him,
and all that he dyd in Egypte, and al that he
dyd to the two * kynges of the Amorites be-
yonde Iordan, Sehon kynge of Hesbon, and
Og kynge of Basan, which dwelt at Astaroth.
Wherfore our elders and all the inhabitours
of our countrey spake to vs, sayenge: take vi
tayles with you to serue by the waye, and go
against them, & saye vnto them, we are youre
seruauntes. Now therfore make a couenaunt
of peax with vs. This our prouision of vyzead
we toke with vs out of our houses, hote, the
day we departed to come vnto you. And now
beholde, it is dryed vp and hozed. And these
bottelles of wyne which we fylled were new:
and se they be broken. And these our garmen-
tes and shoes are waxen olde by reason of the
exceadynge longe Iourneye.

c * And the men toke of their vitayles, and
counseled not with the mouth of the Lorde.
And Iosua made peax with them, and *made
a leage with them, to saue their lyues: & the
chefe lordes of the aempe sware vnto them.
But thzee dayes after they hadde made peax
with them, they herde that they were neygh-
boures vnto theym, and that they dwelte a-
monges them. For the childzen of Israel toke
their iourneye, and came vnto their cyties the
thirde daye: and their cyties were Gabaon,
Caphira, Beeroth, and Kariath Iarim. And
the childzen of Israel slewe them not, because
the Lordes of the companye had swozne vn-
to theym by the Lorde God of Israell. And
therfore all the commons murmured against
the Lordes. But the Lordes sayde vnto all
congregation: We haue swozne vnto theym
d by the Lorde God of Israell, and therfore
we maye not hurte theym. But this we wyll
vnto them let them lyue: & so shall no wzath
be vpon vs, because of the othe whiche we
sware vnto them: but let them haue their ly-
ues, that they maye be * hewers of woode
and drawers of water vnto all the congrega-
cion.

The Iosua sent for them, and talked with
them, and sayde: wherfore haue ye beguyled
vs wheras in dede ye dwel amonges vs? now
therfore cursed be you, & there shall not cease
to be of you, bondmen and hewers of woode
and drawers of water vnto the howse of my
God.

And they answered Iosua, and sayde: it
was told thy seruauntes, that the Lorde thy
God had commaunded his seruaunt Moses
to gyue you all the lande, and to destroye all
the inhabitoures therof out of youre syghte,
and therfore we were sore afrayed of our ly-
ues because of you, and now beholde, we are
in thyne hande, as it semeth good, and right
in thyne eyes to do vnto vs, so do.

And he dealte as it is sayde, with them, &
eydde them out of the handes of the childze of
Israel, that they slewe them not. And Iosua
made them that same daye hewers of woode
and drawers of water vnto the company and
vnto the aulter of God vnto this day, in the
place which God shulde chose.

¶ The amozites are ouercome of Iosua it rayneth
stones. The sonne standeth styll and the daye to leng
thened. The fyue kynges are hanged.

CAPI. X.

A
AND when Adonizedec kynge of Jerusa-
lem had herde, howe Iosua had taken
Ai, and had destroyed it, and howe as
*Iosue.vi.c. * he had done to Jericho and her kynge, euen
and.viii.a so he had done to Ai and her kynge, and howe
the inhabitours of Gabaon hadde made peax
with Israell and dyd remayne amonges thẽ:
they feared exceadigly, for Gabaõ was a great
cytie, as any cytie of the kyngdome, and ther-
to greater then Ai, & al her men were mighty.

Wherfore Adonizedec kynge of Jerusalem
sent vnto Hoham kynge of Hebzon, and vn-
to Pharam kynge of Jermoth, and vnto Ja
phia kynge of Lachis, and vnto Dabir kynge
of Eglon, sayenge. Come vp vnto me & helpe
me, that we maye smyte Gabaon: for they
haue made peax with Iosua and the childzen
of Israel. Then the. v. kynges of the Amozi-
tes, the kynge of Jerusalem, the kynge of He
bzon, the kynge of Jermoth, the kynge of La
chis, the kynge of Eglon gathered theym sel-
ues together, both they and all their hostes &
went vp and beseged Gabaon, & made warre
against it.

But the men of Gabaon when they were
beseged sent vnto Iosua, vnto the host to Gal
gal, sayenge: withdrawe not thy handes frõ
thy seruauntes, but come vp to vs: and rescue
vs: for all the kynges of the Amozites which
dwell in the mountaynes are gathered togy-
ther against vs.

The faythful nes of Iosua. And Iosua ascended frome Galgall, he and
all the people of warre with him, and all the
men of myght, and the Lorde sayde vnto Io-
sua, feare them not, for I haue delyuered thẽ
into thyne hande, there shal not a man of the
stande before the. So Iosua came vpon them
sodenly, for he had iourneyed frome Galgall
all nyght. And the Lorde toke their spyrte a-
waye before Israel, and slew of them a great
slaughter at Gabaon, and chased them a log

the

C the waye that goeth vp to Bethoron and slewe them, tyll they came to Esaka and Makeda. And as they fledde frome Israell, euen in the goynge downe to Bethoron, the Lorde caste downe great stones frome heauen vpon them tyll they came vnto Esaka, that they dyed. And there were mo that dyed with hayle stones, then the chyldren of Israell slewe with the swerde.

Stones from heauen.

Then spake Iosua vnto the Lorde, the day when the Lorde gaue ouer the Amorites before the chyldren of Israell, and sayde in the syght of all Israell: Sonne, stande thou styll vpon Gabaon, and thou Mone, in the valey of Aialon. And the sonne abode, and the mone stode styll, tyll the people had auenged them selues vpon their ennemyes. Is not this wrytten in the booke of the ryghtwyse, howe the sonne abode in the myddes of heauen and hasted not to goo downe by the space of a hole daye. And there was no daye so longe as that before it, or after it, that the Lorde obeyed the voyce of a man: and all because the Lorde fought for Israell.

Eccle. xliiii. a The Sonne & mone stande styll.

And Iosua returned & all Israel with him, D vnto the hoste to Galgall: but the fyue kynges fled and hyd them selues in a caue at Makeda. And it was tolde Iosua, sayenge: The fyue kynges are founde hyd in a caue at Makeda. And Iosua sayde, rowle greate stones vnto the mouth of the caue, and appoynt hardy men therto, to kepe theym. And stande ye not styll, but folowe after youre ennemyes, & smyte the hyndermost of them. And suffre thē not to entre into their cyties, for the Lorde youre God hath delyuered them into youre handes. And when Iosua and the chyldren of Israel had made an ende of slayeng them with a gret slaughter, tyl they were wel nere wasted yet there remayned a certen of them, that had escaped Israels handes and entered into the walled cytyes.

The kynges be hyd

And all the people returned to the hoste, to Iosua at Makeda in peace, hole and without losse of one man so that no man durste moue his tonge against the children of Israel. Thē sayde Iosua: open the mouth of the caue, and bringe oute these. v. kynges vnto me forth of the caue. And they dyd so, and brought those fyue kynges vnto him, out of the caue? The kynge of Ierusalem, the kynge of Hebrō, the kynge of Ierimoth, the kynge of Lachis, and the kynge of Eglon.

And when they had brought out those kynges vnto Iosua: Iosua called for all the mē of Israell, and sayd vnto the captaynes of the men of warre, whiche came with him, come nere and put your fete vpō the neckes of these kynges. And they came nere and put their fete vpon the neckes of them. And Iosua sayde vnto them feare not, ne drede: But be stronge & plucke vp youre hertes, for so shall the Lorde serue al your enemyes against which ye fyght. C

And then Iosua smote them and slew them and hanged them on fyue trees tyl euen. And at the goyng downe of the sonne, Iosua gaue commaundement, and they toke them downe of the trees, & caste them into the caue, where they hyd them selues, and layde great stones on the caues mouthe, whiche remayne vnto this daye.

The fyue kinges be slayne.

And that same daye Iosua toke Makeda & smote it with the edge of the swerde, and the kynge therof also, and vtterly destroyed them and al the soules that were therein, & not one escaped. And he dyd to the kynge of Makeda; as he dyd to the kynge of Iericho.

Then Iosua went frome Makeda, and all Israell with him vnto Libna, and fought agaynst Libna. And the Lorde delyuered it also in their handes, with the kynge also, and smote it with the edge of the swerde, and all the soules that were therin, and let noughte remayne in it, and dyd vnto the kynge therof as he dyd vnto the kynge of Iericho.

After that Iosua departed frome Libna, & all Israell with him, vnto Lachis, and besieged and assaulted it rounde aboute. And the Lord delyuered into the handes of Israel Lachis, that they toke it the second day, & smote it with the edge of the swerde, & al the soules that were therin, accordyng to all that he dyd to Libna.

Then Horam kynge of Geser came vp to helpe Lachis: But Iosua smote him and his people, tyl he left him naught remaynynge.

And frome Lachis Iosua departed, vnto Eglon, and all Israell with him, and there beseged, and assaulted it, and toke it the same daye, & smote it with the edge of the swerde and all the personnes that were therin: and vtterly destroyed them the same daye, accordynge to all that he dyd to Lachis.

Then Iosua departed vp from Eglon and all Israell with him, vnto Hebron. And they fought against it, and toke it, and smote it with the edge of the swerde, and the kynge therof, and all the townes that belonged to it, and all the sowles that were therein, so that they left nought remaynynge: but in all thinges as they dyd to Eglon, so they destroyed it vtterly.

Then Iosua returned and all Israell with him to Dabir, and they fought against it, and toke it, and the kynge therof and al the townes that appartayned therto. And smote thē with the edge of the swerde, and vtterly destroyed all the soules that were therein, & let nought remayne. And as he dyd to Hebron, so he dyd to Dabir and the kynge therof, and as he dyd to Libna and her kynge.

And Iosua smote all the hill contreyes and the southe countreyes, and the valeyes, & the sprynges of water, with all their kynges and let nought remayne, but vtterly destroyed all that * breathed, as the Lorde God of Israell commaunded, frome Cades barne, vnto Gasah, and all the countrey of Gosan, euen vnto Gabaon. And all those kynges and their lande, Iosua toke at one tyme: because the Lorde God of Israell fought for Israell. And then Iosua returned and all Israel with him vnto the host to Galgall.

¶ The battayle of Iosua with diuers kynges, whiche God gyueth in to his handes.

CAPI. XI.

A And when Iabin kynge of Hazor herde hereof: he sent to Iobab kynge of Madon, and to the kynge of Someron, and to the kynge of Acsaph. And vnto the kynges that are by northe in the mountaynes, and playnes, on the south syde of Ceneroth, and in the lowe countreyes, and in the regions of Dor vpon the see, & vnto the Cananites both by Easte and weste: and vnto the Amorites, Hethithes, Pheresites, and Iebusites in the mountaynes: and vnto the Heuites vnder Hermon in the lande of Mazphah: whiche came oute and all theyr hostes with theym a multitude of folke, euen as the sandes of the see in nombre, with horsses and charettes a wonderous sorte. And all these kynges mette to gyther, and came and pitched to gyther vpon the water of Merom, to fight with Israell.

And the Lorde sayde vnto Iosua: be not afrayde of theym: for to morowe aboute this tyme, I wyll delyuer them all sore wounded, before al Israel: and thou shalt houghe their horsses, and burne their charettes with fyre.

And Iosua came and all ỷ men of warre with B him against them, vnto the water of Merom sodenly, and fell vpon them. And the Lorde delyuered them into the handes of Israel: & they smote them and chased them, vnto great Sidon, and vnto the * hote waters, and vnto the valeye of Mazphah eastwarde, & smote them tyll they had none lefte of theym. And Iosua serued them as the Lorde bad him, houghed their horsses, and burnt their charettes with fyre.

Then Iosua at that tyme turned backe and toke Hazor and smote her kyng with ỷ swerd for Hazor before tyme was the head of all those kyngdomes. And they smote all the soules that were therin and left not one alyue in it, vtterly destroyenge them, that no breathe was let remayne. And burnt Hazor with fire, and all the cyties round about, whose kynges Iosua toke and smote them with the edge of C the swerde, and vtterly destroyed them * as Moses the seruaunt of the Lorde commaunded.

But Israell burnt none of the cyties that stode vpon hilles, saue Hazor onely, that Iosua burnt: but all the spoyle of the sayde cyties & the catell, the children of Israel caught vnto theym selues: But the men onely they smote with the edge of the swerde vntyll they had destroyed them, and had left no breth remaynynge. As the Lorde commaunded Iosua and euen so dyd Iosua * and mynysshed no worde of all that the Lorde commaunded Moses.

And so Iosua toke al that lande, the hylles and all the south contreye, and all the lande of Gosan, and the lowe countrey, and ỷ west countrey, the playnes, and the mountayne of Israel, with the lowe countreye of the same, euen frō mount Halak that goeth vp to Seir vnto Baal Gad in the valeye of Libanō, vnder mount Hermon. And all the kynges of ỷ same he toke and smote them, and slewe thē.

Iosua made warre longe tyme with those D kynges: for there was no cytie that had not yelded her to the children of Israel, saue those Hethites that enhabited Gabaon: All other they toke with batayle: for it was the Lordes wyll to harden theyr hartes, that they shulde come agaynste Israel in battayle: euen to destroye them vtterly, that they shulde haue no mercy, but to bryng them to nought As the Lorde commaunded Moses.

And that same season, Iosua went and destroyed the * Enakites out of the mountaynes, and out of Hebron, Dabir, and Anab, & out of all the mountaynes of Iuda, and oute of all the mountaynes of Israell, And Iosua destroyed them vtterly with their cyties, So that there was not one Enakite left in ỷ land of the children of Israel: only in Asah, Geth and Asdod, there remayned of them.

* Iud. i. b

And Iosua toke the hole lande, accordynge to all that the Lorde sayde vnto Moses, and gaue it a possession vnto Israell euery mā his parte in their trybes: and the lande ceased frō warre.

¶ What kynges Iosua and the chyldren of Israel kylled, whiche were in nombre. xxxi.

CAPI. XII.

These are the kynges of the lande which the children of Israell smote, and conquered their landes, on the other syde Iordan eastwarde, from the ryuer Arnon, vnto mounte Hermon, and all the playne eastwarde: Sehon kynge of the Amorites, that dwelt in Hesbon, and ruled frō Aroer, which lyeth on the brym of the ryuer of Arnon, and to the myddell of the ryuer, and halfe Galaad vnto the ryuer Iabock, the border of the children of Ammon: And in the playne vnto ỷ see of Ceneroth eastwarde, & vnto the see in ỷ wyldernesse called the salt see eastwarde, the waye to Beth, Iesymoth and by south vnder the sprynges of Phasgah. A

And the costes of Og kynge of Basan whiche was of the remnaunt of the Raphaites & B dwelt at Astharoth, & Edrai: and raygned in mount Hermon, and in Selecah, and thorow out all Basan, vnto the borders of the Gesurites, and the Macathites and halfe Galaad vnto the borders of Sehon kynge of Hesbon. * Moses the seruaunt of the Lorde and the children of Israell smote them, and Moses ỷ seruaunt of the Lorde, gaue their landes a possession vnto the Rubenites, Gaddites, and halfe the trybe of Manasses.

* Num. xxi. f. and g

These are the kynges of the countrey whiche Iosua and the children of Israell smote on this syde Iordan, westwarde, frome Baal Gad in the valeye of Libanon, euen vnto mount Halak that gothe vp to Seir. And Iosua gaue the lande vnto the trybes of Israell to possesse, euery man his parte: in the vpper lande, & nether lande, in playnes, & sprynges C

of water, in the wyldernesse, and south countrey, the Hethites, the Amorites, the Canaanites, the Pherezites, the Heuites, and the Jebusytes.

The kynge of Jericho: The kynge of Ai beside Bethell: The kynge of Jerusalem: The kynge of Hebron: The kynge of Jerimoth: The kynge of Lachis: The kynge of Eglon: The kynge of Gazer: The kynge of Dabir: The kynge of Gader: The kynge of Hormа: The kynge of Libna: The kynge of Odlam: The kynge of Makeda: The kynge of Bethel: The kyng of Thaphuah: The kynge of Hepher: The kynge of Aphek: The kynge of Lasaron: The kynge of Madan: The kynge of Hasor: The kynge Someron meron: The kynge of Acsaph: The kynge Thenach: The kynge of Magew / The kynge of Cades / The kynge of Jakanam in Carmell / The kynge of the Contreye of Dor / The kynge of the nations in Galgall / and kynge Thersah / All the kynges togither thirty and one.

¶ Josua is commaunded to diuyde the lande to the chyldren of Israel.

CAPI. XIII.

A When Josua was ware olde, and stryken in yeres, the Lorde sayd vnto him / thou art olde and stryken in yeres, and there remayneth yet exceadinge moche lande to be possessed / This is the lande that remayneth / all the coostes of the Philistines / and all the Gesurites / frome Nilus in Egrypte vnto the borders of Aharon northwarde, which lande was counted to pertayne vnto the Canaanites, euen to ꝑ fyue Lordes of the Philistines, the Asathytes, Asdadites, Ascalonites, Gethites, Akaronites, with the Euites, frome the southe All the lande of the Cananites, and Maara that appertayneth to the Sidons, cuē vnto Aphek, and to the borders of the Amorites. And the lande of the Giblytes, and all Libanon towarde the sonne rysinge, frome Baal Gad vnder mount Hermon, tyll thou come to Hemath, all the enhabitoures of the hyll countrey, frome Libanon vnto the hote waters euen all the Sidons. I wyl cast them
B out frome the face of the chyldren of Israell, and se thou in any wyse diuyde it by lot vnto the chyldren of Israel to enherete, as I haue cō maunded the. Now therfore dyuide this land to enherete, vnto the nyne trybes / and the halfe trybe of Manasses. For the other halfe with the Rubenites and the Gadites, haue
* Nu.xxxii.f. Deut.iiii.b receyued their enheritaunce alredy, * whiche Moses gaue them beyonde Jordan eastward euen as Moses the seruaunte of the Lorde gaue theym / frome Aroer that lyeth on the brym of the ryuer Arnon / with the cytie in ꝑ myddes of the valleye.

And all the playne of Medba vnto Dibon / and all the cyties of Sehon, kynge of the Amorites which raygned in Hesbon, euen vnto the borders of the chyldren of Ammon / and Galaad, and the landes that border vpon the Gesurites and the Machathytes, & all mount Hermon and all Basan vnto Salcah, euen al the kyngdom of Og in Basan which raygned in Astharoth and Edrai whiche same remayned yet of the rest of the Raphaites. But Moses smote them and destroyed them.

Neuertheles the chyldren of Israel expelled not the Gesurites nor the Machathytes: But the Gesurites & the Machathytes dwelt amonge the Israelites euen vnto this daye. Onely vnto the trybe of Leui, he gaue none enheritaunce: * for the offringe of the Lorde God of Israel is their enheritaunce as he sayde vnto them.

And Moses gaue ceasyn vnto the trybe of ℓ the children of Ruben by their kynredes. And their boundes were frome Aroer that lyeth on the banke of the ryuer Arnon, and the cytie that lyeth in the myd valley of the ryuer, and all the playne aboute Medba, Hesbon, and all her townes that lye in the playne: Dibon * Bamothbaal, and Bethbaalmeon: Jahazah, Kedemoth and Mephaath Kiriathaim, Sabamah and Zarath Zahar in mount Emah: and Bethpheor and the sprynges of Phasgah, and Bethiesimoth: and all the cyties in the playne. And all the kyngdome of Sehon kynge of the Ammorites which raygned in Hesbon, whome Moses smote * with the Lordes of Madian, Eui, Rekem, Zur, Hur and Reba, the Lordes of Sehon, and ꝑ inhabitauntes of the countreye. And Balam also the sonne of Beor the sothesayer, the chyldren of Israel slewe with the swerde, amonges other that were slayne. And the borders of the children of Ruben was Jordan with ꝑ contreye that lyeth thereon. This is the enheritaunce of the children of Ruben in their kynredes, with the cyties and villages pertayninge therto.

And Moses gaue vnto the trybe of Gad, euen vnto the children of Gad an enheritaūce by kynredes, and their coostes were Jazer, and all the cityes of Galaad, and halfe the lande of the chyldren of Ammon vnto Aroer that lyeth before Rabah: and frome Hesbon vnto Ramoth Maspha, and Betonim: and from Mahanaim vnto the borders of Dabir. And in the valleye they hadde Betharam, Bethnimra, Socoth and Zaphon / the reste of the kyngdom of Sehon kyng of Hesbon, and Jordan, and the coostes that lye theron, euen vnto the edge of the see of Cenereth on the other syde Jordan Estwarde.

This is the enheritaunce of the children of Gad in their kynredes, the cityes with their villages.

And Moses gaue vnto the halfe trybe of Manasses, and to his sonnes an enheritaunce by their kynredes. And their coostes were frome Mahanaim, euen all Basan, the kyngdome of Og, kynge of Basan, and all the townes of Jahir whiche lye in Basan, euen thre score cityes, and halfe Galaad and Astaroth, and Edrai, cityes of the kyngdome of Og in Basan, * whiche pertayne vnto the
* children

chyldren of Machir the sonne of Manasses, and that vnto halfe the chyldren of Machir by their kynredes.

These are they to whom Moses gaue enheritaūce in the feldes of Moab, on the other syde Jordan by Jericho eastwarde. But vnto the trybe of Leui, Moses gaue none inheritaunce, for the Lorde God of Israel is their inheritaunce, * as he sayde vnto them.

¶ Caleb requyreth the heritage that was promysed him, and Hebron was gyuen him.

CAPI. XIIII.

A And these are the countreyes which the chyldren of Israel inhereted in ꝑ lande of Canaan, vnto whiche Eleazar the preest, and Josua the sonne of Nun and the auncient heades of the trybes of the children of Israel, gaue them their enheritaunce by lot as the Lorde commaūded by the hande of Moses, to gyue vnto the nyne trybes, and vnto the halfe trybe of Manasses. For Moses had gyuen enheritaunte vnto two trybes and an halfe on the other syde Jordan: But vnto the Leuytes he gaue none enheritaunse amōges theym. For the children of Joseph were two trybes, Manasses and Ephraim. And therfore they gaue no parte vnto the Leuites in the lande, saue cyties to dwell in and the suburbes of the same, for their beastes and catell.
B As the Lorde commaunded Moses: euen so ꝑ children of Israell dyd when they deuyded ꝑ lande.

B And the children of Juda came vnto Josua in Galgall. And Caleb the sonne of Jephune the Kenesyte sayde vnto him: thou wottest what the Lorde sayde vnto Moses the man of God, concerninge me and the in Cades Barne. * Fourtye yere olde was I when Moses the seruaunt of the Lorde sent me frō Cades Barne to espie out the lande. And I brought him worde agayn euen as I thought in myne hert. Neuertheles my brethren that went vp with me discouraged the hertes of the people. But I followed ꝑ Lorde my God euen vnto the ende.

C And Moses sware the same season, sayeng * the lande wheron thy fote haue trode, shalbe thyne enheritaunce and thy children for euer because thou hast followed the Lorde my God continually. And now beholde, ꝑ Lord hath lent me lyfe (as he sayde) * this fourty and fyue yeares, euen sythens the Lord spake vnto Moses, whyle the children of Israell wandered in the wyldernesse. And nowe se I am this daye foure skore and fyue yeres: and yet am as stronge at this tyme, as I was whē Moses sent me: loke how stronge I was thē, so stronge I am nowe, to warre and to iourneye.

D Nowe therfore gyue me this mountayne whiche the Lorde at that tyme promysed, for thou herdest at that tyme, howe the * Enakims were there, and howe the cyties were greate and walled. I trust the Lorde will be with me, and I shall dryue theym oute as the Lorde sayde. And Josua blessed Caleb the sonne of Jephune, and gaue him Hebron to enheret. And Hebron became the enheritaūce of Caleb the sonne of Jephune the Kenesite, vnto this daye: because he followed the Lord God of Israel perpetually. And the name of * Hebrō was called in olde tyme, Kariath Arbe which was a huge man among the Enakims And the lande ceased frome warre.

¶ The lot of the chyldren of Juda and the names of the cities and vyllages of the same.

CAPI. XV.

A And the lot of the trybe of the children of Juda in their kynredes was the wildernesse of Zyn that stretcheth to the coostes of Edom southwarde, and is the vttermost part of the south coostes. And their south coostes were from the brinke of the salt see and frome a certen poynte of the see that leaneth southwarde. And it wēt out on the south syde of the goynge vp to Acrabim, and went a long to Zimma, and ascended vp on the south side of Cades Barne, and went alonge to Hezron and wente vp to Adar, and fet a compase to Karca, and went a longe to Azmon, & it went out to the ryuer of Egypt: so that the ende of that coste is the see. And these are their southe coostes.

And their east coostes are the salt see euē vn- B to the edge of Jordan. And their borders in the north quarter were frome an other poynt of the see where Jordan endeth. And went vp to Bethhagla and went a longe by the north syde of Betharabah and went vp to the stone of Boben the sonne of Ruben. And then went vp to Dabir frome the valeye of Achor, and so northwarde, turnynge towarde Galgal that lyeth before the goynge vp to Adonim, which is of the south syde of the ryuer. And then wēt a longe to the water of Ensemes, and ended at the well of Rogell. And then went vp to the valeye of the sonne of Hennō, euen vnto the south syde of the Jebusytes the inhabitours of Jerusalem. And then went vp to the toppe of the hyll that lyeth before the valeye of Hennō westward, and by the edge of the valeye of Raphaim northwarde: And then it drayweth frome the same hyll vnto the fountayne of water called Nephthoah, and goeth out at the cyties of mount Ephron: and drayweth to Balah, otherwyse called Kariathiarim: and then it compaseth from Balah westwarde, vnto Seir, and then goethe alonge vnto the syde of mount Jarim, otherwyse called Chesalon, on the northe syde therof. And cō- C meth downe to Bethshames and goth to Thānah, and goeth oute on the syde of Akaron northwarde: And then drayweth to Sicron & goeth a longe to mount Balah, and goth out at Jabniel / and the ende of the borders is the see. And the west borders are the great se and the coostes that lye therein. And these are the coostes of the chyldren of Juda rounde aboute in their kynredes.

* And vnto Caleb the son of Jephune was Iudic.i.d

there a part allotted amonge the chyldren of Juda, by the mouthe of the Lorde to Josua, euen the citie of Kattatharbe father of Enack whiche Cytie is called Hebzon. And Caleb dzoue thence the thre sonnes of Enack, Sesai Ahiman, and Thalmai, the sonnes begotten of Enack. And he went vp thence, to the inhabitours of Dabir, whose name in the olde tyme was Kariath Iepher. And Caleb sayde, *He that smyteth Kariath Iepher and taketh it: to hym wyl I gyue Achsah my daughter to wyfe. And Othniel, the sonne of Kenes, the brother of Caleb toke it. And he gaue him Achsah his doughter to wyfe. And as she went she moued him, to aske of her father a felde. And she alyghted of her asse. And Caleb sayde vnto her, what ayleth the. And she sayde, gyue me a blessinge: for thou hast gyuē me a southwarde and dzye lande: gyue me also spzinges of water. Then he gaue her spzinges of water, both aboue and beneethe. This is the enheritaunce of the tribe of the childzen of Juda in their kynredes.

And the cyties of the tribe of the childzen of Juda in all quarters, towarde the coostes of Edom southwarde, were: Kabzeel, Eder, and Jagur: Kinah, Dimonah, and Adada: Kedes, Hazor, and Ithnan: Ziph, Telem, and Baloth: Hazor, Hadattah, & Kerioth: Hesron, otherwyse called Hazor, Eman, Sema, and Moladah: Hazargadah, Hasmon, and Bethpheleth: Hazarsual, Berseabe, and Baziothiah: Baalah, Iim, and Azem: Eltholad Chesil, and Hozma: Ziklag, Madmenah, and Sansannah: Lebaoth, Selhim, Ain and Remon: all these cyties are. xxix. with theyr dilages. And in the lowe countreye they had Eshtaol, Zarcah, and Asnah: Zanoah, Engannim, Thaphuah & Enam: Jermoth, Adullam, Socoh, and Azekah: Saarem, Adithaim Gederah, and Gederothaim: fourtene cyties with their villages.

Zenan, Hadasah, and Magdalgad: Dilean, Mizpah, and Jokthеel: Lachis, Bazcath, and Eglon: Cabon, Lahamam, and Kithlis: Gaderoth, Bethdagon, Naamah, and Makkedah: Sixteene cyties with their villages.

Libnah, Ether, and Asan: Iephthah, Asnah, and Nezib: Keilah, Kahezib, and Maresah: nyne cyties with their villages.

Akron with her townes and villages. And frome Akron out to the see, all that lye about Asdod with their villages. Asdod with her townes and villages. Azah with her townes and villages, euen vnto the ryuer of Egypte: and the greate see, with the coostes that lye thereon.

And in the mountaynes, they had Samir Jathir, and Socoh: Danah, and Kariath sepher, whiche is Dabir: Anab, Eshemoh, and Anim: Gozen, Holon, and Giloh: all euen cyties with their villages. Arab, Dumah, and Eshean: Janim, Bethtaphuah, and Aphekah: Humatah, and Kariath Arbe: which is Hebzon and Zior: nyne cyties with their villages. Maon, Carmel, Siph, and Iutah: Jesreall, Jokdeam, and Zanoch: Cain, Gibeah and Thamnah: ten cyties with their villages. Halhul, Bethzur, and Gedor: Maarath Bethanoth, and Eltheon: sixe cyties with their villages. Kariath Baal which is Kariath Jarim, and Harabba two cyties with their villages.

And in the wylderneſſe they had Bethareabah, Middin and Secacah: Nebson, the cytie of salt, and Engadi: sixe cyties with their villages. But the Jebusites that were then habiters of Jerusalem / the childzen of Juda coulde not cast out. Wherefore the Jebusites dwel amōg ꝑ childzen of Juda vnto this day.

¶ The Lotte or part of Ephzaim.

CAPI. XVI.

AND the lotte of the childzen of Joseph fell frome Jozdan by Jericho, vnto the water of Jericho eastwarde, and the wylderneſſe that goth vp frome Jericho throwe mounte Bethell / and then gothe oute frome Bethel to Lus, and runneth a longe vnto the bozders of Ataiataroth: and gothe wowne westwarde, to the coostes of Japhleti, and vnto the coostes of Bethhozon the nether, and gothe vp by the see syde to Gasor, & the endes of their coostes came to the greate see. And so the childzen of Joseph Manasses and Ephzaim toke their enheritaunce.

And the childzen of Ephzaim toke their coostes by kynredes. And the coostes of their enheritaunce eastwarde were, Ataroth Adar, euen vnto Bethhozon the vpper, and their marches went out westwarde to Machmathah that lyeth on the Northsyde, and set a compas eastwarde vnto Thaanath Silo, and passeth frō the eastsyde vnto Janoah, and wente downe frome Janoah to Ataroth and Naarath, and met at Jericho, and went out at Jozdan. And their bozders went frō Thaphuah westwarde vnto the ryuer Kanah, and the endes were ꝑ salt see. This is the enheritaunce of the tribe of the childzen of Ephzaim by their houshoides. The childzen of Ephzaim, had their cyties and villages skattered amonge the enheritaunce of the childzē of Manasses: Notwithstandinge the childzen of Ephzaim slewe not the Cananites that dwelt in Gasor: but the Cananites dwelt among the Ephzaites vnto this daye, and paye tribute.

¶ The pozcion of the half tribe of Manasses. The Canaanites become tributaryes to the Israelites. Manasses and Ephzaim requyze a greater pozcion of heritage.

CAPI. XVII.

AND the tribe of Manasses which was the eldeſte sonne of Joseph receyued a lot. And Machir the eldeſt son of Manasses which was the father of Galaad (and a man of warre) had to his enheritaunce Galaad and Basan. And the rest of the childzē of Manasses receyued by their kynredes / which were the childzen of Abiezer / the childzen of Helek / the childzen of Asriel / the childzen of Sichem, the chyldzen of Hepher: the chyldzen of Semida. These are the male chyldzen of Manasses the sonne of Joseph in theyr kynredes. * But Zelaphead the sonne of Hepher the sonne of Galaad, the sonne of Machir, the sonne Manasses had no sonnes but onely daughters. And these are the names of his daughters: Mahela, Noa, Hagla, Melcha, & Thirza: which came before Eleazar the preest, and before Josua the sonne of Nun, & before the lozdes, sayinge: * the Lozde commaunded Moses to gyue vs an enheritaunce amonges oure bzethren. And he gaue theym at the mouth of the Lozde, an enheritaunce amonges the bzethren of their fathers. And there fell ten pozcyons to Manasses beside ꝑ lande of Galaad and Basan which are on thother syde Jozdan: because the wughters of Manasses dyd enherit amonge his sonnes. And Manasses other sonnes had the lande of Galaad.

And the bozders of Manasses reached from Aser to Machmathah that lyeth before Sichem, and went a longe on the right hand, euen vnto the enhabyters of the fountayne Thaphuah, and the lande of Thaphuah belonged to Manasses, which Thaphuah laye in the bozders betwene Manasses & the childzen of Ephzaim. And the coostes descended vnto the ryuer of Kede, on whose southsyde Ephzaim hath cyties that lye amonge the cyties of Manasses. For the coostes of Manasses were on the northsyde of the ryuer and the endes of them was the see: so that the south pertayned to Ephzaim, and the northe to Manasses, and the see is both their bozders. And they met together in Aser northwarde, and in Issacar eastwarde. And Manasses had his enheritaunce in Issacar and in Aser, Bethsean, & her townes: and Jeblaan with her townes: and the enhabitours of Dor, with the townes pertayninge to the same: and the enhabitours of Endor with the townes of the same: and the enhabitoures of Thaanath with her townes & the enhabitours of Mageu with the townes of the same, and the third part of the cytie Nophet, yet the childzen of Manasses coulde not ouer come those cyties: But the Cananites began to dwell in the same lande. Neuertheleſſe allone as the childzen of Israel were waxed stronge, they put the Cananites to tribute, but they slew them not.

And the chyldzen of Joseph spake vnto Josua sayenge: Why hast thou gyuē vs but one lot and one pozcion to enherit, seynge we be moche people, and for almoche as the Lozde hath blessed vs so: and Josua answered thē: yf ye be moche people then get you vp to the wode countreye, and pzepare for your selues there in the land of the Pherezites and of the * Raphaites, yf mount Ephzaim be to natowe for you. Then the childzen of Joseph sayde agayne, the hill wil not be goten of vs: for all the Cananites that dwell in the lowe countreye haue chyarettes of yzon, and so haue they that enhabite Bethsean, and the townes of the same, and they also that dwell in the valeye of Jezrael. And Josua answered the house of Joseph, Ephzaim and Manasses sayenge: ye be moche people and haue great power and shall not therfore haue one lot. But the hyll shalbe yours, thou shalt hew downe the wode, and make a space to buylde vpon, for it shalbe yours euen vnto the endes of it, ye shalbe hable to cast out the Cananites for all their yzon charettes, and for all they be so stronge.

¶ Certayne are sente to dinyde the lande to the other seuen trybes. The Lott of the chyldzen of Ben Jamin.

CAPI. XVIII

AND the hole congregatiō of the childzē of Israel came togyther at Siloh, and set vp the tabernacle of wytnesse there, and the lande was in subiection before them. But there remayned amonge the childzen of Israel seuen trybes which had not their enheritaunce deuyded out. And Josua sayde vnto the childzen of Israell, howe longe are ye so slacke to go and possesse the lande whiche the Lozde God of your fathers hath gyuen you? chose ye of euery trybe three men that I maye sende them. And that they may ryse and walk thozow the land and vew it after the inhabitantes therof & come agayn to me. Deuide it into vij. partes. For Juda shal abyde by their coostes in the south, & the house of Joseph shal stande to their coostes in the northe. Describe ye the lande therfore into. vij. partes, & bryng the description to me hyther, that I maye cast lottes for you here before the Lozde our God. The Leuites haue no parte amonge you for ꝑ preasthyp of the Lozde is their enheritaunce. And Gad, Ruben, and halfe the trybe of Manasses haue receyued their enheritaūce beyōd Jozdan eastwarde, which Moses the seruaūt of the Lozde gaue them.

Josue.xiij.b and.xxij.a Josue.xiij.b

And the men arose and went their waye. And Josua charged them that went to describe the land sayeng: hence & go thozow ꝑ land & describe it, & come agayne to me hyther: and I will cast lottes for you before the Lozde in Siloh. And the men departed, & walked thorow the lande and described it by cyties into seuen partes in a boke, and retourned to Josua into the host at Siloh. And Josua cast lottes for theym in Siloh before the Lozde, and there he deuyded the lande vnto the childzen of Israell, into seuen partes to eche their pozcion. And the first lot of the tryde of the chyldzen of Ben Jamin came vp accozdynge to their kynredes. And the coostes of their lotte came out betwene the childzen of Juda, and the childzen of Joseph. And their northy coostes were frome Jozdan and went vp to the syde of Jericho on the northsyde, and went vp throw the mountaynes westwarde, and they ended at the wylderneſſe of Bethauen: & went frome thence to the southsyde of Lus, otherwyse called Bethel: and descended to Ataroth Adar vpon the hil that lyeth on the southsyde of the nether Bethozon. And the weste coaste drayweth and compaseth southwarde, euen frome the hyll that lyeth before Bethozon, &

gothe out at Kariathbaal which is Kariath-Jarim, a cytie of the children of Juda: & this is the West quarter: towarde the see and the south coste goeth frome the edge of Kariathiarim westwarde, and goeth out to the waterwell, of Nephthoah and commeth downe to the edge of the hyll that lyeth before the va-
D leye of the sonnes of Hennon, which is in the valeye of Raphaim Northwarde, and descendeth thorow the valeye of Hennon vnto the syde of Jebusi southwarde, and goeth downe to the well of Rogell. And compaseth frome the north and goth forth to Ensames, that is the sonnes well: and to the heapes that lye before the goynge vp vnto Adomim: and goth downe to the stone of Bohan the sonne of Ruben: and then goth alonge towarde the syde of * the playne, northwarde: and goth down
*Grec. Arabathah.
into the playne: and goth a longe to the syde of Bethhaglah northwarde, & endeth at the poynte of the salt see north therfrome, and at the ende of Jordan south therfrome. This is the southcoste.

And Jordan is their easte coste, this is the enheritaunce of the children of BenJamin w their costes roundeabout and by their kynredes. And these are the cyties of the trybes of the children of BenJamin in their kynredes: Jericho, Bethhaglah, and the valeye of Kaziz: Betharabah, Zamarim, and Bethel: Auim, Pharah, and Ophrah: Chepar Ammonai, Ophni, and Gabai, twelue cyties with their villages. Sabaa, Ramah, and Beroth: Mazphah, Caphairah, and Mozah: Rekem, Jarephel and Tharelah, Zela, Eleph, & the cytie of the Jebusites which is Jerusalē, Gabaath, and Kariath, fourten cyties with their villages. This is the enheritaunce of the children of BenJamin in their kynredes.

¶The lottes or partes of Zabulon, Isachar, Aser, Nephthali, Dan, and Josua.

CAPI. XIX.

A And the seconde lotte came oute vnto the trybe of the chyldren of Symeon by their kynredes. And theyr inheritaunce felle in the middes of the inheritaunce of the chyldren of Juda. And their inheritaūce
I.Parali.iv.a
was, Bersabe, Sabe, and Moladagh, Hazorsula, Belagh, and Azem, Eltholad, Bethul, and Hormagh, Zikelag, Bethmarcaboth and Hazersusagh, Bethlebaoth, & Saruhen thertene Cities with theyr villages. Aim, Remon Ether, and Asan, foure Cities with theyr vyllages: and therto all villages that lye round aboute these Cities, euen vnto Balasath, Beor, and Ramath, southwarde. This is the inheritaunce of the trybe of the children of Simeon in theyr kinredes out of the porcion of the chyldren of Juda, came the inheritaunce of the children of Simeon. For the part of the children of Juda was to moch for them: and therfore the children of Simeon had theyr inheritaunce in the inheritaunce of them.

B And the thyrde lotte came vnto the chyldren of Zabulon accordynge vnto theyr kynredes. And the costes of theyr inheritaunce came to Sarid, and went vp to the see, and to Marialah, and touched at Dabaseth, and met at the ryuer that lyeth before Jokneum: and turned frome Sarid Eastwarde towarde the sonne rysynge, vnto the border of Chisloth in mounte Thabor: and then goeth out to Dabereth and goeth vp to Japhia: and frome thence goeth alonge Eastwarde towarde the sunne rysynge, to Geth, Hepher, and Tacasin, and goeth to Remon, Methoar and Neah. And compasseth it on the Northe syde, and goeth to Nathan, and endeth in the valleye of Jephthahel. And Careth, Nahalol, and Semron, Jedalah, and Bethleem: twelue cities with theyr villages This is the enherytaunce of the chyldren of Zabulon, in theyr kynredes. The sayde cityes with theyr villages.

And the fourthe lot came oute to the chyldren of Isachar by theyr kynredes. And their costes were Jesraelah, Casuloth, Sunem, Hapharaim, Sion, Anaharath, Rabboth, Kision, and Abez. Rameth, Enganim, Enhadah, and Bethphazez. And his costes met at Thabor, Sahazimah and at Bethsames, & endeth at Jordan, sixtene cityes with their villages. This is the inheritaunce of the trybe of the chyldren of Isachar by theyr kynredes the cytyes and theyr villages.

And the fifte lot came out vnto the tribe of E
the chyldren of Aser by theyr kynredes. And their costes were Helkath, Hali, Beten, and Achsaph: Alamalech, Amaad and Miseal: and met at Carmel on the see, and at Sihor, and at Labanath, and turneth towarde the sunne rysing to Bethdagon, and met at Zabulon, and in the valleye of Jephtael, and towarde the north syde of Bethemek and Negel, and goeth out on the left side of Cabul: and Abran Rohob, Hamon, and Kanah, euen vnto great Sidon. And then the cost turneth to Ramah and to the strong citye of Tire, and turneth to Hosah, and endeth at the see: by the possession of Achzibah: Amah, Aphek, and Rohob: Twentye and two cityes with their villages. This is the inheritaunce of the tribe of the children of Aser by theyr kynredes. These cityes with their villages.

And the sixte lotte came oute vnto the chyldren of Nephthali by theyr kynredes. And theyr costes were frome Heleph, and frome Elon in Zaananim, and Adami, Nekeb and Jabneel, euen to Lakum, and goo oute at Jordan. And then the coste turneth Westwarde to Asanoth in mounte Thabor, and then goeth oute frome thence to Hukokah, and meteth with Zabulon on the southe syde, and with Aser on the West, and at Juda vpon Jordan towarde the sunne rysynge. And their strong cityes are Zidim, Ser, Hamath, Racath, and Cenereth, Adamah, Hermah, and Hazor: Kedes, Edrai, and Enhazor: Jeron, Magdelel: Horem, Bethanah, & Bethsames: nynetene cityes with theyr villages. This is the enheritaunce of the trybe of the chyldren of Nephthali by theyr kynredes: these cityes and theyr villages.

And

D And the seuenth lot fell to the trybe of the chyldren of Dan by theyr kynredes. And the costes of their inheritaunce was Zaraah, Esthaol, ᵠ Irsames, Saelabin, Aialon, and Jethlah: Eglon, Themnathah, and Akaron: Eltheken, Gibethon, and Baalath: Jehud, Banebarak, and Gatherman, and the waters of Jercon and Harcon, with the countreye that lyeth before Joppe, and there it hath an ende. And the chyldren of Dan wente vp and fought against Lesen and toke it, and smote it with the edge of the swerde, and conquered it, and dwelt therin, and called it Dan, after the name of Dan their father.

This is the inherytaunce of the trybe of the chyldren of Dan in their kynredes: these cityes with theyr villages. When they hadde made an ende of diuydynge the lande to euerye trybe by lotte, then the chyldren of Israel gaue an enherytaunce vnto Josua the sonne of Nun amonge them: at the mouthe of the Lorde they gaue him the citie whiche he asked, euen Thamnath Serah in mounte Ephraim. And he buylte the citye and dwelte therin.

These are the enheritaunces whiche Eleazar the Preeste and Josua the sonne of Nun, and the auncient fathers of the trybes of the children of Israel diuyded by lotte in Siloh before the Lorde, in the dore of the tabernacle of wytnesse, and so made an ende of diuydynge the countreye.

¶The Cytyes of refuge or Santuaryes.

CAPI. XX.

A Then the Lorde spake vnto Josua, sayinge: commen with the chyldren of Israel and saye: * Appoynte oute free cytyes, of whiche I spake vnto you by Moses, that the slear that kylleth anye person vnwares, and vnwittyngly, maye flee thither. And those cityes shall be youre refuge frome the auenger of bloude. And the slear shall flee vnto one of those cityes, and shall stande in the entrynge of the gate of the citye, and shall shewe his cause in the eares of the elders of the sayd citye, that it was no wylful murder. & they shall take him in to the city vnto them, and shall gyue him a place that he may dwell amonge them.

And when the auenger of bloude foloweth after him, they shall not delyuer the slear in to his hande, bycause he smote his frende ignorātly, and that can not be proued that he bare him malyce of two or thre dayes afore.

And he shall dwell in the sayd citye vntyll he stande before the congregacion in iudgement, layinge for his discharge, and vntyl the deth of the hyghe Preest that shall be in those dayes. And then shall the slear retourne and come vnto his owne citye, and vnto his owne house, and vnto the citye frome whence he fledde.

C And they appoynted Kedes in Galile, in mounte Nephthali, and Sichem in mounte Ephraim, and Kariatharbe, whiche is Hebron in the mountaynes of Juda. And on the other syde Jordan ouer agaynst Jericho Eastwarde, they gaue Bozor in the wyldernesse, Deuter.iiii.g
vpon the playne wyldernesse out of the trybe of Ruben and Ramoth in Galaad out of the trybe of Gad, and Golam in Basan out of the trybe of Manasses.

These were the cityes appoynted for all the D
chyldren of Israel, and to the straungers that soiourned amonge them that who so euer killed anye person ignorantly, the same myght flee thyther and sholde not dye by the hande of the auenger of bloude, vntyl he stode before the congregacion.

¶The Cityes giuen to the Leuites, in nombre fortye and eyght. The promyses of gyuynge the lande of Canaan are fulfylled. The Israelites are at rest.

CAPI. XXI.

And then came the pryncipall heedes of A
the Leuytes vnto Eleazar the preeste, and vnto Josua the sonne of Nun, and vnto the auncient heedes of the trybes of the children of Israel, and spake vnto them at Siloh in the lande of Canaan, sayinge: * the Lorde commaunded by Moses, to gyue vs *Nu.xxxv.a Deuter.xix.b Josu.xx.a
cityes to dwell in, and the feldes about them for oure catell.

And the chyldren of Israel gaue vnto the Leuites out of theyr inheritaunces, at the bidding of the Lorde, these cities folowing with theyr suburbes.

And the lotte came oute vnto the kynredes of the Cahathytes: and the chyldren of Aaron the Preeste whiche were of the Leuytes hadde gyuen them by lotte, oute of the trybe of Juda, oute of the trybe of Symeon, and oute of the trybe of BenJamin thirtene cityes. And the reste of the chyldren of Cahath hadde by lotte oute of the kynredes of the trybe of Ephraim, oute of the trybe of Dan, and out of the halfe trybe of Manasses ten cityes.

And the chyldren of Gerson hadde by lotte oute of the kynredes of the trybe of Isachar oute of the trybe of Aser, oute of the trybe of Nephthali, and out of the other halfe tribe of Manasses in Basan, thirtene cityes. And the chyldren of Merari by theyr kynredes, hadde oute of the trybe of Ruben, out of the trybe of Gad, and oute of the trybe of Zabulon, twelue cityes. And the chyldren of Is- B
rael gaue by lot vnto the Leuites these cityes with their suburbes, as the Lorde commaunded by Moses.

And they gaue oute of the trybe of the chyldren of Juda, and out of the trybe of the children of Symeon, these cityes by name: whiche the chyldren of Aaron beinge of the kynredes of the Cahathites, & of the chyldren of Leui, obtayned: for theirs was the first lotte. And they gaue them Kariah Arbe of the father of ᵠEnacke, whiche is Hebron in the hyll countreye of Juda, with the suburbes of the same rounde aboute it. But the countrey that pertayned to the citye and the villages therof the

ᵠ Arba was the father of Enack. Josua.xiiii.d. I.Paral.vii.d

they gaue to Caleb the sonne of Jephune, to be his possession.

And thus they gaue to the chyldren of Aaron the preeste, the fraunchesed citees of the spear, Hebron with her suburbes: and Libna with her suburbes, and Jathir with her suburbes, and Eshtemoa with her suburbes, and Holon with her suburbes, and Dabir with her suburbes, and Ain with her suburbes, and Juttah with her suburbes, and Bethsames with her suburbes: nyne citees oute of those two tribes.

And oute of the tribe of Benjamin they gaue Gabaon with her suburbes: Gaba with suburbes: Anatoth with her suburbes: Almon with her suburbes, foure citees. All these cities of the chyldren of Aaron preestes were, thyrteene citees with theyr suburbes.

And the kynredes of the children of Cahath that were Leuytes / that is to saye the other chyldren of Cahath had the cities of their lot, oute of the tribe of Ephraim. And they gaue them the free citye of the spear: Sichem with her suburbes in mounte Ephraim / and Gazer with her suburbes / and Kabzaim with her suburbes / Bethhoron with her suburbes / foure citees.

And oute of the tribe of Dan: Eltheke with her suburbes, Gibthon with her suburbes, Aialon with her suburbes, and Gathrimmon with her suburbes, foure citees. And out of the halfe tribe of Manasses: Thanach with her suburbes, Gathrimmon with her suburbes, two citees. So that all the citees which were geuen vnto the kynredes of the other chyldren of Cahath, were ten with their suburbes.

And vnto the chyldren of Gerson, whiche were of the kinredes of the Leuites, they gaue out of the other halfe tribe of Manasses, the citye of refuge for the slear, Golan in Basan and Bosram with her suburbes: Beesthera with her suburbes, two citees. And oute of the tribe of Jsachar, Kision with her suburbes, Dabcrath with her suburbes, Jarmoth with her suburbes, Engannim with her suburbes, foure citees. And out of the tribe of Aser Misheal with her suburbes, Abdon with her suburbes, Helkath with her suburbes, Rohob with her suburbes, foure citees.

And out of the tribe of Nephthali, the citye of refuge of the slear, Kedes in Galile, with her suburbes: Hamothdor, with her suburbes Karthan with her suburbes: three citees. So that all the citees of the Gersonytes in theyr kynredes were thirteene with their suburbes.

And vnto the kynredes of the chyldren of Merari the rest of the Leuites, they gaue out of the tribe of Zabulon: Jecnam with her suburbes, Carthah with her suburbes: Damna with her suburbes, and Nahalal with her suburbes, foure citees. And oute of the tribe of Ruben, they gaue Bozor with her suburbes: Jahesah with her suburbes / Kedmoth with her suburbes/and Mephaath with her suburbes, foure citees.

And out of the tribe of Gad, they gaue the fraunchesed citye of the slear, Ramoth in Galaad with her suburbes, Mahanaim with her suburbes, Hesbon with her suburbes, and Jaser with her suburbes, foure citees in all, so that all the citees of the chyldren of Merari in their kynredes, whiche were the rest of the kynredes of the Leuites, were by theyr lotte, twelue citees. And all the citees that the Leuites had in the possession of the chyldren of Jsrael were fortye and eyght with their suburbes. And these citees hadde eche their suburbes rounde about her thorowe oute all the sayd citees.

And the Lorde gaue vnto Jsrael, all the lande whiche he sware to giue vnto theyr fathers. And they conquered it, and dwelte therin. And the Lorde gaue them reste rounde about, accordynge to all that he sware vnto theyr fathers. So that there stode not a man of all theyr ennemyes before theym. But the Lorde delyuered all theyr ennemyes into theyr handes. There shaped nothynge of all the good thynges whiche the Lorde hadde sayde vnto the house of Jsrael. But all came to passe.

¶ Ruben, Gad, and the halfe tribe of Manasses are lende agayne to theyr possessions. They buylde an altare for a memoryall.

CAPI. XXII.

THen Josua called vnto the Rubenites, & the Gaddites, and to the halfe tribe Manasses, and sayde vnto them: * ye haue kepte all that Moses the seruaunte of the Lorde commaunded you, and haue obeyed my voyce in all that I commaunded you: Ye haue not lefte youre brethren of a longe season vnto this daye, but haue kepte the commaundement of the Lorde youre God. And now the Lorde hathe geuen reste vnto youre brethren, as he promysed them. Wherfore returne and goo vnto youre tentes, and vnto the lande of youre possession, whiche Moses the seruaunte of the Lorde gaue you on the other syde Jordan.

But in anye wyse take exceadynge good hede that ye do the commaundement and lawe whiche Moses the seruaunte of the Lorde charged you / whiche is, that ye loue the Lorde youre God, and walke in his wayes, and kepe his commaundementes, and cleaue vnto him, and serue him with all youre hertes, and all youre soules. And so Josua blessed theym, and sente them awaye. And they wente vnto theyr tentes.

¶ Vnto the one halfe of the tribe of Manasses Moses gaue possession in Basan/and vnto the other halfe therof gaue Josua with theyr brethren on this syde Jordan westwarde. And also when Josua sent them awaye vnto theyr tentes and blessed them, he sayde vnto them, returne with moche rychesse vnto youre tentes and with very moche catell, with syluer, golde, brasse, yron, and with rayment aboue measure and diuide the spoyle of youre ennemyes with youre brethren.

And the chyldren of Ruben the chyldren of Gad

Gad, and halfe the tribe of Manasses, returned and departed from the chyldren of Jsrael out of Silo, whiche is in the lande of Canaan, to go vnto the countreye of Galaad, and to the lande of theyr possession, wherin they were possessed at the mouthe of the Lorde by the hande of Moses. And when they came vnto the hylles of Jordan that lye in the lande of Canaan: there the chyldren of Ruben, the chyldren of Gad, and the halfe tribe of Manasses, buylte an aulter faste by Jordan, and that a great aulter to se to. And when the chyldren of Jsrael herde saye: beholde, the chyldren of Ruben, the childrē of Gad, and the halfe tribe of Manasses haue buylt an aulter in the lore fronte of the lande of Canaan in the borders of Jordan on the syde of the chyldren of Jsrael: the hole congregacion of the chyldren of Jsrael gathered them togither to Silo to go vpon them with batayle.

And the chyldren of Jsrael sente vnto the chyldren of Ruben, to the chyldren of Gad, & to the halfe tribe of Manasses in to the lande of Galaad, Phinehes the sonne of Eleazar the Preeste, and with him tenne lordes, of euerye chyefe house a lorde, thorowe oute all the trybes of Jsrael, whiche heades of theyr fathers housholdes were ouer the thousandes of Jsrael. And they went vnto the children of Ruben, of Gad, and to the halfe trybe of Manasses, vnto the lande of Galaad, and spake with them sayinge.

Thus saye the hole congregacion of the Lorde: what trāsgression is this that ye haue transgressed agaynste the God of Jsrael, to turne awaye this daye from after the Lorde, and to buylde you an aulter for to rebell this daye agaynst the Lorde? Is the wycked dede of Belphegor to lytle for vs, wherof we are not cleensed vnto this daye, and moche people were slayne, but that ye also sholde tourne awaye this daye frome folowynge the Lorde? Ye shall rebell to daye agaynste the Lorde, & to morowe he shall be wroth with all the congregacion. Notwithstandynge yf the lande of your possession be vncleane, then come ouer vn to the lande of the possession of the Lorde, where the Lordes tabernacle dwelleth, and be possessed amonges vs. But rebell not agaynste the Lorde, nor agaynste vs, to buylde you anye other aulter, saue the aulter of the Lorde oure God. Dyd not Achan the sonne of Zareh transgresse the commaundement of the Lorde, and wrath fell on all the congregacion of Jsrael, so that he alone perysshed not for his wyckednesse?

Then the chyldren of Ruben and of Gad, and halfe the trybe of Manasses, answered and sayde vnto the heades ouer the thousandes of Jsrael. The myghtye God, the almyghtye Lorde he knoweth, and Jsrael shall knowe yf it be to rebell or transgresse agaynst the Lorde, then spe Lorde saue vs not this daye.

Or elles yf we haue buylte vs an aulter to turne from folowynge the Lorde, or to offre theron burnt offeryngs or meat offeryngs, or to offre praye offeryngs theron, let the Lorde requyre it: And haue not rather doone it for feare of this, leest in tyme to come youre chyldren shoulde saye vnto oures: What haue ye to doo with the Lorde God of Jsrael, seynge that the Lorde hathe made Jordan a border betwene vs and you ye chyldren of Ruben and of Gad: ye haue no parte therfore in the Lorde / and so shall youre children make oure thyldren cease frome fearynge the Lorde.

Therfore we thoughte it better, and sayde: Lette vs cause an aulter to be made, not for burnt offeryngs, nor sacrifyces, but it shall be a token betwene vs and you, and oure generacyons after vs, that we shoulde serue the Lorde, with oure offeryngs, sacrifyces, and peace offeryngs: and that youre chyldren shoulde not saye to oures in tyme to come: ye haue no parte in the Lorde. Geneli.xxxi. Deuter.xxx.d Josue.xxiiii.k

And we thought, yf they sholde so saye to vs, or to oure generacions in tyme to come, that we wolde saye agayne: Beholde the facyon of the aulter whiche oure fathers made, neyther for burnt offeryngs, nor sacrifyces, but that it sholde be a wytnesse betwene vs and you. God forbyd that we sholde rebell agaynste the Lorde, and that we sholde turne this daye frome after him, and buylde an aulter for burnt offeryngs or sacrifices, saue the aulter of the Lorde oure God that is before his tabernacle.

And when Phinehes the Preeste and the Lordes of the congregacyon, and heades ouer the thousandes of Jsrael whiche were with hym, herde the wordes that the chyldren of Ruben, the chyldren of Gad, and the chyldren of Manasses spake, they were well content.

And Phinehes the sonne of Eleazar the Preeste sayde vnto the chyldren of Ruben, of Gad and of Manasses, this daye we perceyue that the Lorde is amonge vs, because ye haue not doone this trespace agaynste the Lorde. And nowe ye haue rydde the chyldē of Jsrael oute of the handes of the Lorde.

And Phinehes the sonne of Eleazar the Preeste and the Lordes returned frome the chyldren of Ruben and of Gad out of the lande of Galaad vnto the lande of Canaan, to the chyldren of Jsrael, and broughte them worde agayne. And the answere pleased the chyldren of Jsrael well, and they praysed God, and dyd not intende to goo agaynste them in battayle, to destroye the lande whyche the chyldren of Ruben and Gad dwelte in. And the chyldren of Ruben and the chyldren of Gad called the aulter ❊ Ed, because it is a wytnesse betwene vs, that the Lorde is God.

❊ After the Hebrew. The cōmen translatiō our witnesse that the Lord is God.

¶ Josua exhorteth the people that they ioyne not themselues to the Gentyles and that they truste in none but in God only, whyche had fulfylled his promyses to them.

CAPI. XXIII.

And

A And it came to passe a longe season after that the Lorde had gyuen reste vnto Israel frome all theyr ennemyes rounde aboute that Josua waxed olde and was stryken in yeres. Wherfore he sent for all Israel, & for theyr elders, their heades, theyr Judges and offycers, and sayde vnto them: I am olde and stryken in yeres. And ye haue sene all that the Lorde your God hath done vnto all these nacyons before youre faces. For the Lorde youre God he foughte for you. Beholde, I haue appoynted these nacyons that remayne, to be the inheritaunce of youre trybes, euen frome Jordane / and all the nacyons that I haue destroyed, euen vnto the great see. And the Lorde youre God he shall expell and caste them oute before you, and ye shall conquere B theyr landes, as the Lorde youre God hathe sayd vnto you.

*Deut.iiii.a. Deute.xxxi.b Jo.ii.a.b iii.Regū.ii.a. *Deut.xii.d. and.xxviii.b. Prouer.iiii.d Deuter.x.d

* Be therfore exceadynge stronge, that ye take hede to do all that is written in the boke of the lawe of Moses, * that ye bow not asyde therfrom, to the ryghte hande or to the lefte, and that ye go not vnto these nacions that remayn with you, and that ye neither make mēcion or sweare by the names of their Goddes / and that ye neither serue them nor bowe your selues vnto them.

C But that ye stycke fast vnto the Lorde your God, as ye haue done vnto this daye. So shal the Lorde caste oute before you great nacions and myghtye, as ye se howe no man hathe stande before you hytherto. * One shall chase a thousande: for the Lord your God he fyghteth for you, as he hath sayd vnto you. Take good hede therfore vnto youre soules, that ye loue the Lorde your God.

*Leu.xxvi.a Deut.xxxii.d. Esaye.xxx.c

Deuter.vii.a. and.xii.d.

But and yf ye shall go backe, and cleaue vnto the rest of these nacions that remayne with you, and shall make mariages with them, and to be in a leage with them, be sure y the Lorde your God wyl not caste out all these nacyons from before you. * But they shall be snares & trappes vnto you, and scourges for your sydes and thornes in youre eyes, vntyll ye peryshe from this good lande whiche the Lorde your God hath gyuen you.

*Nu.xxxiii.g

iii.Regū.ii.a

Beholde I walke this daye by the waye of all the worlde: cal ye to mynde in all your hertes and in all your soules, that nothynge hath fayled of all the good thynges whiche the Lorde youre God promised you. All are D come to passe, and nothyng hath fayled there of. And as all good thynges are come vpon you, whiche the Lorde your God hathe promysed you: so shall the Lorde brynge vpon you all, euyll vntyll he haue destroyed you from this good lande, whiche the Lorde your God hathe gyuen you, when ye haue transgressed the appoyntment of the Lorde youre God, whiche he hathe made with you, and go and serue straunge goddes, and bowe your selues to them. Then shall the wrathe of the Lorde waxe hoote vpon you, and ye shall peryshe quyckely frome the good lande whiche he hath gyuen you.

Deu.xxviii.b

¶ Josua exhorteth the people to the kepynge of the law. He dyeth. The bones of Joseph are buryed. Eleazar dyeth.

CAPI. XXIIII.

A And Josua gathered all the trybes of Israel to Sichem, and called for the elders of Israel, and for theyr heedes Judges and offycers, whiche presented them selues before God. And Josua sayde vnto all the people: thus sayth the Lorde God of Israel. * Youre fathers dwelte on the other syde of the floude in olde tyme, euen Thareh the father of Abraham and Nachor, and serued straunge goddes. But I toke your father Abraham frome the other syde of the floude and broughte him in to the lande of Canaan, and multiplyed his seed, and gaue him Isaac. And I gaue vnto Isaac, Jacob, and Esau. And I gaue vnto Esau mounte Seir to possesse it. But Jacob and his chyldren wente downe in to Egypt.

* Then I sente Moses and Aaron. And I stroke Egypte in manye signes and wonders, and after y I brought you your fathers out of Egypte. And ye came vnto the see, and the Egyptians folowed after your fathers with charettes and horsmen, vnto the redde see. And the chyldren of Israel cryed vnto the Lorde. And he put darkenesse bytwene you and the Egyptians, and broughte the see vpon them & couered them.

And your eyes haue sene what I haue done in Egypte. And ye dwelte in the wyldernesse a longe season. And I broughte you in to the lande of the Amorites, whiche dwelte on the other syde Jordan. And they foughte agaynste you: and I gaue them in to your handes. And ye conquered theyr countrey, and ye destroyed them.

Then Balak the sonne of Ziphor, kynge of Moab, arose and warred agaynste Israel, and sente and * called Balam the sonne of Beor for to curse you. But I wolde not agree to harken vnto Balam and therfore he blessed you: And so I delyuered you oute of his hande. And when he wente ouer Jordan, and came vnto Jericho, the citizyns of Jericho foughte agaynste you: the Amorytes, Pherezites, Canaanites, Hethites, Girgesites, Heuytes, Jebusites, whiche I delyuered into your handes.

And I sent * hornettes before you and ye caste oute before you: euen the two kynges of the Amorytes, but not with youre owne swerde, or with your owne bowe. And I gaue you a lande in whiche ye dyd no laboure, and cityes whiche you buylte not, and ye dwelte in them. And vynes, and olyue trees whiche ye planted not.

And now feare the Lorde and serue hym in purenesse and truthe. And put awaye the goddes whiche youre fathers serued in Mesopotamia, and in Egypte, and serue the Lorde. But if it seme euyl vnto you to serue the Lord then chose you this day whom you will serue whether the Goddes, whiche youre fathers serued

serued that were on the other syde of y floude, eyther the Goddes of the Amorites, in whose lande ye dwelt, and I and my house wyl serue the Lorde.

And the people answered and sayde, God forbyd that we sholde forsake the Lorde and serue straunge goddes. For the Lorde our God he it is that brought vs and our fathers oute of the lande of Egypte, the house of bondage, and whiche dyd those myracles in our syghte, and preserued vs in all the waye we went and amonge all the nacions whiche we came thorowe. And the Lorde dyd cast out before vs all the nacions with the Amorytes whiche dwelt in the lande, wherfore we wyl serue the Lorde for he is our God.

But Josua sayd vnto the people: ye can not C serue the Lorde, for he is an holye God, myghtye and gelous, and can not beare your transgression and synne. But when ye haue forsakē the Lorde, and haue serued straunge goddes, he wyl turne and do you euyll and consume you, after that he hathe doone you good. And the people answered Josua: not so / but we wyll serue the Lorde.

Then Josua sayd vnto the folke, ye are witnesses vnto your selues that ye haue chosē you the Lorde to serue hym: and they sayd we are witnesses. Then put away, sayd he, y straunge goddes which are amonge you, and bowe your hertes vnto the Lord God of Israel. And the people answered Josua: the Lorde oure God we wil serue, and his voyce we wil obeye. And so Josua made a couenaunt with the people the same daye, and set ordinaunces and lawes before them in Sichem.

And Josua wrote these wordes in the boke of the lawe of God, and toke a great stone and pytched it on ende in the sayd place / euen vnder an ooke that stode in the sanctuarye of the Lorde. And Josua sayd vnto all y people: Beholde, this stoone shall be a wytnesse vnto vs, for it hathe herde all the wordes of the Lorde whiche he spake with you. It shall be therfore a wytnesse vnto you, leest y after this tyme ye wyll denye and lye vnto your God. And so Josua let the people depart euery man vnto his enheritaunce.

And after these thynges the tyme came that Josua the sonne of Nun and the seruaunte of the Lorde dyed, being an hundred and ten yeres olde. Whom they buryed in the border of his inheritaunce, euen in Thamnath Sareh, which is in mount Ephraim, on the north syde of the hyll of Gaas.

G Jud.ii. Josue.xix.b

And Israel serued the Lorde all the dayes of Josua, and all the dayes of the elders that ouer lyued Josua, and which had sene all the workes of the Lorde that he had done to Israel. And the bones of Joseph whiche the children of Israel broughte oute of Egypte, they buried in Sichem, in a parcel of groūde which Jacob bought of the sonnes of Hemor, the father of Sichem, for an hundred shepe hogges, whiche parcell became the inheritaunce of the chyldren of Joseph. And Eleazar the sonne of Aaron died, whom they buryed in Gabaath that pertayned to Phinehes his son, and was gyuen hym in mounte Ephraim.

ii.Paral.xxx. and.iiii.f.

☞ Gene.l.d Exod.xiii.d Act.vii.b Gene.xxxiii.d

The ende of the boke of Josua.

THE BOOKE OF THE IVDGES.

¶ After Josua was dead, Juda was constitute Lorde ouer the army when Jerusalem was besieged. The people that were not destroyed became tributaryes.

CAPI. I.

A

Josue.xxiii.a

After the deathe of Josua, the chyldren of Israel asked the Lorde sayinge: Who shall go vp first vnto the Canaanites to fyghte agaynst them? And ꝑ Lord sayde: Juda shall goo vp: beholde, I haue delyuered the lande in to his handes. Then Juda sayde vnto ꝙ Simeon his brother: come with me in to my lot, and let vs fight against the Canaanites. And I lykewyse wyll go with the in to thy lot. And so Simeon went with him.

ꝙ Simeon for the trybe of Simeon.

And Juda went vp, and the Lorde delyuered the Canaanytes and the Pherezites in to theyr handes. And they slewe of them in Bezek ten thousande men. And they founde Adonibezek in Bezek. And they fought against him and slewe ꝑ Canaanites and Pherezites. But

B

Adonibezek fled, and they folowed after him/ and caught him. And cut of his thombes and his greate toes. Then Adonibezek sayde: lxxx Lorde and ten kynges, haynge their thombes and great toes cut of, gathered their meat vnder my table: wherfore as I haue done, so god hath reacquited me. And they brought him to Jerusalem. And there he dyed.

Leuitl. xxiiii. and.xxv

The chyldren of Juda fought agaynste Jerusalem and toke it, and smote it with ꝑ edge of the swerde, and set the hole citye on fyre.

Josue.xv.a

And after that, the chyldren of Juda wente euen to fyghte agaynste the Canaanytes that dwelte in the mountayne, in the southe, and in the lowe countreye. And Juda wente vnto

Josue.xv.d
ii.Parali.xii.
e.Esr.vii.c

the Canaanites that dwelt in Hebron, which before tyme was called Kariath Arbe, & slewe Sesai, Ahiman, and Thalmai. And frō thence they went to the inhabiters of Dabir, whose name in old tyme was called Kariath Sepher

C

that is the citye of lernynge.

And Caleb sayde: he that smyteth Kariath Sepher and taketh it, to him wil I gyue Achsah my doughter to wyfe. And Othoniel the sonne of Kenez Calebs younger brother toke it: to whome he gaue Achsah his doughter to wyfe, and as they wente her husbande counseyled her to aske of her father a felde.

And then she lyghted of her asse: and Caleb sayde vnto her: What ayleth the? She sayde vnto him: gyue me a blessynge, for thou hast gyuen me a Southwarde and drye lande gyue me also sprynges of water. And Caleb gaue her sprynges bothe aboue and benethe. And the chyldren of the Kenite Moses wyues father wente vp out of the citye of palme trees, with the chyldren of Juda, in to the wylderneste of Judas lotte that lyeth in the Southe of Arad, and dwelte amonge the people.

And Juda went and Simeon with him, and d they slewe the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the citye Hormah, that is a curse. And Juda toke Azah with ꝑ coostes therof, & Askalon with the coostes therof, and Akaron with the costes therof. And the Lorde was with Juda that he conquered ꝑ mountaynes, but they couldo not dryue out the inhabiters of the valleys, bicause they hadde charettes of yron. And they gaue Hebron vnto Caleb, as Moses sayd. And he expelled thence the thre sonnes of Enack.

And the chyldren of Ben Jamin dyd not e caste oute the Jebusites that enhabited Jerusalem, but the Jebusites dwell with ꝑ chyldren of Ben Jamin in Jerusalem, vnto this daye.

And in lyke maner the house of Joseph f went vp to Bethel, and the Lord with them, and when they besieged the citye which before tyme was called Lus, and sawe a man come out of the citye, they sayde vnto hym, shewe vs the waye in to the citye, and we wil shewe the mercye. And he shewed them the waye in to the citye, they smote it with the edge of the swerde, but they dyd let the man and all his houshold goo free. And the man went in to the lande of the Hethites, and buylte a citye and called the name therof Lus, which is the name therof vnto this daye.

Neyther dyd Manasses expelle Bethsean g with her townes / neyther Thaanach with ꝑ her townes, neither the inhabitours of Dor, with her townes/ neyther the inhabitours of Jeblaem with her townes / neyther the inhabitours of Magedo, with her townes/ and so the Canaanites went to and dwelt amonges them. But as sone as Israel was waxed mighty, they put the Canaanites to tribute, but expelled them not.

In lyke maner Ephraim expelled not the Canaanites that dwelt in Gazer, but the Canaanites dwelt styll in Gazer amonge them.

Neither did Zabulon expel the enhabitours of Ketron, neither the enhabitours of Nahalol. But the Canaanites dwelt amonge them and became tributaryes.

Neither dyd Aser caste out the enhabitours of Acho, neyther the inhabitours of Zidon, of Ahalab, Achzib, Halbah, Aphek, nor of Rehob, but the Aserites dwelte amonge the Canaanites the inhabitoures of the lande, and dyaue them not out.

Neyther dyd Nephthalim dryue oute the enhabitours of Bethsames, nor the enhabytoures of Bethanath, but dwel amongest the Canaanites the inhabitoures of the lande. Neuertheselle the enhabitours of Bethsames and of Bethanath became tributaryes vnto them.

And the Amorites kepte the chyldren of Dan in the mountayns, and suffered them not

to come wyne to the valeyes. And so the Amorytes wente to and dwelled in mounte Heres that is to saye a witnesse in Halon and in Gabim. Neuertheselater the hande of Joseph ware heuye vpon them, so that they became tributaryes. And the coostes of the Amorytes was from the goyng vp to Acrabim, and from the rocke vpwarde.

¶ The Aungell rebuketh the people because they had made peace ꝙ the Canaanites. Idolatrers are punyshed, but yet leaue not their inuencions. God sendeth them Judges to delyuer them.

CAPI. II.

2

And the aungell of the Lorde came vp from Galgall to Bocim, and sayde/ I broughte you out of Egypte, and haue brought you vnto the lande which I sware vnto your fathers. And I sayd that I wold neuer breke myne appoyntment with you, so that ye sholde make no couenaunt with ꝑ inhabitours of this lāde, but breke down their aulters: But ye haue not obeied my voice, why haue ye this done? wherfore I haue lykewyse determined that I will not call them out before you / but they shall be your ennemyes, and theyr goddes shall be your destruction. And when the aungell of the Lorde hadde spoken these wordes vnto all the chyldren of Israel, the people cryed oute and wepte. And called the name of the sayd place Bocim, and offered there vnto the Lorde.

And when Josua hadde sente the people awaye, the chyldren of Israel went euery man in to his inheritaunce to possesse the lande.

And the people serued the Lord all the dayes of Josua, and all the dayes of the elders that out lyued Josua, and hadde sene all the great workes of the Lord that he did to Israel. And Josua the sonne of Nun, the seruaunt of the Lorde dyed when he was an hundred and ten yeres olde: whome they buryed in the costes of his enheritaunce: euen in Thamnath Hares in mount Ephraim, on the northe syde of the hyll Gaas. And euen so al that generacion were put vnto theyr fathers/ and there arose an other generacion after them, which neither knewe the Lorde, nor yet the workes whiche he dyd vnto Israel.

And then the chyldren of Israel dyd wyckedly in the sight of the Lorde, & serued Baalim, and forsoke the Lorde God of theyr fathers, which brought them out of the lande of Egypt, and folowed straunge goddes. euen of the goddes of the nacions that were rounde about them, and bowed them selues vnto them and angred the Lorde. And so they forsoke the

C

Lorde and serued Baal and Astharoth. Wherfore the Lorde ware angrye with Israel, and delyuered them in to the handes of raueners to spoyle them, and solde them in to the handes of their ennemyes rounde aboute them. so that they had no power any longer to stande before theyr ennemyes/ but vnto what so euer thynge they wente, the hande of the Lorde was vpon them with euyl lucke / euen as the Lorde promysed them. And as he sware vnto them. And they were sore vexed.

Neuertheselle, the Lorde rayled vp Judges whiche delyuered them out of the handes of their oppressers, and yet for all that they wold not herken vnto theyr Judges: But wente a hoorynge after straunge goddes, and bowed them selues vnto them, and turned quyckelye out of the waye whiche theyr fathers walked in obeyinge the commaundementes of the Lorde, and dyd not so.

Exodi.iii.d

And when the Lorde rayled them vp Judges in theyr dayes, he had compassion of them, and herde the lamentacion of the oppressed, and delyuered them out of the handes of their ennemyes/ yet for all that, as sone as ꝑ Judge was ded, they tourned and dyd worse then theyr fathers in folowynge straunge goddes, and in seruynge them, and ceased not frome theyr inuencions, nor frome theyr malicious wayes.

D

Jud.iii.b

Wherfore the Lorde was angrye with Israel and sayd: bicause this people hath transgressed my couenaunte whiche I made with theyr fathers, and haue not obeyed my voice, therfore henceforthe I wyll not caste oute one man before them of the nacions which Josua lefte when he dyed, and that to proue Israel thrughe them whether they wyll kepe the waye of the Lorde to walke therin as theyr fathers dyd or not. And so the Lorde left those nacyons alone, and dryue them not oute immediatly, neyther delyuered them in to the handes of Josua.

Deuter.viii.a and.xii.a

¶ Certayne nacions are left among the Israelites to the intent to vexe and assaye them. Othoniel deliuereth Israel. Thud kylleth kyng Eglon. Samgar kylleth the Philistines.

CAPI. III.

A

These are the nacions whiche the Lorde lefte to scourge Israel: euen as manye of Israel as had not knowen warres of Canaan: Onely for the lernynge of the generacion of the chyldren of Israel: which before knewe nothyng of warre, he left the fiue lordes of the Philistines, and all the Canaanites, the Sidonites, the Heuites ꝑ dwelt in mounte Libanon, euen frome mounte Baal Hermon vnto Hemath. Those God suffered to remayn to proue Israel by, & wete whether they wolde harken vnto the commaundementes of the Lorde, whiche he commaunded their fathers by the hande of Moses, or no.

And as the chyldren of Israel dwelte amonge the Canaanytes, Hethytes, Amorites, Pherezites, Heuytes, and Jebusites, they

Deuter.vii.a and.xii.a

toke the doughters of them to be their wyues, and gaue theyr owne doughters to theyr sonnes, and serued theyr goddes. And so the chyldren of Israel dyd wyckedly in the syghte of the Lorde, and forgat the Lord theyr God and serued Baalim and Aseroth. Therfore the

B

Lorde was angrye with Israel, and delyuered them in to the handes of Chusan Rasathaim kynge of ꝙ Mesopotamia. So that the chyldren of Israell serued Chusan Rasathaim eyght yeres.

ꝙ Hebr. Aram Naharim.

ꝑ And

And then the chyldren of Israel cryed vnto the Lorde. And the Lorde stered them vp
Iud.i a sauer, and saued them: one Othoniel the sonne of Kenes, and Calebs yonger brother. And the spirite of the Lorde came vpon hym/ and he iudged Israell, and wente oute to
ii.Para.xv.c warre. And the Lorde ꝑ solde Chusan Rasathaim kynge of Syrye in to his hand. So that
ꝑ That is delyuered. his hande was myghtye ouer Chusan Rasathaim, and the lande hadde reste fourtye yeres. And Othoniel the sonne of Kenes dyed. And then the chyldren of Israel wente to agayne, and commytted wyckednesse in the syghte of the Lorde. And then the Lorde hardened Eglon the kynge of the Moabites, agaynste the chyldren of Israel, bycause they hadde commytted wickednesse before the Lorde. And this Eglon gadvered vnto him the chyldren of Ammon and the Amalekites, and went and smote the chyldren of Israel, and conquered the cytye of palme trees. And the chyldren of Israel
Deuter.xxx.c serued Eglon the king of the Moabites.xviij. yeres. And then they cryed vnto the Lorde/ and the Lorde stered them vp a sauer, Ahud the sonne of Gera, the sonne of Jemini, a man that coulde doo nothynge handsomlye with his syght hande.

¶ By whome the chyldren of Israel sent a present vnto Eglon the kynge of the Moabites, whiche Ahud made him a dagger with two edges, of a cubyte lengthe, and he dyd gyrde it vnder his cote vpon his syght thygye and carryed the present vnto Eglon the kynge of the Moabites, whiche Eglon was a verye fatte man. And when he hadde presented the presente, he sente the people that bare it awaye, but he him selfe tourned agayne frome the ydolles by Salgall, and sayde: I haue a secrete vnto the, o kynge: and the kynge commaunded him to holde his peace, vntyll all that stode aboute hym, were gone oute frome hym.

And Ahud came in vnto him in to a sommer
iii.Regū.iii.e chamber, where he sate alone, and sayde: I haue a message vnto the frome God. And he arose out of his seate/ and Ahud put forth his lefte hande, and toke the dagger frome his
D syghte thyghe, and thrulle it so harde in to his belye, so that the haft went in after the blade. And the hafte stopped in the fat, for he drewe not the dagger out of his bely, but as he stroke him, so lefte he the dagger in the wounde tyll that by the priuye partes of nature the dyrte came out. And Ahud gat him out at a posterne wore, and shut the dores of the parlour vpon him, and locked them. The kynges seruauntes came and loked, and se the wores of the parlour were locked, they sayde: A, he is a doyng of his easement in his sommer chamber. And when they had taried tyl they were ashamed, for no man dyd the wores of the parlour open, then they toke a kepe and opened them. And beholde, their Lord was fallen downe dead vn to the erth. But Ahud escaped whyle they tareyed, and was gone beyonde the quarryes, and
Nume.x.a escaped into Seirath.
Iudi.vi.a

And when he was come, he blewe a trompet in mounte Ephraim. And the chyldren of Israel went down with him, e he before them, and sayd vnto them: folow me/ for the Lorde hathe delyuered your enemyes the Moabites in to youre handes. And they descended after hym, and stopped the ferryes of Jordan frome the Moabites, and suffered not a man to passe ouer. And they slewe of the Moabites ꝑ same tyme vpon a ten thousande men, all fat, and men of myghte: that there scaped not a man, and so the Moabites were subdued that daye vnder the handes of Israel/ and the lande had reste foure score yeres.

And after him came Samgar the sonne of
Anath, whiche slewe of the Philistines fyue hundred men with an oxe gode, and delyuered Israel also.

¶ Israel is commyted in to the handes of Jabin, because they were returned to Idolatrye. Debora and Barak delyuer them: Sisara is kylled of Jael.

CAPI. IIII.

AND the chyldren of Israel began again to wickedly in the syght of the Lord when Ahud was deed. And the Lorde ꝑ solde them in to the handes of Jabin kynge of Canaan, that raygned in Hasor/ whose Capitayne of warre was Sisara, whiche dweite in Haroseth of the Gentyles. And the chyldren of Israel cryed vnto the Lorde/ for he had nyne hundred charettes of yron/ he oppressed the chyldren of Israell with powre twentye yeres.

And Debora a Prophetesse, the wyfe of Lapidoth iudged Israel the same tyme, and dweite vnder the palme tree of Debora, bytwene Ramath and Bethel, in mounte Ephraim.

And the chyldren of Israel came to her for iudgement. And she sent and called Barak the sonne of Abinoam, out of Kedes Nephthalim and sayd vnto him.

The Lorde God of Israel commaundeth the that thou goo and leade an hoost vnto mounte Thabor, and take with the ten thousande men, of the chyldren of Nephthalim, and of the chyldren of Zabulon. And I wyll bring vnto the at the ryuer of Kison, Sisara the Capitayne of warre vnto Jabin, with his charettes and his people, and wyll delyuer them in to thyne handes. And Barak sayd vnto her, yf thou wylt go with me, I wyll go: but and yf thou wylt not go with me, then I wyll not go. And she answered/ I wyll surely goo with the, but then the prayse shall not be thyne in ꝑ waye which thou goest, for the Lorde shal sell Sisara in to the handes of a woman. And she arose and went with Barak to Kedes/ and Barak called Zabulon and Nephthalim, out vp with ten thousande men: & Debora wente with him.

But Haber the Kenyte went oute of kynde frome the other Kenites his brethren, the chyldren of ꝑ Hobab who was father to Moses wyfe, and pitched his tente vntyl he was come to the oke of Zaanaim, by Kedes.

And then it was shewed vnto Sisara how that

that Barak the sonne of Abinoam was gone vp to mounte Thabor. And Sisara called for all his charettes, euen. ix. hundred charettes of yron, and all for the people that he had frome Haroseth of the Gentyles, vnto the ryuer of
a. Kison. Then sayd Debora vnto Barak: vp, for this is the daye in whiche the Lorde hath delyuered Sisara in to thyne handes/ for the Lord
E is gone oute before the. And so Barak wente downe frome mounte Thabor, and ten thousande men after him.

But the Lorde trounsed Sisara and all his charettes, and all his hoste with the edge of the swerde before Barak. And Sisara lyghted downe of his charet, and fledde a fote. But Barak folowed after the charettes, and after the hoste, euen vnto Haroseth of the Gentyles. And all the hoste of Sisara fell vpon the edge of the swerde, that there was not a man lefte. How be it Sisara fledde a fote to the tent of Jael the wyfe of Haber the Kenite/ for there was peax bitwene Jabin the kynge of Hasor, and the housholde of Haber the Kenyte.

And Jael wente oute agaynste Sisara and sayde vnto hym: tourne in my Lorde, tourne in to me, and feare not. And he turned in to her in to her tent: & she couered him with a mantel. And he sayd vnto her: gyue me a lytel water to drynke, for I am thirsty. And she opened a bottell of mylke, and gaue him drynke and couered him. And he sayd vnto her, stande in ꝑ
D dore of thy tent, and yf any mā come and aske the, or enquyre of the whether there be anye man here, saye naye.

Then Jael Habers wyfe toke a nayle of the tent, and an hammer in her hande, & went softlye vnto him, and smote the nayle with the hammer thorowe the temples of his heed in to the grounde, and as he slombered beyng werye, he dyed.

And beholde as Barak folowed after Sisara, Jael came oute agaynste him, and sayde vnto him: Come, and I wyll shewe the the man whome thou seekest. And when he came in to her tent: Beholde Sisara laye deed, and the nayle thorowe his temples. And so God broughte Jaben the kynge of Canaan in to
F subiection that daye before the chyldren of Israel. And the hande of the chyldren of Israel prospered, and was sore vpon Jaben the kynge of Canaan, vntyll they hadde brought him to nought.

¶ The songe and thankes gyuynge of Debora and Barak, after the victorye.

CAPI. V.

THen Debora & Barak ꝑ sonne of Abinoam, sang the same daye saying: Bicause he hathe auenged the vengeaunce wone to Israel, the people offering them selues wyllyngly: prayse ye the Lorde. Heare kynges, & harken Lordes, I am she, I am she that wyll synge, and gyue prayse vnto the Lorde God of Israel.

Lorde, when thou departedst out of Seir, & camest thorow the countreys of Edom, ꝑ erth
Iudi.v.c trembled, and the earthe rayned, and the clou-
des dropped water: the mountaynes melted before the Lorde, euen mounte Sinai before the Lorde God of Israel.
Deuter.xxxiij.b
Psalm.xcviij.a

In the dayes of Samgar the sonne of Anath, and in the dayes of Jael, the hye wayes were vnoccupied, and they that walked by pathes, wēt by wayes that fet compasses about. The champions of Israel were discouraged & kaynt herted, vntyll I Debora arose, vntyll I arose a mother in Israel.
Iudi.iii.d
Iud.iiii.c

God chose new facions of warre, for when
b they had warre at their gates/ there was not sene amonge fourtye thousande, eyther shelde or spere in Israel. Myne hert loueth the mainteners of the lawe in Israel, ye that willingly haue put youre selues in aduenture, bliesse ye the Lorde, ye that ryde on goodly asses, and dwell besyde Middin. And ye ꝑ walke by the wayes, make dities. Where as the charettes were broken a peces, where the hoste of oure aduersaries was choked, there shall they tell of the iustice of the Lorde, & how gracious was the stronge God of Israel: then the people of the Lorde went downe vnto the gates, & wan the maistrye.

Vp vp Debora, vp vp and synge a songe, vp Barak and take thy praye, thou sonne of Abinoam. Then they that had escaped, vnder Israel paigned ouer the prouesse of the people. The Lorde fought amonges the stronge.

Ephraim was the fyrst that destroyed Amalek. And after hym Ben Jamin, amonge the people.

Of Machir came lerned men in the lawe,
Iudi.iii.b and of Zabulon that well couide conueye an hoste to warre.

The Lordes of Issakar were with Debora.
c And as Barak, euen so was Issakar sente in to the valeye a fote, and put his life in auenture. But in the diuisions of Ruben were great imaginations of herte.

Wherfore abodest thou amonge the shepe
Iudi.v.a folds, to heare the bleatynges of the flockes. In the diuysyons of Ruben greate were the ymaginations of herte. Galaad abode on the other syde Jordā, and caryed Dan in shyppes. And Aser sate in the hauens of the see, and abode styll in his owne coostes. But Zabulon is a people that put their lyues in iopardye of deathe, and Nephthalim in lyke maner, euen vnto the toppe of the feldes, kynges came and fought. Then fought the kynge of Canaan at Thanach, vpon the water of Magedo. But the syluer that they coueted, they caryed not awaye.

From heuen came batayle: for the sterres beyng in their course, fought agaynst Sisara. The ryuer of Kison caught them awaye: that auncient riuer, the riuer Kison.

My soule, treade thou the myghtye vnderfote. Then their horses stombled as they fledde, that their mighty coursers lefte prauncynge.

Curse ye Meroz, bad ꝑ aungell of the Lorde
D curse, curse ꝑ inhabitours therof, bicause they came not forthe to helpe the Lorde, to helpe the Lorde amonge the myghty.

Blessed be Jael the wyfe of Haber the Ke-

nyte, aboue other women: aboue other wome bleſſed be ſhe in the tente.

Judi.iiii.c He aſked water, but ſhe gaue him mylke, and brought butter in a goodly dyſſhe. She caught a nayle in her lefte hande, and a wo⁊kynge hammer in her ryghte, and nayled Siſara and wounded his heed, and perſed and went thoꝛowe his temples. Betwene her fete he bowed him ſelfe, fell downe and laye ſtyll: Betwene her fete he ſpꝛauled and laye deed lyke a wretche.

Thoꝛow a wyndow loked Siſaras mother and houled out of her chambꝛe, why abideth his charet ſo longe that it commeth not, why tary the wheles of his waggans? The wyſeſt of his wiues anſwered her: yea, and ſhe anſwe red her owne wo⁊des her ſelfe, hapꝛe they haue founde, and diuyde the ſpoyle. A mayde, ye two maydes fo⁊ a pece / a ſpoyle of dyuers colours fo⁊ Siſara, a ſpoyle of dyuers colours with b⁊oudered wo⁊kes, dyuers coloured, b⁊oudered wo⁊kes fo⁊ the necke fo⁊ a pꝛaye. So pe⁊yſſhe all thyne ennempes Lo⁊de / but they that loue the, let them be as the ſonne ry ſynge in his myght.

And the lande had reſt fourtye peres.

¶ Iſrael is oppꝛeſſed of the Madianites, becauſe he returned agayne into Idolatrye. Gedeon is ſent of God to be theyr delyuerer. The aulter of Baal is ouerthꝛowen.

CAPI. VI.

A Nd the chyldꝛen of Iſrael commytted wyckednes in the ſyghte of the Lo⁊de. And the Lo⁊de delyuered theym in to the handes of the Madianites ſeuen peres. And when the hande of the Madianites was ſo⁊e vpon Iſrael, the chyldꝛen of Iſrael made them dennes in the mountaynes, and caues, and ſtronge holdes. Fo⁊ when Iſraell had ſowen, thē came the Madianites, the Amalekites, and they of the Eaſte countreye vpon them, and pitched their tentes agaynſte them, and deſtroyed the encreaſe of the erth euen vn to Azah, and left no ſuſtinaunce in Iſrael, neither ſhepe, oxe, o⁊ aſſe / fo⁊ they came with their cattell and houſholdes, euen as greſſhoppers in multitude / ſo that bothe they and alſo their camels were without nombꝛe, and waſted all that euer they layde handes on. And they entꝛed the lande to deſtroy it. And ſo was Iſrael exceedyngly impouerliſhed by the Madianites, and cryed vnto the Lo⁊de. And when the chyldꝛen of Iſrael cryed vnto the Lo⁊de bycauſe of B the Madianites, the Lo⁊de ſent a pꝛophet vnto them, and ſayd vnto them. Thus ſayeth the Lo⁊de God of Iſrael, I fet you from Egypte and brought you out of the houſe of bondage, and I ryd you out of ỹ hand of the Egyptias, and out of the handes of al that oppꝛeſſed you, and caſt them out before you, & gaue you theyr landes. And I ſayd vnto you, I am the Lo⁊de your God, and therfo⁊e feare not the Goddes iiii.Mo.xxiii.g of the Amo⁊ites in whoſe land you dwel. But Iere.v.g you wolde not obeye my voyce. And the aungell of the Lo⁊de came and ſate vnder an oke in Ephꝛah that pertayned vnto Joas the fa⁊ther of the Eſerites. And his ſonne Gedeon pꝛeſſed out whete oute of the eares in a pꝛeſſe, fo⁊ to flee from the Madianites. And the aun geil of the Lo⁊de appeared vnto him, and ſaid: C the Lo⁊de is with the, thou man of myght. And Gedeon anſwered him: Oh my Lo⁊de, if the Lo⁊de be with vs, why is all this come vpon vs: ye and where be his myꝛacles which our fathers tolde vs of, and ſayde: the Lo⁊de b⁊ought vs out of Egypt. But now the Lo⁊d hathe fo⁊ſaken vs, and delyuered vs in to the handes of the Madianites. And the Lo⁊de lo ked vpon him, and ſayd: Go hence in this thy myght, and delyuer Iſrael out of the handes of the Madianites: Behold, I haue ſent the. And he anſwered him. Oh Lo⁊de, wherwith ſholde I ſaue Iſrael? Beholde my kynred is the poo⁊eſt in Manaſſes, and I am the leaſt in my fathers houſe. But then the Lo⁊de ſayde vnto hym: I wyl be with the / and thou ſhalt ſmyte the Madianites, as they were but one man. And he anſwered him, yf I haue founde grace in thy ſyghte, then ſhewe me a ſygne, that thou art the Lo⁊de that talkeſt with me. Departe not hence, vntyll I come agayne vn D to the, and b⁊ynge myne offe⁊ynge, and haue ſet it before the.

And he ſayd, I wyll tarye vntyll thou come agayne. And Gedeon wente and made rea⁊e a kydde, and ſwete cakes of an Epha of flour, & put the fleſſhe in a baſket, and the b⁊othe in a pot, and b⁊ought it out vnto him vnder ỹ oke and pꝛeſented it. And the aungell of God ſaid vnto him: take the fleſh and the ſwete cakes and put them vpon this rocke, and poure out the b⁊othe. And he dyd ſo. Then the aungel of the Lo⁊de put fo⁊th the ende of the ſtaffe that was in his hande, and touched the fleſſhe and the cakes. And there aroſe vp fyꝛe oute of the E rocke and conſumed the fleſſhe and the cakes, and the aungell of the Lo⁊de vaniſſhed oute of his ſyght. And whē Gedeon pe⁊ceyued that it was an aungell, he ſayd: alas my Lo⁊de almighty, that I haue ſene an aungell of the Lo⁊de face to face. And the Lo⁊de ſayde vnto him, peax be with the, and feare not / fo⁊ thou ſhalte not dye. Then Gedeon made an aulter there vnto the Lo⁊de, and called it ỹ Jehouah, Halom, which vnto this day is yet in Ephꝛah that pertayneth vnto the father of the Eſerites. And the ſame nyght the Lo⁊d ſayd vnto him, take an oxe of thy fathers, and an other of ſeuen peres olde, and deſtroye the aulter of Baal that belongeth vnto thy father, and cut downe the groue that is aboute it, and make an aulter vnto the Lo⁊de thy God vpon the top of this rocke and furniſſhe it. And take the ſeconde oxe and offre burnte ſacrifyce with the wodde of the groue whiche thou ſhalte haue cut downe. Then Gedeon toke ten men of his ſeruaunces, & dyd as the Lo⁊de bad him. But bycauſe he durſte not do it by daye, fo⁊ feare of his fathers houſholde, and of the men of the citye, he dyd it by nyght.

When the men of the citye were vp erly in the mo⁊nynge: Beholde, the aulter of Baal was b⁊oken, and the groue that ſtode aboue it cut downe. And the ſeconde oxe offered vpon the aulter that was made. And they ſayd one to an other: Who hathe done this thing, and they enquyꝛed and aſked fo⁊ him that ſholde haue wone ỹ dede. It was tolde them that Ge ꝛon the ſonne of Joas hadde doone it. Then the men of the citye ſayde vnto Joas, b⁊ynge oute thy ſonne that he maye dye, bycauſe he hath b⁊oken the aulter of Baal, and cut d⁊wn the groue that was aboute it. And Joas ſayde vnto all ỹ ſtode by him / will ye fyght fo⁊ Baal, o⁊ wil ye be his defenders? he that ſtryueth fo⁊ him, ſhall dye afo⁊e to mo⁊ow. Yf he be a God let him reuenge his quarel vpon him that caſt dwne his aulter. And he called Gedeon Jero baal the ſame time ſaying: let Baal reacquyte him, bycauſe he hath b⁊oken dwne his aulter.

G When all the Madianites, the Amalekites and they of the Eaſt were gathered togyther, and had gone and pitched in the valeye of Je zrael, the ſpirite of the Lo⁊de entred in to Ge don. And he blewe a trompet and called togy ther the houſe of Abiezer to folowe him, and ſent meſſengers thoꝛow out al Manaſſes, and called them vp to folow him alſo. And he ſent other meſſengers vnto Aſer, Zabulon & Neph thalim, whiche came alſo to mete him.

And Gedeon ſayd vnto God: yf thou wilt ſaue Iſrael by my hande, as thou haſte ſayde. Beholde, I wyll put a flece of wolle in the threſſhynge place. And yf the dewe be on the flece onely, and dꝛye vpon all the earth beſyde: then I ſhal be ſure that thou wylt ſaue Iſrael by my hande, as thou ſaydeſt. And it came ſo to paſſe. And he roſe vp erly on the mo⁊owe, and he pꝛeſſed the flece togither, & wꝛong the dewe therout, and filled a dyſſhe full of water. And Gedeon ſayd vnto God, be not angry with me that I ſpeake ones mo⁊e, let me pꝛoue onely ones agayne with the flece. Let it be dꝛye onely vpon the flece, and dew vpon al the ground aboute. And God dyd ſo that ſame nyght: ſo that it was dꝛye vpon the flece onely, and on all the grounde aboute, dewe.

¶ The ſouldyars that ſholde goo with Gedeon to battayle are proued by takinge them vp water. Gedeon with thꝛe hundred men ouercōmeth the Madianites. Oꝛeb and zeb are ſlayne.

CAPI. VII.

THen Jerobaal, otherwiſe called Gedeon roſe eꝛlye, and all the people that were with him & pitched beſide the well of Ha rad, ſo that the hoſte of the Madianites were in a baley on the north ſyde of the hyll Hamo reh. And the Lo⁊de ſayd vnto Gedeon, the peo ple that are with the, are to manye fo⁊ me to gyue the Madianites in to their handes, leeſt Iſrael make their vaunt to my diſhonour, and ſay / our owne hande hath ſaued vs. Now ther fo⁊e make a pꝛoclamation in the eares of the people, and ſaye: whoſoeuer man dꝛede or be a fꝛede, let him ꝛeturne, and get him ſone fro⁊me mounte Galaad / and there departed and re turned of the people xxij. thouſande, and there abode ten thouſande.

And the Lo⁊de ſayd vnto Gedeon the peo- D ple are yet to many, b⁊ynge them downe vnto the water, and I wyll tꝛye them vnto the there. And of whome I ſaye vnto the, this ſhall goo with the, the ſame ſhall goo with the. And who ſo euer I ſaye vnto the, this ſhal not go with the / the ſame ſhall not goo. And when he hadde b⁊oughte wyne the people vn to the water. The Lo⁊de ſayde vnto Gedeon: as manye as lappe the water with theyr tonges, as dogges do, them put by them ſelues / and ſo who them that knele downe vpon theyr knees to dynke. And the nombꝛe of them that put their handes to their mouthes and lap ped, were thꝛe hundꝛed men / and all the remnaunt of the people kneled downe vpon their knees to dynke water. And the Lo⁊de ſayde vnto Gedeon, with the thꝛe hundꝛed men that lapped water wyl I ſaue you, and delyuer the Madianites in to tꝛyne handes / and all the other people ſhall goo euery man to his owne E home.

And they toke vitayles with them fo⁊ the folke, and theyr trompettes / and he ſente all the reſte of Iſrael, euery man vnto his tente, and kept the thꝛe hundꝛed with him / and the hoſte of Madian was benethe him in a valey. And the ſame nyght the Lo⁊de ſayd vnto him vp, and goo downe vnto the hoſte, fo⁊ I haue delyuered it in to thyne hande. But & yf thou feare to go downe alone, then go thou downe vnto the hoſte, and Pharah thy lad, and herke wyat they ſaye, and ſo ſhall thyne handes be ſtronge, and then thou ſhalte ſafely go dwne vnto the hoſte.

Then he went downe with Pharah his lad euen hard vnto the warethe men of armes that were in the hoſte. And the Madianites, the Amalekites, and all they of the Eaſte, laye a longe in the valeye lyke vnto greſſhoppers in multitude, and theyr camels were without nombꝛe, euen as the ſande by the ſee ſyde. And when Gedeon was come. Beholde, there was a man that tolde a dꝛeame vnto his felowe, and ſayd on this maner. Beholde I dꝛeamed a D dꝛeame, and me thoughte that an harthbakte lofe of barleye bꝛead tombled in to the hoſt of Madian, and came vnto a tente, and ſmote it that it fel, and ouerturned it, that the tent lay alonge. And his felowe anſwered and ſayde, this is nothyng els ſaue the ſwerde of Gede on the ſonne of Joas a man of Iſrael. in to whoſe handꝛ the Lo⁊de hathe delyuered Ma dian and all the hoſte.

When Gedeon herde the tellynge of E the dꝛeame, and the meanynge therof, he bo wed him ſelfe to the erthe, and returned vnto the hoſte of Iſrael, and ſayde: vp, fo⁊ ỹ Lo⁊d hathe delyuered in to youre handes the hoſte of the Madianites. And he diuyded the thꝛe hundꝛed men in to thꝛe compaynes, and gaue euꝛye man a trompet in his hande, with an empꝛye pytcher, and lampes therin, and ſayde vnto them: loke on me, and do lyke wyſe / and beholde, when I come to the ſyde of the Judi.g.d hoſte / euen as I doo, ſo do you. And when I blowe with a trompet and all that are with me, blowe ye with trompettes alſo on euꝛye

And then the chyldren of Jſrael cryed vnto the Lorde. And the Lorde ſtered them vp
Jud.i a ſauer, and ſaued them: one Othoniel the ſonne of Kenes, and Calebs yonger brother. And the ſpirete of the Lorde came vpon hym/ and he iudged Jſrael, and wente oute to
ii.Para.xv.c warre. And the Lorde ꝓ ſolde Chuſan Raſathaim kynge of Syrye in to his hand. So that
ꝓ That is de- lyuered. his hande was myghtye ouer Chuſan Raſathaim, and the lande hadde reſte fourtye yeres. And Othoniel the ſonne of Kenes dyed. And then the chyldren of Jſrael wente to agayne, and commytted wyckednelle in the ſyghte of the Lorde. And then the Lorde hardened Eglon the kynge of the Moabites, agaynſte the chyldren of Jſrael, bycauſe they hadde commytted wickednelle before the Lorde. And this Eglon gathered vnto him the chyldren of Ammon and the Amalekites, and went and ſmote the chyldren of Jſrael, and conquered the cytye of palme trees. And the chyldren of Jſrael
Deuter.xxx.c ſerued Eglon the king of the Moabites.xviij. yeres. And then they cryed vnto the Lorde/ and the Lorde ſtered them vp a ſauer, Ahud the ſonne of Gera, the ſonne of Jemini, a man that couldo doo nothynge handſomlye with his ryght hande.

L By whome the chyldren of Jſrael ſent a preſent vnto Eglon the kynge of the Moabites, whiche Ahud made him a dagger with two edges, of a cubyte lengthe, and he dyd gyrde it vnder his cote vpon his ryght thygye and caryed the preſent vnto Eglon the kynge of the Moabites, whiche Eglon was a verye fatte man. And when he hadde preſented the preſente, he ſente the people that bare it awaye, but he him ſelfe tourned agayne frome the ydolles by Galgall, and ſayde: J haue a ſecrete vnto the, o kynge: and the kynge commaunded him to holde his peace, vntyll all that ſtode aboute hym, were gone oute frome hym.

And Ahud came in vnto him in to a ſommer
ii.Regū.iiij.e chamber, where he ſate alone, and ſayde: J haue a meſſage vnto the frome God. And he arose out of his ſeate/ and Ahud put forth his lefte hande, and toke the dagger frome his ryghte thyghe, and thruſte it ſo harde in to his belye, ſo that the hafte went in after the blade.
D And the hafte ſtopped in the fat, for he drewe not the dagger out of his belye, but as he ſtroke him, ſo lefte he the dagger in the wounde tyll that by the priuye partes of nature the dyrte came out. And Ahud gat him out at a poſterne wore, and ſhut the dores of the parlour vpon him, and locked them. The kynges ſeruaunces came and loked, and ſe the wores of the parlour were locked, they ſayde: A, he is a doyng of his eaſement in his ſommer chamber. And when they had taried tyl they were aſhamed, for no man dyd the wores of the parlour open, then they toke a keye and opened them. And beholde, their Lord was fallen downe dead vn to the erth. But Ahud eſcaped whyle they taryed, and was gone beyonde the quarryes, and
Numer.x.a eſcaped into Seirath.
xiij.xij.g

And when he was come, he blewe a trompet in mounte Ephraim. And the chyldren of Jſrael went down with him, & he before them, and ſayd vnto them: folow me/ for the Lorde hathe delyuered your enemyes the Moabites in to youre handes. And they deſcended after hym, and ſtopped the ferryes of Jordan frome the Moabites, and ſuffered not a man to paſſe ouer. And they ſlewe of the Moabites ꝑ ſame tyme vpon a ten thouſande men, all fat, and men of myghte: that there ſcaped not a man, and ſo the Moabites were ſubdued that daye vnder the handes of Jſrael/ and the lande had reſte foure ſcore yeres.

And after him came Samgar the ſonne of
E Anath, whiche ſlewe of the Philiſtines ſixe hundred men with an oxe gode, and delyuered Jſrael alſo.

¶ Jſrael is commyted in to the handes of Jabin, becauſe they were returned to Idolatrye. Debora and Barak delyuer them: Siſara is kylled of Jael.

CAPI. IIII.

AND the chyldren of Jſrael began again to do wickedly in the ſyght of the Lord when Ahud was deed. And the Lorde ꝓ ſolde them in to the handes of Jabin kynge of Canaan, that raygned in Hazor/ whoſe Capitayne of warre was Siſara, whiche dweite in Haroſeth of the Gentyles. And the chyldren of Jſrael cryed vnto the Lorde/ for he had nyne hundred charettes of yron/ he oppreſſed the chyldren of Jſraell with power twentye yeres.

And Debora a Pzopheteſſe, the wyfe of Lapidoth iudged Jſrael the ſame tyme, and dweite vnder the palme tree of Debora, bytwene Ramath and Bethel, in mounte Ephraim.

And the chyldren of Jſrael came to her for iudgement. And ſhe ſent and called Barak the ſonne of Abinoam, out of Kedes Nephthalim and ſayd vnto him.

The Lorde God of Jſrael commaundeth the that thou goo and leade an hoofte vnto mounte Thabor, and take with the ten thouſande men, of the chyldren of Nephthalim, and of the chyldren of Zabulon. And J wyl bring vnto the at the ryuer of Kiſon, Siſara the Capitayne of warre vnto Jabin, with his charettes and his people, and wyll delyuer them in to thyne handes. And Barak ſayd vnto her, if thou wylt go with me, J wyll go: but and if thou wylt not go with me, then J wyll not go. And ſhe anſwered/ J wyll ſurely goo with the, but then the prayſe ſhall not be thyne in the waye which thou goeſt, for the Lorde ſhall deliuer Siſara in to the handes of a woman. And ſhe arose and went with Barak to Kedes/ and Barak called Zabulon and Nephthalim, out of with ten thouſande men: & Debora wente with him.

But Haber the Kenyte went oute of kynde from the other Kenites his brethren, the chyldren of ꝓ Hobab who was father to Moſes wyfe, and pitched his tent vntyl he was come to the oke of Zaanaim, by Kedes.

And then it was ſhewed vnto Siſara how that

that Barak the ſonne of Abinoam was gone vp to mounte Thabor. And Siſara called for all his charettes, euen. ix. hundred charettes of yron, and all for the people that he had frome Haroſeth of the Gentyles, vnto the ryuer of
a Kiſon. Then ſaid Debora vnto Barak: vp, for this is the daye in whiche the Lorde hath delyuered Siſara in to thyne handes/ for the Lord
L is gone oute before the. And ſo Barak wente downe frome mounte Thabor, and ten thouſande men after him.

But the Lorde trouſled Siſara and all his charettes, and all his hoſte with the edge of the ſwerde before Barak. And Siſara lyghted downe of his charet, and fledde a fote. But Barak folowed after the charettes, and after the hoſte, euen vnto Haroſeth of the Gentyles. And all the hoſte of Siſara fell vpon the edge of the ſwerde, that there was not a man lefte. Yow be it Siſara fledde a fote to the tent of Jael the wyfe of Haber the Kenite/ for there was peax bitwene Jabin the kynge of Hazor, and the houſholde of Haber the Kenyte.

And Jael wente oute agaynſte Siſara and ſayde vnto hym: tourne in my Lorde, tourne in to me, and feare not. And he turned in to her
g in to her tent: & ſhe couered him with a mantel. And he ſayd vnto her: gyue me a lytel water to drynke, for J am thirſty. And ſhe opened a bottell of mylke, and gaue him drynke and
D wore of thy tent, and yf any mā come and aſke the, or enquyre of the whether there be anye man here, ſaye naye.

Then Jael Habers wyfe toke a nayle of the tent, and an hammer in her hande, & went ſoftlye vnto him, and ſmote the nayle with the hammer thorowe the temples of his heed in to the grounde, and as he ſlombered beyng werye, he dyed.

And beholde as Barak folowed after Siſara, Jael came oute agaynſte him, and ſayde vnto him: Come, and J wyll ſhewe the the man whome thou ſeketh. And when he came in to her tent: Beholde Siſara laye deed, and the nayle thorowe his temples. And ſo God broughte Jaben the kynge of Canaan in to ſubiection that daye before the chyldren of Jſrael. And the hande of the chyldren of Jſrael proſpered, and was fore vpon Jaben the kynge of Canaan, vntyll they hadde brought him to nought.

¶ The ſonge and thankes gyuynge of Debora and Barak, after the victorye.

CAPI. V.

THen Debora & Barak ꝑ ſonne of Abinoam, ſang the ſame daye ſaying: Becauſe he hathe auenged the vengeaunce wone to Jſrael, the people offering them ſelues wyllyngly: prayſe ye the Lorde. Heare kynges, & harken Lordes, J am ſhe, J am the that wyll ſynge, and gyne prayſe vnto the Lorde God of Jſrael.

Lorde, when thou departedſt out of Seir, & cameſt thorow the countreys of Edom, ꝑ erth trembled, and the earthe rayned, and the clou-
des dropped water: the mountaynes melted before the Lorde, euen mounte Sinai before the Lorde God of Jſrael.
Deuter.xxxiij.b Pſalm.xcvij.a

In the dayes of Samgar the ſonne of Anath, and in the dayes of Jael, the wyc wayes were vnoccupied, and they that walked by pathes, wēt by wayes that fet compaſſes about. The champions of Jſrael were diſcouraged & kaynt herted, vntyll J Debora arose, vntyll J arose a mother in Jſrael.
Judi.iiij.d Jud.iiij.c

God chooſe new factions of warre, for when
b they had warre at their gates/ there was not ſene amonge fourtye thouſande, eyther ſheide or ſpere in Jſrael. Myne hert loueth the mainteners of the lawe in Jſrael, ye that willingly haue put youre ſelues in aduenture, bleſſe ye the Lorde, ye that ryde on goodly aſſes, and dwell beſyde Aziodin. And ye ꝑ walke by the wayes, make dities. Where as the charettes were broken a peces, where the hoſte of oure aduerſaries was choked, there ſhall they tell of the iuſtice of the Lorde, & how gracious was the ſtronge God of Jſrael: then the people of the Lorde went downe vnto the gates, & wan the maſtrye.

Vp vp Debora, vp vp and ſynge a ſonge, vp Barak and take thy praye, thou ſonne of Abinoam. Then they that had eſcaped, vnder Jſrael raigned ouer the prouēce of the people. The Lorde fought amonges the ſtronge.

Ephraim was the fyrſt that deſtroyed Amalek. And after hym Ben Jamin, amonge the people.

Of Machir came lerned men in the lawe, Judi.iij.b
and of Zabulon that well couide conueye an hoſte to warre.

The Lordes of Iſakar were with Debora. L
And as Barak, euen ſo was Iſakar ſente in to the valeye a fote, and put his life in auenture. But in the diuiſions of Ruben were great imaginations of herte.

Wherfore abodeſt thou amonge the theype foldes, to heare the bleatynges of the flockes. In the diuiſyons of Ruben greate were the ymaginations of herte. Galaad abode on the other ſyde Jordā, and caryed Dan in thyppes. And Aſer ſate in the hauens of the ſee, and abode ſtyll in his owne coaſtes. But Zabulon is a people that put their lyues in leopardye of deathe, and Nephthalim in lyke maner, euen vnto the toppe of the feldes, kynges came and fought. Then fought the kynge of Canaan at Thanach, vpon the water of Magedo. But the ſyluer that they coueted, they caryed not awaye.

Frome heuen came batayle: for the ſterres beyng in their courſe, fought agaynſt Siſara. The ryuer of Kiſon caught them awaye: that auncient riuer, the riuer Kiſon.

Oh ſoule, treade thou the myghtye vnder fote. Then their horſes ſtombled as they fledde, that their mighty courſers lefte praunſynge.

Curſe ye Meroz, bad ꝑ aungell of the Lorde curſe, curſe ꝑ inhabitours therof, bicauſe they D
came not forthe to helpe the Lorde, to helpe the Lorde amonge the myghty.

Bleſſed be Jael the wyfe of Haber the Re-

nyte, aboue other women: aboue other wome
bleſſed be ſhe in the tente.

He aſked water, but ſhe gaue him mylke,
Judi.iiii.c and brought butter in a goodly dyſche. She
caught a nayle in her lefte hande, and a woz-
kynge hammer in her ryghte, and nayled Si-
ſara and wounded his heed, and perſed and
went thorowe his temples. Betwene her fete
he bowed him ſelfe, fell downe and laye ſtyll:
Betwene her fete he ſprauled and laye deed
lyke a wretche.

Thorow a wyndow loked Siſaras mother
and houled out of her chambre, why abideth
his charet ſo longe that it commeth not, why
tary the wheles of his waggans? The wyſeſt
of his wiues anſwered her: yea, and ſhe anſwe
red her owne wordes her ſelfe, happye they
haue founde, and diuyde the ſpoyle. A mayde,
ye two maydes for a pece / a ſpoyle of dyuers
colours for Siſara, a ſpoyle of dyuers colours
with broudered workes, dyuers coloured,
broudered workes for the necke for a prape.
So perysſhe all thyne ennemyes Lorde / but
they that loue the, let them be as the ſonne ry
ſynge in his myght.

And the lande had reſt fourtye yeres.

¶ Iſrael is oppreſſed of the Madianites, becauſe he returned agayne into Idolatrye. Gedeon is ſent of God to be theyr delyuerer. The aulter of Baal is ouerthrowen.

CAPI. VI.

A And the chyldren of Iſrael commytted
wyckednes in the ſyghte of the Lorde.
And the Lorde delyuered theym in to
the handes of the Madianites ſeuen yeres.
And when the hande of the Madianites was
ſore vpon Iſrael, the chyldren of Iſrael made
them dennes in the mountaynes, and caues,
and ſtronge holdes. For when Iſraell hadde
ſowen, the came the Madianites, the Amale-
kites, and they of the Eaſte countreye vpon
them, and pitched their tentes agaynſte them,
and deſtroyed the encreaſe of the erth euen vn
to Azah, and left no ſuſtinaunce in Iſrael, nei-
ther ſhepe, oxe, or aſſe / for they came with their
cattell and houſholdes, euen as grethoppers
in multitude / ſo that bothe they and alſo their
camels were without nombre, and waſted all
that euer they layde handes on. And they en-
tred the lande to deſtroy it. And ſo was Iſrael
exceedyngly impoueriſched by the Madianites,
and cryed vnto the Lorde. And when the chyl-
dren of Iſrael cryed vnto the Lorde bycauſe of
B the Madianites, the Lorde ſent a prophet vn-
to them, and ſayd vnto them. Thus ſayth the
Lorde God of Iſrael, I fet you from Egypte
and brought you out of the houſe of bondage,
and I ryd you out of ꝑ hand of the Egyptiās,
and out of the handes of al that oppreſſed you,
and caſt them out before you, & gaue you theyr
landes. And I ſayd vnto you, I am the Lorde
your God, and therfore feare not the Goddes
iiii.Re.xvii.g. of the Amorites in whoſe land you dwel. But
Jere.v.b you wolde not obeye my voyce. And the aun-
gell of the Lorde came and ſate vnder an oke
in Ephrah that pertayned vnto Joas the fa-
ther of the Eſerites. And his ſonne Gedeon
pzelled out whete oute of the eares in a preſſe,
for to flee from the Madianites. And the aun
C gell of the Lorde appeared vnto him, and ſaid:
the Lorde is with the, thou man of myght.
And Gedeon anſwered him: Oh my Lorde, if
the Lorde be with vs, why is all this come
vpon vs: ye and where be his myracles which
our fathers tolde vs of, and ſayde: the Lorde
brought vs out of Egypt. But now the Lord
hathe forſaken vs, and delyuered vs in to the
handes of the Madianites. And the Lorde lo-
ked vpon him, and ſayd: Go hence in this thy
myght, and delyuer Iſrael out of the handes
of the Madianites: Behold, I haue ſent the.
And he anſwered him. Oh Lorde, wherwith
ſholde I ſaue Iſrael? Beholde my kynred is
the pooreſt in Manaſſes, and I am the leaſt in
my fathers houſe. But then the Lorde ſayde
vnto hym: I wyl be with the / and thou ſhalt
ſmyte the Madianites, as they were but one
man. And he anſwered him, yf I haue founde
grace in thy ſyghte, then ſhewe me a ſigne,
that thou art the Lorde that talketh with me.
D Departe not hence, vntyll I come agayne vn
to the, and brynge myne offerynge, and haue
ſet it before the.

And he ſayd, I wyll tarye vntyll thou come
agayne. And Gedeon wente and made redye a
kydde, and ſwete cakes of an Epha of floure, &
put the fleſche in a baſket, and the brothe in a
pot, and brought it out vnto him vnder ꝑ oke
and preſented it. And the aungell of God ſaid
vnto him: take the fleſh and the ſwete cakes
and put them vpon this rocke, and poure out
the brothe. And he dyd ſo. Then the aungel of
the Lorde put forth the ende of the ſtaffe that
was in his hande, and touched the fleſhe and
the cakes. And there aroſe vp fyre oute of the
rocke and conſumed the fleſhe and the cakes,
and the aungell of the Lorde vaniſhed oute
of his ſyght. And whē Gedeon perceyued that
it was an aungell, he ſayd: alas my Lorde al-
mighteye, that I haue ſene an aungell of the
Lorde face to face. And the Lorde ſayde vnto
him, peax be with the, and feare not / for thou
ſhalte not dye. Then Gedeon made an aulter
there vnto the Lorde, and called it ꝑ Jehouah,
Halom, which vnto this day is yet in Ephrah
that pertayneth vnto the father of the Eſe-
rites. And the ſame nyght the Lord ſayd vnto
him, take an oxe of thy fathers, and an other
of ſeuen yeres olde, and deſtroye the aulter of
Baal that belongeth vnto thy father, and cut
downe the groue that is aboute it, and make
an aulter vnto the Lorde thy God vpon the
top of this rocke and furniſche it. And take the
ſeconde oxe and offre burnte ſacrifyce with the
wodde of the groue whiche thou ſhalte haue
cut downe. Then Gedeon toke ten men of his
ſeruauntes, & dyd as the Lorde bad him. But
becauſe he durſte not do it by daye, for feare of
his fathers houſholde, and of the men of the
citye, he dyd it by nyghte.

When the men of the citye were vp erly in
the mornynge: Beholde, the aulter of Baal
was broken, and the groue that ſtode about
it cut

it cut downe. And the ſeconde oxe offered vpon
the aulter that was made. And they ſayd one
to an other: Who hathe done this thing, and
they enquyred and aſked for him that ſholde
haue wone ꝑ dede. It was tolde them that Ge
don the ſonne of Joas hadde doone it. Then
the men of the citye ſayde vnto Joas, brynge
oute thy ſonne that he maye dye, becauſe he
hath broken the aulter of Baal, and cut down
the groue that was aboute it. And Joas ſayde
vnto all ꝑ ſtode by him / will ye fight for Baal,
or wil ye be his defenders? he that ſtryueth for
him, ſhall dye afore to morow. Yf he be a God
let him reuenge his quarel vpon him that caſt
downe his aulter. And he called Gedeon Jero-
baal the ſame time ſaying: let Baal reacquyte
him, becauſe he hath broken downe his aulter.

When all the Madianites, the Amalekites
and they of the Eaſt were gathered togyther,
and had gone and pitched in the valeye of Je-
rael, the ſpirite of the Lorde entred in to Ge-
don. And he blewe a trompet and called togy
ther the houſe of ✕Abiezer to folowe him, and
ſent meſſengers thorow out al Manaſſes, and
called them vp to folow him alſo. And he ſent
other meſſengers vnto Aſer, Zabulon & Neph-
thalim, whiche came alſo to mete him.

And Gedeon ſayd vnto God: yf thou wilt
ſaue Iſrael by my hande, as thou haſte ſayde.
Beholde, I wyll put a fleece of wolle in the
threſſhynge place. And yf the dewe be on the
fleece onely, and drye vpon all the earth beſyde:
then I ſhal be ſure that thou wylt ſaue Iſrael
by my hande, as thou ſaydeſt. And it came ſo to
paſſe. And he roſe vp erly on the morowe, and
he preſſed the fleece togither, & wronge the dewe
therout, and filled a dyſche full of water. And
Gedeon ſayd vnto God, be not angry with me
that I ✕ſpeake ones more, let me proue onely
ones agayne with the fleece. Let it be drye one-
ly vpon the fleece, and dew vpon al the ground
aboute. And God dyd ſo that ſame nyghte: ſo
that it was drye vpon the fleece onely, and on
all the grounde aboute, dewe.

¶ The ſouldyars that ſholde goo with Gedeon to battayle are proued by takinge them vp by water. Gedeon with three hundred men ouercōmeth the Madianites. Oreb and Zeb are ſlayne.

CAPI. VII.

THen Jerobaal, otherwiſe called Gedeon
roſe erlye, and all the people that were
with him & pitched beſide the well of Ha
rad, ſo that the hoſte of the Madianites were
in a valey on the north ſyde of the hyll Hamo-
reh. And the Lorde ſayd vnto Gedeon, the peo-
ple that are with the, are to manye for me to
gyue the Madianites in to their handes, leeſt
Iſrael make their vaunt to my diſhonoure, and
ſay / our owne hande hath ſaued vs. Now ther
fore make a proclamacion in the eares of the
people, and ſaye: ✕ yf anye man drede or be a-
frede, let him returne, and get him ſone from
mounte Galaad / and there departed and re-
turned of the people xxij. thouſandes, and there
abode ten thouſande.

And the Lorde ſayd vnto Gedeon the peo- B
ple are yet to many, brynge them downe vnto
the water, and I wyll trye them vnto the
there. And of whome I ſaye vnto the, this
ſhall goo with the, the ſame ſhall goo with
the. And who ſo euer I ſaye vnto the, this ſhal
not go with the / the ſame ſhall not goo. And
when he hadde brought wowne the people vn
to the water. The Lorde ſayde vnto Gedeon:
as manye as lappe the water with theyr ton-
ges, as dogges do, them put by them ſelues /
and ſo do them that knele downe vpon theyr
knees to drynke. And the nombre of them that
put their handes ſo their mouthes and lap-
ped, were thre hundred men / and all the rem-
naunt of the people kneled downe vpon their
knees to drynke water. And the Lorde ſayde
vnto Gedeon, with the thre hundred men that
lapped water wyl I ſaue you, and delyuer the
Madianites in to thyne hande / and all the
other people ſhall goo euery man to his owne C
home.

And they toke vitayles with them for the
folke, and theyr trompettes / and he ſente all
the reſte of Iſrael, euery man vnto his tente,
and kept the thre hundred with him / and the
hoſte of Madian was benethe him in a valey.
And the ſame nyght the Lorde ſayd vnto him
vp, and goo downe vnto the hoſte, for I haue
delyuered it in to thyne hande. But & yf thou
feare to go downe alone, then go thou downe
vnto the hoſte, and Pharah thy lad, and herke
what they ſaye, and ſo ſhall thyne handes be
ſtronge, and then thou ſhalte ſafely go downe
vnto the hoſte.

Then he went downe with Pharah his lad
euen hard vnto the warche me of armes that
were in the hoſte. And the Madianites, the A-
malekites, and all they of the Eaſte, laye a-
longe in the valeye lyke vnto grethoppers in
multitude, and theyr camels were without
nombre, euen as the ſande by the ſee ſyde. And
when Gedeon was come. Beholde, there was
a man that tolde a dreame vnto his felowe, D
and ſayd on this maner. Beholde I dreamed a
dreame, and me thoughte that an harthabte
lofe of barleye breed tombled in to the hoſt of
Madian, and came vnto a tente, and ſmote it
that it fel, and ouerturned it, that the tent lay
alonge. And his felowe anſwered and ſayde,
this is nothyng els ſaue the ſwerde of Sede-
on the ſonne of Joas a man of Iſrael, in to
whoſe handē the Lorde hathe delyuered Ma-
dian and all the hoſte.

When Gedeon herde the tellynge of
the dreame, and the meanynge therof, he bo- E
wed him ſelfe to the erthe, and returned vnto
the hoſte of Iſrael, and ſayde: vp, for ꝑ Lorde
hathe delyuered in to youre handes the hoſte
of the Madianites. And he dyuyded the thre
hundred men in to thre compaynes, and gaue
euerye man a trompet in his hande, with an
emptye pytcher, and lampes therin, and ſayde
vnto them: loke on me, and do lykewyſe /
and beholde, when I come to the ſyde of the
hoſte / euen as I doo, ſo do you. And when I Judi.vii.d
blowe with a trompet and all that are with
me, blowe ye with trompettes alſo on euerye

lyde the hoste and saye: here be the Lorde and Gedeon.

And so Gedeon and the thre hundred men that were with him, came vnto the lyde of the hoste in the begynnyng of the myddell watche and rayled vp the watche men. And they blew with their trompettes, and brake the pitchers F that were in theyr handes. And all thre companyes blewe with trompettes and brake the pytchers, and helde the lampes in theyr lefte handes, and the trompettes in theyr ryght, to blowe with all. And they cryed, the swerde of the Lorde and of Gedeon. And they stode styll euerye man in his place rounde aboute the hoste / and all the hoste ranne and cryed and fledde.

And as the thre hundred blewe with trom- 1.Regū.xiiii.c pettes, the Lorde sent his swerde thorow all ii.Para.xx d. the hoste, so that euerye one slewe other. And the hoste fled, vntyll they came to Bethsitah, to Zererath, and to the edge of Abelmeholah beside Tabath. And the men of Israel gathered togyther of the trybe of Nephthalim, of G Aser, and of all Manasses, and folowed after the Madianites. For Gedeon had sent messengers thorowe out all mount Ephraim, sayng: come downe against the Madianites, and take from them the waters bothe of Bethbarath and also of Jordan.

Then all the men of Ephraim gathered togyther, and came downe and toke the waters bothe of Bethbarath, and also of Jordan. And they toke two capitaynes of the Madianites, Horeb, and Zeb, and slewe Oreb vpon the rocke Oreb, and Zeb at the presse Zeb, and folowed after Madian / and brought the heedes of Oreb and Zeb to Gedeon on the other syde Jordan.

¶ Ephraim maketh insurrection agaynst Gedeon, but is sone pacifyed. The inhabiters of Socoth refuse to gyue Gedeon and his armye breed. The towre Phanuel is destroyed. Gedeon is constitute rular ouer the Israelites. He hathe thre score and ten sonnes. He dyeth.

CAPI. VIII.

A AND the men of Ephraim said vnto him. Why haste thou serued vs thus, þ thou calledst vs not when thou wentest to fyghte with the Madianites / and they chode with him a good, and were welnygh at daggers drawyng. And he said vnto them: What dede haue I doone lyke vnto you: are not the clusters of Ephraim better then the wyne haruest of Abiezer? God hathe delyuered in to your handes the Lordes of Madian, Oreb, & Zeb. And what was I able to doo lyke as Iudi.viii.f you haue doone? And then their spirites were pacified, and they well content with him, whe he hadde sayd that. And then Gedeon came to Jordan and passed ouer bothe he and the thre hundred men that were with hym very fayne and yet folowed the chase.

And he sayd vnto the men of Socoth: giue B I praye you cakes of breede vnto the people that folow me: for they be fainty, that I may folowe after Zebah and Zalmona kynges of Madian. And the Lordes of Socoth sayd, are the hādes of Zebah and Zalmona now in thyne handes that we shulde gyue bred vnto thy companye? And Gedeon sayde, therfore when the Lorde hath delyuered Zebah and Zalmona in to myne hande, I wyll teare the fleshe of you with the thornes of the wyldernesse and with breers. And he went thence to Phanuel, and spake vnto them lykewise. And the men of Phanuel answered, as dyd þ men of Socoth. And he sayde also vnto the men of C Phanuel, when I come agayne in peax I will breake down this towre. Zebah and Zalmona were in Arkar, and their hoostes with them, vpon a fyftene thousande, whiche were all that were lefte of all the hoostes of them of the East. And they that were slayne, were a hū dred and twentye thousande men that drewe swerde.

And Gedeon went thorow them that dwel in tabernacles on the East syde of Nobah and Jebahah, and smote the hoste: for the hoost dyd cast no perys. Zebah and Zalmona fled. But he folowed after them, and toke the two kynges of the Madianites, Zebah and Zalmona, and discomforted all the hoste.

And Gedeon the sonne of Joas retourned frome batayle, the sonne beynge yet vp, and caught a lad of the men of Socoth, and enquyred of him the names of the chiefe lordes and elders of Socoth. And he wrote the lordes and elders of Socoth, thre score and seuētene men. Then he came vnto the men of So- D coth and sayde: Beholde Zebah and Zalmona, with whiche he caste me in the reche, sayinge: are the handes of Zebah, and Zalmona alredye in thyne hande, that we shulde gyue breed vnto thy fayntye men. And he toke the elders of the cytye, and thornes of the wyldernesse and bryers, and all to tare theym therwith. And he brake downe the towre of Phanuel, and slewe the men of the cytye.

And then sayd vnto Zebah and Zalmona, what maner men were they which ye slewe at Thabor? & they answered: they were moche lyke the in fauoure / and one of them eyen as he were a kynges sonne. And he sayde: They were my brethren, euen my mothers chyldren, E and as truly as the Lorde lyueth, yf ye had saued their lyues, I wolde not slee you. And he sayd vnto Jether his eldest sonne, vp and slee them, but the ladde drewe not his swerde / for he feared, bycause he was yet ponge. Then Zebah and Zalmona sayd. Ryse thou, and fall vpon vs, for as the man is, so is his strengthe. and Gedeon arose and slewe them: & he toke awaye the trapurey and chaynes that were on their camels neckes.

Then the men of Israel sayde vnto Gedeon. Raynge ouer vs, bothe thou, thy sonne, and thy sonnes sonne / for thou hast delyuered vs oute of the handes of the Madianites. And Gedeon sayde vnto them / I wyll not raynge ouer you, neyther shall my chyldren raynge ouer you, but the Lorde shall raigne ouer you.

Neuerthelater Gedeon sayde vnto them / F I wolde desire a certayne request of you, euen that

that you wolde gyue me euery mā the earrynges of his prayse. For they had golden earrinGes, because they were Ismaelites. And they sayde we will wyll it. And they spred a mantell and dyd cast there into euery man the earrynges of his prayse. And the weyght of the golden earrynges was a thousand and seuen hundred sycles of golde, besydes brouches, ouches and garmentes of scarlet that were of þ kynges of Madian, and beside the chaynes, that were about their camels neckes. And Gedeon made an Ephod therof, and put it in his cytie Ephrah. And all Israel went a horynge after him there, which thinge was the ruyne of Ge- Iudi.viii.h deons house. Thus were the Madianites brought lowe before the children of Israell, so that they lyft vp their heddes no more. And the contreye was in quyetnesse fourty yeres in the dayes of Gedeon.

G And Jerobaal the sonne of Joas went and Iudi.viii.a dwelte in his owne house. And Gedeon had. lxx. sonnes of his body begotten, for he had many wyues. And his concubyne that dwelt in Sichē bare him a sonne also, whose name he called Abimelech. And Gedeon the sonne of Joas dyed, when he was of a good age, & was buryed in the burial of Joas his father, euen in Ephrah that pertayned vnto the father of the Ezrites.

But as sone as Gedeon was deed, þ children of Israell turned awaye and went a horynge after Baal, and made Baal a promyse that he shulde be their God, and thought not on the Lorde their God which had delyuered them out of the handes of all their enemyes on euery syde. Neyther shewed they mercy on the house of Jerobaal, otherwyse called Gedeon, accordinge to all the goodnesse whiche he shewed them.

¶ Abimelech is ordeyned a kynge after he had kylled his.lxviii. brethren. He him selfe was after killed of a woman when he besieged Thebes. The parables of Joatham concerning his brother Abimelech.

CAPI. IX.

a FOr Abimelech the sonne of Jerobaal wēt to Sichem, vnto his mothers brethren, & comuned with them and with al the hole kynred both of his fathers syde and mothers also, sayenge: saye I praye you, in the eares of all the enhabitoures of Sichem: whether is better for you that all the sonnes of Jerobaal whiche are. lxx. personnes raygne ouer you, eyther that one raygne ouer you. And remember therto, that I am your bones & your fleshe And his mothers brethren rehersed of him in the audience of all the Cytezens of Sichem, all these wordes, and moued their hertes to folowe Abimelech, in that they sayde how he was their brother. And they gaue him lxx. peces of syluer out of the temple of Baal Berith, with which Abimelech hyred Jehel & lyght personnes whiche went with him. And they went vnto his fathers house at Ephrah and slewe all his brethren, the sonnes of Jerobaal, euen. lxx. personnes vpon one stone.

Notwithstandinge yet Joatham the yongest sonne of Jerobaal escaped, for he hyd hym selfe. And all the cytezēs of Sichem gathered togither with all the house of Mello, & went * Some in and made Abimelech kynge * at a certen oke the playne. that was by Sichem.

And when it was tolde Joatham, he went and stode in the coppe of mount Garizim, and lyfte vp his voyce and called, and sayde vnto B them: Herken vnto me you cytezens of Si- ii.Para.xxv.c chem, that God maye herken vnto you. The xiii.Chro.xiii.b trees went to annoynt a kynge ouer them, & sayde vnto the olyue tree, rayne ouer vs. But the olyue tree sayde vnto theym: shoulde I leaue my fatnesse whiche both God and man prayseth in me, and go to be promoted ouer the trees? Then sayde the trees to the fygge tree, come thou and be kynge ouer vs. And the fygge tree answered them, shoulde I forsake my swetnes and my good frute, & shulde go to be promoted ouer the trees? Then sayd the trees vnto the vyne, come thou & be kyng ouer vs. And the vyne answered, shoulde I leaue my wyne that cheereth both God & man and go to be promoted ouer the trees? Then * In sem pla sayde all the trees vnto the * thorne bushe: ces it is called come thou and raygne ouer vs. And the thorn Gozle. bushe sayde vnto the trees: yf it be true that ye will annoynt me kynge ouer you, thē come and rest vnder my shawwe, and yf ye wyl not ye shall se that a fyre shall come oute of the thorne bushe and waste the Cyper trees of Libanon.

And euen so now, yf ye haue wone truly and C vncorruptlye to make Abimelech kynge. And yf ye haue dealt well with Jerobaal and his house, and haue wone vnto him accordinge to the deserupnge of his handes, for as moche as my father fought for you, and aduentured his lyfe, And rydd you out of the handes of the Madianites. And ye are rysen vp against my fathers house this daye. And haue slayne his childrē, euen. lxx personnes * with one stone * Grek.vpon and haue made Abimelech the sonne of his mayde seruaunt kynge ouer the cytezēs of Si chem, because he is youre brother, yf then ye haue dealt dewe and truely with Jerobaal & with his house this daye: then reioyse ye in Abimelech, and let him also reioyse in you.

But yf you haue not dealt truly, then I praye God a fyre maye come out of Abimelech and consume the lordes of Sichem and the house of Mello. And that there come a fyre oute of the cytezens of Sichem, and out of the house of Mello and consume Abimelech. And Joatham when he had sayde thus, ran away and fled and wente to Beer and dwelte there, for feare of Abimelech his brother. When Abimelech had raygned thre yere, God sent a spi- tefull malyce betwene Abimelech and the cy- Chap.xlvii. tezens of Sichem. And the cytezens of Sichē began to dekye Abimelech, and wyssyed that the wyckednes wone to the. lxx. sonnes of Jerobaal myghte come on him, and layde the blonde of them vnto Abimelech their brother which slewe theym, and vnto the other cytezens of Sichem whiche ayded him in the kyllynge of his brethren. And the cytezens of Si-

chem

chem set men to laye awayte for him in the toppe of the mountaynes and whiles they awayted his commynge they robbed all that came a longe the waye by them. And it was tolde Abimelech.

Gen.xxxiiii.a

And Gaal the sonne of Obed and his brethren came and gat them to Sichem. And the men of Sichem put theyr confidence in him. And they went out in to the feldes and gathered in theyr grapes and troade them, and made merye: and went in to the house of their God, and dyd eat and drynke and cursed Abimelech. And Gaal the sonne of Obed sayd: what is Abimelech? and what is Sichem? y we shulde serue him, is he not the sonne of Jerobaal? and Zebul is his officer? serue suche as come of Hemor the father of Sichem, for what reason is it that we shulde serue hym? wolde God this people were vnder my hãde then I wolde put downe Abimelech. And one sayde vnto Abimelech, make thyne hoste greater and goo out. And when Zebul the ruler of the cytie herde the wordes of Gaal the son of Obed, he was wroth and sent messengers vnto Abimelech priuelye, sayenge: Beholde Gaal the sonne of Obed and his brethren be come to Sichem: and beholde they set the cytie against the. Now therfore aryse by nyght both thou and all the people that is with the and lye in wayte in the feldes. And ryse early in the mornynge as sone as the sonne is vp, & come vpon the cytie. And when he and the people that is with him come forth against the, do to him what thyne handes shalbe able. And Abimelech rose vp, and all the people with him, by nyght. And they layde awayte to the cytie in foure companyes. And Gaal the son of Obed went out and stode in the enteeye of the gate of the cytie. And Abimelech rose vp, and the folke that were with him, frome lyenge awayte. Now when Gaal sawe the people, he sayde to Zebul: Beholde, there come people downe frome the toppe of the mountaynes. And Zebul sayde vnto him: the shadowe of the hylles seme men vnto the, and so thou arte deceyued. And Gaal aunswered agayn and sayd: Se, there come folcke downe by the myddle of the lande and an other companye come a longe by the Mirchoke. Then sayde Zebul vnto him: Where is nowe thy mouthe that sayde, what felow is Abimelech that we shulde serue him? These are the people that thou so despysedest. Go out now and fight with theym. And Gaal went forthe before the cytezes of Sichem, and fought with Abimelech. And Abimelech chased him so that he fled before him, and many were ouerthrowen and slayne, euen vntyll they came vnto the enterynge of the gate. And then Abimelech wente and dwelte at Arumah. And then Zebul thrust out Gaal and his brethren, and wolde not suffer them to dwell in Sichem.

And on the morowe the people went forth in to the felde. And it was tolde Abimelech. And he take his people & dyuyded them into three companies, and laye awayte in the feldes. And wt on he sawe that the people were come out of the cytie, he ran vpon theym and slayne vpon them.

And Abimelech & the companyes that were with him, ran and stode in the enteringe of the gate of the cytie. And the twoo other companyes ran vpon all the people that were in the feldes and slue theym. And then Abimelech fought against the cytie all that daye, & toke it, and slewe the people that was therin, and destroyed the cytie & sowed salt in the place.

And when all the men of the towre of Sichē herde that, they entered in to a stronge holde of the house of their God Baal Berith, when they made a conuenaunt to him and the place had Berythes name and was strongly fensed.

And when it was tolde Abimelech, that all the men of the towre of Sichem, were gathered togither, he gat him to mount Zelmon, bothe he and all that were with him, & toke axes with him and cut downe an arme of a tree, and toke it vp, & put it on his shoulder, and sayde vnto the folcke that were with him, what so euer ye se me do: spede your selues and do lykewyse. And all the people cut downe also euery man a bough, and folowed Abimelech, and put them into the holde, and set the holde a fyre vpon them: so that all the men of the towre of Sichem were slayne, about a thousand personnes what of men and wemen.

Then went Abimelech to Thebez and besieged it, and toke it. But there was a strong towre in the myddes of the cytie, and thither ran all the men and wemen, and all the cytezens of the cytie, and shut it to them, and got them vpon the toppe of the towre, and stode vpon the battelmentes. Then came Abimelech vnto the towre and fought against it, & went harde vnto the enteringe of the gate, to set it on fire. But a woman cast a pece of a mill stone vpō his heed and al to brake his brayne panne.

Then Abimelech called hastelye vnto the younge man that bare his harneys, and sayd vnto him: drawe thy swerde and slē me, that men saye not of me, a woman slewe him. And his lad thrust him thorow and he dyed.

And when the men of Israel sawe that Abimelech was deed, they departed, euery man vnto his owne house. And thus all the wyckednesse of Abimelech which he dyd vnto his father, in slaynge his. lxx. brethren, & therto all the wyckednes of the men of Sichem, god dyd brynge vpon their heddes: And vpon them came the curse of Joathan the sonne of Jerobaal.

¶ Thola and Jair Judges of Israel. Israel sinneth and after cryeth on God for remission.

CAPI. X.

After Abimelech, arose to defende Israel one Thola, the sonne of Phuah, the sonne of Dodo, a man of Issakar, whiche dwelt in Samir, in mount Ephraim, who iudged Israel. xxiij. yere, and then dyed and was buryed in Samir. And after him arose Jair a Galaadite, who iudged Israell. xxij. yere

yere. And he had thirtye sonnes that * rode on thirtye Asse coltes, and hadde thirty cities for thē, which are called the townes of Jair vnto this daye, and are in the lande of Galaad. And Jair dyed, & was buryed in Kamon.

* And the children of Israel wrought wickednesse yet agayne, in the syght of the Lorde and serued Baalim and Astaroth, and the goddes of Syria, and the goddes of Sidon, the goddes of Moab, the goddes of the chyldren of Ammō, and the goddes of the Philistines, & forsoke the Lord and serued him not, wherfore the Lorde was wroth with Israel, and gaue them vp into the handes of the Philistines, and in to the handes of the chyldren of Ammon: whiche pylled and oppressed y children of Israell in those dayes. xviij. yere, all that were on thother syde Jordan in the land of the Amorites in Galaad. Moreouer y children of Ammon went ouer Jordan to fyghte against Juda, Ben Jamin, and the house of Ephraim: so that Israel was sore encombred. Then the children of Israell, cryed vnto the Lorde, sayenge: We haue synned against the: for we haue forsaken our owne God, & haue serued Baalim. And the Lorde sayde vnto the children of Israel: dyd not the Egyptiās, the Amorites, the children of Ammon, the Philistines, the Sidonites, the Amalekites, and the Maonites, oppresse you? And ye cryed to me, and I delyuered you forth of their handes. And this notwithstandinge ye haue forsaken me, and serue straunge goddes, wherfore I will helpe you no more. But go and crye vnto the goddes which ye haue chosen, and let them helpe you in the tyme of your affliction. But the children of Israel sayde vnto y Lord we haue synned: do thou vnto vs whatsoeuer please the, and delyuer vs onely at this tyme. And they put awaye the straunge goddes frō them, and serued the Lorde. And he was sorowfull for the mysery of Israel.

Then the children of Ammon assembled & pytched in Galaad. And the children of Israel gathered them togither and pytched in Maspha. And the company of the Lordes of Galaad sayde one to an other, who so euer will begynne the battel against the children of Ammon, shalbe heed ouer all the inhabitauntes of Galaad.

¶ Jephthah the sonne of a harlot delyuereth Israel frome the Ammonites after they asked forgyuenes, of the vowe of Jephthah.

CAPI. XI.

And there was one Jephthah a Galaadite, a stronge man, who was the son of an harlot: How be it Galaad begat Jephthah. But Galaades wyfe bare hym sonnes, which whē they were come to age, thrust out Jephthah, & sayde vnto him: Thou shalt not enherete in our fathers house, for thou art the sonne of a straunge woman. Then Jephthah fled frome his brethren and dwelt in the lande of Tob. And vile people and robbers assembled them selues to Jephthah, and wēt out with him. But it chaunced in processe of tyme, that the childrē of Ammon made warre against Israel, then the elders of Galaad wēt and fet Jephthah out of the lande of Tob, & sayde vnto him: come and be our capitayne, & let vs fight with the children of Ammon. And Jephthah sayde vnto the elders of Galaad. Dyd not ye hate me, and chased me oute of my fathers house? howe happeneth it then that you come vnto me now in tyme of youre tribulation? And the elders of Galaad answered Jephthah. Therfore we turne agayne to the now, that thou go with vs, and fighte against the children of Ammon, and be our hed ouer all the enhabitauntes of Galaad. And Jephthah sayde vnto the elders of Galaad: Yf ye bryngе me home agayne, to fight with the children of Ammon, then yf the Lord delyuer them before me, I shalbe your heed. And the elders of Galaad sayde to Jephthah, the Lorde that heareth these wordes be wytnesse betwene vs, yf we w not accordynge to thy wordes. Then Jephthah went with the elders of Galaad. And the people made him heed and ruler ouer them. And Jephthah rehersed all his wordes before the Lorde, in Maspha.

Then Jephthah sent messengers vnto the kynge of the children of Ammon, sayenge: What ayleth the with me, that thou comest vpon me to fight against my lande? And the kynge of the children of Ammon aunswered the messengers of Jephthah, because Israell toke awaye my lande, when they came forthe of Egypte: euen frome Arnon: vnto Jabok, & frome thence vnto Jordan: Now therfore restore these landes agayne by faire meanes. Numeri.xxi.c

And Jephthah sent messengers agayne vnto the children of Ammon, and sayde vnto hym: thus sayth Jephthah. Israel toke not awaye the lande of Moab, nor the lande of the children of Ammon. But when Israel came forth of Egypte, they walked thorow the wyldernesse, euen vnto the red see, and came to Cades, and sent messengers vnto the kynge of Edom, sayenge: let vs (we praye the) go thorow thy lande. But the kynge of Edom wold not assent therto. And in lyke maner they sent vnto the kynge of Moab, but he wolde not consent. And so Israell abode styll in Cades. And then they went a longe thorow the wyldernesse, and compased the lande of Edom, & the lande of Moab, and came a longe by the East syde of the lande of Moab, and pytched their tentes on thother syde the ryuer of Arnon, and came not within the coostes of the Moabites: for Arnon was their furthest border. And then Israel sent messengers vnto Sehon kynge of the Amorites, and kyng of Hesbon, and sayd vnto him: Let vs haue passage thorow thy lande vnto our countreye. But Sehon trusted not Israel, to go thorowe his costes: but gathered all his people togither & pytched in Jazah, and fought with Israel. But the Lorde God of Israel delyuered Sehon and all his folke into the handes of Israel. And so Israel smote theym, and conquered all the lande of the Amorites, the inhabitaun- Deute.ii.a Numeri.xx.b

tauntes of the sayde contrey. And they conquered all the costes of the Amorites, frome Arnō vnto Jaboh, & frō the wyldernes vnto Jordā. So now forasmoche as the Lorde God of Israel hath caste out the Amorites before his people, shuldest thou enioye the lande? Naye, but what people Camos thy God dispoyle out, that lande possesse thou. But whatsoeuer nations the Lorde oure God chaseth oute, ỹ lande oughte we to enioye. And therto, arte thou better then Balack the sonne of Zephor kynge of Moab? or canst thou shewe vs, that he dyd stryue with Israel, or fyghte agaynste them? all the whyle Israel dwelt in Hesbon and her townes, and in Aroer and her townes and in all the cityes that be a longe by the costes of Arnon thyree hundred yeres? why dydest thou not recouer them in al that space? Wherfore I haue not offended againste the, but thou wilt me wronge, to warre vpon me. The Lorde therfore be iudge this daye, betwene the children of Israell, and the children of Ammon. Neuertheles the kynge of ỹ children of Ammon harkened not vnto the wordes of Jephthah which he sent him.

Then the spirite of the Lorde came vpon Jephthah. And he passed ouer Galaad & Manasses, and came to Maspha, that lyeth in Galaad, and frome thence vnto the children of Ammon. And Jephthah vowed a vowe vn to the Lorde, and sayde: Yf thou shalt delyuer the children of Ammon into my handes, then that thinge that commeth out of the wres of my house against me, whē I come home in peax, frome the children of Ammon, shalbe the Lordes, and I will offer it vp for a burnt offringe. And so Jephthah went vnto the children of Ammon to fight with them. And the Lorde delyuered them into his handes. And he smoote them frome Aroer vnto Menith, twenty cyties. And so forthe to the playne of the vyneyardes, and made an exceadinge great slaughter. And thus the children of Ammon were brought vnder, before the children of Israell.

Then Jephthah came to Maspha vnto his house. And beholde his doughter came out against him, with tymbereles and daunses, whiche was his onely childe: so that beyde her, he had neyther sonne nor daughter. And when he sawe her, he rent his clothes & sayd: Alas my doughter, thou hast made me stoupe and art one of them that vexe me: for I haue opened my mouth vnto the Lorde, and cā not go backe. And she sayde vnto him: my father, yf thou haue opened thy mouth vnto ỹ Lord, then do with me accordynge to that proceded out of thy mouth, for as moche as the Lorde hath aduenged the of thyne ennemyes ỹ children of Ammon. And she sayde vnto her father, do this moche for me: let me alone for the space of two monethes, that I maye goo downe to the mountaynes, and bewayle my virginite with my felowes. And he sayd: go, and so he sent her awaye for two monethes. And she went with her companyons and lamented her maydenhed vpō the mountaynes. And after the twoo monethes, she turned a-

Numeri xxi.a

Deute.xviii.a

Jephthah voweth.

gayne vnto her father, which dyd wt her accordyng to his vow which he had vowed, & so he knewe no man. And it became a custome in Israel yere by yere, that the doughters of Israell shulde goo, and lamente the doughter of Jephthah, the Galaadyte, foure dayes in a yere.

¶ The battayle of Jephthah agaynste Ephraim. After the deeth of Jephthah succedeth Elon. After Elon Abdon.

CAPI. XII.

AND the men of Ephraim made an insurrection, and went Northwarde, & sayd vnto Jephthah: Wherfore wentest thou to fight with the children of Ammon, & dyddest not call vs to goo with the? we will therfore burne thyn house vpon the, with fire. And Jephthah sayde vnto theym: I and my people were at great stryfe with the children of Ammon. And I called you to haue ayded me, but ye wolde not come. And when I sawe that ye delyuered me not, I put my lyfe in my handes, and wente vpon the children of Ammon. And the Lorde delyuered them into my handes. Wherfore then are ye come vpon me to fyght with me?

And Jephthah gathered togither all ỹ men of Galaad, and fought with the Ephraites. And the men of Galaad smote the Ephraites because they sayde: Ye Galaadites are but runagates of Ephraim amonges the Ephraites and the Manassites. Moreouer the men of Galaad toke the passages of Jordan where the Ephraites shulde come homewarde. And when those Ephraites that were escaped, sayd let vs go ouer: then the men of Galaad sayd vnto them: Ye are Ephraites, and they sayd, naye. Then the other aunswered: Then saye Sibboleth. And they sayde Sibboleth, & could not so pronounce, wherevpon the other toke them and slewe them at the passages of Jordan. And there were ouerthrowen at that tyme of the Ephraites. xlij. thousande. And when Jephthah had iudged Israell sixe yere, he dyed, and was buryed in one of the cyties of Galaad. After this man, iuged Israell one Abzan of Bethlehem, who had thirty sonnes and thirty doughters, and sent also his thirty doughters out to marriage, and toke thirty other in, for his sonnes. And when Abzā had iudged Israell. vi. yeres he dyed, & was buryed at Bethlehem.

And after him, Elon a Zabulonite iudged Israell ten yeres, and he dyed and was buryed in Aialon, in the countreye of Zabulon.

And after him, Abdon the sonne of Hellel, a Pharathonite iudged Israell. And he hadde fourtye sonnes, and thirty neuewes, that rode on threscore and ten asse coltes. And whē Abdon the sonne of Hellel the Pharathonite hadde iudged Israel eyght yere, he dyed, and was buryed in Pharthon, the lande of Ephraim, in the mount of the Amalekites.

¶ Israel being an Idolatrer is oppressed of the Philistines. The byrth of Samson. The sacrifyce of Samsons father.

CAPI. XIII.

AND the chyldren of Israel beganne agayne to do wickednesse in the sight of the Lorde. And the Lorde delyuered theym in to the handes of the Philistines. xl. yere. And there was a man in Zaraah of the kynrede of the Dannites, named Manoah, whose wife was barrē and bare not. And the Angell of the Lorde appeared vnto his wyfe, and sayde vnto her: Beholde, thou art barren and beareste not: But thou shalt conceyue and beare a sonne. And now beware, and dyrynke no wyne, ne stronge dyrinke, neyther eate any vncleane thinge: for lo, thou shalt conceyue, and beare a sonne. And there maye no ✕ raser or cheres come on his heed: for the childe shal be a ✠ Nazare vnto God, euen from the tyme of his byrth. And he shall begyn to delyuer Israel out of the handes of the Philistines. Thē the wyfe went and tolde her husbande, saying A man of God came vnto me, and the facyon of him was lyke the facyon of an aungell of God exceadynge fearefull. But I asked him not whence he was, neyther tolde he me his name. And he sayde vnto me: ✕ Behold, thou shalt be with childe and beare a sonne, & now dyrynke no wyne nor stronge dyrynke, neyther eate any vncleane thinge: for the childe shalbe ‡ an abstepner to God euen from his birth to the daye of his death.

Then Manoah made intercession to the Lorde, and sayde: I praye the (my Lorde) let the mā of God which thou sendest come ones more vnto vs, and teache vs what we shall do vnto the childe, whē he is borne. And God herde the voyce of Manoah, and the aungell of God came agayne vnto the wyfe as she sat in the feldes: But Manoah her husband was not with her. Then the wyfe made haste, and ran and shewed her husband and sayd to him: Beholde, the man hathe appeared vnto me, that came the other daye vnto me.

Then Manoah arose, and wente after his wyfe and came to the man and sayd vnto him Art thou the man that spakest vnto my wyfe? And he sayde, yea. Then Manoah sayd, now when thy worde is come to passe: what shall be the maner of the childe, and what shall he do? And the aungell of the Lorde sayde vnto Manoah: thy wyfe must abstayne from al that I sayde vnto her: she maye eate of nothinge that cometh of the vyne tree, ne dyrinke wyne or stronge dyrynke, nor eate any vnclene thinge: but must obserue all that I bad her. Then sayde Manoah vnto the aungel of the Lorde: Graunt vs to tary tyll we haue made redy a kyd, and haue set it before the. And the Aungell of the Lorde sayde vnto Manoah: thoughe thou make me abyde I will not eate of thy meat. And moreouer yf thou wilt prepare a burntofferinge, that thou must offer vnto the Lorde. For Manoah wist not that it was an aungell of the Lorde. And Manoah sayde vnto the aungell of the Lorde: What is thy name, that when thy sayenge is come to passe, we maye do the some worshyp? And the aungell of the Lorde sayd vnto him: why askest thou after my name? when it is marueilouse.

Genes.xxxii.e Exo di.iii.e The name of the Aungel is wonderfull.

And Manoah toke a kydde with a meatoffringe, and offred it vpon a rocke vnto the Lorde which worketh wōders, Manoah & his wyfe loked vpon. And when the flame came vp out of the aultare, the angell of the Lord ascended vp in the flame of the aultare. And Manoah and his wyfe loked theron, and fell flat on their faces vnto the grounde: But the aungell of the Lord dyd no more appeare vn to Manoah and his wyfe. And then Manoah knewe that it was aungell of the Lorde: and sayde vnto his wyfe: We shal surely dye because we haue sene God. But his wyfe said vnto him: Yf the Lorde woulde kyll vs, he wolde not haue receyued a burntoffringe and a meatoffringe of our handes, neyther wolde he haue shewed vs al these thinges, nor wold haue tolde vs as he hath of thinges to come.

Psal.lxxi.c and.cxxxv.a

Exod.xxviii.d Jud.vi.c

And the wyfe bare a sonne, & called his name Samson. And the lad grewe, and the Lorde blessed him. And the spirite of the Lorde begā first to be with the house of Dan, betwene Zaraah and Esthaol.

Samson is borne.

¶ The marryage of Samson. He kylleth a Lyon. He propoundeth a ryddle. He kylleth thirtye men. His wife forsaketh him and taketh an other.

CAPI. XIIII.

SAmson went downe to Thamnath, and sawe a woman in Thānath of the doughters of the Philistines, and came & tolde his father and mother, and sayd: I haue sene a woman in Thamnath of the doughters of the Philistines. And now gyue her me to wyfe Then his father and mother sayde vnto him, is there neuer a woman of the doughters of thy brethren, amonge all my people: but that thou must go and fet a wyfe of the vncircumcysed Philistines? And Samson sayde vnto his father, gyue me this woman, for she pleaseth me well. Now his father & mother wist not that it was the Lordes worckynge, & that he sought an occasion vpon the Philistines, which at that tyme raygned ouer Israel. Thē wente Samson, and his father and mother, downe to Thamnath. So when they came to the vyneyardes of Thamnath: Beholde, a younge Lyon rored vpon him. And the spirite of the Lord came vpon Samson. And he tare him, as a man wolde rent a kyd, and yet had nothinge in his hande. Neuertheles he told not his father and mother what he had done, but went downe and talked with the womā whiche semed beautyful in the syght of Samson.

Deuter.vii.a

And within short space after, as he repayred thyther agayne to take her to wyfe, he turned out of the waye, to se the carkasse of the Lyon. And beholde, there was a swarme of bees in the carkasse of the Lyon, and hony: & ye

he toke of the honye in his handes, and went eatynge, and came to his father and mother & gaue them of the same. And they dyd eate. But he tolde not them, that he had taken the honye forth of the carkasse of the Lyon. And when his father was come vnto the woman: Samson made there a feast, for so vsed the young men to do. And when her frendes saw him, they brought thirtye companyons to beare him companye. And Samson sayde vnto them: I wyl put forth a ryddle vnto you. And yf ye can declare it within seuen dayes of the feaste and fynde it oute, I will gyue you thyrtye sheetes and thirtye chaunge of garmentes. But yf ye cannot declare it me, then shall ye gyue me thyrty sheetes and thirtye chaunge of garmentes. And they answered him, put forth thy ryddle and let vs heare it. And he sayde vnto them. Oute of the eater came meate: and out of the strong came swetnesse. And they couldе not in thre dayes expounde the ryddle. So when the seuenth day was come, they sayde vnto Samsons wyfe. Flatter thyne husbande, that he maye declare vs thy ryddle, or elles we wyll burne the and thy fathers house with fyre, haue ye called vs to make vs beggers? Then Samsons wyfe wept vnto him and sayd, it cānot be but that thou hatest me and louest me not, sythe thou hast purposed a ryddle vnto the children of my folke and wylt not tell me what it meaneth. And he sayde: Beholde, I haue not tolde it my father ne yet my mother, and Iud.xiiii.b shulde I tell it the? And she wepte vnto him seuen dayes, whyle the feaste lasted. So the seuenth daye he tolde her, because she laye so sore vpon him. And she agayn tolde it to the children of her folke. And then the men of the citye sayde vnto him the seuenth daye before the sonne went downe. What is sweeter then hony, and what is stronger then a Lyon? thē sayde he vnto them: Yf ye had not plowed wt my heifer, ye had not founde out my ryddle. Then the spyrite of the Lorde came vpon him. And he went downe to Askalon, and slew.xxx men of them, and dispoyled theym, and gaue their garmentes vnto them which expounded the ryddle. And he was wrothe, and wente vp to his fathers house. But Samsons wyfe was gyuen in mariage to one of his companyons that accompanyed him.

Solucion.

¶ Samson tyeth fyrebrandes to fox tayles, and letteth them runne into the corne. with the Jawebone of an Asse he sleeth a thousande. Oute of a greate tothe in the Jawe, God gyueth him water.

CAPI. XV.

A But it chaunced within a whyle after, in the tyme of whete hervest, that Samson visited his wyfe with a kydde. And whē he thought to haue gone in vnto his wyfe into the chamber, her father wolde not suffre him to go in: But sayde: I thought thou had vtterly hated her, and therfore gaue I her to one of thy companyons. How be it, her younger sister is fayrer then she. Take her in stede of the other. Then sayde Samson vnto theym: Now I am blameles concernynge the Philistines, though I wo theym displeasures. And Samson went forth and caught thre hundred Foxes, and toke fyrebrandes, & fastened tayle to tayle, and put a fyre brande in the myddes betwene two tayles. And he set the fire brandes on fyre, and put them into the corne of ꝑ Philistines, & burnt vp bothe the reped corne and also the standinge, with vynes and olyues. Then the Philistines asked, who hadde wone that dede. And it was tolde theym that B Samson the sonne in lawe of the Thamnite, because he had bereued him of his wyfe & gyuen her to one of his companyons. And the Philistines came and burnt bothe her and her father with fyre.

And Samson sayde vnto them: shoulde ye so? I will surely be auenged of you, & then I will cease. And he smote them legge & thygh with a myghty plage. And then he went and dwelt in the toppe of the rocke Etam.

Then the Philistines came vp and pitched against Juda and laye in Leht. And the men of Juda sayde. Why are ye come against vs? And they answered to bynde Samson are we come, euen to w vnto him, as he hathe wone to vs. Then thre thousande men of Juda went vp to the toppe of the rocke Etam, and sayde to Samson: wotteth thou not, that the Philistines are rulers ouer vs? Wherfore thē hast thou handled vs thus? And he answered thē, as they serued me, so haue I serued them.

Then sayde they vnto him, we are come to bynde the, and to delyuer the into the handes of the Philistines. And Samson sayde vnto them: swere vnto me, that ye shall not hurte me your selues. And they sayde, we will not hurte the, saue onely bynde the, and delyuer the vnto their handes: But we will not kyll the. And so they bounde him with two newe cordes and brought him downe from ꝑ rocke. And whē he cam to Lehi, the Philistins showted against him. And the spyrite of the Lorde came vpon him, and the cordes that were vpō his armes, became as flaxe that was burnt w fire, and the bandes lowsed frome his handes And he founde a Jaw bone of a rotten asse, & put forth his hande and caught it, and slew a thousande men therwith. And Samson sayde: with the Jawe of an asse, haue I put theym backe: with the Jaw of an asse haue I slayne a thousande men. And when he had left spraknynge, he cast awaye the Jaw out of his hād and called the place Ramath Lehi. But he was sore a thirste, and called on the Lorde, & sayde. Thou Lorde hast gruen this great victory, thorow the hande of thy seruaunt. And now I must dye for thirst, and fall into ꝑ handes of the vncircumcysed. But God brake a great tothe that was in the Jawe, and there came water forth of it. And when he had dronken, his spyrite came agayne, and he was refreshed, wherfore the name thereof was called, * the well of the caller on, whiche is in Lehi, vnto this daye. And he iudged Israell in the dayes of the Philistines twenthe yeres.

¶ Sam-

¶ Samson lyfteth vp the gates of Gaza and caryeth them vp in to the mountayne. He was deceyued by Dalilah and made blynde. He pulleth downe the house vpon the Philistines and dyeth with them.

CAPI. XVI.

A Then went Samson to Gaza, and sawe there an harlot & lay w̄ her. And it was tolde the Gazites, that Samson was come thither. And they went about, and layd awayt for him all nyghte in the gate of the cytye, and were still abydynge for him all the nyght sayinge: tarye tyll the morynge that it be daye, and then let vs kyll hym as he cōmeth forth of the cytye. And Samson toke his rest tyll midnight, and arose at mydnight and toke the dores of the gate of the cytye, and the two syde postes, and rent theym of, barres and all, and put them vpon his shoulders, and caryed them vp to the toppe of an hyll that lyeth before Hebron.

And after that, he loued a woman, vpon ꝑ ryuer of Sorek, called Dalilah, vnto whom came the Lordes of the Philistines, and sayde vnto her. Flatter him and se wherin his great strength lyeth, and by what meanes we may haue power ouer him, that we may bynde him and bynge hym vnder, and eche of vs shall gyue the .xi. hundred siluerlinges.

And Dalilah sayde to Samson. Oh, tel me where thy great strength lyeth, and what it is wherwith men myght bynde the and beate the. And Samson sayde vnto her. Yf men bounde me, with seuen grene withythes, that were neuer dryed, I shulde be weake, and as an other man. And thē the Lordes of the Philistines brought her seuē withythes that were yet grene and neuer dryed, and she bound him with theym. Notwithstandinge she had men lyenge in wayte with her in the chambre. And she sayde vnto him: the Philistines be vpon the Samson. And he brake the cordes as a threde of towe breaketh, when it feleth fyre. And so it was not knowen wherin his strēgth laye.

Then sayde Dalilah to Samson: He, thou C hast mocked me and tolde me lyes. Now yet tell me I praye the, wherewith thou myghtest be bounde. And he sayde: Yf I were bounde with newe ropes, that neuer were occupyed, then shulde I be weake, and as an other mā. And Dalilah toke newe ropes and bounde him therwith, and sayde vnto him, the Philistines be vpon the Samson. And there were lyers awayte in the chaumber, and he brake them frome of his armes, as they hadde bene but a threde. And Dalilah sayde vnto Samson, hytherto thou hast mocked me and tolde me lyes: I praye the yet tell me wherewith men maye bynde the. And he sayde vnto her. Yf thou bynde seuen lockes of my heed with an hearre lace and fasten them with a nayle, I shall be weake. And Dalila dyd so, and sayde vnto him, the Philistines be vpon the Samson. But he awaked out of his slepe, & plucked and went away with the nayle that was in the plattynge, and with the hearre lace.

D Then she sayde vnto him: Howe canste thou sayе thou louest me, when thyne herte is not with me: for thou hast mocked me this thyre tymes, and hast not tolde wherein thy chiefe strength lyeth. And as she lay vpon him with her wordes continually veringe of him, his soule was encombred euen vnto the deathe. And he tolde her all his herte, and sayde vnto her: there neuer came rasor nor sheres vpon Numeri vi.a. Iudi.xiii.a myne heed, for I haue bene a Nazare to God euen frome my mothers wombe. Yf myne heatre were cut of, my strength wolde go frō me, and I shuld become, and be lyke all other men. And when Dalilah sawe he had vttered vnto her all his hert, she sent for the Philistines, sayenge: come vp yet this ones, for he hath shewed me all his hert.

Then the lordes of the Philistines came & brought the moneye in their handes. And she made him slepe vpon her lappe, and sente for a barbar, & cut of the seuen lockes of his heed and began to vexe him, and to thrust him frō her, for by and by his strength was gone from him. And she sayde, the Philistines vpon the Samson. And he awoke out of his slepe, and Samson is taken. thought to go out as at other tymes before & shake him selfe, and wiste not that the Lorde was departed frome him. Then the Philistines toke him and put out his eyen, & brought him downe to Gaza, and bounde him with fetters. And he was made to grynde in the prison house, all be it the hearre of his hed began to growe agayne after that he was shorne. The F the lordes of the Philistines gathered theym togither, to offer a solemne offringe vnto Dagon their God, and to reioyse: for they sayde our God hath betaken Samson our enemy into our handes. And when the people sawe him, they magnified their God: for they sayd, our god hath gruen into our handes our enemy, which destroyed our countrey and slew many of vs. And when their hertes were merey, they sayde: sende for Samson and let him playe before vs. So they set Samson oute of the pylonhouse, who played before theym, & they set him betwene the pyllers. And Samson sayde vnto the ladde that led him by the hande: set me that I may touche the pyllers G that the house stande vpon, and that I maye leane to thē. And the house was ful furnished with men and women. And there were all the lordes of the Philistines, and vpon the rouse there were about thre thousand men and wemen, that beheld how Samson played.

Then Samson called vnto the Lorde, and sayde my Lorde almyghty thinke on me, and restore me myne olde strength, at this tyme O God, that I maye be auenged of the Philistines for my two eyen. And Samson caught the two myddell pyllers on whiche the house stode, the one in his ryghte hande, and the other in his lefte, and sayde: my lyfe perisshe with the Philistines, and bowed them with myght. And ꝑ house fell vpon ꝑ lordes, & vpō all the people ꝑ were therein. And so the dede which he slew at his deth, were mo then they which he slew in his life. And then his brethrē & all ꝑ house of his father came downe, & toke him vp, & brought, and buryed him, betwene

Zarah and Eſthaol, in the buryenge place of Manoah his father. And he iudged Iſraell twenty yeres.

¶ Of Michas whose mother made him an Idoll of syluer. Of the younge preest of the lynage of Leui of Bethlehem.

CAPI. XVII.

A THere was a man in mounte Ephraim, named Michas, whiche sayde vnto his mother: the .xi. hundred syluerlynges that were taken from the, about which thou cursedst in myne eares: Beholde the syluer is with me, for I toke it awaye. Then sayd his mother, blessed be thou my son in the Lorde. And so he restored .xi. hundred syluerlynges to his mother agayne. And his mother sayde: I vowed the syluer vnto the Lorde that my sonne shulde take it, of myne hande: to make a grauen Image and an Image of metall. Nowe therfore I render it the agayne. And he restored the money agayne vnto his mother.

B Then his mother toke two hundred syluerlynges and put them to a goldsmith, to make therof a grauen ymage and a molten ymage, which remayned in the house of Michas, who also made a chapell of gods, and made an Ephod and ymages, and filled the hand of one of his sonnes which became his preest. For in those dayes there was no kynge in Iſraell, but euery man dyd as he thought beu.

Ephod is a preestes apparell.

C

Iudi.xviii.a and.xxi.d

And there was also an other a younge man of Bethlehem Juda, amonges the kynredes of Juda: and he was a Leuite and solourned there. And the yonge man departed out of the cyte of Bethlehem Juda, to go dwell where myght be most commodyous for him. And he came to mount Ephraim, and to the house of Michas as he tourneyed. And Michas sayde vnto him, Whence comest thou? and the Leuite answered him: I am of Bethleh Juda and go to dwell where I maye fynde a mooste mete place. And Michas sayde vnto him: dwell with me, and be vnto me a father and a preest. And I will gyue the ten syluerlynges by yere and double apparell and meat and drinke.

So the Leuite went and dwelled with the man, and was vnto him as dere as one of his owne sonnes. And Michas fylled the hande of the Leuite, and the younge man became his preaste, and contynued in his house, and sayde now I am sure that the Lorde will be good vnto me, sythens I haue a Leuite to my preest.

¶ The children of Dan take the goddes & the preest of Michas awaye. They destroye Lais, and buylde it agayne, and name it Dan.

CAPI. XVIII.

A IN those dayes there was no kynge in Iſraell. And in those dayes the tribe of Dan sought them an enheritaunce to dwell in, for yll that tyme there fell none enheritaſice vnto them amonges the tribe of Iſraell. And the children of Dan sent forthe of their kynredes fyue men of actiuite, out of their coostes euen out of Zarah and Eſthaol, to bewey lande and searche it out, and sayde vnto the: go and searche out the lande. And they came to moūt Ephraim, vnto the house of Michas and lodged there. And when they were come vnto his house, they knewe the voyce of the younge man the Leuite, whose lodgyng they vsed, and sayde vnto him: Who brought the hyther? what maketh thou in this place? why arte thou come hyther? And he sayd vnto the, thus and thus dealeth Michas with me, and hath hyred me to be his preest. And they sayd vnto him: Aske of God we praye the, that we maye knowe whether the waye we goo, shalbe prosperous, & whether the thinge shall take effecte. And the preest sayde vnto them: go in peax, the Lorde regarderh your waye & the iourney whiche ye go.

Dan.

Josue.x.d

Then the fyue men departed and came to Lais, and sawe the people there dwellynge carelesse, and after the maner of the Sidons, stille, and without castinge of parelles, & that no man made any trouble in the lande or vexed any wyninton, and howe they were farre from the Sidons and had no medlynge with any nacion. And they came vnto their brethr to Zarah, and Eſthaol. And their brethren sayde vnto them: what tydinges bring you?

And they sayde, aryse and let vs goo vnto them, * for we haue sene the lande, and it is verye good. Hasten you therfore, and be not slouthfull to departe, and to come & conquere the lande: ye shall come vnto a people that reſteth no parels, and vnto a large countrey: for God hath gyuē into your hādes a place where is no lacke of any thinge in the worlde.

Then departed thence of the kynred of the Danites, out of Zarah and Eſthaol .vi. hūdred men appointed w habilimētes of warre. And they went and pytched in Kariath Jarim in Juda. Wherfore the place is called Mahanay Dan vnto this daye, which is on ꝑ backsyde of Kariath Jarim. So they wente thence vnto mounte Ephraim, and came to Michas house. Then answered the fyue men that went to espye out the countrey of Lais, and sayde vnto their brethren: wot ye not that there is in these houses an Ephod and Images, and a grauen Image, and a molten Image? Now therfore consydre, what ye haue to do.

And they turned thytherward and came to the house of the young man the Leuite in the house of Michas, and salued him peasably. And the .vi. hūdred men wel fensed with weapons of warre which were of the children of Dan, stode in the enteringe of the gate. And the fyue men that went to espye our the land went in thyther and toke the kerued Image, & the Ephod, and the molten Image. And the preest stode in the enteryng of the gate with the sixe hundred men, that were armed vnto battayle, whyle the other went to Michas house, and fet the kerued Image, the Ephod the kerued Image, and the Image of metall. Then sayde the preest vnto them: what doo ye? and they answered him, kepe sylence, & * put thyne hande vpon thy mouthe, and come

come with vs, and be vnto vs a father and a preest, whether is it better for the to be a preest vnto the house of one man, or to be preest vnto a tribe or kynred in Iſraell? And the preest was glad and toke the Ephod and the Images, and the grauen Image, and went with the people. And they turned and departed, & put the children, the cattell and their coſtlye thinges before them.

When they were a good waye frome the house of Michas, the men that were in the houses that were by Michas house, made an outcrye, and pursued after the children of Dā and called vnto theym. And they turned their faces, and sayde vnto Michas, what ayleth the, that thou makeſte this outcrye? And he sayde, ye haue taken awaye my goddes which I made and also the preest, and go your wayes with theym: And what haue I more, howe then saye ye vnto me, what ayleth the? And the children of Dan sayde vnto him, let not thy voyce be herde amonges vs, lest angry fe-lowes run vpon the, and thou lose thy lyfe, with the lyues of all thyne houshold also. And so the children of Dan wēt their wayes. And when Michas sawe they were to strong for him, he retourned vnto his house agayne. And they toke the thinges which Michas had made, and the preest which he had, and went vnto Lais, euen vnto a people that were at rest and without mystrust, and smote them w the edge of the swerde, & burnt the cytie with fyre. And there was no man to helpe, because it was farre frome Sidon, and they had none affaires with any other nacyon. And the cytie stode in the valleye that lyeth by Bethzehob. And they buylt the cytie and dwelt therin.

* And called it Dan, after the name of Dan their father which was sonne vnto Iſraell. Howbe it in dede the name of the cytie was Lais at the begynninge.

And the children of Dan set theym vp the grauen Image. And Jonathan the sonne of Gerson, the sonne of Manasses and his sonnes were the preestes vnto the tribe of the Danites, tyll they were caried awaye out of the lande pyslonners. And they set theym vp the kerued Image whiche Michas made, all the whyle that the house of God was in Silo. In those dayes was no kynge in Iſraell.

¶ Of the Leuite whose wyfe was vyllanously kylled in Gabaah. She is diuyded in to .xii. partes and ofher sent to euery tribe of Iſrael a pece.

CAPI. XIX.

A AND a certen Leuyte dwellynge on the syde of mount Ephraim, toke to wyfe a concubyne out of Bethlehem Juda: which concubine played the hore in his house and went awaye frome him, vnto her fathers house to Bethlehem Juda, and there contynued foure monethes. And her husband arose and went after her, to speke frendly vnto her and to bringe her home agayne, and his lādes with him & a couple of Asses. And she brought him vnto her fathers house, and when the father of the damosell sawe him, he reioyced of his comminge. And the Leuite abode with his father in lawe thre dayes and so they ate and dranke and lodged there.

B The fourth daye the younge man arose early in the morning, and wolde haue departed. But the damosilles father sayd vnto his son in lawe, comforte thyne herte with a morsell of breed, and then goo youre waye. And they sate downe and dyd eate and drinke bothe of them togyther. Then sayde the damosilles father vnto the man, goo to, I praye the and tary all nyght and let thyne herte be merye.

Genes.xviii.a Psalm.civ.b.

Howbe it the man rose vp to departe: but his father in lawe compelled him to turne agayne and to tarye all nyght there. And he arose vp early the fyfth daye to departe. Then sayde the damosilles father, comforte thyne herte: and so made him tarye tyll after myddaye: & they dyd eate both of them togither.

And then the mā arose to departe with his wyfe and his ladde. But his father in lawe the damosilles father sayde vnto him, behold the daye goeth fast awaye and draweth towarde nyghte, tary all nyghte: at least tarye this daye here, and let thyne herte be merye.

C

And to morowe get you early on your waye and get ꝑ to thy tent. Neuertheleſſe the man wolde not tary, but arose and departed, and came as ferre as Jebus, which is Jeruſalem and his two asses laden, and his concubyne, and his lad with him. And when they were fast by Jebus, the daye was sore spent and ꝑ younge man sayde vnto his master, come I praye the and let vs turne into this cytie of ꝑ Jebusytes and lodge all nyght there. But his master sayde vnto him, we will not turne into a straunge cytie that are not of the children of Iſraell: we will go forth to Gabaah, and we shall come to one place or other, and shall lodge all nyghte in Gabaah or in Ramah.

D

And they went forth on their iourney, and the Sonne wente downe vpon theym when they were fast by Gabaah which is in Ben Jamin. So they turned thitherward to go and lodge all nyght in Gabaah. And when they came in they sat them downe in a strete of the cytie, for no man wolde take theym in, to lodge. But beholde, there came an olde man frome his worke, out of the feldes at euen whiche was also of mount Ephraim, and but a straunger in Gabaah, for the men of the place, were of the children of Jemini. And when he had lift vp his eyen, and sawe a wayefaringe man in the stretes of the cytie, he sayd: whether goeſt thou? And whence commeſte thou? And the other answered him, we come frome Bethlehem Juda towarde the syde of mount Ephraim: frome thence am I, and went to Bethell Juda, and go now to the house of God. But there is no man that receyueth me to house: yet I haue strawe and prouender for our asses and bred and wyne for me and thy handmayd and thy lad that are with thy seruaunte, and lacke nothinge but lodgynge.

E

The olde man sayde, peax be with the, all that thou lackeſt shalte thou fynde with me:

F only remayne not in ẏ streates all nyght, and
he brought him into his house, and gaue fod-
der vnto his asses, And they wasshed theyr
fete, and dyd eate and drynke. And as they
were makynge good chere, the men of the cy-
tye whiche were wycked, set the house rounde
aboute, and thrust at the dore, and spake to
the good man of the house, sayinge: brynge
forthe the man that came in to thyne house,
that we maye playe buggery with him.
But the man of the house went out to thē,
Gene.xix.b and sayde vnto them: Oh, naye my brethren
do not so wyckedly, sythens this man is come
into myne house: do not this abhominacion.
Beholde, my doughter a mayden and this mās
concubyne, them I wyll bringe out vnto you,
and throw them downe, and take your plea-
sure of them, but vnto this man, do not this
folye against nature, I beseche you. But the
men wolde not herken to him. Neuerthelesse
the man toke his concubyne and brought her
forth vnto them, and they had to do with her
and entreated her shamefully, all the nyght
euen vnto the morninge. And when the daye
began to springe, they let her go.
And then came the woman in the dawning
G of the daye, and fell downe at the dore of the
mans house, where her Lorde was. And her
The scripture calleth the husband the wyues Lorde. Lorde arose vp in the mornynge and opened
the dores of the house, and came forthe to go
his waye. And beholde, his concubyne laye a-
longe before the dore of the house, & her hand
vpon the thresholde. And he sayde vnto her:
aryse and let vs be goynge. But she answered
not. Then he toke her vp vpon an Asse & rode
vp, and gat him vnto his owne home. And
when he was come vnto his house, he toke a
threshinge knyfe, and caught his concubine &
deuided her thorowe the bones into twelue
peces, and sent her into all quarters of Israel.
And all that sawe it sayd: there was no suche
dede done or sene sythens the children of Isra
ell came out of Egypte vnto this daye, consi-
der the matter, gyue counsell and saye youre
aduyses.

¶ The battayle of all the Israelites agaynste the
trybe of Beniamin for the Leuites wyfe kylled.

CAPI. XX.

Osee.x.c A THen all the chyldren of Israell wente
out, and there gathered a company to-
gyther, as it hadde ben but one man, e-
uen frome Dan to Bersaba, and oute of the
lande of Galaad, vnto the lande of Mar-
phah / and there stode folke oute of all quar-
ters of all the trybes of Israell in the assem-
ble of the people of God, four hundred thou
sande foote men that drewe swerdes. And the
chyldren of BenJamin herde that the chyl-
dren of Israel were gone vp to Marphah.
Then sayd the chyldren of Israel, tell vs how
this wickednesse happened. And the Leuyte
the slayne womans husbande answered and
sayd: I came in to Gabaah in BenJamin wt
my concubyne to lodge all nyght. And the cy-
tezens of Gabaah arose against me, and beset
the house roūdabout me by nyght, & thought
to haue slayne me: but they caught my concu
bine and forced her, that she dyed. Wherfore
I toke my concubine and cut her in peces, and
sent her thorow out all the landes of the en-
heritaunce of Israell. For they haue done ab-
ominacion and folly in Israell. Beholde, ye
are all children of Israell. Consydre therfore,
and gyue youre aduyse in the case. Then all
the people arose, as it had bene one man, say-
enge: there shall not one of vs go to his tent,
ne turne in to his house. And now this is it ẏ
we wil do to Gabaah and cast lottes against
it. And we will take ten men of the hundred
thorow out all the trybes of Israell, and an B
hundred of the thousande, and a thousande of
the ten thousande, to fet vitayle for the peo-
ple, to make that they maye goo against Ga-
baah BenJamin, accordinge to all the folye,
that they haue wrought in Israell. And so all
the men of Israell assembled vnto Gabaah,
as it had bene but one man. And the trybes of
Israell sent men thorow al the trybe of Ben
Jamin, sayenge: What wyckednesse is this,
that is happened amonges you? Now ther-
fore delyuer vs the men, those wycked wret-
ches of Gabaah to thintent we maye sley thē
and put awaye euell frome Israell.
Neuerthelesse the children of BenJamin
wolde not herken vnto the voyce of their bre
thren the children of Israell: but mustered
out of the cyties vnto Gabaah, to come oute
in batayle against the children of Israel. And
the children of BenJamin were recounted at
that tyme, oute of the cyties. xxvi. thousande
men that drewe swerdes besyde the inhabi-
tauntes of Gabaah, which were nombred se-
uen hundred pyked men. And amonges all
these folkes were seuen hundred nymble han
ded men, which euery one could slynge stones
at an heare bredth, and not mysse. And the
children of Israell besyde the children of Ben C
Jamin, were nombred at foure hundred thou
sande men that drew swerdes, and all men of
warre.
And the children of Israell arose and went
vp to Bethell, and asked of God, who shuld
begyn the battell against the children of Ben
Jamin, and the Lorde sayd Juda shalbe youre
capitayne. And the children of Israell stode
vp early and beseged Gabaah. And the mē of
Israell went out to battell against BenJa-
min, and put theym selues in araye againste
them, to fight against Gabaah. And the chil-
dren of BenJamin came out of Gabaah and
destroyed in Israell that daye. xxij. thousande
men, and brought them to the grounde. And
the folke of the children of Israell plucked vp
their hertes, and yet eftsones made battell in
the same place where they dyd the first daye:
but they went firste vp and wepte before the
Lorde vnto euen, and asked of the Lorde, say
enge: shall we go agayne to battell against ẏ
children of BenJamin our brethren? And the
Lorde sayde: go vp vnto them, when the chil
dren of Israell were come to the children of D
BenJamin the seconde daye, the children of
Beniamin went agaynste theym out of Ga-
baah,

baah, the second day, and destroyed to the erth
of the chyldren of Israel ones agayne. xviij.
thousande men that drewe swerdes euerye
man of theym.
Then the chyldren of Israel and all the
people went vp and came vnto goddes house
and wept and sat there before the Lorde, and
fasted the same daye vnto euen, and offered
burnt offerynges and peax offerynges before
the Lord. And they asked the Lord: for there
was the arcke of the apoyntment of God, in
those dayes. And Phinehes the sonne of Ele-
azar, the sonne of Aaron attendinge vpon it
at that tyme: and they sayde, shall we go out
any more to battel against the children of Bē
Jamin our brethren, or shall we cease? And
E the Lorde sayde go: for to morowe I wyll de-
lyuer them into your handes. And Israell set
a pryuy watche against Gabaah roundabout
And the children of Israell went againste the
children of BenJamin the thirde tyme, and
put them selues in araye agaynst Gabaah, as
they hadde done twyse before. Then came the
children of BenJamin againste the people of
Israell, tyll they were drawen a great waye
frome the cytie, And they began to smyte of
the people and wounded theym (as they dyd
twyse before, so that Israell fled by two hye
wayes of which one goeth vp to Bethell and
the other to Gabaah thorowe the felde) and
slewe vpon a thirtye men of Israell. For the
childrē of BenJamin thought that the other
had bene beaten before theym, as at the firste
tyme. But the children of Israell sayde, let vs
flee and plucke theym awaye frome the cytie,
vnto the hyghe wayes.
And then all the men of Israel rose vp out
of theyr standynge, and put them selues in a-
ray at Baal Thamar. And lykewise the lyers
in awayte of Israel came forth oute of their
places, out of the medowes of Gabaah, and
came before Gabaah: ten thousande chosen
men out of al Israel, & there was a strong bat
tayle. But the other wyst not that euyll was
so nygh theym. And the Lorde plaged Ben-
Jamin before Israel, so that the chyldren of
Israel destroyed in Beniamin the same daye
xxv. thousande and a hundred men, that drew
swerdes euery one of theym. The chyldren of
F Beniamin when they did se that they shulde
be beaten downe began to fle. And the men
of Israel gaue rome to BenJamen, because
they trusted vnto the layers in wayte whiche
they had layd agaynst Gabaah. And the lay-
ers in wayte hasted and ran out of their holes
vpon Gabaah, and went and smote al the ci-
tye with the edge of the swerde. And they of
Israel gaue the preuye watche theyr watche-
worde that as sone as they hadde taken the
Cytye they shulde fyre it, that by the smoke
they shulde shew that the cytye was wonne.
And the men of Israel fled in the battayle.
And BenJamin begā to smyte deed of the chil
dren of Israell, aboute thirtye personnes, for
they supposed that the other had ben put to ẏ
worse before them, as in the first battell. The
began to aryse out of ẏ cytie a pyller of smoke
And the BenJamites loked backe: & beholde
the wastynge of the hole citye began to as-
cende to heuen.
Then the men of Israel turned agayne, and
the men of BenJamin were abasshed / for they
sawe that euyl approched them. And they fled
before the men of Israel vnto the way that lea
deth to the wyldernes, the other folowing thē
at the harde heles. And beside that their perta- G
kers of their cities aboute them were slayne in
the same place. And they compassed BenJami
and chased them to Menuah / and ouerranne
them before Gabaah on the east syde / and there
were slayne of BenJamin. xviij. thousande, and
all men of might. And they turned and fledde
towardes the wyldernesse, and vnto the rocke
ɸ of pomegarnettes. And the other slewe by
the waye of the reste of them, fyue thousande ɸ Hebr. Remō
men / and stycked vnto them vntyll they came
to Gadaam, and slewe two thousande moo
of them / so that al that were slayne that same
daye of BenJamin, were. xxv. thousande men
that drewe swerdes / and all men of myghte;
onely sixe hundred men tourned and fledde to
the wyldernesse, vnto the rocke of pomegar-
nettes, and abode there foure monethes. And
then the men of Israel tourned backe agayne
vnto the chyldren of BenJamin / and smote
them with the edge of the swerde in the cities
bothe man and beaste, and all that came to
hande / and moreouer sette all the cityes they
coulde come by on fire.

¶ The trybe of BenJamin whiche was destroyed
for theyr fornicacion with the Leuites wyfe: is re-
stored agayne.

CAPI. XXI.

AND the men of Israell sware in Maz- A
phah, saying / there shal none of vs giue
his doughter vnto any of BenJamin to
wyfe. And the people came to Bethel & abode The prayers of the people.
there tyll euen before God / and lyfte vp their
voyces, and wepte sore, and sayd. O Lord God
of Israel, why is this chaunced in Israel, that
there sholde be this daye one tribe lackynge in
Israell? And on the morowe the people arose
erly, and made there an aulter, & offered burnt
offerynges and pearofferinges.
And ẏ children of Israel asked who are they
amonges al the tribes of Israel that came not
with the congregacion vnto the Lord / for they
had made a great othe concernynge them that
came not vp to the Lord to Mazphah, sayinge
they sholde surely dye. And the children of Is-
rael had pitye on BenJamin their brethrē, and
sayd / there is one tribe cut of from Israel this
day: what shal we do vnto the rest of them, to
get thē wiues, for as moch as we haue sworne
by the Lorde, that we wil not gyue them any B
of our doughters to wyues. Then they sayde /
what are they of the tribes of Israel that came
not vp to Mazphah to the Lord? And beholde
there came none of thinhabitantz of Jabes Ga
laad vnto the cōgregacion. So when ẏ people
were vewed / beholde there were none of thin-
habitantes of Jabes Galaad there. And the
congregacion sent thyther. xij. thousande men
of the strongest of them, and commaunded thē,

sayenge: Go and smyte the enhabitauntes of
*Num.xxxi.c Jabes Galaad, with the edge of the swerde
as well womcn as chyldren, * And this is
that ye shall do: vtterlye destroye all the ma-
les and al the women that haue lyen by men.
And they founde amonge the inhabitantes of
Jabes Galaad foure hundred damselles vir-
gynes that hadde knowen no man by lyinge
with any male. And they brought them vnto
the host to Silob which is in the lande of Ca-
naan. And the hole congregacion sent & spake
Judi.xx.c with the children of Benjamin that were in
the rocke of Pomgarnettes, and called peasa-
bly vnto them, and Benjamin came agayne
at that tyme, and they gaue them the wemen
which they had saued a lyue of the wemen of
Jabes Galaad. But they so sufficed them not.
And the people had compassion on Benjamin
because that God had made a gappe in the try
bes of Israell. And then the elders of the con
gregacion sayde: What shall we vs to the
remnaunt of them, to get them wyues, seing
all the wyues of Benjamin are destroyed?
And they sayde there must be an enheritaunce
for them that be escaped of Benjamin that a
tryde be not destroyed oute of Israell: howe
be it, we maye not gyue theym wyues of our
doughters. For the children of Israell hadde
made an adiuracion, sayeng: cursed be he that
gyueth a wyfe to Benjamin. Then they said
D Beholde, there is a feaste of the Lorde yerely
in Silob which is on the northside of Bethel
and on the eastside of the waye that goeth
from Bethel to Sichem, and south from
Libanon. And they commaunded the childre
of Benjamin, sayenge: go and lye in awayt
in the vyneyardes. And when ye se the dough
ters of Silob come forth to daunce in a rewe,
then come ye out of the vyneyardes, & catche
you euery man a wyfe of the doughters of Si
lob, and get you vnto the land of Benjamin.
And yf their fathers or brethren come vnto vs
to complayne, we will saye vnto them, haue
pytie on theym, because we reserued not to
eche man his wyfe in tyme of warre, & more-
ouer because ye gaue them none in due tyme,
ye were to blame. And the childzen of Ben-
Jamin dyd accordyngly: and toke them wy-
nes after the nombre of the daunces whiche
they caught. And that done they went and re
tourned vnto their enheritaunce, and buylte
there cyties and dwelt in them.

And the childzen of Israell went thence at
that tyme euery one to his tryde, and to his
kynred, and departed thence euery man
to his enheritaunce. In those
dayes there was no
kynge in Is-
raell:
but euery man dyd what
semed hym
good.

¶ The ende of the boke of
Judges.

THE BOOKE OF RVTH.

¶ Elimelec goth with his wyfe and chyldren in to the lande of Moab. After his death his wyfe Noemi returneth agayn in to her countrey, and with her Ruth her daughter in lawe.

CAPI. I.

1 IN the tyme when the Judges iudged, there felle a derth in the lande. Wherfore a certayne man of Bethlehem Juda went to soiourne in the countreye of Moab with his wyfe and two sonnes. The name of the man was Elimelec, and his wyfe Noemi / and the names of his two sonnes were Mahalon and Chilion, and were Ephzaites of Bethlehem Juda. And when they came in to the lande of Moab, they abode there. And Elimelec Noemis husbande dyed, and she remayned with her two sonnes, whiche toke them wyues of the nations of the Moabites: the ones name Orphah, and thothers Ruth. And when they had dwelled there aboute the space of ten yeres, Mahalon and Chilion dyed, so that the wyfe was bereued of her two sonnes, and of
B her husbande also. Then she rose vp with her doughters in lawe, and returned from the countrey of Moab / for she had herde saye, being in the countrey of Moab, how the Lorde had visited his people, and gyuen them fode. Wherfore she departed forthe of the place where she was and her two doughters togy-ther with her. And as they wente by the waye returnynge vnto the lande of Juda, Noemi sayd vnto her two doughters in lawe: Goo and returne eyther of you vnto your mothers house, the Lorde deale as kyndlye with you, as ye haue dealte with the ded, and with me. And the Lorde graunte you maye fynde reste eyther of you in the house of youre husbande: and so she kyssed them.

Then they cryed and wepte, and sayd vnto her, we wyll go with the vnto thy folke. But Noemi sayd, turne agayne my doughters / for what cause wolde ye goo with me? thynke
C you there be any more chyldren in my bowels to be your husbandes? Tourne agayne (my doughters) and go: for I am to olde to haue an husbande / also yf I toke a man this night: yea, thoughe I hadde alredye borne sonnes / wolde ye tarye for them, tyll they were of age? or wolde ye for them so longe refrayne from takynge of husbandes? Not so, my doughters: for then ye shoulde be to olde to marye, and it greueth me moche for youre sa-kes, that the hande of the Lorde is gone oute agaynste me.

Therewith they cryed and wepte agayne / how be it, Orphah kyssed her mother in lawe and departed / but Ruth abode styll by her, then she sayde / le, thy syster in lawe is gone backe agayne vnto her people, and vnto her God: returne thou after her. But Ruth sayde: entreate me not to leaue the, and to retourne from the / for whyther thou goest, I wyll goo / and where thou dwellest, there I wyll dwell: thy people are my people, and thy God is my God. Where thou dyest, I will dye, and there wyll be buryed. The Lorde do so and so to me / excepte that deathe onely departe the and me a sonder.

When she sawe she wolde nedes goo with D her, she lefte speakynge vnto her / and so they went bothe togyther, tyll they came to Bethlehem. And when they were come to Bethlehem, it was noysed thorow all the cite, and the women sayde: is not this Noemi? But she sayd vnto them / call me not ✠Noemi / call me ✠Mara, for the almyghtye hath made me verye bytter. I wente oute full, but the Lorde hathe brought me home emptye. Why holde ye then call me Noemi, seinge the Lorde hath brought me low, & the almighty hath brought me vnto aduersitie. And the tyme when Noe-mi with Ruth the Moabitesse her doughter Tobye.ii.a in lawe returned oute of the countrey of Moab and came to Bethlehem, was in the begin-nynge of barley haruest.

✠ Noemi is sayde.
✠ Mara bytter.

¶ Ruth leseth corne in the feldes of Booz and fin deth fauoure in his syght.

CAPI. II.

1 AND Noemi had a kynsman of her hus-bandes, a man of myghte, of the kynred of Elimelec, named Booz. And Ruth the Moabitesse sayd vnto Noemi / let me goo to the felde and lease and gather eares, after whome so euer I kynde grace in his syghte. And she sayde vnto her: goo my doughter And she wente, and came and gathered after the haruest men, and her chaunce was to ga-ther in the felde that pertayned vnto Booz, which was of the kynred of Elimelec. And be-holde, Booz came from Bethlehem and sayde vnto the haruest men, the Lorde be with you. And they answered him, the Lorde blesse the. Then sayd Booz vnto the yonge man that had the ouersyght of the haruest men. Whose da-mosell is this? And the yonge man that was set to ouerse the haruest men answered & sayd:
B It is the Moabitysh damosel that came with Noemi oute of the countreye of Moab / and she sayde: lette me I praye the, lease and ga-ther after the haruest men the eares that re-mayne. And so she came and hathe contynued euen from the mornynge vnto nowe / & wente not ones home.

Then sayd Booz vnto Ruth: hearest thou my doughter: goo to none other felde to ga-ther, neyther go from hence, but abyde by my maydes. Thyne eyes are on a felde that shall be reped: goo after the maydens therfore / for I haue charged the younge men that they touche the not. Moreouer when thou arte a-thyrst, go vnto thy vessels and drynke of that whiche the ladres haue drawen. Then she fell on her face, and ✠ bowed her selfe to ꝑ ground Gene.xxxiii.a
and

and sayde vnto him: howe is it / that I haue founde grace in thyne eyes, to knowe me, sythens I am an alien.

C And Booz answered and sayd vnto her: all is tolde me that thou hast done to thy mother in lawe sence the deathe of thyne husbande, howe thou haste lefte thy father and thy mother, and the land where thou wast borne, and arte come vnto a nation whiche thou knewest not in tyme passed. The Lorde reacqupte thy worke, and a full rewarde be gyuen the of the Lorde God of Israel, vnto whome thou arte come, to trust vnder his wynges. Then she sayde vnto hym / lette me fynde fauoure in thy syght (my Lorde) for thou hast comforted me, and hast spoken iuetely vnto thy mayde, whiche yet can not be lyke vnto one of thy maydes. And Booz when tyme of repaste was come, sayde vnto her: come hyther and eate of the breed, and dyppe thy soppe in the vynegre. And she sate downe by the reapers, and he raught her * parched corne. And so she dyd eate and was fylled, and lefte parte. And when she was ryssen vp to gather, Booz sayde to the ponge men, sayinge: let her gather the eares that remayne, and do her no dyspyte. And therto pull out of the sheues for her, and let it lye, that she may gather it vp, and rebuke her not. And so she gathered tyll euen, and then threshed that she hadde gathered, and it was vpon an Epha of barleye. And she toke it vp and went to the cite, and shewed her mother in lawe what she hadde gathered. And therto she plucked oute and gaue to her that she had reserued when she had eaten ynough. Then said her mother in law vnto her, where gatheredst thou to daye? and where wroughtest thou? blessed be he that knewe the. And she shewed her mother in lawe with whome she hadde wrought, and sayde: the mans name with whome I wrought to daye, is Booz. Then sayd Noemi vnto her doughter in law, blessed be he, for he ceaseth not to do the same goodnesse to the dead, that he did to the liuing. And Noemi sayd vnto her: the man is nye vnto vs, euen of our nexte kynne. And Ruth the Moabyte said: he bad me also ꝑ I shold continue with his ponge men, vntyl they had ended all the haruest he hath. Then sayd Noemi vnto Ruth her doughter in lawe, it is best my doughter that thou goo oute with his maydens, and that no man mete the in anye other felde. And so she kepte her by the maydens of Booz, to gather vnto the ende of barleye haruest and of whete haruest also, and retourned to her mother in lawe.

* Iosue.v.e

D Epha is three bushels.

C Ruth sleapeth at Booz fete, and is knowen his kynswoman.

CAPI. III.

A Then Noemi her mother in lawe sayde vnto her: my doughter I wyll seke reste for the, that thou mayste be in better state. For nowe this Booz our kynsman, with whose maydens thou waste, wynoweth his barleye to nyghte in the threshynge floure: walsche thy selfe therfore and anoynte the, and put thy rayment vpon the, and get the to the threshynge floure. But lette not the man be ware of the, tyll he haue lefte eatynge and drynkynge. And when he goeth to slepe, marke the place where he layeth hym downe, and then goo and lyfte vp the clothes that are on his fete, and laye the downe / and so shal he tel the what thou shalt do. And she answered her / all that thou byddest me, I wyll doo. So she went vnto the floure, and dyd all that her mother in lawe bad her. And when Booz hadde eaten and dronken, and made hym merye, he went and lay downe by the syde of the heape, and she came softlye and lyfte vp the clothes of his fete, and layde her downe / and at mydnyght the man was afrayde and groped / and beholde, a woman laye at his feete. Then he sayd, what art thou? and she answered, I am Ruth thyne handmayde / sprede thy mantell ouer thyne handmayde, for thou arte the nexte of the kynne. And then he said, blessed be thou in ꝑ Lorde (my doughter) for thou hast shewed more goodnesse in the latter ende, then at the begynnynge / in as moche as thou folowedst not ponge men, whether they were poore or ryche. And now (my doughter feare not, I wyll do to the all that thou requyrest / for al within the gates of this cite knowe that thou arte a woman of vertue. And it is true that I am of thy nexte kynne / how be it, there is one nere then I. Tarye all nyght, and when morning is come, yf he will mary the, wel and good / let him so do. But if he wil not haue the, as sure as the Lord lyueth, I wil haue the / lye styl tyl the morninge / and so she laye at his fete tyll ꝑ morning. And she arose vp before one coulde know an other. And he said / let no man know that there came any woman in to ꝑ threshing floure. And he sayd bringe the mantell ꝑ thou hast vpon the, and holde it vp / and she helde it vp. And he met in sixe measures of barleye and layde it on her. And she gat her in to the cite, and came to her mother in lawe whiche sayd / what tydynges, my doughter? And she tolde her all that the man had done to her. And said moreouer, these sixe measures of barleye gaue he me, and sayd: thou shalt not go emptye vn to thy mother in law. The said she, my doughter sye styll, vntyll thou knowe how the mater wyl procede. For the man wil not be in rest tyl he haue ended the mater this same daye.

C Booz taketh Ruth to wyfe, of whome he begetteth Obed.

CAPI. IIII.

A Then wente Booz vnto the gate, and sat him downe there: and beholde, the kynsman of whiche Booz spake came by. Vnto whome he sayd: come and syt downe here, and called him by his name. And he turned in and sate downe. Then he toke tenne men of the elders of the cite, and sayd / syt ye downe here. And they sat downe. Then he sayd vnto the kynsman: Noemi that is come agayn out of the countreye of Moab, wyll sell a parcell

of lande whiche was our brother Elimelecs. And I thought to doo the to were, and bydde the bye it before the inhabytoures and elders of my people / yf thou be disposed to calenge it, for thou arte nexte of kynred: but yf thou wylt not purchase it, then tell me, that I may were it. For there is none to calenge it, saue thou, and I next the. And the other answered I wyll purchase it.

B Then sayd Booz / what daye thou byest the felde of the hande of Noemi, thou muste take also Ruth the Moabite the wyfe of the deed, to stere vp the name of thy sted kynsman vpon his inheritaunce. Then sayd the kynsman / I can not purchase it for marrynge of my owne name: take thou my ryghte to the, for I am content to lese my ryght here. Now this was the maner of olde tyme in Israel concernynge purches and chaungynge, for to stablysshe all thynge: that a man muste plucke of his shoo and gyue it his neyghboure, and this was a wytnesse in Israel. Ruth. iiii.

C And the kynsman said to Booz / bye it thou: and so dyewe of his shoo. Then sayd Booz vn to the elders, and vnto all the people, ye are wytnesses this daye, that I haue boughte all that was Elimelecs, and all that was Chilions and Mahelons, of the hande of Noemi. And moreouer Ruth the Moabyte the wyfe of Mahelon, doo I take vnto me to wyfe, to stere vp the name of the deed vpon his inheritaunce, that his name be not put forth among his brethren, and frome the gate of his cite: ye are wytnesses this daye.

And all the people that were in the gate, ꝑ the elders sayd, we are wytnesses: the Lorde make ꝑ woman that is come in to thyne house lyke Rachel ꝑ Lea, whiche twayne did buylde the house of Israel, that the maye wo vertuously in Ephrathah, and be famous in Bethlehem, and that thyne house be lyke the house of Pharez, whome Thamar bare vnto Iuda, euen of the seed whiche the Lorde shall gyue the of this ponge woman. And so Booz toke Ruth, and she was his wyfe. And he lay with her, and the Lord gaue that she conceyued and bare a sonne. And the women sayd vnto Noemi: blessed be the Lorde, whiche hath not left the without an heyre this daye, that shal haue a name in Israel, and that shall bryng thy lyfe agayne, and cherysshe thyne olde age. For thy doughter in law which loueth the, hath borne him that is better to the then seuen sonnes. And Noemi toke the childe and layde it in her lappe, and became nourse vnto it. And her neyghboures gaue her a name, sayinge / there is a childe borne to Noemi, ꝑ called it Obed: he is the father of Iesse, the father of Dauid.

Gene. xxx. viii

D

This is the generacyon of Pharez,
Pharez begat Hezron, Hezron begat Ram, Ram begat Aminadab, Aminadab begat Nahason, Nahason begat Salmon, Salmon begat Booz, Booz begat Obed, Obed begat Iesse, Iesse begat Dauid. (?).

Pharez genera tion. Math. i. a.

C Thus endeth the boke of Ruth.

THE FIRST BOKE OF SAMVEL CALLED THE FIRST BOKE OF THE KYNGES.

¶ Elkanah hath two wiues, Hannah and Phenennah. Phenennah vpbrayderh Hannah because she is chyldelesse. Hannah after prayer made to God, bringeth forth Samuel.

CAPI. I.

THere was a man of
Ramathaim Zophim,
of mount Ephraim na
imed Elkanah, the son
of Jeroham, the sonne
of Elihu, the sonne of
Thohu, the sonne of
Zuph an Ephrathyte,
which had two wiues,
1. Paral.vii.b
the one called Hannah, the other Phenennah. And
Phenennah had children but Hannah had none.
Exod.xxiii.b. Deuter.xvi.a
And the sayd man went out of his citye euery
feast daye, to praye and to offre vnto the Lord
of hostes: where ꝯ two sonnes of Eli (Hophni and Phinehes) were the Lordes Priestes.
And it fell on a daye as Elkanah had offered
that he gaue to Phenennah his wyfe, and to
Gene.xxix.e and.xxx.a
all her sonnes and doughters portions. But
vnto Hannah he gaue an honourable portion
with a merye cheere, for he loued her/ neuertheles the Lorde had made her bareyn. And ther
to her enemye Phenennah vexed her sore, casting her in the teethe how the Lorde had made
her bareyn. And so dyd she yere by yere as ofte
as she went vp to the house of the Lorde. And
so chafed her, wherfore Hannah wept, and ate
not. Then sayd Elkanah her husbande to her.
16 Hannah, why wepest thou? and why eatest
thou not? and why is thyne hert so troubled?
am not I better to the then ten sonnes? Then
Hannah rose vp after that they had eate, and
dronke in Siloh. And Eli the Priest sate vpon
a stole by one of the syde postes of the temple
of the Lorde. And she was troubled in her spirites, and prayed vnto the Lorde ⁊ wept sore/
and vowed a vowe and sayd. Lorde of hostes
yf thou wylt loke on ꝯ wretchednesse of thyne
handmayde, and thynke remembre me and not
forget thyne handmayde, and thynke gyue vnto thyne handmayde a man chylde, I wyl giue
him vnto the Lorde all the dayes of his lyfe,
Iudi.xiii.a Numer.vi.a
and there shall neyther rasor or sheres come
vpon his heed. And she continued prayinge before the Lorde, Eli marked her mouthe. For
Hannah she spake in her herte, and her lyppes dyd but moue only, but her voyce was not
herde. And therfore Eli toke her for dronken
and sayd vnto her/ howe longe wylte thou be
dronken? put awaye from the, the wyne that
thou haste. Hannah answered and sayde: not
so my Lorde / I am a woman sorowfull in
mynde herte, and haue dronke neyther wyne
nor ange stronge drynke / but I haue poured
out my soule before the Lorde. Counte not
Psal.xli.e
thyne handemayde to be lyke a doughter of
vnthryftynesse / for oute of the aboundaunce
of my meditacion and grefe haue I spoken hitherto.

Eli answered and said: go in peace, the God of Israel shall graunt ꝯ thy petition that thou hast asked of him. Then the sayde/ lette thyne handemayde fynde grace in thy syght. And so the woman went her waye, and dyd eat and loked no more so sadde. And they rose by erly and bowed them selues before the Lord, and then returned and went to their house to Ramath. And Elkanah laye by his wyfe Hannah, and the Lorde remembred her. And in
v.b processe of time she conceyued and bare a son, and called his name ✳ Samuel: because she
had asked him of the Lorde. And Elkanah
and all his house wente vp to offer vnto the
Lorde bothe the offerynges due for the fraile
and also his vowes: but Hannah went not
vp for she sayde vnto her husbande: I wyll
tarye vntyll the chylde be wened, and then I
wyll bringe him, that he may appeare before
the Lorde, and there abyde for euer. And Elkanah her husbande sayd to her: do what se
meth the beste: tarye tyl thou hast wened him,
onely the Lorde make good his sayinge. And
so the women abode and gaue her sonne suck,
tyll she wened him. And then she toke him
with her, when she had wened him, with thre
bullockes and an Epha of floure and a bottel
of wyne, and brought him vnto the house of
the Lorde in Siloh howbeit the chylde was
yet younge. And they slewe the bullockes and
brought the chylde to Eli, ⁊ then she sayd:
Oh my Lorde: as trulye as thy soule lyueth
my Lorde: I am the woman that stode by the
here, prayinge vnto the Lorde and for this
chylde I prayed, and the Lorde hath gyuē me
my desyre whiche I asked of him: and therfore I also lend him the Lorde, as longe as he
maye be lent the Lorde. And so they prayed
there vnto the Lorde.

¶ The songe of Hannah. The offence of the sonnes of Eli. Eli is rebuked for the vnmeasurable sufferaūce of his chyldren.

CAPI. II.

ANd Hannah prayed and sayde: myne
hert reioyseth in the Lord, myne horne
is hyghe in the Lorde, and my mouthe
is wyde open ouer myne enemyes/ for I reioyce in that thou hast deliuered me. There is
none so holye as the Lorde: no there is none
saue thou. Neither is there any strengthe like
vnto our God. Talke not so mocheproudlye,
let olde thynges depart out of your mouthes,
for the Lorde is a God of knowlege, and by
him are the workes. The bowes of the
stronge are broken: and the weake are endued
with strengthe. They that were full haue ben
glad to serue for bread, and they that were hongrye be satisfied / in so moche that the bareyn
hathe borne seuen / and she that hadde manye
children is waxed feble. The Lorde killeth
and maketh aliue / bringeth downe to helle,
and fetcheth vp againe. The Lorde maketh
poore, and maketh ryche/ bringeth lowe, and
heaueth vp on hye. He rayseth vp the poore
out of the dust, and lyfteth vp the begger from
the donge hylle, to set them amonge princes,
and to enherite them with the seate of glory.
For the pyllers of the erthe are the Lordes, ⁊
he hathe sette the rounde worlde vpon them.
He wyll kepe the feete of his holye, but the
wycked shall kepe silence in darknesse. For in
his owne myghte shall no man be stronge.
The Lordes aduersaryes shall be made to
feare him/ and oute of heuen he shall thunder
vpon them. The Lorde shall iudge the borders of the worlde, and shall gyue myght vnto his kyng, and exalte the horne of his anoynted. And Elkanah wente to Ramath to his
house, ⁊ the chylde did minister vnto the Lord
before Eli the preest.

But the sonnes of Eli were the sonnes of
Belial, and knewe not the Lorde. For the ma
ner of the preestes with the people was/ when
so euer anye man offered anye offerynges, the
preestes lad came whyle the flesh was sething,
and a fleshe hoke with thre teethe in his hande,
and thrulle it in to the panne, kettle, caldron,
or potte. And all that the flesshe hoke brought
vp, the preest toke awaye. And so they dyd vn
to all Israel that came thyther to Siloh. Yea
and moreouer before they had offered the fat,
the preestes lad came and sayd to the man that
offred: gyue flesshe to roste for the preest/ for
he wyl not haue sodden flesh of the but rawe.
And yf any man sayd vnto him, let the fat be
offred accordynge to the custome of the daye,
and then take as moche as thyne herte desyreth. The lad wolde answere him, thou shalte
gyue it me now, or els I wil take it parforce. And
the synne of the ponge men was verye greate
before the Lorde. For they hyndred the peoples deuocion from offerynge vnto the Lorde.

But the chyld Samuel ministred before the
Lorde gyrded about with a lynnen Ephod.
Moreouer his mother made him a lytle cote,
and broughte it to him from yeasse to yeasse
when she came vp with her husbande to offre
the offerynge of the sayde feast. And Eli bles
sed Elkanah and his wyfe, and sayde: the
Lorde gyue the seed of this woman, for that
she hathe lente the Lorde. And they went vn
to their owne house. And the Lorde vysyted
Hannah, so that she conceyued and bare thre
sonnes and two doughters. But the chylde
Samuel grewe, dwellynge styll with the
Lorde.

Eli was verye olde and herde all that his
sonnes dyd vnto al Israel, and how they slept
with the women that wayted in the doze of ꝯ
tabernacle of witnesse, ⁊ sayd vnto them/ why
doye suche thynges? For I heare youre wyc
ked dedes of al these people. Oh naye my sonnes, for it is no good reapporte that I heare,
howe ye make the Lordes people to trespace.
If one man synne agaynst an other, daysemen
maye make his peax: but yf a man synne a
gaynste the Lorde, who can be his dayseman?
Notwithstandynge they hetkened not vnto
the voyce of their father, bycause the Lorde
wolde slee them. The chylde Samuel profi
ted and grewe, and was in fauour bothe with
the Lorde, and also with men.

And there came a man of God vnto Eli,
and sayd vnto him / thus sayth the Lorde. I ℱ
appeared vnto the house of thy father, when
they were in Egypte in Pharaos house. And
I chose thy father for the of all the trybes of
Israel, to be my preest for to offre vpon myne
Leuiti.x.d Deuter.xii.b.
auter, and to burne incense, and to were an
Ephod before me. And I gaue vnto the house
of thy father all the offerynges of the childzen
of Israel. Wherfore kycke ye agaynste my sa
crifyce and agaynste myne offerynge whiche I
commaunde in the tabernacle, and honourest
thy chyldren aboue me / and make youre sel
ues fatte of the fyrste frutes of all the offe
rynges of Israel my people? Wherfore the
Lord God of Israel sayth: I sayd that thyne
iii.Reg.ii.e
house and the house of thy father shulde haue
walked before me for euer. But nowe the
Lorde sayeth that be farre from me / for them
that worshyp me, I wyll worshyp / and they
that despyse me, shall be despysed. ✳ Beholde
✳iii.Reg.ii.ē
the dayes wyll come that I wyll cut of thyne
arme, and the arme of thy fathers house/ that
there shall not be an elder in thyne house. And
thou shalte se thyne enemye in the tabernacle, in all that shall please Israel / and there
shall not be an elder in thyne house whyle the
worlde standeth. Neuertheles I wyll not de
stroye all thy males from my auter, to dase
thy syght with all, and to make thyne herte
melte. And all the multitude of thyne house
shall dye yonge.

And this shall be a sygne vnto the, that
iii.Reg.xxii.d
shall come vpon thy two sonnes, Hophni and
Phinehes: euen in one daye eyther of them
shall dye. And I wyll stere me vp a faythfull
preest, that shall do after myne herte, and in
my mynde / and I wyll buylde him a sure
house/ and he shall walke before myne anoyn
ced for euer. And they that are lefte in thyne
house, shall come and crouche to him for a lytle pece of syluer, and a cake of breed/ and shal
saye: put me I praye the in one office or other
amonge the preestes, that I maye eate a morsell of breed.

¶ After the Lord had left to appeare by open vision in Siloh for a loge season: he yet calleth Samuel.iiii. tymes, and sheweth him what shulde befall on Heli.

CAPI. III.

AND the chylde Samuel ministred vnto
the Lorde before Hely/ and the worde
of the Lorde was dyrke in those dayes,
for there was none open vision. And it chaun
ced at that tyme that Hely laye in his place,
and his eyen beganne to waxe dymme that he
coulde not se. And er the lampe of God went
out, Samuel layde him downe to slepe in the
temple of the Lorde, where the arcke of God
was. And the Lorde called Samuel / and he
sayd, here am I / and he ran vnto Hely ⁊ sayd/
here am I, for thou calledst me. But he sayde
I called the not: go agayne and slepe. And he
went and layde him downe to slepe. And the
Lorde called ones agayne Samuel / and
Samuel

Samuel arose and went to Heli and said: I am here, thou diddest call me. And he answered I called the not, my sonne/go agayn and take thy rest/but as yet Samuel knew not ꝑ Lorde neither was the worde of the Lord opened vn to him. And the Lord proceeded and called Samuel the third time. And he arose and went to Heli and saide: I am here, for thou hast called me. Then Heli perceyued that the Lorde had called the chylde, and sayd vnto him/go & lye downe, and yf he call the agayne, then say speake on Lord, for thy seruaunt heareth. And Samuel went & layd him downe in his place. And the Lord came and stode and called as afore, Samuel Samuel. And Samuel sayde/ speke on, for thy seruaũt heareth the. And the Lorde sayd to Samuel: beholde, I wyll do a thyng in Israel, that the eares of as many as heareth it, shall tingle. In that daye I wil performe to Heli all that I haue spoken concernynge his house: I wyll begyn it and ende it. For I haue told he him that I wyll iudge his house for euer. For the wyckednes whiche he knoweth howe his sonnes are vngracyous/ and he chastised theym not. And therfore I haue sworne vnto the house of Heli, that the wyckednesse of his house shall not be purged with sacrifice nor offeryng, whyle the worlde standeth. And Samuel laye tyll the mornynge, and then opened the wores of the house of the Lorde.

t.Regum.ii.g.

But Samuel feared to shewe Heli the vysyon. Then Heli called Samuel and sayde: Samuel my sonne. And he answered, here I am. And he sayd what is it that the Lord hath vnto the? Se thou hide it not from me. * The Lorde do so and so to the, yf thou hyde anye thyng frõ me of all that he sayd vnto the. And Samuel told him euery whyt, and hid it not from him. And he answered: it is the Lord, let him do what semeth him good.

* Ruth.i.c

And Samuel grewe, and the Lorde was with him, and left none of his wordes vnperformed. And all Israel from Dan to Berlabe wyst that the faythfull Samuel was truely made the Lordes Prophete. And the Lorde appeared agayne in Siloh/for the Lorde opened him selfe to Samuel in Siloh, thorow the worde of the Lorde.

¶ The battel of the Philistines. Israel fleeth. The Arche of the Lorde is taken. Elies children dye and he him self also.

CAPI. IIII.

A AND Samuel spake vnto al Israel. And Israel wente oute agaynste the Philistines to battayle, and pytched beside the helpe stone. But the Philistines pytched in Apheck, and put them selues in aray agaynst Israel. And in the battayle Israel was put to the worse before the Philistines. For the Philistines slewe alonge by the feldes, about four thousande men.

i.Regũ.vii.c.

And when the people were come in to their tentes, the elders of Israel sayde: wherfore hath the Lorde beaten vs this daye before the Philistines? let vs fetche the arcke of the appoyntment of the Lorde oute of Siloh vnto vs, and let it come amonge vs and saue vs out of the handes of our ennemyes. And ꝑ people sent to Siloh, and fet from thence the arcke of the appoyntment of the Lord of hostes which dwelleth betwene the Cherubyns. And there were the two sonnes of Heli, Hophni, & Phinehes, wt the arcke of the appoyntmẽt of God. And when the arcke of the appoyntmẽt of the Lord came in to the hoste, all Israel shouted a mighty shout, so that the erth rang agayne.

When the Philistines herde the noyse of the shout, they sayd: What meaneth the soud of this mightye shout in the hoste of the Hebrues? And they vnderstode that the arcke of the Lorde was come in to the hoste. And the Philistines were afrayde / when it was tolde that God was come in to the hoste, and sayde. Wo vnto vs, for it was neuer so before this. Wo vnto vs, who shall delyuer vs out of the hande of this myghtye God? this is the God that smote the Egyptians with all maner plages in the wyldernesse. Be stronge and quyte your selues lyke men ye Philistines, that ye be not seruantes vnto the Hebrues, * as they haue bene to you. Be men therfore and fyght. And the Philistines foughte, and Israel was put to the worse and fled euery man in to his tent. And there was a mighty great slaughter, so that there were ouerthrowẽ of Israel thirtye thousande fotemen. And the arcke of God was taken, & the two sonnes of Heli, Hophni and Phinehes were ded. And there ran a man of Benjamin out of the araye and came to Siloh the same daye, with his clothes rente and erthe vpon his heed. And when the man came in, Heli sate vpon a stole by the wayes syde lokynge: for his herte feared for the arcke of God. And the man came in and tolde it in the citye. And all the city cryed.

When Heli herd the noyse of the crying, he asked what the noyse of ꝑ rumoure ment. And the man hasted, and came in and tolde Heli. Heli was foure score and eyghtene yere olde, & * his sight fayled him that he could not se. And the man said vnto Heli, I am he that ran forth from the araye, and fled oute of the hoste this day. And he said, how is it forttuned my sonne? And the messenger answered and sayd: Israel is fledde before the Philistines / and there is a great slaughter chaunced among the people/ and thy two sonnes, Hophni and Phinehes are ded/and therto the arcke of God is taken. And when he hadde ones named the arcke of God, Heli fell frome his stole backwarde towarde the gate / and his necke brake, and he dyed / for he was olde and vnweldye, and he iudged Israel fourtye yeres.

And his doughter in lawe Phinehes wyfe was with childe, and nye the byrth. And when she herde these tidynges of the takynge of the arcke of God/and that her father in lawe and her husbande were ded, she bowed her selfe and travayled, for her paynes came vpon her. And aboute the tyme of her deathe / the women that stode aboute her, sayd vnto her/feare not, for thou hast borne a sonne. But she answered not, nor regarded it. And she named the chylde Ichabod, sayinge: honoure is departed from Israel. Bicause the arcke of God was taken, and her father in lawe and her husbande were ded. And therfore she sayd: Israel hathe lost his honour, bycause the arcke of God was taken.

¶ Dagon the God of the Philistines is cast flat before the arcke. The Philistines are plaged in the secrete places. Thinhabitentes of Azaron refuse to receyue the arcke.

CAPI. V.

A AND the Philistines toke ꝑ arke of God and caryed it from the helpe stone vnto Asdod, and brought it in to the house of Dagon, and set it by Dagon. And whẽ they of Asdod were risen in the mornynge, beholde Dagon laye grouelynge vpon the erthe before the arcke of the Lorde. And they toke Dagon and set him in his place agayne. And whẽ they rose vp erlye in the next mornyng, beholde Dagon laye grouelynge vpon the grounde before the arcke of the Lorde, and his heed & his two handes cut of vpon the thresshold, that ꝑ body onely was left on him. Wherfore neither the preestes of Dagon, ne any man that commeth in to Dagons house might treade on ꝑ thresholde of Dagon in Asdod, vnto this daye.

But the hand of the Lorde was heuy vpon them of Asdod, and he destroyed them & smote them with Emerodes, both Asdod and al the coostes therof. And when the men of Asdod saw that so, they sayd: the arke of the God of Israel shal not abyde here with vs/for his hand is sore vpon vs, & vpon Dagon our God. And so they sente and gathered all the Lordes of the Philistines vnto them and said: what shal we do with ꝑ arcke of the God of Israel. Then sayd they of Geth, let the arcke of the God of Israel be caryed about. And they caryed ꝑ arck of the God of Israel about. And when they hadde caryed it about, the hande of the Lorde was in the citye with a mighty great plage, & he smote the men of the citye both smal and great / and they were imperen in their secrete places with the Emerodes. Then they sent the arcke of God to Akaron. and as soone as the arcke of God came to Akaron, the Akaronites cryed oute, sayinge: they haue brought the arcke of the God of Israel to vs: to slee vs and oure people.

Then they sente and set all the Lordes of the Philistines vnto them and sayde: sende awaye the arcke of the God of Israel, and let it goo home agayne vnto his owne place, that it slee vs not with oure people. For there was a plage of deth throwe oute all the citye, and the hande of God was exceedyng sore there, in so moche that they which died not, were smitten with the Emerodes: so that the crye of the citye reached vp to heuen.

¶ The heyfers bringe home the arcke with the rewardes. The Bethsamites were plaged after they had sene the arcke.

CAPI. VI.

A AND so when the arcke of the Lord had ben in the countrey of the Philistines seuen monethes/the Philistines called for the preestes and the sothe sayers, sayinge: what shall we do with the arcke of the Lord? tell vs wherwith we shall sende it home agayne. They answered, yf you send the arcke of the God of Israel home agayne, sende it not emptye: But rewarde it with a tresspace offeryng / and then ye shall be hole / and it shall be knowen to you why his hande departeth not from you.

Then sayd they, what shall be the tresspace offeryng, whiche we shall rewarde him with? And they answered: fyue golden arses with Emerodes, and fyue golden myce, accordynge to the nombre of ꝑ Lordes of the Philistines. For it was one maner of plage ꝑ was on you all, and on your Lordes to. Wherfore ye shall make ymages lyke to youre arses with Emerodes, and ymages like to youre myce that destroyed your lande, and shall gyue glorye vnto the God of Israel: that he may take his hand from you, and from youre goddes / and frome your lande. Wherfore sholde ye harden youre hertes, as the Egyptians and Pharao hardened theyr hertes, whiche for all that (when he was well scourged) was fayne to let the people goo and depart.

Exod.xii.d

Now therfore make a newe carte and take two mylche kyne, on whose necke neuer came yoke. And tye the kyne in the carte / and kepe theyr calues at home frome them. Then take the arcke of the Lorde, and put it in the carte/ and put the Jewels of golde (which ye reward him with, for a tresspace offeryng) in a foxcer by the syde therof, and sende it awaye and let it go. And marke, yf he goeth vp by the waye that leadeth vnto his own coost to Bethsames, then it is he that dyd vs this great euyll. But yf he do not, then it is not his hand that smote vs, but it was a chaũce that happened vs. And the men did euen so: they toke two kyne that gaue mylke and tied them in the carte, & kepte the calues at home; and they layde the arcke of the Lorde vpon the carte, and the foxcer with the myce of golde, & the ymages of their arses with Emerodes. And the kyne toke ꝑ streyght waye to Bethsames, both one waye/ and as thee went, cryed/turnyng neyther to the right hande ne to the lefte. And the Lordes of the Philistines went after them, tyll they came to the borders of Bethsames.

And they of Bethsames were reppynge their whete in the valey. So they lyft vp their eyes and espied the arcke, and reioyced when they saw it. And the cart came into the grene of one Josua a Bethsamite, and stode stil there. There was there also a greate stone. And they cleue the wodde of the carte, and offered the kyne a burnt offeryng vnto the Lorde. And the Leuites toke downe the arcke of the Lorde, & the foxcer that was therby, wherin the Jewels of golde were, and put them on the greate stone. And the men of Bethsames sacrificed burnt sacrifice, and offered offerynges that same daye vnto the Lorde. And when the true Lords of

the Philistines had sene it, they retourned to Akaron the same daye. These are the golden arises with Emerodes, whiche the Philistines gaue to amendes for a trespace offeryng, to the Lorde / for Asdod one / for Gaza one / for Askalon one / for Geth one / and for Akaron one. And the golden myce were accordynge to the nombre of all the cityes of the Philistines thorowe the fyue lordshyppes / bothe of walled townes, and of townes vnwalled, euen vnto the great stone wheron they sette downe the arcke of the Lorde: whiche remaynech vn to this daye in the feldе of Josua the Bethsamyte. And the Lorde plaged the men of Bethsames, bycause they hadde sene the iewels that were in the arcke of the Lorde. And he slewe of the people fifty thousande, and thre score & ten persons. And the people lamēted bycause the Lord had made so great a slaughter of thē. And the men of Bethsames said, who is able to stande before the Lorde so holy a God, and to whom shall he go from vs? And they sente messengers to the inhabitantes of Kariath Iarim, saynge: The Philistines haue brought home agayne the arcke of the Lorde: come downe and feet it vp to you.

¶ The arcke is brought to kariathiarim. The people wepe, for whiche Samuel maketh intercession to the Lorde. The Philistines are smytten.

CAPI. VII.

A Nd the men of Kariathiarim came and
*ii.Reg.vi.a fet vp ꝑ arcke of the Lord, & *brought it in to the house of Abinadab in Sabaah, and sanctified Eleazar his sonne to attende vpon the arcke of the Lorde. And while the arcke abode in Kariathiarim, the dayes grewe so, that it was twentye yeres, and all Israel lamented after the Lorde.

And Samuel spake vnto all Israel, saynge
ꝑ ye be come agayne vnto the Lorde with all
*Ios. xxiiii.c Deute.vi.e Matth.iii.b. your hertes, then *put away the straūge goddes from you, Baalim, and Astaroth / and prepare your hertes vnto the Lord, and serue him alone, and so shal he eyd you out of the handes
B of the Philistines. And then the children of Israel did put away ꝑ Baalim and Astaroth, and
b Of this ye haue. Iud.x.c serued the Lord onely. Then said Samuel / gather all Israel to Masphah, that I may praye for you vnto the Lord. And they assembled at Maspha, and drewe water and poured it out before the Lorde, and fasted the same daye, and sayd there: we haue synned against the Lord. And Samuel iudged the causes of the children of Israel in Maspha. When the Philistines herde that the children of Israel were assembled at Maspha, the Lordes of the Philistines went vp against Israel, which when the children of Israel herde, they were afrayde of the Philistines, and sayd to Samuel / cease not to
C crye vnto the Lorde oure God for vs, that he maye kepe vs out of the handes of the Philistines. And Samuel toke a sucking lambe and offered it hole for a burnt offeryng vnto the Lorde, and cryed vnto the Lorde for Israel: & the Lorde herde him. And as Samuel offered the burnt offeryng / the Philistines came to fyght agaynst Israel. But the Lorde thondered a greate thunder that same daye vpon the Philistines, and turmoyled them, that they were beaten before Israel. And the men of Israel issued oute of Maspha, and pursued the Philistines, and slewe them tyl they came vnder Bethcar. And then Samuel toke a stone, & pitched it betwene Maspha and Sen, and called the name therof ✕ the stone of help, saying / thus farre hath the Lord holpē vp. And so the Philistines were broughte vnder ꝑ they came no more in to the costes of Israel / for the hand of the Lorde was vpon the Philistines al the dayes of Samuel. Then the cityes whiche the Philistines hadde taken from Israel, came agayne to Israel, from Akaron to Geth, with the coostes of the same, whiche Israel pluckt out of the handes of the Philistines. For there was peax betwene Israel and the Amorites. And Samuel iudged Israel all the dayes of his lyfe, and went about yere by yere to Bethel, Galgal, and Maspha, and iudged Israell in all those places / and came agayne to Ramath, for there was his house / and there he iudged Israel / and there he buylte an aulter vnto the Lorde.

¶ Because Samuelles sonnes dyd mynyster euyll, the people requyre a kynge: and to them is delyuered the maner of a kynge.

CAPI. VIII.

When Samuel was olde, he made his sonnes Iudges ouer Israell. The name of his eldest sonne was Joel, and the name of the seconde Abiath, whiche were Iudges in Berlsabe. Neuertheless his sonnes folowed not his steppes / but tourned aside after lucre, and ✕ toke rewardes, and peruerted iudgement. Then all the elders of Israel gathered them togyther and came to Samuel vnto Ramath, and sayd vnto hym / beholde, thou arte olde, and thy sonnes folowe not thy wayes. Now therfore ✕ make vs a kynge to iudge vs, as all other nacions haue. But that thyng displeased Samuel, when they sayde: Gyue vs a kyng to iudge vs. And Samuel prayed vnto the Lorde. And the Lorde sayd vnto Samuel, heare the voyce of the people in all that they saye vnto the. For they haue not caste the away, but me: that I sholde not raygne ouer them. And as they haue euer doone sithens I brought them out of Egypt vnto this daye, & haue forsaken me and serued other goddes, euen so do they vnto the. Now therfore harken vnto theyr voyce / howbeit yet testifye vnto them, and shewe them the power of the kynge that shal raygne ouer them. And Samuel told all the wordes of the Lorde vnto the people that asked a kynge of hym / and he sayde: this shall be the ✕ power of the kynge that shall
B raygne ouer you: he shall take your sonnes and put them to his charettes, and make his horsemen of them / and they muste runne before his charet, and shal make him capitaynes of them ouer thousandes, and ouer hundredes, and wil set

set them to eare his grounde / and to gather in his haruest, and to make ordinaunce of warre, and apparell for his charettes. And he wyll take your doughters & make them the dressers of his oyntmentes, & his cookes & bakers. And he shall take the best of your feldes / & of your vynegardes, and of your olyue trees, and gyue them to his seruauntes. And he shall take the tenth of your seed, and of your vines, and giue it to his lordes, and to his seruauntes. And he shall take the best of your menseruauntes and maydseruauntes, and yonge men, and of your asses, and wo his worke with them. And he
D shall take the tenth of your sheepe, and ye shall be his seruauntes. And when ye crye oute at that tyme vpon youre kynge whiche ye shall haue chosen vnto you, the Lord shal not heare you at that daye.

Neuertheless the people wolde not heare the voyce of Samuel, but dyd saye: naye not so: But there shall be a kynge ouer vs, and we wyll be lyke all other nacions. And oure kyng shall iudge vs, and go out before vs, and fight our battayles for vs. And Samuel herd all the wordes of the people, and rehersed the in the eares of the Lorde. And the Lorde sayd to Samuel / harken vnto theyr voyce, & make them a kyng. Then sayd Samuel vnto ꝑ men of Israel, go euery man vnto his city.

¶ Saul the sonne of Cis seketh his fathers Asses and is chosen kynge.

CAPI. IX.

A NOw there was a mā of Ben Jamin named Cis, the sonne of Abiel, the sonne
a Reg.ix.a of Zeror, the sonne of Bechorah, the son of Aphiah, the sonne of a mā that was a Jeminite, a man of strengthe, the same had a sonne called Saul, a goodly yonge man, so ꝑ among the chyldren of Israel there was none goodlyer then he / and was therto from the thoulders vpwarde hyer then all the other people. And it chaunsed ꝑ the asses of this Cis Sauls father were strayed. Then sayde Cis to Saul his sonne / take one of the seruātes with the, & go thy waye and seke the asses. And they went thorow mount Ephraim, & thorow the lande of Salisa, and founde them not. Then they went thorowe the lande of Salim, and there they were not. Then they went also thorowe the land of Jemini, and they found them not. Then when they were come to the lande of Zuph, Saul sayd to the yonge man that was with him: come let vs returne, lest my father leaue caryage for the asses, and take thought for vs. And he answered him / beholde, there is in this citye a worshypfull man of God, and all that he sayth, commeth to passe. Now then let vs go thyther / peraduenture he shal shewe vs what waye we may goe. Then sayd Saul to his seruaunt, ꝑ we go, what shal we bring the man? For our breed is all spent out of our
B dampers, and there is none other presente to bringe the man of God, what haue we? And the yonge man answered to Saul agayne and sayde: I haue founde about me the fourthe parte of a sicle, that wyll we gyue the man of God to tell vs the waye.

Before tyme in Israel when a man went to seke an answere of God, thus wyse he spake / come and let vs go to the Sear. For he that is now called a Prophet, was in ꝑ olde time called a Sear. Then said Saul to his yong man, well said of the / come let vs goo. And so they went vnto ꝑ city where the man of God was. And as they were going vp in to the city, they met with damosels that came oute to drawe water, & said vnto them: is there here a Sear? And the maydens answered them / yea, beholde he goeth before you. Make haste now, for he came this day to the city, for the people must offre this day in ꝑ hye place. When ye be come into the city, incontinent ye shal fynde him, er he go vp to the hyl to eate / for the people wil not eate vntyll he come, bicause he must bielle the offeryng. And then eate they that be redye to the feast. Now therfore get you vp, for euen nowe shall ye fynde hym. And they wente vp in to the citye / and when they were come in to the myddes of the citye / behold Samuel came out agaynst the, to go vp to the hye place. But
C Actu.xiii.c i.Regū.xv.a. the Lorde had tolde Samuel the daye before Saul came, saynge: to morowe this tyme I wyll sende the a man out of the lande of Ben Jamin, hym shalte thou annoynte capitayne ouer my people Israel, that he maye saue my people from the hande of the Philistines / for I haue loked vpon my people / and their crys is come vnto me. When Samuel sawe Saul, the Lorde sayde to him: se, this is the man whom I spake to ꝑ of. This same shal raygne ouer my people.

Then went Saul to Samuel in the middle of the gate, and said / tell me I pray the where is the Sears house? And Samuel answered Saul, and sayd: I am the Sear, go vp before me vnto the hyll, for ye shall eate with me to daye. And to morow I wil let the go erly / and wil tel the all that is in thyne hert / and as concerning thyne asses that were lost thre dayes a go, care not for them, for they are found. And
D Jud.xx.a i.Regū.xv.c moreouer who shall haue the beautifull thinges of Israel? belonge they not to the, and vnto all thy fathers house? But Saul answered and said: am not I the sonne of a Jeminite of the smallest tribe of Israel, and my kinred the lest of all the kinredes of the tribe of Ben Jamin? wherfore then speakest thou so to me?

And Samuel toke Saul and his seruaunt and brought them in to the parlour and made them sytte in the chyefe place amonges them that were bydden / whiche were vpon a thirtye personnes. Then sayde Samuel vnto the cooke: Bryng for the that meate whiche I gaue the, and of whiche I sayde, reserue this to an other tyme. And the cooke toke vp the shoulder and broughte it, and set it before Saul. And Samuel sayd: Beholde, that is left set it before the, and eate / for I kepte it for the vnto this tyme, when I called the people. And so Saul did eate with Samuel that daye. And whē they were come downe from ꝑ hyll in to the citye, Samuel communed with Saul in the gallerye: and they arose erly. And

about the spynge of the daye Samuel called Saul in the galerye, saying / aryse that I may sende the awaye. And Saul arose. And they went out at the wres, bothe he and Samuel. And when they were come almost to the townes ende / Samuel sayd to Saul: byd thy seruaunt go before vs, and he went / but stande thou styll a lytle space, that I maye shewe the what God sayth.

¶ Saul is anoynted kynge, and Prophesieth. Samuel declareth the people theyr faute, in that they asked a kynge. God sendeth the kynge lyke.

CAPI. X.

a
Actes.xiii.c
Saul.
Ozee.ir.d
Deuter.xy.c.

AND then Samuel toke a bore of oyle, and poured it vpon his heed, and kyssed hym and sayd: the Lorde hath anoynted the to be ruler ouer his inheritaunce. And now when thou arte departed frome me, thou shalte mete two men by ✳ Rachels sepulchre in the borders of Ben Jamin / euen at Zalezah. And they shal saye vnto the, the asses whiche thou wentest to seke, are founde / but beholde thy father hathe lefte the care of the asses, and sorroweth for you, saying: what shal I do for my sonne? Then thou shalt go forth thence and come to the oke of Thabor. And there shalt thou mete thre men going to God to Bethel / one carynge thre kyddes, an other thre loues of breed / and the thyrde a bottel of wyne. And they shall grete the, and giue the two loues of breed whiche thou shalte receyue of theyr handes. After this thou shalte come to the hylle of God, where the Philistines kepe theyr watche. And when thou arte come thyther to the cite, thou shalte mete a companye of Prophetes commynge downe frome the hylle, with a psalter, a tymbrell, a pype, and a harpe before them / and they prophesienge. And the spirite of the Lorde shall rest vpon the, and thou shalte prophesie with theym, and shalte be tourned in to an other man. And when these signes are chaunsed the, then do what thou hast to do / for God is with the. And thou shalt also go before me to Galgal. And beholde I will come vnto the / for thou shalte sacrifyce burnt sacrifyce and peax offerynges. ✳ Tarye for me seuen dayes, tyll I come and shew the what thou shalt do. And as sone as he had turned his shoulder to goo from Samuel, God gaue him an other maner of herte, and all those tokens toke effecte that same day. When they came to the hyl, beholde the companye of Prophetes met him, and the ✳ spirite of God came vpon him, and he prophesied amonges them. And al that knew him before, when they sawe he prophesied among the prophetes, said eche to other: what is happened vnto the sonne of Cis? Is Saul also amonge the Prophetes? And one of the same place answered and sayde: who is theyr father? And therof sprange a prouerbe: is Saul also among the Prophetes? And whē he had made an ende of prophesienge, he came to the hyll. Saules vncle sayd vnto him and his seruaunt: whyther wente ye? And he answered:

✳ Ee.xxxv.d.

ii.Regū.vii.a
i.Par.xviii.a.

✳ i.Reg.x.ii.d

✳ i.Reg.xix.b

✳ i.Reg.xix.d

to seke the asses, and when we sawe them no where, we went to Samuel. Then said Saules vncle: tell me what Samuel sayde vnto you. And Saul answered his vncle: he tolde vs the asses were founde. But of the kyngdome wherof Samuel spake, told he him not. After that Samuel called the people togither vnto the Lorde to Maspha, and sayde vnto the chyldren of Israel: thus sayth the Lorde God of Israel: I brought you out of Egypt, and deliuered you forth of the hande of the Egyptians, and forth of the handes of all kingdomes ꝑ oppressed you. And ye haue this daye cast awaye your Lorde God that by him self holpe you out of al your aduersitties and tribulacions / and ye haue said vnto him: ✳ make a kyng ouer vs. Now therfore stande before the Lorde by youre tribes and youre houses. And when Samuel had brought all the trybes of Israel, the tribe of Ben Jamin was take forth by lot. When he had brought the tribe of Ben Jamin by their kinredes, the lot fel vpon ꝑ kinrede of Metri / and so went ꝑ lot thorow vnto it came to Saul ꝑ son of Cis. And they sought him, but he could not be found. Then they asked the Lorde further, whether the man shold come thither or no. And the Lorde answered / beholde, he hath hid him self among the stuffe. And they ran and fet him thence. And when he stode among the people, he was hyer then any of the people, frome the shoulders vpwarde. And Samuel sayde to all the people: seye, whome the Lorde hathe chosen, and howe there is none lyke hym among all the companye. And the people shouted and sayde: God lende the kynge lyke.

Then Samuel tolde the people the law of the realme, and wrote it in a boke / and layd it vp before the Lorde / and so sent all the people awaye, euery man to his house. And Saul also went home to Gabaah. And there went with him an hoste, suche as God had touched their hertes. But the children of vnthryftynesse sayd: how shall he saue vs? and despysed hym, and brought hym not presentes. And he made as though he had not herde it.

¶ The people beinge deliuered frome the tyranny of Nahas, renueth the kyngdome of Saul.

CAPI. XI.

THen Nahas the Ammonyte came and besieged Jabes in Galaad. And all the people of Jabes sayde vnto Nahas: make a couenaunt with vs, and we will be thy seruauntes. And Nahas the Ammonyte sayde: to this will I make a couenaunt with you, euen to thruste oute all your eyght eyes, that I maye make all Israel ashamed of you. Then sayde the elders of Jabes: Giue vs seuen dayes respyte, that we maye sende messengers vnto all the costes of Israel. And then yf there come no man to helpe vs, we will come oute to the. Then came the messengers to Gabaah where Saul dwelte, and tolde this tidynges in the eares of the people. And all the people lyfte vp their voyces and wept. And

And beholde Saul came folowynge his oxen from the felde, and asked what ayled the people to wepe. And they tolde him the tidynges of the men of Jabes. Then came the spirite of God vpon Saul, when he herde those tydynges, and he was exceedyng angry. And toke a yoke of oxen and hewed them in peces, and sent them thorowe oute all the coostes of Israel by the handes of messengers, saying: who so euer commeth not forth after Saul and after Samuel, so shall his oxen be serued. Then the feare of the Lorde fell on the people, and they came out as it had ben but one man. And when they were nombred in Bezek, the chyldren of Israel were thre hundred thousande / and the men of Juda thirtye thousande. And they sayde vnto the messengers that came: so saye vnto the men of Jabes in Galaad: to morowe by that tyme the sonne be hoote, ye shal haue helpe. And the messengers came and shewed the men of Jabes, and they were glad. And then the men of Jabes said / to morow we will come out vnto you, that ye may doo with vs al ꝑ pleaseth you. And on the morow Saul put the people in thre partes. And they came in vpon the hoste in the morning watche, & slewe the Ammonites tyll the heat of the daye. And they that remayned, scattered: so that two of them were not lefte togyther. Then sayde the people to Samuel: what are they that sayde, shall Saul raygne ouer vs? bryng them that we maye slee them. But Saul sayd: there shal no man dye this daye / for to daye the Lorde hath saued Israel.

Then sayd Samuel vnto his people: come and lette vs goo to Galgall, and renewe the kyngdome there. And the people went to Galgall, and made Saul kynge there before the Lorde in Galgall. And there they offred peax offerynges before the Lorde. And there Saul and all the people reioyced hyghly.

¶ Samuel being an innocēt Judge, (the people them selues to witnesse) argueth the people of vnkyndnes because they demaunded a kynge. Yet that repenteth and beleueth, God forgyueth, because of his promyse.

CAPI. XII.

THen sayd Samuel vnto all Israel / beholde, I haue obeyed youre voyce in all ye sayd vnto me, and haue made you a kynge. And loo, youre kynge goeth before you. But I am olde and grey headed: and beholde, my sonnes are with you, and I haue lyued amonges you from my chyldhode vnto this daye. Beholde, here I am: answere me before the Lorde, and before his anoynted / whose oxe haue I taken? or whose asse haue I taken? whome haue I done wronge to? or whome haue I oppressed? And of whose hande haue I receyued anye bryde to bynde myne eyes therwith? and I will restore it you again. And they sayde, thou hast done vs no wronge, nor oppressed vs, nether hast thou taken ought of anye mannes hande. Then sayde he to them: the Lorde is witnesse vnto you, and

his annoynted is witnesse this daye, that ye haue founde nought in my handes. And they answered: we are witnesses. Then sayde Samuel vnto the people / it is the Lorde ꝑ that made Moses and Aaron, whiche brought your fathers oute of Egypte. Now therfore stande styll / and lette me reason with you before the Lorde, of all the mercyes of the Lorde, which he shewed bothe vnto you and youre fathers. After that Jacob was come in to Egypt, your fathers cryed vnto the Lorde, and the Lorde sent Moses and Aaron, and brought your fathers oute of Egypte, and made them dwell in this place. Neuertheles they forgate the Lorde theyr God. And he solde them in to the hande of Sisara chyefe capitayne of Jabin kynge of Hazor, and in to the handes of the Philistines, and in to the handes of the kynge of Moab whiche fought agaynst them. Then they cryed vnto the Lorde and sayd: we haue synned, because we haue forsaken the Lorde, and haue serued Baalim and Astharoth. But nowe delyuer vs out of the handes of oure ennemyes, and we wyll serue the. And the Lorde sente Jerobaal ꝑ Badan, Jephthah, and Samuel, and delyuered you oute of the handes of youre ennemyes on euery syde, so that ye dwelled without feare. And for all this when you sawe that Nahas the kynge of the chyldren of Ammon came agaynst you, ye said vnto me: not so, a kynge shal raygne ouer vs, when yet the Lord your God was your king. Now therfore beholde the king whom ye haue chosen, and whome ye haue desyred: se / the Lorde hathe gyuen you a kynge. Oh that he wolde feare the Lorde and serue him, & heare his voyce, and not disobeye the mouthe of the Lorde: and that bothe ye and the kynge that raygneth ouer you wolde folowe the Lorde youre God. For yf ye shall not hearken vnto the voyce of the Lorde, but shall disobeye the Lordes mouthe / then shall the hande of the Lord be vpon you, and on your fathers. Now also stande and se this greate thynge whiche the Lorde will do before youre eyes: is it not nowe whete harueste? And yet for all that, I wil call vnto the Lorde, and he shal send thunder and rayne. Whereby perceyue and vnderstande, how that youre wyckednesse is greate, whiche ye haue done in the sight of the Lord, in askynge you a kynge. And when Samuel called vnto the Lorde, the Lorde sente thunder and rayne the same daye. And all the people feared the Lorde and Samuel exceedyngly. Then sayd all the people vnto Samuel: praye for thy seruauntes vnto the Lorde thy God, that we dye not: for we haue synned in askynge vs a kynge, besyde all the synnes that euer we dyd.

Then sayd Samuel vnto the people: feare not. And thoughe ye haue wone all this wyckednesse, yet depart not from the Lorde in any case: But serue hym with all youre hertes. Neyther turne ye after vayne thynges whiche shall not profyte you nor be able to delyuer you, for they are but vanities. And the Lorde will not forsake his people, because of his greate names sake: because the Lorde hathe

B
ꝑ Exald. whiche hath magnifyed.

Genesi.xlvi.a
Exod.ii.d

Judi.iiii.d

C
Judi.vi.
Judi.xvi.d
ꝑ That is Samson.

i.Regū.viii.a

Cro.xxxiiii.b.
Deuter.ix.c.
Josue.viii.b

begonne to make you his people. Moreouer God forbyd that I sholde synne agaynste the Lorde in leauynge prayinge for you, and to shewe you the good and eyghte waye. Onely feare you the Lorde and serue hym truly with all your hertes: for lo, he hathe wone greate thynges for you. But yf ye shall wo wickedlye, then shall bothe ye and youre kynge perysshe.

¶ The Philistines are smytten of Saul and Jonathas. Saul beynge dysobedient to Goddes commaundement is shewed of Samuel that he shall not raygne.

CAPI. XIII.

A IT was nowe an hole yere after that Saul had begon to raygne. And when he hadde rayned two yeres ouer Israel, he chose him thre thousande men out of Israel. Two thousande were with Saul in Machmas & mount Bethell / and a thousande with Jonathas in Gabaah / Ben Jamin. And the rest of the people he sente home, euerye man to his house. So Jonathas slew the Philistines in an hold that they had in Gabaah / and it came to the Philistines eares. And Saul caused the trompet to be blowen thorowe oute all the lande, sayinge / let ỹ Ebrues heare. And all Israel herd saye how that Saul had destroyed an holde of the Philistines, and that Israel stanke afore ỹ Philistines. And all the people cryed after Saul to Galgal.

Then the Philistines gathered them selues togyther to fyghte with Israel, thyrtye thousande charettes, and sixe thousande horsse men, with other people lyke the ✳sand by the ✳Claye.x.f
B sees syde in multitude / and came vp and pitched in Machmas eallwarde from Bethauen. And when the men of Israel saw them selues in a straynte / and that the people were discomforted, they hyd them selues in caues, in preuye holes, in rockes, dennes, and pyttes. And the Ebrues went ouer Jordan vnto the lande of Gad and Galaad. But Saul was yet in Galgal / and all the people that folowed him were dismayed. And he tarved seuen dayes, as
1. Regū.x.b Samuel ✳had appoynted. But Samuel came not to Galgal / and the people scattered from hym. Wherfore Saul sayd / brynge me burnte sacrifyce, and peax offerynges. And he offered burnt sacrifyce. And as soone as he had ended his burnt offerynges / beholde Samuel came. And Saul wente agaynste him to grete hym. Then sayde Samuel to Saul: what haste thou wone? And Saul sayde, bycause I sawe that the people scattered frome me / and that thou camest not within the dayes appoynted / and that the Philistines gathered theym selues togyther to Machmas: then sayd I, the
C Philistines shal come down vpon me to Galgal er I haue made my prayer vnto the Lord. And therfore when they enforced me, I offered burnte offerynges. Then sayde Samuel to Saul / thou haste wone folysshly, and hast not kepte the commaundement of the Lorde thy God, whiche he commaunded the / whiche thynge yf thou haddest not wone at this time wolde the Lorde haue stablysshed thy kyngdome vpon Israel for euer. But nowe thy kyngdome shall neuer florysshe agayne. The
1.Reg.xiii.c Lorde hath sought him a man after his owne hert, and hath commaunded him to be a capitayne ouer his people / bycause thou haste not kepte that the Lorde commaunded the. And Samuel arose and gat him frome Galgal to Gabaah Ben Jamin. And Saul nombred the people that were founde with him, aboute a sixe hundred men. And Saul and Jonathas his sonne, and the people that were founde with them, hadde their abydynge in Gabaah Ben Jamin. But the Philistines had pytched
D in Machmas. And there came out of the hoste of the Philistines thre companyes, to reskop / one company turned vnto the waye that leadeth to Ephrah vnto the lande of Saul / an other company turned the way to Bethoron / and the thyrde companye turned to the waye of the coste that turneth to the valeye of Zeboim towarde the wildernesse. But there was no smyth thorowe out all the lande of Israel. For the Philistines were ware that ỹ Ebrues sholde not make them selues neither swerdes nor speres. And therfore muste all Israel goo downe to the Philistines to mende euerye man his share, his mattocke, his axe, or his sickle / as ofte as the edges of the sickles, mattockes, dongforkes, and axes were blunt, and muste be had vnto the sethye to be amended. And so in tyme of battayle, there was neyther swerde nor spere founde in the handes of anye of the people that were with Saul and Jonathas: saue for Saul and Jonathas his sonne was there somwhat found. And the armye of the Philistines came out and stode on the other side before Machmas.

¶ Jonathas companyed with his esquyre putteth the Philistines to flight. He eateth the hony which his father vnknowing to him, had forbidden the hole holt, for which he shulde haue bene slayne, but the people delyuered him.

CAPI. XIIII.

AND it fell on a daye that Jonathas the sonne of Saul sayde vnto his younge man that bare his harnesse / come and let vs goo ouer to the watche men of the Philistines that are ponder on the other syde, and tolde not his father. But Saul tarved in the vttermoste parte of Gabaah vnder a pomegarnet tree that was in Magron / and the people that were with him were aboute sixe hundred men. And Ahiah the sonne of Ahitob Ichabodes brother, the sonne of Phinehes, the sonne of Heli was the Lordes preest in Silo, and bare an Ephod. But the people wyste not that Jonathas was gone.

And in the way by which Jonathas sought to goo ouer vnto the garrison of the Philistines, were there two sharpe rockes, thone on the one syde, and an other on the other syde: the one called Bozez, and ỹ other Seneh. And the one leaneth northwarde towarde Machmas, and the other southwarde towarde Gabaah. Then sayde Jonathas to the younge man his harneysbearer: come and let vs go ouer vnto the standyng of these vncircumcised, paraduenture the Lorde will worke with vs: for the Lord is able to saue eyther with manye or with fewe. And his harneysbearer sayd vnto him do all that is in thine herte: set the forwarde: & se, I am with the, as thine herte lusteth. Then sayd Jonathas: beholde, whē we go ouer vnto the men, and shewe oure selues vnto them: yf they saye on this wyse to vs: tarye tyll we come to you, then we wyll stand styll where we be and not goo vp vnto them. But yf they so saye vnto vs: come hyther vnto vs, then we will goo vp, for the Lorde hath delyuered them into our handes. And this shall be a signe vnto vs. And when they had both shewed theym selues vnto the garrison of the Philistines, the Philistines sayde: se, the Hebrewes come oute of the holes were they had hyd them selues in. And the men of the garrison answered Jonathas and his harnesbearer and sayde: come vp to vs, & we will shewe you a thynge. Then sayde Jonathas vnto his harnesbearer: come after me, for the Lorde hath delyuered them into ỹ handes of Israell. And Jonathas clame vpon hāds and fete, and his harnesbearer after him.

Then they fell before Jonathas: and his harnesbearer slewe them after him. And the firste slaughter which Jonathas and his harnesbearer made, was vpon a twenty men, within ỹ compasse as it were aboute an halfe aker of lande. And there was a feare in the hoste that was in the felde, and amonge all the people: in so mocke that they that kept the holde, and they that were gone to robbe, were afrayd also: and the earth trembled, and there was a feare sente of God. And the watche men of Saul in Gabaah Ben Jamin, sawe. And beholde, the people scattered and ran hyther and thyther. Then sayde Saul vnto the people ỹ was with him: nōbre & se who is gone away frome vs. And when they had tolde: behold, Jonathas & his harnesbearer were not there. And then Saul sayde vnto Ahia: brynge hyther the Arcke of God. For the arcke of God was at that tyme with the children of Israel. And whyle Saul talked vnto the preaste, a lowde skremysshe beganne in the host of the Philistines, and it encreased and was harde with a great noyse, And Saul sayde vnto the preast: withdrawe thyne hande. And Saul assembled all the people that were with him, and went to the holde. And se, euery mannes swerde was against his felowe, & there was great slaughter wone. Moreouer the Ebrewes that were with the Philistines before ỹ tyme, and were come with them in all partes of the host, turned to the children of Israell that were with Saul and Jonathas. And they also which had hyd them selues in mōt Ephraim, hearinge that the Philistines were fled, put them selues in preace with Sauls men, & pursued the Philistines, and so God holpe Israell that daye. And the battayle continued tyll they came to Bethauen. And the men of Israell ioyned them selues togither that day: and Saul adiured the people sayeng: Cursed be he that eateth any fode vntyll nyght, that I maye be auenged of myne ennemyes. And so there was none of the people that tasted any fode. And all the land came to a wood, where hony laye vpon the grounde. And when the people were come into the wod: Beholde, ỹ hony dropped. Howbe it there was no man that moued his hande to his mouth, because that the people feared the curse. But Jonathas herde not when his father adiured the people, wherfore he put forth the ende of the staffe that was in his hand and dypte it in an hony combe, and put his hande to his mouth and forthwith his eyen receyued their old bertue and courage. Then spake one of the people and sayde: thy father adiured the people, sayenge: Cursed be the man that eateth any fode this daye, and yet the people were fayne. Then sayde Jonathas: my father hath troubled the lande: for beholde my eyen haue recouered their power and strength, because I tasted a lytle of this hony: how then yf all ỹ people had eaten of the spoyle of their ennemyes which they founde, had there not bene then a mocke greatter slaughter amonge the Philistines? And they layde on the Philistines that daye, frome Machmas to Aialon.
E But the people were excedynge fayntie.

Then the people gat them to the spoyle, & Deute.xii.
toke shepe oxen and calues, and slewe theym on the geounde, and dyd eate with the blond. Then men tolde Saul, sayenge: Beholde ỹ people synne against the Lorde, in that they eate with the blonde. And he sayde: ye haue trespased, But rowle a greate stone vnto me now, and go abrode amonge the people and byd them bryng euery man his oxe, and euery man his shepe, and slay them here, & synne not against the Lorde / in eatynge with the blonde. And the people broughte euery man his oxe in his hande by nyght and slewe them there. And Saul made an aultare vnto the Lorde, And that was the firste aultare that he made vnto the Lorde. And Saul sayde: Let vs go downe after the Philistines by nyght / and let vs make hauoke amonge them tyll it be daye in the mornyng, and let vs not leaue one of them. And the people answered, do what soeuer thou thinkest best. Then sayde ỹ preaste: Let vs come hyther vnto God. And Saul asked of God: Shall I goo downe after the Philistines? and wylt thou gyue them
F into myne handes? But he answered him not at that tyme. Then sayde Saul, let the people come hyther out of all quarters, & knowe and se, in whome this synne is chaunced this daye: for as truly as the Lorde lyueth, whiche hath saued Israell, thoughe it be in Jonathas my sonne, he shall dye for it. But no man answered him of all the people.

Then he sayde vnto all Israell: Be ye on one syde, and I and Jonathas my sonne wyll be on an other. And the people sayde vnto Saul: What thou thinkest best that do. And Saul sayde vnto the Lorde God of Israell: gyue perfect knowledge. And Saul and Jonathas

Adiuration.

nathas were apprehended by the lotte, and the people escaped free. Then sayde Saul: caste lottes betwene me and Jonathas my sonne. Jonathas was taken by the lot. Then Saul sayde to Jonathas: tell me what thou hast done. And Jonathas told him and sayd: I tasted a lytle honye vpon the ende of my staffe that was in myne hande, and se, I must dye.

Then sayde Saul God deale so and so with me, but yf thou dye Jonathas. But the people sayde vnto Saul: shall Jonathas dye whiche hath so myghtely holpe Israel? God forbyd. As truelye as the Lorde liueth, there shal not one heare of his hed fal to the grounde: for he hathe wroughte with God this daye. And so the people delyuered Jonathas, that he dyed not. And then Saul ceased from folowynge the Philistines. And the Philistines retourned to theyr owne place. And so Saul toke the kyngdome ouer Israell, and foughte against all his enemyes on euery syde: against the Moabites: against the childzen of Ammon: against the Edomites: against the kynges of Zobah, and against the Philistines. And whether so euer he turned him self, there he wanne, and demeaned him selfe valiauntly, and slewe the Amalechites, and ryd Israell oute of the handes of theym that spoyled them. The sonnes of Saul were Jonathas, Jesui, and Melchisua. And his two doughters were thus named: the elder Merob, and the younger Michol. And the name of Saules wyfe was Ahinoam, the doughter of Ahimaas. And the name of his chief captayne was Abner the sonne of Ner Saules vncle. And * 1.Reg 14.a. 1.Para.viii.d * Cis was Saules father. And Ner the father of Abner was the sonne of Abiel. And there was sore warre with the Philistines, al the dayes of Saul. For where so euer Saul sawe a stronge man, and an actiue, he toke him vnto him.

The people relesse Jonathas that he dye not.

¶ Saul is commaunded to slay Amalech. He is disobedient to the voyce of God, and saueth the spoyle for whiche the Lorde forsaketh him. Samuel mourneth for Saul.

CAPI. XV.

1.Regum.xv.c Then sayde Samuel vnto Saul: ꝑ Lord sent me to annoynt the, kynge ouer his people Israell. Nowe therfore obeye thou the voyce of the wordes of the Lorde. Thus sayth the Lorde of hostes: I haue called to remembraunce all that euer Amalecke hath wrought to Israel * how they laye in wayte for them in the waye, as they came out of Egypte. Now therfore go and smyte the Amalechites, and destroye ye only all that pertayneth vnto them, and se thou haue no compassion on them. But slay man and woman, infant and sucklinge, oxe, sheepe, camell, & asse. And Saul assembled the people, and nombred them in Telaim two hundred thousande fote men, and ten thousande men of Juda. And Saul came vnto a cyte of the Amalechites, & fought in a valey. But Saul sayde vnto ꝑ Kenites: go & departe & get ye away from the Amalechites, leest I destroy you with them for ye shewed mercy to Israell when they came out of Egypte. And the Kenites departed from the Amalechites. And Saul slewe the Amalechites frome Heuila to Sur that lyeth before Egypte, and toke Agag the kynge of the Amalechites a lyue, and vtterly destroyed all the people with the edge of the swerde. But Saul and the people spared Agag, and the beste of the shepe and of the oxen and fat thynges and the lambes and all that was good, & wolde not destroye theym. But all that was nought worth and raggye, that they destroyed vtterly. Then came the worde of the Lorde vnto Samuel, sayeng: it forthinked me that I haue made Saul kynge. For he is turned frome me and hath not fulfilled my commaundements, wherfore Samuel was euyl apayd and cryed vnto the Lorde all nyght. And Samuel arose earely, to mete Saul in the morninge. And it was tolde Samuel that Saul was come to Carmel, and hadde set him vp a pylle of triumphe. And was turned and departed and gone to Galgal.

And when Samuel was come to Saul, Saul sayde vnto him: Blessed be thou in the Lorde. I haue wrought the commaundement of ꝑ Lorde. And Samuel answered: What meaneth then the bleatinge of the shepe in myne eares, and the noyse of the oxe which I heare? And Saul sayde: they haue brought theym frome the Amalechites. For the people spared the best of the shepe and of the oxen, to sacrifice vnto the Lorde thy God. And the rest we haue destroyed. But Samuel sayde to Saul: cease, and let me tell the what the Lord hath sayde to me this nyghte. And he sayde vnto hym: saye on. And Samuel sayd, when thou were lytle in thyne own sight, were thou not made the heed of the tribes of Israell? And ꝑ Lorde annoynted the, kyng ouer Israel. And then the Lorde sent the on a viage, and sayde vnto the, se thou vtterlye destroye those synners the Amalechites and fight against them, tyll ye haue vtterly destroyed them, wherfore then hast thou nowe not obeyed the voyce of the Lorde: But dydest turne to the praye and hast wrought wyckednesse in the sight of the Lorde?

And Saul sayde vnto Samuel: I haue obeyed the voyce of the Lorde, and wente the waye which the Lord sent me, & haue brought Agag the kynge of the Amalechites. And haue vtterlye destroyed the Amalechites. And the people toke of the spoyle, sheepe, oxen, and the cheefest of the thinges which shuld haue bene destroyed, to offer vnto the Lorde thy God in Galgal. Then sayde Samuel, requireth the Lorde burntsacrifices and offeringes, and not rather that thou shuldest obaye his voyce? Beholde, to obaye is better then offering, and to gyue hede, is better, then the fat of Rammes. For rebellyousnesse is as the synne of wytchecraft: and stubburnesse is wyckednesse and Idolatrye. Because therfore thou hast cast awaye the worde of the Lorde, therfore hath the Lorde cast awaye the also / frome beynge kynge. Then sayde Saul to Samuel: I haue synned, for I haue offended the mouthe of the Lorde, and thy wordes, because I feared the people and they obayed theyr voyce. But now take awaye my synne, and turne agayne with me, that I maye worshippe the Lorde. Then sayd Samuel vnto Saul: I wyl not returne with the: for thou hast cast awaye the commaundement of God, and therfore the Lorde hath cast awaye the also, that thou shalte not be kynge ouer Israel. And as Samuel turned to goo awaye, he caught the lappe of his coote, and it rente. Then Samuel sayde, the Lorde hath rent the kyngdome of Israel frō this daye, and hath gyuen it to a neyghboure of thyne that is better then thou. And therto, he that gyueth victorye to Israell, will not beguyle nor repent, for he is not a man, that can repente. Then he sayde: I haue synned. But yet honoure me before the elders of my people, and before Israell, and turne agayne with me, that I maye praye vnto the Lorde thy God. And Samuel turned agayn & folowed Saul. And Saul prayd vnto ꝑ Lord. Then sayde Samuel: Bringe ye hyther to me Agag the kyng of the Amalechites. And Agag came vnto him tremblynge. And Agag sayde: truely ꝑ bytternesse of death commeth on. And Samuel sayde: As thy swerde hath made wemē childlesse, so shall thy mother be childlesse amonge other wemen. And so Samuel hewed Agag in peces before the Lorde in Galgal. And then Samuel departed to Ramath. And Saul wēt home to his house to Gabaah Saul. But Samuel came no more to se Saul tyll the day of his deathe. Neuertheless Samuel mourned for Saul, because the Lorde repented that he had made him kynge ouer Israell.

Looke not on his facyon nor on the heyght of his stature, for I haue refused him. Because it is not as man seeth. For man loketh on the outwarde appearaunce: but the Lorde beholdeth the herte. Then Jsai called Abinadab, & made him come before Samuel. And he sayd: Neyther hathe the Lorde chosen this. Then Jsai made Samah come, and he sayde: neyther yet hathe the Lorde chosen this. Then made Jsai seuen of his sonnes come before Samuel. And Samuel sayd, the Lorde hath chosen none of these.

Then sayde Samuel to Jsai: Are here all thy childzen? And he sayde: The youngest is yet behynde: Beholde, he keepeth the sheepe. Then Samuel sayde vnto Jsai: sende and fet him for we will not sit downe to meat tyll he be come hyther. And he sent and brought him in. And he was ruddy and a goodly creature of makynge, and of a pleasaunt countenaunce. And then the Lorde sayde aryse and annoynt him: for this is he. And Samuel toke ꝑ horne with the oyntement and annoynted him in ꝑ presens of his brethren. And the spyrite of ꝑ Lorde came vpon David, from that daye forwarde. Then Samuel arose vp and went to Ramath. But the spirite of the Lorde departed frome Saul, and an euyll spyrte sent of ꝑ Lorde, vexed him. Then sayde his seruauntes vnto him: Behold, an euyll spyrte sent of God vexeth the, let our Lorde therfore cōmaunde his seruauntes to seke a mā that is a conning player with an harpe. And then when the euil spirite sent of God, cōmeth vpon the, he may playe with his hand, and thou shalt be eased. And Saul sayde vnto his seruauntes: seke me a man that can well playe, and bringe him to me. Then aunswered one of his seruauntes & sayde: Beholde, I haue sene a sonne of Jsai the Bethlehemite, that can playe vpon instrumentes, and is an actiue felow, and a man of warre, and wyse, and well made, & ꝑ Lord is with him, wherupon Saul sent messengers vnto Jsai, and sayde: Sende me David thy sonne which is with the sheepe. And Jsai toke an asse laden with bred, and a flacket of wyne and a kydde, and sente theym by David his sonne vnto Saul. And David went to Saul, and came before him, and he loued him very well, so that he was made his page. And Saul sente to Jsai, sayenge: Let David remayne with me, for he hath founde fauour in my sight. And when the spirite of God came vpon Saul, David toke an harpe and played with his hande, and so Saul was refreshed/ and dyd amende, and the euyll spirite departed frome him.

David.

¶ The battayle of the Philistines agaynste Jsrael. Lytell David ouercommeth great Goliath.

CAPI. XVII.

THe Philistines gathered their hoste to battayle, and assembled at Socoh in Juda, and pytched betwene Socoh and Azekah, in the ende of Dommim. And Saul and the men of Jsraell came and pytched in Ockedale

dale, and put them selues in arayе, to fyghte agaynste the Philistines. And the Philistines stode on an hyl on the one syde, and Israel on an hyl on the other syde, and a baley betwene them. And then came a man and stode in the myddes, oute of the tentes of the Philistines named Goliath, of Geth, syxe cubites and an handbreedth long, and had an helmet of brasse vpon his heed, and a coote of mayle aboute him. And the weyght of his coote of mayle was fyue thousande sycles of brasse. And he hadde harnesse of brasse vpon his legges, and a swylde of brasse vpon his shoulders. And the shaft of his spere was lyke a weuers beame. And his spere heed waged syxe hundred sycles of yron. And one bearynge a swylde went before him. Goliath.

And he stode and called vnto the hoste of Israel, and sayde vnto them: what neadeth that ye shuld come out in arayе to battayle? am not I a Philistine, and you seruauntes to Saule? chose you a man, and lett hym come downe to me, yf he be hable to fight with me and to beate me, then we wyll be youre seruantes. But if I can ouercom hym and beate hym: ye shall be our seruantes and serue vs. B And the Philistine sayde: I haue defyed the hoste of Israel this daye, gyue me a man and let vs fyght to gyther. When Saul and al Israel herd those wordes of the Philistine, they were discouraged and greately afrayed. Now Dauid was ye son of an Ephrathite of Bethlehem Juda, named Jsai, whiche Jsai hadde eyghte sonnes. And was an olde man in the dayes of Saule amonge the people. And the thre eldeste sonnes of Jsai went and folowed Saul to battayle. And the names of his thre sonnes that went to battayle, were: Eliab ye eldest, and the mydlemost Abinadab, and the thyrde Samah, and Dauid was the youngest. And when ye thre eldest were gone after Saul, Dauid went and departed from Saul, to kepe his fathers shepe at Bethlehem. And the Philistine came forthe euery mornynge and euenynge, and continued thus fourtye dayes.

And Jsai sayde vnto Dauid his sonne: take for thy brethren this Epha of parched corne, and these ten loues, and run to the hoste to thy brethren, and carye these ten kreesshe cheses vnto the capitayne / and loke how thy brethren fare, and fet out their pledges. And Saul and they and al the men of Israel were in oke valeye fyghtyng with the Philistines. And Dauid arose vp erlye in the mornynge, and lefte the shepe with a keper, and toke and went as Jsai had commaunded him, and came where C the hoste laye. And the hoste was goynge out in arayе, & shouted in ye batayle / for Israell & the Philistines had put them selues in arayе, the one agaynst the other. Then Dauid put ye panier from him, vnto the handes of the keper of the vessels, and ranne in to the host & came and greted his brethre. And as he talked with them. Beholde, there stode a mā in the middes Goliath the Philistyne, by name, of Geth / whiche came out of the arayе of the Philistines, and spake in the maner aboue rehersed, that Dauid herde it. And all the men of Israel when they sawe the man, ranne awaye from him, and were sore afrayde. And euery man of Israel sayd: Se ye this mā that is come forth euen to reuyle Israel is he come. And to hym that beateth him wyll the kyng gyue great ryches, and wil gyue hym his doughter therto: yea and make his fathers house free in Israel. Then spake Dauid to the men that stode by and sayde: What shall the man haue that beateth this Philistine and taketh awaye the shame frome Jsrael? for what is this vncircumcysed Philistine, that he shuld reuyle the hoste of the lyuynge God? And the people answered as is rehersed, sayenge: thus shall he be rewarded that ranne vaynquysshe him. And Eliab his eldeste brother herde when he spake vnto the men, and was angrye with Dauids sayde: Why camest thou awaye? and with whome hast thou left those fewe shepe in the wildernesse? I knowe thy pryde and the malice of thyne herte, that thou arte come to se the battel. And Dauid answered, what haue I now wone? is there any more saue a worde? And departed frome him into an other ronte, and spake in the same mancr, and the people answered him agayne, as before. And they that herde the wordes which Dauid spake, rehersed them before Saul, whiche caused hym to be fet. And Dauid sayde to Saul: Let no mans herte faynt, for dede of hym. Thy seruaunt will go and fight with this Philistine. And Saul sayde to Dauid agayne, thou arte not hable to go vnto this Philistine, to fight with him. For thou arte but a childe, and he hath bene a man of warre euē from his youth. Then sayde Dauid vnto Saul, as thy seruāt kept his fathers shepe, there came a Lyon, & lykewyse a Beare, and toke a shepe out of the flocke. And I went out after him, and smote him and toke it out of his mouth. And when he arose against me, I caught him by ye beарde and smote him, and slewe him. For bothe a Lyon and also a Beare hathe thy seruaunte slayne. And this vncircumcysed Philistine shalbe as one of them, for his raylinge on the hoste of the lyuynge God. And Dauid spake moreouer, the Lorde that delyuered me oute of the handes of the Lyon and out of the handes of the Beare, shall delyuer me also out of the handes of the Philistine.

Then sayde Saul to Dauid goo, and the Lorde be with the. And Saul put his raymēt vpon Dauid, and put an helmet of brasse vpō his heed, and put a coote of mayle vpon him, and gyrded Dauid with his owne swerde vpō his rayment. And he assayed howe he coulde go, for he neuer proued it. Then sayde Dauid vnto Saul: I can not go in these, for I haue not bene vsed therto, and put them of him, & toke his staffe in his hand, and chose him fyue smothe stones oute of a broke, and put them in a shepeherdes bagge whiche he hadde, and toke his slynge in his handc, and went to the Philistine.

And the Philistine came and drue nere to Dauid, with the man that bare a shylde before him. And when the Philistine loked and sawe Dauid: he disdayned him, for he was but a younglynge, roudye and goodly to loke vpon. And the Philistine sayde vnto Dauid: F am I a dogge, that thou commest to me with a staffe? and he cursed Dauid in the name of his Godes. And he sayd to Dauid: come to me & I wyll gyue thy flesshe vnto the fowles of the ayre, and to the beastes of the feld. Then sayd Dauid to the Philistine: thou commest to me with a swerde a speare and a shilde: But I come to the, in the name of the Lorde of hoostes, the God of the hoste of Jsrael on whom thou haste rayled. This daye shall the Lorde gyue the into my handc, and I shall smyte the and take thyne hed frome the, and I wil giue the carkales of the host of the Philistines this daye vnto the fowles of the ayre, and to the beastes of the earth, and all the worlde shall knowe, that there is a God in Jsrael, And all this companye shall knowe, that the Lorde saueth not with the swerde and speare. For the battayle is the Lordes, and he shall gyue you in to our handes.

And when the Philistine arose and came and drewe nygh vnto Dauid, Dauid hasted & ranne to fyght agaynste the Philistine. And Dauid put his hand in his poke and toke out a stone and slange it, and smote the Philistine in his forhed that the stone sonke in to his forhed, and he fell grouelynge to the earth. And G so Dauid ouercam the Philistine with a sling and a stone, and smote the Philistine and slew him. And because Dauid had no swerde in his handc, he ran and stode vpon the Philistine, & toke his swerde and drewe it out of his sherhe and slewe him and cut of his hed therwith. And when the Philistines sawe their champion deed, they fled. And the men of Jsrael and of Juda arose and showted and folowed after the Philistines, tyll they came to the valeye and vnto the gates of Akaron. And the Philistines fell downe deed by the wayе to Samraim euen vnto Geth and Akaron. And then the children of Jsrael returned from chasinge after the Philistines, and spoyled their tentes. And Dauid toke the hed of the Philistine, and brought it to Jerusalem: But he put his armoure in his tent. But when Saul sawe Dauid ysshe forth against the Philistine, he sayd vnto Abner the capitayne of his host: Abner, whose sonne is this yonge man? And Abner answered, as truely as thy soule lyueth, O kynge, I can not tell. Then sayde ye kynge: Enquere thou, yf he be some noble mans sonne. And so when Dauid was returned frome the slaughter of the Philistine, Abner toke him and brought him before Saul, with the heed of the Philistine in his handc. And Saul sayde vnto him: Whose sonne arte thou, thou young man? And Dauid answered the sonne of thy seruaunte Jsai the Bethlehemite.

¶ The loue betwene Dauid and Jonathas. Saul seeth a boar to slee Dauid. Dauid marieth Michol the daughter of Saul.

CAPI. XVIII.

AND when he had made an ende of spekynge vnto Saul, the soule of Jonathas was knyt with the soule of Dauid. In so moche, that he loued him, as his owne sowle. And Saul toke him that daye & wold let him go no more home to his fathers house. And Jonathas and Dauid bound them selues the one to the other, for Jonathas loued him as his owne syke. And Jonathas put of his owne cote that was vpon him, & gaue it Dauid, and therto his mantle, his swerde, his bowe, and his gyrdle. And Dauid went out to all that Saul sent him, and behaued him selfe wysely. And whē Saul had set him ouer his men of warre, he pleased all the people, and especyally them that were Sauls seruauntes. A Jonathas. B

And it happened as they went, when Dauid was returned frome the slaughter of the Philistine, that wemen came out of all cyties of Jsrael syngynge & daunsynge, against Saul, with tymbrelles, with ioye, and with fydilles. And the wemen that played, sange therto, and sayde: Saul hath slayne his thousande, and Dauid his ten thousande. Then was Saul excedynge wrothe and the sayenge displeased him, and he sayd: They haue ascribed vnto Dauid ten thousande, and to me but a thousande, and what can he more haue saue the kyngwme? wherfore Saul loked a wrye on Dauid frome that daye forwarde. And it happened on the morowe, that the euyl spryte sent of God came vpon Saul, so that he prophesyed in the myddes of the house. And Dauid played on the instrument with his handc, as he was dayly wōt. And Saul had a speare in his handc, and hourlde it, intendinge to haue nayled Dauid to the wall. But Dauid auoyded out of his presence two tymes. For Saul was afeарde of Dauid, because ye Lorde was with him, and was departed from Saul. And then Saul put Dauid frome him & made him a capitayne ouer a thousande, and he wēt out and in before the people. And Dauid was wyse in all his wynges, and the Lorde was with him. Wherfore when Saul sawe he was so excedynge wyse, he was afrayde of him. Ecclesiasticus. D

But all Jsrael & Juda loued Dauid, because he went out and in before them. Then sayde Saul to Dauid. Beholde my eldest doughter Merob, her I will gyue the to wyfe: Onely play the man and fight the Lordes batayles. For Saul thought myne handc shall not be vpon him, but the handc of the Philistines. And Dauid answered Saul: * what am I? E and what is my lyfe or the kynred of my father in Jsrael, that I shulde be sonne in lawe to the kynge? But when the tyme was come that Merob Sauls doughter shulde haue ben gyuen to Dauid, she was gyuen vnto Adriel a Meholathite, to wyfe. How be it Michol an other of Sauls doughters loued Dauid. And when it was shewed Saul: the thinge pleased him well. And he sayde: I will gyue him her, that she maye be a snare to him, to bring the handc of the Philistines vpon him. And * ii. Reg. xi.

Saul

Saul sayde to Dauid: thou shalte this daye be my sonne in law agayne. And Saule commaunded his seruauntes, to comen with Dauid secretelye and saye: Beholde the Kynge hath a fauoure to the, and all his seruauntes lone the, be therfore the Kynges sonne in lawe.

f And Sauls seruauntes spake those wordes in the eares of Dauid. But Dauid answered: semeth it to you a lyght thynge to be the kinges sonne in lawe, when I am a poore man and of small reputacion? And Sauls seruaūtes tolde him agayne, saying: in this maner answered Dauid. Then sayd Saul: this wise saye to Dauid: the kynge careth for no nother dowrye but for an hundred foreskynnes of the Philistines to be auenged of the kynges enemyes. For Saul thought to make Dauid fall in to the handes of the Philistines. Then his seruauntes tolde Dauid these wordes, and it pleased Dauid well to be the kynges sonne in lawe. And shortly after Dauid arose with his men, and went and slewe of the Philistines, two hundred men, and brought their foreskynnes, and nombred theym vnto the kynge for to become his sonne in lawe.

*li.Reg.iii.c. * And so Saul gaue him Michol his wyghter to wyfe. And when Saul sawe and vnderstode, that the Lorde was with Dauid, & that Michol his wyghter loued him, he was the more afrayde of Dauid, and became Dauids ennemye for euer. And when the Philistines went out to warre, Dauid behaued him selfe more wysely then all the seruauntes of Saul: so that his name was moche set by.

¶ Saul commaundeth to slee Dauid. Michol his wyfe sauyth him by a proper feat, and reconcyleth her father. Saul is also amonge the Prophetes.

CAPI. XIX.

A THen Saul communed with Jonathas his sonne, and with all his seruauntes, that they shulde kyll Dauid. * But Jo-
Ki.Re.xviii.a nathas Sauls sonne had a great fauoure to Dauid, and tolde Dauid sayenge: Saul my father goeth about to slee the. Now therfore take hede to thy selfe in season, and abyde in some secret place and hyde thy self. And I will go out e and stande by my father in the felde where thou art, and will comen with my father of the, and yf I can perceyue ought, I will tell the.

And Jonathas spake good of Dauid vnto Saul his father and sayde vnto him: let not the kynge synne against his seruaunt Dauid/ for he hath not trespased against the, and his workes are towardes the very good. For he dyd put his lyfe in his hande and slewe ỹ Philistine, and the Lorde gaue a great victory to
Judi.xii.a all Israell. And thou sawest it, and thou reioysedest, wherfore then wouldest thou synne against innocent bloude, and slee Dauid for nought? And Saul harkened vnto the voyce of Jonathas and sware: as truly as ỹ Lorde lyueth, he shall not dye. Then Jonathas called Dauid and shewed him all those wordes, and brought him to Saul. And he was in his presence as in tymes paste. And the warre began agayne, and Dauid went out and fought with the Philistines and made a great slaughter, and put them to flyght. And the cuyl spyrite of the Lorde was vpon Saul as he sat in his house haumge a Jauelynge in his hande, and Dauid played with his hande. And Saul entended to nayle Dauid to the wall with the Jauelynge: But Dauid eyd him selfe oute of Sauls presence, and so he smote the speare in to the wall. But Dauid fled and saued him selfe that nyght. Then Saul sent messengers vnto Dauids house, to lye in awayte of hym and to slay him in the morninge. But Michol his wyfe tolde it him, sayenge: Yf thou sauest not thy selfe this night, to morow thou arte a deed man. And so Michol let Dauid downe thorow a wyndow, and he went and fled and saued him selfe. And then she toke an Image and layde it in the bed, and put a pyllow stuffed with gotes heare vnder the heed of it, & couered it with a cloth. And when Saul sent messengers to fetche Dauid, she sayde that he was sicke: Then Saul sent the messengers a-
se Dauid, sayenge: bringe him to me, bed and all, that he maye be slayne. And when ỹ messengers were come in: Beholde, there lay an Image in the bed, with a pyllowe of gootes heare vnder the heed of it. Then sayd Saul to Michol: Why haste thou mocked me so/ and sent awaye myne ennemy that he is escaped? And Michol answered Saul: He sayde vnto me, let me go, or els I will kyll the. And so Dauid fled and escaped and wēt to Samuel to Ramath and told him al that Saul had wone to him. And he, and Samuel went and dwelt in Naioth.

And it was tolde Saul sayenge: Beholde, 19
Dauid is at Naioth in Ramath, then Saul sent messengers to fet Dauid. And when they saw a companye of Prophetes prophesyenge, and Samuel teachinge theym, the spyrite of God fell vpon the messengers of Saul, & they prophesyed to. And when it was tolde Saul, he sent other messengers, and they prophesyed lykewyse. And Saul sent messengers yet agayne the thirde tyme whiche prophesyed also. Then went he him selfe to Ramath, and when he came to a greate well that is in Sechoh, he asked and sayde: Where are Samuel and Dauid? And they sayde: Se they be at Naioth in Ramath, and as he wente thither to Naioth in Ramath the spyrite of God came vpon hym also, and he wente Prophesyenge, tyll he came to Naioth in Ramath. And he sleyghte of his clothes and prophesyed before Samuel in lyke maner, and fell naked all ỹ daye and all that nyght, wherfore it is a co-
men sayenge: Is Saul also amonges ỹ Prophetes?

¶ Dauid beynge in ieopardye complayneth vnto Jonathas. Jonathas delyuereth him. A policy deuysed betwene them: by which Dauid shulde know the intente of Saul.

CAPI. XX.

And

g ANd Dauid fled frome Naioth in Ramath and went before Jonathas, and sayd: What haue I done? wherin am I faultye? what is the synne that I haue cōmitted agaynste thy father that he seketh my lyfe? And Jonathas answered hym: God forbyd, thou shalte not dye. For se, my father wyll do nothynge neyther great ne small, but that he wyll shewe me. For why shulde my father hyde this thynge frome me? I knowe not. And Dauid sware agayne and sayde: thy father knoweth that I haue founde grace in thyne eyes and therfore he thynketh, Jonathas shal not knowe it, lest he be sory. For in dede, as truly as the Lorde lyueth, and as truely as thy soule lyueth, there is but a stey betwene me and death. Then sayde Jonathas to Dauid, what so euer thy soule desyreth, I will do vnto the. And Dauid sayde vnto Jonathas: Beholde, to morowe be the Kalendes, and I shulde sit with the kynge at meat. But let me goo that I maye hyde my selfe in the feldes vnto this daye thre dayes at euen.

18 Yf thy father mysse me, saye: Dauid asked leaue of me, that he myght go to Bethlehē to his owne cytte, for there is holden a yerely feast for all his kynne. And yf thy father say thus: It is well wone, then thy seruaunt shall haue peax. But yf he be angrye: be sure, wyckednesse is vtterlye concluded of him. And then thou shalt shewe mercy vnto thy seruaūt, for thou hast made with me thy seruaunt a bonde in the Lorde. Notwithstandinge yf there be in
1.Re.xx.b me any trespace, slay me thy selfe, for what nede thou to bringe me to thy father? And Jonathas aunswered: God kepe frome the, that I shoulde knowe, that wyckednesse were concluded of my father, to come vpon the: and shoulde not tell it the. Then sayde Dauid, who shall tell me, yf thy father aunswer cruelly? Jonathas sayde to Dauid: Come and let vs go forth into the feldes. And they wēt both of them into the feldes. Thē Jonathas sayde vnto Dauid: O Lorde God of Israell, 21
when I haue groped my fathers mynde, at one tyme or other, within this three dayes, that it stande well with Dauid: and I then sende not vnto the, and shew it the, the Lord do so and so vnto Jonathas. And in lyke maner, yf euyll towardes the be appointed of my father, I will shew the, and sende the away/ that thou mayst go in peax. And the Lorde be with the, as he hath bene with my father.
And thou shalte performe vnto me the mercy of the Lorde, not onely whyle I lyue, but also when I am deed, plucke not thy mercye away frome my house for euer: No, not whē the Lorde hathe destroyed the ennemyes of Dauid euery one frome the face of the earth. And so Jonathas made a bonde with ỹ house of Dauid, desyringe that the Lorde shoulde seke out of the handes of Dauids ennemyes their wyckednesse. And with other wordes Jonathas adiured Dauid, because he loued him. For as his owne soule he loued hym.

b Then sayde Jonathas to Dauid: to morowe shall be the Kalendes. And thou shalt be mis-
sed, because the place shall appeare emptye. But on the thyrde daye come in any wyse vn-
to the place where thou shalt hyde thy selfe, when it is worke daye: euen by the stone Ezell. And I will shote three arowes by the one syde therof, as thoughe I shoote at a marke, and will sende after, a lad, and byd him goo seke the arowes. Yf I saye vnto the lad: Se the arowes are on this syde the, bringe them: then come thou: for it is peax, and nothinge to w, as sure as the Lorde lyueth, But yf I saye thus vnto the ladde, Beholde, the arowes are beyounde the, then flee, for the Lord hath sent the awaye. And of this which thou and I haue spoken/ beholde, the Lorde is witnesse betwene the and me for euer. And so Dauid hyd him selfe in the felde. And when the Kalendes came, the kyng sat hym downe at meate, to thintent to eate. And the kynge sat him downe after the accustomed maner, in his seate by the wall. And Jonathas arose, & Abner sate by Sauls syde, and Dauids place was emptye, but yet Saul sayde nothinge at all that daye. For he thoughte, some thynge hadde chaunced him, whereby he was not cleane. But on the morowe after the Kalendes, when Dauids place appeared emptye, Saul sayde vnto Jonathas his sonne, wherfore commeth not the sonne of Jsai to meate, neyther yesterdaye nor to day. And Jonathas answered vnto Saul. Dauid asked lycence of me to go to Bethlehem sayenge/ let me go I praye the, for our kynrede holde an offring in the cytte, and my brother hath sent for me. Nowe therfore yf I haue founde fauoure in thyne eyes, let me go, and se my brethren. And for this cause he cōmeth not vnto the kynges table. Then was Saul angrye with Jo-
nathas and sayde vnto him/ O frowarde and rebellious childe, thinkeste thou I know not how thou hast chosen the sonne of Jsai vnto thyne owne rebuke, and vnto the rebuke and shame of thy mother? For as longe as ỹ son of Jsai lyueth vpō the erth, thou shalte not be stablysshed, nor yet thy kyngdome, wherfore now sende and fet him vnto me, * for he is
1.Re.xvi.c. ii.Reg.iii.a the childe of death.

But Jonathas answered Saul his father and sayde to him/ wherfore shulde he dye? what hath he done? Then Saul cast a speare at him to hyt him, whereby Jonathas wiste well, that it was vtterlye determined of his father, to slay Dauid. Then Jonathas arose frome the table in a great anger, and dyd eate no meate the seconde daye of the Kalendes, for he was sory for Dauid, because his father had done him shame. On the nexte morynge Jonathas wente oute in to the felde, at the tyme appoynted with Dauid, and a lytle lad with hym. And he sayde vnto the boye, run and fynde oute myne arowes whiche I shote. And as the boye ranne, he shote an arowe be-
younde him. And when the ladde was come to the place whether Jonathas hadde shote the arowe, Jonathas cryed after him, & sayd/ the arowe is beyonde the. And he cryed after the lad/ haste, make spede and stande not stil. And Jonathas ladde gathered vp the arowe and came to his master. But the lad wiste no-

thinge of the matter: Onely Jonathas and Dauid wist it. Then Jonathas gaue his weapons vnto the Lad, and sayd vnto him: goo and carye theym to the towne. And as soue as the lad was gone, Dauid arose oute of a place that was towarde the south and fell on his face to the grounde, and bowed him selfe thre tymes. And they kyssed eyther other and wept togither, but Dauid more abundantly. And Jonathas sayde to Dauid: go in peax of suche thinges as we haue swozne eyther of vs in the name of the Lozde, sayenge: The Lozde be betwene the and me, and betwene thy sede and myne foz euer. And he arose and departed. And Jonathas went in to the towne.

¶ Dauid flyeth in to Nob to Achimelech the preest, and getteth thewe bread to sanctifye his honger. Ieter he flyeth to kynge Achis, and there fayneth him selfe mad.

CAP I. XXI.

THen came Dauid to Nob to Achimelech the preast: And Achimelech was astonied at his commynge and went to mete Dauid and sayde vnto him: Why commeste thou thy selfe alone, and no man with the? And Dauid sayde to Achimelech the preast: ℔ kynge hath commaunded me to do a certayne thyng and sayde vnto me, lette no man knowe whereabout I send the and what I haue commaunded the to doo. And therfore I haue appointed my seruauntes to suche and suche places. And nowe what haste thou vnder thyne hande? gyue me fyue loues of bred oz what cõmeth to hande. And the preast answered Dauid and sayde: There is no comen bzed vnder myne hande, but there is halowed bred, yf the younge men haue abstayned onely from wemen. And Dauid answered the preest and sayd vnto him: Of a truthe wemen hath bene locked vp from vs about a thre dayes, when we came out: and the vessels of the younge men were holy. How be it yf we haue taken anye vnclennesse by the waye this daye, it shall be halowed in the vesselles. And so the preast gaue him halowed bzed, foz there was none other bzed there saue thew bzedes, that were taken from before the Lozde, to put freshe bzed there.

And there was the same daye a certen man of the seruauntes of Saul within the tabernacle of the Lozde named Doeg an Edomite, the chiefest of Sauls herde men. And Dauid sayde vnto Achimelech: is not here vnder thyn hande eyther speare oz swerde? foz I haue neyther brought my swerde noz myne harnes wt me, because the kynges busynes requried hast. Then the preast answered: the swerde of Goliath the Philistine whome thou slewest in Okedale, that is here wzapt in a cloth behynde the Ephod, yf thou wilte take that, take it: foz there is none other saue that here. And Dauid sayde: there is none to that, gyue it me.

And Dauid arose and fledde the same daye fro̅m the presence of Saul, and went to Achis the kynge of Geth. And the seruauntes of Achis sayde of him: Is not this Dauid the kynge of the lande? dyd they not synge vnto this felowe in daunces, sayenge: Saul hath slayne his thousande, and Dauid his ten thousand? And Dauid put those wordes into his hert and was soze afrayde of Achis the kynge of Geth. And he chaunged his countenaunce before theym, and raued in their handes, and scrabled on the wzes of the gate, and let his spittell fall wowne vpon his bearde. The sayd Achis vnto his seruaunt. Lo ye saw that this man was beside him selfe, wherfoze then haue ye brought him to me? lacke I mad men, that ye haue brought this felowe to playe the mad man in my presence? he shal not come into my house.

¶ Dauid flyeth in to the caue Odollam, and then in to Mizphah to the kynge of Moab, And there in to Hareth. Doeg betrayeth Dauid. Achimelech is accused of treeson and slayne, and foure score and foure preastes mo with hym: because they receyued Dauid. Nob is destroyed of Saul. Abiathar flyeth to Dauid.

CAP. XXII.

SO Dauid departed thence and escaped, & came vnto the caue Odollam, whyther whe his brethren & all his fathers house herde of, they went thyther to him. And there resorted vnto him all suche as were in distresse and in det and troubled in their herres, & he was made their capitayne, and there were with him aboute foure hundzed men. And Dauid went thence to Mizphah in the land of Moab, and sayde vnto the kynge of Moab: Let my father and mother (I praye the) haue their abydynge with you, tyll I know what God will do with me. And he brought theym afore the kynge of Moab, and they dwelte with him all the whyle that Dauid kept him selfe in holdes. And the prophete Gad, sayde vnto Dauid: Abyde not in holdes, but departe and go to the lande of Juda. Then Dauid departed and came into ℔ forest Hareth. And Saul herde of it: for Dauid was knowen and also the men that were with him. And as Saul sat in Gabaah vnder a greue vpon an hyghe banche with his speare in his hande, and all his men rounde about him, he sayde vnto his seruauntes that were about him. Heare me, ye sonnes of Jemini: Wyll the sonne of Jsai also gyue euerye one of you feldes and vynyardes, and make you all graunde capitaines and petye capitaines, that ye haue all conspired against me, so that there is none that wil shewe me any thinge, in so moche that my sonne hath made a confederacie with the sonne of Jsai? There is none of you that bewayleth my chaunce oz sheweth it in myne eare: because my sonne hath set vp my seruaunt to lye in a wayte agaynste me, as appeareth this daye.

Then answered Doeg the Edomite, whi che was chiefe of the seruauntes of Saul and sayde: I sawe the sonne of Jsai, when he came to Nob, to Achimelech the sonne of Achitob, whiche sought counsell of the Lozd foz him, and gaue him vitayles, & the swerde of Goliath ℔ Philistine also. Then the kinge sent to call Achimelech the preaste the sonne of Achitob, and all his fathers house: that is to saye, the preastes that were in Nob. And they came all to the kynge. Then Saul sayd: heare thou sonne of Achitob. And he sayde: here I am my Lozd. Then sayd Saul to him: why haue ye conspired againste me, thou and the sonne of Jsai, in so moche that thou hast gyue̅ him vytayle and a swerde, & hast sought counsel of God foz him, that he should aryse agaynst me, and lye awapt as appeareth this daye? And Achimelech answered the kynge & sayd: who is amonge all thy seruauntes as the faythfull Dauid and the kynges sonne in lawe, and goeth at thy byddynge, and is had in honoure in thyne house? haue I this daye begõne fyrst to aske counsell of God foz him? be this farre fro̅me me: lette not the kynge suspect agaynst his seruaunt any suche thinge in all the house of my father. Foz thy seruaũt knoweth nothinge of all this, eyther lytle oz moche.

But the kynge sayde: thou shalt surely dye Achimelech, bothe thou and all thy fathers house. Then sayde the kynge vnto his fotemẽ that stode about him: turne and slay the preestes of the Lozde, bothe because their hande is with Dauid, and because they knewe when Dauid fled and shewed it not to me. But the seruauntes of the kyng would not moue their handes, to run vpon the preastes of the Lozd. Then sayde the kynge to Doeg: tourne thou and smyte the preastes. And * Doeg the Edomite turned and ranne vpon the preastes and slewe that same daye foure skoze and fyue persones that dyd weare erthe man a lynnen Ephod. And Nob the cytte of the preastes he smote with the edge of the swerde, both man and woman, chylde and sucklynge, with oxe asse and shepe. Yet one of the sonnes of Achimelech the sonne of Achitob, named Abiathar escaped and fled to Dauid, and shewed hym that Saul had slayn the Lozdes preastes. The Dauid sayde vnto Abiathar: I wist it ℔ same daye, that whẽ Doeg the Edomite was there, he would surely tell it Saul. I am cause of ℔ death of all the soules of thy fathers house. Abyde with me and feare not: he that seketh thy soule, shall seke myne, and with me thou shalt be in sauegarde.

¶ Dauid delyuereth Keilah, and flyeth in to the wildernesse of ziph. Iets comforted of Jonathas. The ziphiens would haue betrayed him.

CAPI. XXIII.

THen they tolde Dauid, sayenge: Beholde, the Philistines fight against Keilah, and spoyle the barnes. Dauid therfore asked the Lozdes aduyse, sayenge: shall I goo and smyte the Philistines? And the Lozde sayde vnto Dauid: Go and smyte the Philistines, and saue Keilah. Then sayd Dauids men vnto him: Se, we be afrayde here in Juda. What shall we then be, when we come to Keilah, to the host of the Philistines? Then Dauid asked the Lozde agayne. And ℔ Lozde answered him and sayde, aryse, and go to Keilah, foz I wyll gyue the Philistines into thyne handes. So Dauid and his men wẽt to Keilah, and fought with the Philistines / and dzaue awaye their catel and made a great slaughter of theym. And so Dauid saued the inhabitauntes of Keilah. Nowe it chaunced, when Abiathar the sonne of Achimelech, had fled to Dauid to Keilah, that he brought an Ephod in his hande.

And it was tolde Saul, that Dauid was come to Keilah. Then sayd Saul: God hath gyuen him into myne hande. Foz he is shut in sythe he is come into a towne where be bothe gates and barres. And Saul called all ℔ people to warre, foz to goo to Keilah, to besyege Dauid and his men. But Dauid had knowledge that Saul pryuely imagined mischiefe against him, and sayde to Abiathar the preast: * Bynge the Ephod. Then sayde Dauid, O Lozde God of Jsraell, thy seruaunt heareth, that Saul is about to come to Keilah to destroye the cytte foz my sake: wyll the elders of Keilah delyuer me into his hande? oz will Saul come as thy seruaunte heareth saye? Lozde God of Jsrael tell thy seruaunt. And ℔ Lozde sayde: He will come. Then sayde Dauid: Will the men of Keilah delyuer me and my men into the hande of Saul? & the Lozd sayd: they will delyuer you.

Then Dauid and his men which were vpõ a fyre hundzed, arose and departed out of Keilah, and went here and there, they knew not whether. And when it was tolde Saul, that Dauid was fled frome Keilah, and so in sauegarde, he let the tourneye alone. And Dauid abode in the wyldernesse in stronge holdes, & in a mountayne in the wyldernesse of Ziph. And Saul sought him all his lyfe, but God delyuered him not into his hande. And Dauid saw that Saul was come out, to seke his lyfe but Dauid was in the wyldernesse of Ziph in a couert. And Jonathas Sauls sonne arose & went to Dauid to the couert, and strengthed him in God, and sayde vnto him: Feare not, foz the hand of Saul my father shal not fynde the, but thou shalt be kynge ouer Jsrael, and I muste be next vnto the. Yea, and Saul my father knoweth that it shall be so. And they made * a bonde togyther before the Lozde, & Dauid taryed styl in the wood, but Jonathas went to his house.

Then came the Ziphites to Saul vnto Gabaah, sayenge: Dauid hydeth him selfe faste by vs in stronge holdes that are in a couert in the hyll of Hachilah on the eyghteside of the wildernesse. Nowe therfore syr kynge, come downe with all the lust that thy soule hath to come. And it shalbe our partes to delyuer him into the handes of ℔ kynge. Then sayd Saul: Blessed are ye in the Lozde: foz ye haue compassion on me. Goo, I praye you, and marke moze narowly, and knowe and se his haunte,

D where his fote hath bene, and who hath sene him there: for it is tolde me he is very wyly. He therfore and knowe all the lorkynge places where he lourketh, and come agayne to me with the certentye, And I will goo with you. Yea and if he will vyde him selfe in the grounde, yet I will hunt him out, with all the thousandes of Juda. And they arose and went to Ziph before Saul. But Dauid and his men were in the wildernesse of Maon, in the wylde felde, on the eyght hande of the wyldernesse. For when Saul was gone with his men to seke, it was tolde Dauid. And therfore he went vnto a rocke and dwelt in the wilternesse of Maon, whiche when Saul hearde, he pursued after Dauid in to the wildernesse of Maon. But Saule and his men went one the one syde of the mountayne, and Dauid and his men on the other. And Dauid as a man amased, made haste to gette frome Saul. For Saul and his men had compalled Dauid & his men round about, to take them. Then there came a messengre to Saul, sayinge: Haste the and come, for the Philistines haue inuaded & do dispoyle the lande. Wherfore Saul returned frome persecutynge Dauid, and made agaynste the Philistines. And therfore the place is called * Hela Mahelecoth. And then Dauid went thence and dwelt in stronge holdes at Engaddi.

* That is the rock of partiō

¶ Dauid flyeth into Engaddi and there hideth him. Saul cometh in thyther to do his eallment and Dauid cutteth of the bozder of his mātel. Dauid goeth out of the caue after Saul and speaketh to him.

CAPI. XXIIII.

A When Saul was come agayne frome the Philistines, there were that tolde him, sayenge: beholde, Dauid is in the wylderneste of Engaddi. Then Saul toke thzee thousande chosen men oute of all Israel, and went to seke Dauid and his men in the rockes, where nothinge haunted but wylde gootes. And he came to the flockes of shepe, by a wayes syde where was a caue. And Saul wēt in couer his fete. And Dauid and his men sat a longe by the sydes of the caue. And the men of Dauid sayde vnto him: se, the daye is come of which the Lozde sayde vnto the: Beholde, I will delpuer thyne ennemye into thyne hād, and thou shalt do with him what it pleaseth the. Then Dauid arose and cut of a lappe of Sauls cote pzyuely. And forthwith Dauids hert smote him, because he had cut of a lappe of Sauls cote. And he sayde vnto his men: ꝑ Lozde kepe me frome doynge that thinge vnto B my master that is the Lozdes annointed, to laye myne hande vpon him, sythe he is ꝑ Lozdes annointed. And so Dauid kept of his seruauntes with wozdes, and suffred theym not to set vpon Saul. And when Saul was ryssen out of the caue, and went forward on his iourneye, Dauid arose and went out of ꝑ caue and cryed after Saul, sayeng: My lord kyng. And Saul loked behynde him. And Dauid stouped to the earth and bowed him self, and sayd to Saul: Wherfore gyuest thou an eare to mens wozdes, that saye, Dauid seketh the euyll? Beholde, this daye thyne eyes haue C sene, that the Lozde had delpuered the, into myne hande in the caue. And when they bad kyll the, myne eye had compassion on the: and I sayde: I will not lay my handes on my master, for he is ꝑ Lozdes annointed, but rather my father, se yet and acknowledge this the lap of thy coote in my hande. And in almoche as I kylled the not also, when I cut of ꝑ lap of thy coote, vnderstande and se, that there is neyther euyll ne rebellion in me, and that I haue not synned agaynst the. And yet thou hūtest after my soule to destroye it. The Lozde be iudge betwene the and me, and the Lozde auenge me of the. But myne hand be not vpō the. Accozdinge to the olde Prouerbe: Wyckednesse shall pzocede out of the wycked: but myne hande shall not be vpon the. After whō arte thou come out, thou kynge of Israel? what is he whome thou chasest? certes euen a deed wgge, and a flee. The Lozde be iudge, and let him deme betwene the and me, and se and iudge my cause, and delpuer me oute of thyne hande. When Dauid had made ende of speakynge all these wozdes to Saul, Saul D sayde: is this thy voyce my sonne Dauid? and he lyfte vp his voyce and wepte, and sayde to Dauid: Thou arte eyghteouser then I, for thou haste rewarded me with good, & I haue acquyted the with cuyll. And thou haste shewed this daye how louyngly thou hast dealt with me, that when the Lozde had locked me in thyne hādes, thou slewest me not. For who when he shall fynde his ennemy will let him departe in a good waye? Wherfore the Lozd rewarde the with good, for that thou haste wone vnto me this daye. And now forasmoch as I know assuredly that thou shalt be kynge and that the kyngdome of Israel shalbe dis-dyssched in thyne hande: Swere vnto me by the Lozd, that thou shalt not destroy my sede after me, and that thou shalt not destroy my name out of my fathers house: & Dauid swar vnto Saul, So Saul went home, But Dauid and his men gat them vp vnto an holde.

¶ Samuel dyeth. Dauid flyeth to the wildernesse of Pharan. He is angrye with Nabal: but is pacyfyed by the wysdome of Abigail. Nabal dyeth, and Dauid maryeth Abigail.

CAPI. XXV.

THen Samuel dyed, and al Israel assembled and lamented him and buryed him in his owne house at Ramath. But Dauid arose & gat him to the wildernesse of Pharan. And there was a man in Maon / whose catell was in Carmell, & the man was exceadinge mighty, & had thre thousande sheepe & a thousand gotes. And he was shering his shepe in Carmell. The name of the man was Nabal, & the name of his wyfe was Abigail, and was a woman of good wysdome & bewtyfull. But the man was churlysshe & of shrewde condicions, & was a Calebite. And when Dauids herde in the wildernesse, that Nabal share his shepe, he sent out ten of his younge men, and sayd vnto them: get you vp to Carmel and go to Nabal and greete him in my name. And thus wise saye vnto my frinde: pease be to the, pease be to thine house, and peax be vnto all that thou halle. I haue herde saye thou halle sheerers. Now, thy shepeherdes were with vs, & we did them no despite ne villanye, neyther was there ought missinge vnto them, all the whyle they were with vs in Carmel: aske thy seruauntes, & they will shewe the. Wherfore let these yong men finde fauour in thine eyes (for we come in a good season) & * giue (I praye the) whatsoeuer commeth to thine hande, vnto thy seruauntes and to thy sonne Dauid. So Dauids younge men came and tolde Nabal all those wozdes in the behalfe of Dauid and then stopped. Then Nabal answered Dauids seruauntes and sayde: what is Dauid? and what is the sonne of Jsai? there is plentye of seruauntes nowe a dayes, that breake away from their masters. Shuld I take my breed, my water and my flesh that I haue kylled for my sheerers, and gyue it vnto men which I wote not whence they be? The Dauids seruauntes turned their waye / and E went agayne, and came and tolde him accozdinge to al those sayenges. Then Dauid said vnto his men: gyde euery man his swerde aboute him. And they gyded euerye man his swerde on him, and Dauid therto gyde on his swerde. And so there folowed Dauid aboute foure hundzed men, and two hundzed abode by the fluffe. But one of the seruauntes tolde Abigail Nabals wyfe, sayenge: Se Dauid sent messengers vnto our master oute of the wyldernesse to salute him, & he cuyled them. And yet the men were very good vnto vs and dyd vs no displeasure, neyther myssed we any thinge, as longe as we were conuersaunt wō them, when we were in the feldes. Yea they were a wall of defence vnto vs, both by night and by daye, all the whyle we were with the kepinge shepe. Nowe take hede and se, what thou hast to do, for myschiefe is concluded to be wone vnto our master and to all his housholde. And he is vngracious to speake to. The D Abigail made hast and toke twoo hundzed loues and two botelles of wyne and fyue shepe redye dressed, and fyue measures of parched corne, and an hundzed bondelles of reesings, & two hundzed frayles of fygges, and laded them on asses, and sayde vnto her young men: go before me, and lo I come after you, & tolde her husbande Nabal nothinge therof. And as she rode on her asse, & was comminge downe in a slade of the hyll, Dauid and his men came downe against her, and she met them.

And Dauid sayde: in vayne haue I kept all that this felowe hadde in the wyldernesse: so that nought was myssed that pertayned vnto him, for he hathe acquyted me with cuyll for good. So and so God do vnto the ennemyes of Dauid, as I will not leaue of all that pertayne to him, by the dawninge of the daye, ought that pisseth againste the wall. When Abigail sawe Dauid, she hasted and dyd alyte of her asse, and fell before Dauid on her face, and bowed her selfe to the grounde, and fell at his fete and sayde: Let this vnhappye dede be accompted myne, my Lozde, and let thyne handemayde speake in thyne audience, and heare the wozdes of thy handemayde. Let not my Lozde regarde this vnthzifty mā Nabal, for as his name is, so is he. Nabal is his name, and folly is with him. But I thyn handemayde sawe not the younge men of my Lozde which thou sendest. And now my Lozd as truely as the Lozde lyueth, and as thy soule lyueth, the Lozde hath withholden the frome commynge to shede bloude, and frome auengynge thy selfe with thyne owne hande. Furthermoze I praye God that thyne ennemyes and they that intende to do my Lozde euyll, maye be as Nabal. And now take this blessinge, whiche thyne handemayde hathe brought to the my Lozde, let it be gyuen vnto the younge men that folowe my Lozde. For-gyue the trespace of thyne handemayde that the Lozde maye make my Lozde a sure house because my Lozde fighteth the battelles of ꝑ Lozde, and there coulde none euyll be founde in the, in all thy lyfe. And yf any man aryse to persecute the, and to seke thy soule, the soule of my Lozde mought be preserued as it were in a bondell of lyuynge thinges, with the Lozde thy God. And the soules of thy ennemyes be stonge in the myddle of a slynge. And when the Lozde shall haue wone to my Lozde all the good that he hathe promysed the, and shall haue made the, ruler ouer Jsrael: then shall it be no grudge of conscience vnto the or discourage of herte vnto my Lozde, that thou sheddest bloude causelesse, and dyddest auenge thy selfe.

And when the Lozde shall haue dealt well with my Lozde, thinke on thyne handmayde Then sayde Dauid to Abigail: blessed be the Lozde God of Jsrael which sent the this day to mete me. And blessed be thy behauour, and blessed be thou which hast kept me this daye frome bloudshedinge, and frome auengynge my selfe with myne owne hande. For, in verye dede as surely as the Lozde God of Jsrael lyueth, who hath kept me backe frome hurting the, excepte thou haddest hasted and met me, there hadde not bene left vnto Nabal by the dawninge of the daye, a pisser against ꝑ wall. And so Dauid receyued of her hande that she brought, and sayd to her: go in peax to thyne house. Lo I haue obeyed thy voyce and haue receyued the to grace.

And when Abigail returned to Nabal: beholde, he helde a feast in his house lyke ꝑ feast of a kynge, and Nabals herte was merye with in him, for he was well dzonke. Wherfore she tolde him naught neyther lytle nor moche tyll the morowe. But in the mornynge, when Nabal hadde dygested the wyne, his wyfe tolde him these wordes, and his herte dyed with in him, and he became as a stone, and vpon a ten dayes after the Lozde smote Nabal, that he dyed. Which when Dauid herde that Nabal was deed, sayde: Blessed be the G Lozd that hath iuged the cause of my rebuke

of the hande of Nabal, and hath kept his seruaunt from euyll, and hathe turned the wickednesse of Naball vpon his owne heed. So Dauid sent to commen with Abigail, to thintent to take her to his wife. And when the seruauntes of Dauid were come to Abigail to Carmel, they spake vnto her, sayinge: Dauid sent vs vnto the, to take the to his wyfe. And she arose and fell on her face to the erthe and sayde: Beholde, thy hand maydē be a seruaunt to washe the fete of the seruauntes of my Lorde. And Abigail hasted and arose and gat her vp vpon an Asse, with. v. damosselles of hers that went at her fete, and went after the messengers of Dauid and was his wyfe. Dauid also take Ahinoan of Jezrahel, and they were both his wiues. But Saul gaue Michol his daughter Dauids wife to Phalti the sonne of Lais of Gallim.

¶ Saul sleapeth in his tent, And Dauid taketh away his speare and a cruse of water, that stode at his heade.

CAPI. XXVI.

A Ffter that came ꝑ Ziphites vnto Saul to Gabaah, saying: Dauid hydeth hym selfe in ꝑ hill of Hachilah before ꝑ wildernesse. Then Saule arose and went to the wyldernesse of Ziph and thre thousande chosen men of Israel with him, to seke Dauid in the wildernesse of Ziph. And Saul pytched in the hill of Hachilah whiche lyeth before the wyldernesse, by the wayes syde. But Dauid dwelt in the wyldernesse. And when he sawe that Saul pursued him into the wildernesse, he sent forth espyes and vnderstode that Saul was come in dede.

Wherfore Dauid arose and went to the place where Saul had pytched, and beheld the place where Saul lay with Abner the son of Ner, his chiefe capitayne. For Saul laye within a rounde banke, and the people pytched roundeabout him. Then answered Dauid and spake to Ahimelech the Hethite and to Abisai the sonne of Zaruiah and brother to Joab, sayenge: Who will go downe with me to Saul to the hoste? and Abisai sayde: I will goo wnne with the. And so Dauid and Abisai came to the people by nyght. And beholde, Saul laye slepinge within a rounde banche, and his speare pytched in the ground at his heed, Abner & the people lyenge round about him. Then sayde Abisai to Dauid: God hath inclosed thyne ennemy vnto thyne hand this daye. Now therfore let me smyte him I pray the with my speare to the earth, but one stroke, and it shall nede no more. But Dauid sayde to Abisai: destroy him not, for who can laye his hande on the Lordes annoynted and be giltlesse? And Dauid sayde furthermore: as truely as the Lorde lyueth, oneles ꝑ Lord shall smyte him, or his daye shall come to dye or he shall descende into battell and there perysshe: the Lorde kepe me from layeng myne hande vpon the Lordes annoynted. Now the take the speare that is at his heed, and the crewse of water, and let vs goo. And Dauid toke the speare and the crewse of water that was at Sauls heed, and they gat them away and no man saw or wist it or awoke. For they were all a slepe, because the Lorde had sent a slomber vpon them. Then Dauid went ouer to thother syde and stode on the toppe of an hyll a farre of (a great space betwene theym) and cryed to the people and to Abner the sonne of Ner, sayeng: Answerest thou not Abner? and Abner answered and sayd: What art thou that cryest to the kynge? and Dauid sayde to Abner: art not thou a man, and who is lyke the in Israel? But wherfore hast thou not kept thy Lorde the kyng? For there came one of the folke to destroy the kyng thy Lord. It is not good that thou hast wne. As truely as the Lorde lyueth ye are worthy to dye, because ye haue no better kepte the Lordes annoynted. And now se where the kynges speare is, and the crewse of water, that was at his heed.

Then Saul knewe Dauids voyce & sayde: is this thy voyce my sonne Dauid? and Dauid sayde: it is my voyce my Lorde kynge. And he sayd further wherfore weth my Lord pursue his seruaunt? for what haue I wnne? or what euyll is in myne hande? Nowe heare therfore (my Lorde kynge) the wordes of thy seruaunte. If the Lorde haue stered the vp against me, let him smell the sacrifice. But if they be the children of men, cursed be they before the Lorde. For they haue caste me out so that I can not dwell in the enheritaunce of ꝑ Lord, sayeng: hence & go serue other Goddes. And yet I hope my bloude shall not fal to the earth before the face of the Lorde, though the kynge of Israell be come out to hunt one flee, as men hunt the partregis in the mountaynes Then sayd Saul: I haue synned: come againe my sonne Dauid for I will wo the no more harme, because my soule was precious in thyne eyes this daye. Beholde, I haue played the fole and haue erred exceedinge moche. And Dauid answered and sayde: Beholde the kynges speare, let one of the younge men come ouer and fet it. The Lord rewarde euery mās righteousnesse and faith: for the Lorde deliuered the into my hand this day, but I wold not laye myne hande vpon the Lordes anoynted. And as thy lyfe was moche set bye this tyme in myne eyes: so be my lyfe set by in the eyes of the Lorde, that he delyuer me out of all trybulations. And Saul sayde to Dauid: Blessed arte thou my sonne Dauid, for thou shalt be a doer and also able to bringe to an ende. And so Dauid went his way, and Saul turned to his place agayne.

¶ Dauid fleeth to Achis kynge of Geth, which graueth him ziklag to dwell in. He killeth the Philistines. And when Achis demaunded agaynste whome he had roued, he cleaueth him a lubyll answere and deceyueth hym properlye.

CAP. XXVII.

THen thought Dauid in his hert: I may perish at one daye or other by the hādes of Saul. There is no better thyng for me then

then to flee in to the lande of the Philistines, that Saul of verye dispayre to kynde me, may cease sekynge me any more in all the coostes of Israel: for so I may escape his hand. And Dauid arose, and he and the sixe hundred mē that were with him went vnto Achis the sonne of Maoch kynge of Geth. And Dauid dwelte w Achis at Geth, bothe he & his men, euery man with his houshold, and Dauid with his two wyues: Ahinoam the Jezrahelite and Abigail Nabals wife of Carmell. So whē it was told Saul ꝑ Dauid was fled to Geth, he soughte no more for him. And Dauid sayd vnto Achis: If I haue founde grace in thyne eyes, let me haue a place in some towne in the feldes, that I maye dwell there. For what sholde thy seruaunt dwell, in the heed cite of the kingdome with the? Then Achis gaue him Zikeleg the same daye for which cause Zikeleg pertayneth vnto the kynges of Juda vnto this daye. And the tyme that Dauid dwelte in the countreye of the Philistines, was a yere and foure monethes. And Dauid and his men went and ran vpon the Gesurites, the Gerzites, and the Amalekites, whiche nacions were from the begynnynge the inhabitantes of the lande, as men go to Sur, and so forth to Egypt. And Dauid smote the lande, and lefte neither man ne womā alyue/and toke the shepe, the oren, the asses, camels, and clothes, and remoued & came to Achis. And Achis sayde/haue ye not bene a roupng this daye? And Dauid answered/yes in the southe of Juda/and in the southe of the Jezrahelytes, and in the south of the Kenites. And Dauid saued neither man nor woman alyue to bryng to Geth, sayingeleest they shold speake agaynste vs: Thus dyd Dauid, and so was his maner all the whyle he dwelte in the countrey of the Philistines. And Achis bileued Dauid, saying: He hath wrought moche mischefe agaynst his people Israel, and therfore he shall be my seruaunt for euer.

¶ The Philistines moue warre agaynste Saul and the Israelites. Saul requyreth councell of God but hath no answere: and then seketh after an enchaunter, who rayseth vp the spirite of Samuel.

CAPI. XXVIII.

IT chaunced in those dayes that the Philistines gathered their host togyther to war, intendynge to fight with Israel. And Achis sayd to Dauid: Be sure thou shalte goo oute with me in the host, and thy men also. And Dauid sayd agayn to Achis: then thou shalt know what thy seruaunt can do. And Achis sayde to Dauid: Then I wyll make the keper of my heed for euer. Samuel was then deed, and all Israel had lamented him, and buryed hym in Ramath his owne city. And Saul had put the women that had spirites of prophesye and the sorcerers out of the lande. And the Philistines gathered togyther, and came & pitched in Sunam, and Saul and all Israel gathered togyther and pytched in Gelboe. When Saul saw the hoste of the Philistines, he was afrayde, & his herte was sore astonyed. And Saul asked counsel of the Lorde: But the Lord answered him not, neither by dreame, nor by preestes, nor yet by the Prophetes.

Then sayd Saul vnto his seruantes: seke me a woman hauing a spirite of prophecye, that I maye goo to her and aske of her. And his seruauntes sayd to hym: se, there is a wyfe that hath a spirite of prophesie at Endor. And Saul chaunged his clothes, and put on other rayment/and then went he & two men with him, and they came to the wyfe by nyght/and he sayde: prophesye vnto me by the spirite, and bring me him vp whom I shal name vnto the. And the wyfe sayde vnto him: Beholde thou knowest what Saul hath done, how he hath destroyed the women that hadde prophesienge spirites, & the sorcerers out of the land. Wherfore then layest thou a net for my soule to kyll me? And Saul swore to her by the Lord, sayinge: as surely as the Lorde liueth, there shal no harme chaunce the for this thynge. Then sayd the wyfe: whome shall I fetche vp vnto the? and he sayd: bring me vp Samuel. When the woman sawe Samuel, she cryed w a loude voyce and spake to Saul, sayinge: why hast tho mocked me? for thou arte Saul. And the kyng said vnto her, be not afrayde: But what seest thou? And the wyfe sayd vnto Saul: I se a God ascendyng vp out of the erth. And he sayde: what facion is he of? And the woman sayde: there commeth vp an olde man with a mantel vpon him. And Saul perceyued that it was Samuel, and stouped with his face to ꝑ grounde and bowed hym selfe. And Samuel said to Saul: why hast thou vnquieted me, to make me brought vp? And Saul answered: I am sore encombred. For the Philistines make warre agaynst me, and God is departed from me, and answered me no more, neyther by prophetes, neyther by dreames/ & therfore I haue called the, to tell me what I shall doo. Then said Samuel: wherfore askest thou aske of me? whyle the Lorde is gone from the, & is thyne ennemye/the Lorde wyll do to the as he sayde by my hand. For the Lord wil rent the kyngdome oute of thyne hande, and gyue it thy neighbour Dauid, because thou obeyedst not the voyce of the Lord, nor executedst his fearce wrath vpō the Amalekites. Therfore hath the Lord wne this vnto the this daye. And further the Lorde wyll delyuer Israel with the in to the handes of ꝑ Philistines/ & to morow shalt thou and thy sonnes be with me/and ꝑ Lorde shall gyue the hoste of Israel in to the handes of the Philistines. Then Saul fell forthwith flatte on the erth, and was sore a dredde of the wordes of Samuel.

And therto there was no strength in him, for he hadde not eaten all the daye before. And the woman came vnto Saul, & sawe he was sore troubled, and sayd vnto him. Se, thyne handmayde hath obeyed thy voice, and haue put my soule in my hande, & haue harkened vnto thy wordes, whiche thou saydest vnto me. Nowe therfore harken thou also vnto the voyce of thyne handmayde, and let me set a morsell of breed before the, and eate and get the strength to go thy iourneye. But he refused it and sayd: I wil not eate. But his seruauntes & the wyfe togither

togyther compelled him, that he herde theyr voyce. And so he arose from the erthe and sate him on a bed. The woma had a fat calfe in the house, and chat she hasted and killed, and toke flour & knede it, and did bake him swete cakes, and brought them before Saul, and before his seruantes/ and when they had eaten, they stode vp, and went awaye the same nyght.

¶ Dauid goying with kyng Achis to fyght agaynst Saul is sent agayne by the meanes of the Lordes of the Philistines.

CAPI. XXIX.

A THe Philistines gathered al theyr hostes togyther vnto Aphek/ and Israel pitched by a fountayn in Jezrahel. And the lordes of the Philistines wet forth by hundredes and by thoulandes. But Dauid and his men came beyonde with Achis. Then sayd the lordes of the Philistines: what wyl yonder Hebrues? And Achis said vnto the lordes of the Philistines. Is not this Dauid the seruaunt of Saul the king of Israel, which hath ben with me dayes or yeres, and I haue found no fault B in him sithens he fled vnto me vnto this daye. Neuertheles the lordes of ỹ Philistines were wroth with him and sayde vnto him: Make this felow returne, & let him go agayn to his place whyche thou hast appointed him. For he shall not goo with vs to battayle, lest he be an aduersarye to vs in the battayle, when we begyn to fyghte. For wherwith couide he better obtayne the fauour of his master, then vpon the heedes of our men? Is this not Da- 1.Reg.xviii.a uid to whome they sange in daunces: ✱Saul end.xxi.d slew in thousandes, but Dauid ysin ten thou- Eccli.xlvii.c. sandes? Then Achis called Dauid and sayd vn to him: As truely as the Lorde lyueth thou arte honest, and it pleaseth me well that thou shouldest accompany me in the hoste/ for I haue found none euyl with the from the tyme thou camest to me vnto this day. Neuertheles the C Lordes of the Philistines fauoure the not: wherfore returne and goo in peax, that thou displease not ỹ Lordes of the Philistines. And Dauid said agayn to Achis: Why, what haue I done? and what hast thou founde in thy seruaunt as longe as I haue ben with the vnto this daye? that I maye not go fyght agaynste the ennemyes of my Lorde the kynge.

Achis answered and sayd to Dauid: I wot D well, thou pleasest me, as it were an aungell of God. Notwithstandynge the lordes of the Philistines haue sayde, that thou shalte not go with them to battayle. Wherfore aryse vp early in the morynyng with thy masters seruaũtes that are come with the. And when ye be vp early, as soone it begyn to be daye, departe. And so Dauid and his men arose early to departe in the morynyng, and to returne in to the lande of the Philistines. And the Philistines went vp to Jezrahell.

¶ Dauid returnynge from kynge Achis fyndeth Ziklag burnte. He pursueth after the burners therof and killeth them and recouereth the praye.

CAPI. XXX.

BVt er Dauid and his men were come to A Zikeleg the thirde daye, the Amalekites had made assault in the south part vpon Zikeleg, and had smytten Zikeleg & burnt it with fyre/ and had taken the women there pri soners, both smal & great, but slew not a man, but carped them with them & departed. When Dauid and his men came to the citye/ beholde it was burnt with fire/ and their wiues, theyr sonnes and theyr doughters were taken pry soners. Then Dauid and the people that was with hym lyfte vp theyr voyces and wept tyl they couide wepe no more. And Dauids two wyues were taken pryfoners also/ Ahinoam B the Jezrahelite/ and Abigail the wyfe of Nabal the Carmelite. And Dauid was sore troubled/ for the people intended to stone him, because the hertes of all the people were vexed for theyr sonnes and their doughters. But Dauid toke a good herte to him in the Lorde his God, and sayd to Abiathar the preest Achimelechs sonne: bynge me the Ephod. And Abiathar brought the Ephod to Dauid. And Dauid asked the Lorde, sayinge: shall I pursue this company? and shal I ouertake them? And he sayd to him: folowe, for thou shalte ouertake them and recouer the praye. So he went and the sixe hundred men that were with him, and they came to the ryuer Besor, where a parte of them abode. Neuertheles Dauid and foure hundred men folowed, but two hundred abode beyonde, being to werye to go ouer the ryuer Besor. Then they founde an Egyptian in the felde, and brought him to Dauid and gaue him breed to eate, and water to drynke/ & gaue him a fewe frygges, and two clusters of reasynges, and when ye hadde eaten, his spirites came a gayne to him, for he had eaten no breed, nor dronke no water in thre dayes and thre nyghtes. Then Dauid sayde vnto him: to whome belongest thou, and whence art thou? And the lad answered: I am an Egyptian, and seruant to an Amalekite: & my master lefte me behynde because it is thre dayes a gone that I fell sicke we came a rouing vpon the south of Cerethis, and vpon them of Juda, and on the southe of Caleb. And we burnt Zikeleg with fyre. And Dauid sayd to him: canste thou bynge me to this company? And he said: Swere vnto me by God, that thou wylt neyther kyll me, nor delyuer me in to the handes of my master, and I wyll bynge the vnto them. And when he had brought him: se, they laye scattered all abrote vpon the erth, eatynge and drynkynge and triumphynge ouer all the greate praye that they had carped awaye out of the lande of the Philistines, and out of the lande of Juda.

And Dauid layde vpon them from the ey- 2 lyght, vntyll the euen of the next daye/ so that there escaped not a man, saue foure hũdred yonge men, which rode awaye vpon camels and fled. And Dauid recouered all that the Amalekites had caried awaye, and his two wyues/ so that there was no person lackynge small or great/ sonne or doughter, or of the spoyle of all that they had taken awaye, but Dauid brought all a gayne. And Dauid toke all the shepe and the oxen. And they dryue the cattell before & sayd: this is Dauids praye. And then Dauid came to the two hundred men that were ouer wery to folowe Dauid, whiche they made to abyde at the ryuer Besor. And they came to mete Dauid and the people that were with him. And when Dauid came to the people, he greeted the peacibly. Then answered all the wycked and 3 vnthryftes of the men that went with Dauid, and sayd: bicause they went not with vs, therfore shall none of the praye that we haue recouered be gyuen vnto them, saue to euerye man his wyfe & his chyldren: whiche let them carye awaye and be walkynge.

Then sayd Dauid: ye shall not doo so (my 4 brethren) with that the Lorde hath giuen vs, and hath preserued vs, and delyuered the company that came agaynst vs in to our handes. For who sholde herken vnto you in this matter? But as his parte is that goeth and fyghteth, so good shal his parte be that taryeth by me of the fluste/ they shal parte it alyke. And so from warre. that day forwarde, was that made a law and a custome in Israel, and dureth tyl this daye.

When Dauid came to Zikeleg, he sent of his 5 praye vnto the elders of Juda, and to his frendes, sayinge: Se there a ỹ blessynge for you, of the spoyle of the enemies of the Lord. He sent to them of Bethel, to them of south Ramath: to them of Gether: to them of Aroer: to the of Sephamoth/ to them of Esthamo/ to them of Rachal/ to them of the cityes of the Jerhameelytes: to them of the cities of the Kenites/ to them of Haramah/ to them of Bozasan/ to them of Athach/ to them of Hebron/ and to all places where Dauid and his men were wonte to haunte.

¶ The battayle betwene the Philistines and Israel. Saul kylleth him self, and his children are slayne in the battayle.

CAPI. XXXI.

AND as ỹ Philistines fought agaynst Israel, the mẽ of Israell fled away frõ the Philistines, & fel downe deed in mount Gilboe. And the Philistines made after Saul and his sonnes/ and slew Jonathas, Abinadab and Melchisua, Sauls sonne. And the battell went sore agaynst Saul, in so moche that shotters with bowes had founde him, and he was sore wounded of the shotters. Then sayd Saul B vnto his harnes bearer ✱drawe out thy swerd * Jud.ix.g and thrust me thorow therwith, lest these vn 1.Paralip.x.a circumcised come thrust me thorow, and make a mockynge flocke of me. But his harnes bearer wold not/ for he was sore afrayde. Wherfore Saul toke a swerde and fell vpon it. And when his harnes bearer saw that Saul was deed, he fell lykewyse vpon his swerde & dyed with him. And so Saul dyed and his thre sonnes, and his harnes bearer, & all his men that same daye togyther. When the men of Israel C that were of the other syde the valeye, & they of the other syde Jordan herde that the men of Israel were put to flyght, and that Saul & his sonnes were deed/ they lefte the cities and ran awaye, and the Philistines came & dwelte in them. ✱ On the morow when the Philistines were come to stryp them that were slayn, *1.Par.xi.b they founde Saul and his thre sonnes lyinge in mount Gelboe. And they cut of his heed, & stripped him out of his harnesse, and sent in to the land of the Philistines euery where, to pu blysshe in the houses of theyr goddes, and to the people. And they hanged vp his harnesse in the house of Astaroth, but they hanged vp his carkesse on the walles of Bethsan. When the inhabitantes of Jabes in Galaad herd what D the Philistines had doone to Saul, they arose as many as were men of warre, and went all nyght and toke the corps of Saul, and the corses of his sonnes from the walles of Bethsan and brought them to Jabes, and ✱burnte them there, * Je.xxxiii.s and toke theyr bones and buryed them vnder a tree at Jabes, and fasted seuen dayes. (?)

¶ The ende of the fyrste boke of Samuel, whiche they commenly call the firste of the Kynges.

THE SECONDE BOKE OF SAMVEL, OTHERVVYSE CALLED, THE SECONDE BOKE OF THE KYNGES.

¶ Dauid commaundeth to slee the messenger, that
sayde he hadde kylled Saul. The Lamentacion of
Dauid for Saul and Jonathas.

CAPI. I.

A A Fter the deathe of
Saul, whē Dauid was
returned from ẏ slaugh
ter of the Amalekites,
and had ben two dayes
in Zikeleg: Beholde,
there came a man the
thirde daye oute of the
hoste frome Saul with
his clothes rent, and erthe vpon his heed. And
when he came to Dauid, he fell to the erthe &
did obeysaunce. To whom Dauid said, whēce
commest thou? And the other answered hym:
Out of the hoste of Israel am I escaped. And
Dauid sayd to him agayne. How hath it chaū
sed? tell me. And he sayd: the people fled from
the battell/ and many of the people are ouer-
throwen and deed/ and Saul and Jonathas
his sonne are deed therto. And Dauid sayd vn
B to the yong man that tolde him/how knowest
thou that Saul and Jonathas his sonne be
deed? And the yonge man that tolde him said:
I was by chaunce in mounte Gelboe. And se,
Saul leaned vpon his speare/ and the charets
and horsemen folowed him at the heles. And
Saul loked backe and called me: And I an-
swered: here am I. And he said vnto me: what
art thou? And I sayd vnto him: I am an Ama
lekite. And he sayde vnto me: come on me and
slee me. For anguishe is come vpon me, and
my lyfe is yet all in me. And I wente on him
and slewe him: for I was sure that he coulde
not lyue after that he was fallen. And I toke
the crowne that was vpon his heed, and the
bracelet that was on his arme. and haue
brought them vnto ẏ my Lorde hither. Then
Dauid toke his clothes and rent them, and so
dyd all the men that were with him/and they
mourned, wepte, and fasted tyl euen, for Saul
and Jonathas his sonne/ and for the people
of the Lorde, and for the house of Israel, by-
cause they were ouerthrowē with the swerde.
Then sayde Dauid vnto the yonge man that
C broughte him tydynges, Whence arte thou?
And he sayde: I am the sonne of a straunger,
Psalm.ciiii.b an Amalekite. And Dauid sayde vnto hym.
How is it that thou wast not afrayde to laye
thyne hande on the Lordes annoynted to de-
stroye him? And Dauid called one of his yong
men, and sayd: Go and runne vpon him. And
he smote him that he dyed. Then sayde Dauid
☞ vnto hym: Thy bloude be vpon thyne owne
heed. For thy ne owne mouthe hathe witnessed
agaynst the, saying: I haue slayne the Lordes
anoynted. And Dauid sang this song of mour
nyng ouer Saul, and ouer Jonathas his son,
and bad to teache the chyldren of Israell the
☞ staues therof. And beholde it is written in the
boke of the ryghtous. The glorye of Israel is
slayn vpon the hygh hylles. Oh how were the
myghty ouerthrowen? Tel it not in Geth, nor
publysshe it in the stretes of Askalon/ lest the
doughters of the Philistines reioyce, and that
the doughters of the vncircumcised tryumphe
therof: Ye mountaynes of Gelboe, vpon
you be neyther dewe nor rayne, ne feldes
whence heaueofferynges come. For there the
shyldes of the myghtye were caste from them:
the shylde of Saul, as though he had not ben
annoynted with oyle. The bowe of Jona-
thas, and the swerde of Saul tourned neuer
backe agayne emptye, from the bloude of the
wounded, and from the fatte of the myghtye
warriours.
Saul and Jonathas louely and pleasaunte
in theyr lyues, were in theyr dethes not diui-
ded/men swifter then egles, and stronger then
Lyons. Ye doughters of Israel wepe ouer
Saul, whiche clothed you in purple and gar-
mentes of pleasure/ and bordered youre ray-
ment with ornamentes of golde. Howe were
the myghtye slayne in battayle? Jonathas on
the hye hilles was wounded to deth. Woo is
me for the, my brother Jonathas: delectable to
me wast thou excedynge. Thy loue to me was
wonderfull passing the loue of women. How
were thy mighty ouerthrowen, and how were
the weapons of warre forlorne.

¶ Dauid is anoynted in Hebron. The battayle of
the seruantes of Dauid and Isboseth.

CAPI. II.

A Fter this Dauid asked the Lorde, say-
inge: shall I go vp in to anye of the ci-
tyes of Juda? And the Lorde sayde: go.
And Dauid answered: whyther shal I go? He
answered, vnto Hebron. And so Dauid went
thyther with his two wyues also/ Ahinoam
the Jezrahelyte, and Abigail Nabals wyfe the
Carmelite. And the men that were with him,
dyd Dauid carye vp also, euerye man with his
house. And they dwelte in the townes of He-
bron. And the men of Juda came & there they
annoynted Dauid kynge ouer the house of Ju-
da. When it was tolde Dauid how the men
of Jabes in Galaad had buryed Saul, he sent
messengers vnto them, and sayde vnto them:
blessed are ye vnto the Lorde, that ye haue she-
wed suche kyndnesse vnto youre Lorde Saul,
and haue buryed hym. Wherfore the Lorde
shewe you mercy and truthe agayn. And I wil
do you good also, bycause ye haue doone this
thynge. And nowe let your handes stere them
and playe ye the men, though youre master
Saul be deed. And finallye vnderstande that
the house of Juda haue annoynted me kynge
ouer them. But Abner the sonne of Ner that
was capitayne of Saules hoste toke Isboseth
the sonne of Saul, and broughte him to Ma-
hanaim and made him king ouer Galaad and
ouer the Assurites, and ouer Jezrahel/ and ouer
Ephraim and BenJamin, and ouer al Israel.
And

And Isboseth Sauls sonne was fourtye yeres
olde when he began to raigne ouer Israel and
raigned two yeres. But the house of Juda on-
g.v.c. ly folowed Dauid. * And the tyme which Da-
uid raygned in Hebron ouer the house of Ju-
da, was. vij. yere and sixe monethes. And Ab-
ner the sonne of Ner and the seruauntes of Is
boseth the sonne of Saul went out of Maha-
naim to Gabaon. And Joab the sonne of Zar-
uiah and the seruauntes of Dauid went oute
and met them by the pole of Gabaō. And they
sate downe, the one parte on the one syde the
pole, and the other on the other syde. And Ab-
ner sayd to Joab/ let the yonge men aryse and
D playe before vs. And Joab answered: Be it.
Then there arose & went ouer: twelue of Ben-
Jamin by nombre, whiche pertayned to Isbo-
seth the sonne of Saul/ and twelue of the ser
uauntes of Dauid. And they caughte eche his
felowe that came against him by the heed/and
thruste his swerde in his syde, and so felle
downe all at once. Wherfore the place was
ie, the called ẏ Helath Zurim whiche is in Gabaon.
of the And there began an excedynge cruell battayle
migh that same daye. But Abner and the men of Is-
rael were put to the worsse of the seruauntes
of Dauid.
And there was thre sonnes of Zaruiah: Jo-
ab, Abisai, and Asahel/ whiche Asahel was as
swyfte of fote as a wylde Roo, and folowed
after Abner/and tourned neyther to the ryght
hande nor to the lefte from Abner. Then Ab-
E ner loked behinde him, and sayd: art thou Asa-
hel? And he sayd, yea. Then sayd Abner/turne
the eyther to the ryghte hande or to the lefte/
and catche one of the yonge men, and take the
his spoyle. But Asahel wolde not depart from
hym, but pursued hym. And Abner said agayne
to Asahel: tourne frome me, and folowe not
me/for I were lothe to smyte the to ẏ ground.
For then howe sholde I holde vp my face be-
fore Joab thy brother? how be it he wolde in
no wyse departe.
gr.d * Then Abner with the hynder ende of the
F spere smote hym vnder the shorte rybbes, that
the spere came out behynde hym, that he felle
downe in the same place and died there. And
as manye as came to the place where Asahell
fel downe and dyed, stode styll. But Joab and
Abisai folowed Abner tyll the sonne wente
downe. And when they were come to the hyll
Amah, that lyeth before Giah, in the waye
that goeth thorowe the wyldernes of Gaba-
on the chyldren of Beniamin assembled after
Abner on a plumpe, and stode styll on the top
of an hyll. Then Abner called to Joab, & said/
shal the swerd deuoure without ende? knowest
thou not ẏ bitternesse is wont to come in the la
ter ende? how longe shall it be er thou byd the
people returne from folowyng theyr brethren?
G And Joab answered: as truly as God lyueth
yf thou haddest so sayde, then euen in the mor-
nynge hadde the people departed eche frome
r.g folowynge his brother. And therwith * Joab
blewe a trompet, and all the people stode styll
and pursued after Israel no more, nor fought
no more. And Abner and his men walked all
that nyght by the wylde feldes, and went ouer
Jordan, and past thorow all Bethhoron, and
came to Mahanaim.
And Joab retourned frome Abner and as-
sembled all the people. And there lacked of
Dauid seruauntes nyntene personnes and
Asahel. But the seruauntes of Dauid hadde
slayne of BenJamin and of Abners men, thre
hundred and thre score men. And they toke vp
Asahel, and buryed hym in the sepulchre of his
father in Bethlehem. And Joab and his men
wente all nyghte, and came in the dawnynge
to Hebron.

¶ Abner commeth to Dauid and bryngeth him his
wife Michol. Joab killeth Abner. Dauid beweepeth
his death, and curseth Joab.

CAPI. III.

THere was longe stryfe bytwene ẏ house
of Saul and the house of Dauid. But A
Dauid waxed stronger and stronger,
and the house of Saul waxed weaker and
weaker. * And Dauid hadde chyldren borne * i.Par.iii.a Dauids chyldren.
hym in Hebron. His eldest sonne was Amnon
of Ahinoam the Jezrahelite/the seconde Che-
leab of Abigail the wyfe of Nabal the Car-
melite/the thyrd Absalom the sonne of Maa-
chah the doughter of Tholmai the kynge of
Gessur/the fourthe Adoniah the sonne of Ha
gith/the fyfte Saphatiah the sonne of Abital/
the sixte, Jethraam by Egla Dauids wyfe.
These were borne to Dauid in Hebron. And
as longe as there was battayle bytwene the
house of Saul and the house of Dauid, Ab-
ner the sonne of Ner helde vp the house of
Saul. And Saul hadde a concubyne named
Riphah, the doughter of Aiah. And Isboseth B
sayd to Abner. Wherfore lyest thou with my
fathers concubyne? Then was Abner verye
wrothe for the wordes of Isboseth, and sayd:
Am I not a * dogges heed, whiche agaynste i.Reg.xvii.f.
Juda haue shewed mercye this daye vnto the
house of Saul thy father, and to his brethren
and frendes/ and haue not delyuered them in
to the hande of Dauid: sithens thou fyndest
a fault in me this daye for a woman? * So *Ruth.i.c.
do God to Abner/and so onlesse as the Lorde
hath sworne to Dauid, I so do to hym/ and
bryng the kyngdome from the house of Saul,
and sette vp the seate of Dauid ouer Israell
and ouer Juda, frome Dan to Bersabe. And
he coulde gyue Abner not one worde to aun-
swere, bycause he feared hym. Then Abner C
sente messengers to Dauid forthwith, say-
inge: Whose is the lande? And he sayd more-
ouer: Make a bonde with me/ and se, my
hande is with the, to brynge all Israell vnto
the. And Dauid answered/ well sayde/ I wyll
make a bonde with the. But one thynge I re-
quyre the, that thou se not my face, onlesse
thou fyrste brynge Michol Sauls doughter,
when thou commest to se me. And Dauid sent
messengers to Isboseth Sauls sonne, sayinge:
delyuer me my wyfe Michol, whiche I ma-
ryed with an hundred foreskynnes of the Phi
listines. And Isboseth sent and toke her frome
her husbande Phaltiel the sonne of Lais. And
her

her husbande folowed her, and came weppynge behynde her, tyl they came to Bahurim. Then sayde Abner vnto hym, goo and retourne. And he retourned. And Abner hadde communycacion with the elders of Israell, sayinge: Ye haue longe gone aboute that Dauid shoulde be kynge ouer you. Nowe then wo it: for the Lorde hathe sayde of Dauid, by the hande of my seruaunte Dauid, I wyll saue my people Israel oute of the handes of the Philistines, and oute of the hande of all theyr ennemyes. And semblable wordes hadde he with Benjamin. And then wente to tell in the eares of Dauid in Hebron all that Israell was content with, and the hole house of Beniamin. So when Abner was come to Dauid to Hebron, and twentye men with hym, Dauid made hym, and the men that were with him a feast. Then Abner sayd vnto Dauid, I wyll aryse and goo gather all Israel vnto my lorde the kynge, that they maye make a bonde with the, that thou mayste be a kynge ouer al that thyne herte desyreth. And so Dauid let Abner departe, and he wente in peace. And loo, the seruauntes of Dauid and Joab came from chasynge robbers, and broughte a greate botye with them. But Abner was not with Dauid in Hebron: for he hadde sente him awaye to departe in peace. When Joab and all the host with him were come, men tolde Joab saying: Abner the sonne of Ner came to the kynge, and he hathe sent hym awaye that he is gone in peace. Then Joab wente to the kynge, and sayd: Wyat hast thou wonne? Se Abner came vnto the, why hast thou sent him awaye that he sholde escape free? Thou myghtest knowe Abner the sonne of Ner that he came to flater the, and knowe thy conuersacion and bauour, and to knowe all thy doynges. And when Joab was come oute frome the kynge, he sente messengers after Abner, whiche broughte hym agayne frome the well of Sirah vnbeknowe to Dauid. So when Abner was come agayne to Hebron, Joab toke hym aside in the gate to speake with him gylefully, and there smote hym vnder the sworte rybbes that he dyed, for the bloude of Asahel his brother. And when it afterward came to Dauids eare, he sayd: I and my kyngdome are gylteles before the Lorde for euer, concernyng the bloud of Abner the sonne of Ner. It fall therfore on the heed of Joab, and on al his fathers house: that the house of Joab be neuer without one or other that hathe runnynge issues or without leepers and goers on crouches, and that fall on the swerde, and that lacke breed. And the cause why Joab and Abisai slewe Abner, was that Abner had slayne theyr brother Asahel at Gabaon in battayle. And Dauid sayde to Joab, and to all the people that were with him, rent your clothes, and put on sacke cloth and mourne before Abner / and kynge Dauid him selfe folowed the bere. And when they hadde buryed Abner in Hebron, the kynge lyft vp his voyce and wepte ouer the graue of Abner, and so dyd all the people. And the kynge bewayled Abner and sayde: Abner dyed not as a wyzethe dyeth. Thy handes were not manacled, nether thy fete shackled with fetters, but as men falle before wycked chyldren, so fellest thou / and all the people wepte yet more ouer him.

And when all the people came to eate meat with Dauid, whyle it was yet daye, Dauid sware, sayinge: so do God to me and so, yf I taste breed or oughte elles, tyll the sonne be downe. And the people wyste it, and it pleased them, as wel as all other good thinges which the kynge dyd in the syghte of the people. And all the people, and all Israel vnderstode that daye how it was not the kynges mynde, to slee Abner the sonne of Ner. And the kynge offsayd vnto his seruauntes: knowe ye not, there is a Lorde, and that a greate, fallen this daye in Israel? And I am this daye tender, thoughe I be annoynted kyng. And these men the sonnes of Zeruiah be to good for me to rule? But the Lorde rewarde the doer of euyll accordyng to his wickednesse.

¶ Baanah and Rechab sley Isboseth the sonne of Saul.

CAPI. IIII.

When Sauls sonne herd that Abner was deed in Hebron, his handes faynted and all Israell was troubled. Nowe, this Sauls sonne had two men that were become capitaynes ouer the souldyers, the one called Baanah, and the other Rechab the sonnes of Remon a Berothite / and of the chyldren of Benjamin: for Beroth was reckened to appertayne to Beniamin. And these Berothites fledde to Gethaim, and sojourned there tyll the same tyme. And Jonathas Sauls sonne hadde a sonne lame on his fete: fyue yeere olde was he, when tydynges came of Saul and Jonathas oute of Jezrahel. And his nourse toke him vp, and fledde awaye. And as she made halte to flee and was amased, the chylde felle and became halte and was called Mephibosheth. And these sonnes of Remon the Berothite, Rechab and Baanah went and came in the heate of the daye to the house of Isboseth, as he slepte on a bedde at none. And beholde, they came in to the house as though they wolde haue bought whete, and smote hym vnder the sworte rybbes, and fledde. For they came into the house as he slepte on his bedde in his kynge chamber, and smote him and slewe him and beheded hym, and toke his heed and gat them awaye towarde the Easte all nyghte. And they broughte the heed of Isboseth vnto Dauid to Hebron, and sayde to the kynge: Beholde here the heed of Isboseth Sauls sonne thyne ennemy, which sought thy soule. But the Lorde hathe auenged my Lorde the kynge this daye, of Saul and of his seede. Then Dauid answered Rechab and Baanah his brother, the sonnes of Remon the Berothyte, and sayde vnto them: as surely as the Lorde lyueth, who hathe delyuered my soule oute of all aduersities: hym that told me that Saul was deed, thynkynge to haue broughte me good tydynges, I caughte and slewe in Ziceleg, to gyue hym a rewarde for his tydinges bringing. And how moche more ought I so to deale with wycked men that haue slayne a ryghtous person in his owne house vpon his bedde. Now therfore thynke ye that I wyll not requyre his bloude of youre handes, and take you frome the earthe? And Dauid gaue a in cõmaundement to his seruauntes, and they slewe them and cut of their handes and their fete, & hãged them vp by the pole in Hebron. And they toke the heed of Isboseth, and buryed it in the sepulchre of Abner in Hebron.

¶ Dauid is yet agayne anoynted king: and taketh the Tricke from Sion. He casteth out the blynde and the lame. He marieth moo wyues and getteth moo chyldren. He stryketh the Philistines.

CAPI. V.

Then came all the kynredes of Israel to Dauid to Hebron and sayde: se, we are thy bones and thy fleshe. And further in tymes paste when Saul was kynge ouer vs, thou leddest Israel in and out. And the Lorde hath sayde: thou shalte fede my people Israel, and thou shalte be a capitayne ouer Israell. And so all the elders of Israel came to the kynge to Hebron. And kynge Dauid made a couenaunt with them in Hebron before the Lorde / and they annoynted Dauid kynge ouer Israell. Dauid was thyrtye yere olde what tyme he bgan to raygne, and he raygned fourty yeres. In Hebron he raygned ouer Juda, seuen yere, and sixe monethes / and in Jerusalem thyrtye and thre yeres ouer all Israel and Juda.

Then went the kynge and his men to Jerusalem, vnto the Jebusites thinhabitaunces of the lande. And they sayde vnto Dauid: onles thou take away the blynde and the lame, thou shalt not come in hither, meaning therby that Dauid sholde not haue come in thyther. Neuertheles Dauid toke the holde of Sion, whiche is in the citye of Dauid. Then sayd Dauid the same daye. Who so euer sleeth the Jebusite, and wynneth the toures of his house / and destroyeth the lame and the blynde ennemyes vnto Dauids soule. Wherfore it is a prouerbe: the blynde and the lame shal not come in to the house. And Dauid dwelt in the tour, and called it the citye of Dauid. And he buylte rounde about it from Mello inwarde. Dauid wared greate, and the Lorde God of hostes was with him. And Hiram kynge of Tire sent messengers to Dauid with Cedar trees and carpenters and masons, to buylde Dauid an house. Whereby Dauid perceyued that the Lorde hadde stablished hym kynge ouer Israel, and hadde auaunsed his kyngdome for his people Israels sake. And Dauid toke him mo concubynes and wyues oute of Jerusalem, after he was come frome Hebron, and mo sonnes and doughters were borne to Dauid. These be the names of the sonnes that were borne hym in Jerusalem: Samua, Sobab, Nathan, Salomon. Jebahar, Elisua. Nepheg, Japhia, Elisama, Eliada, and Eliphalet.

But when the Philistines herde that they had annoynted Dauid kynge ouer Israel, they came all vp to seke Dauid. And as soone as Dauid herde of it, he gat him to an holde. And the Philistines came and layde them along in the valeye of Raphaim. And Dauid asked of the Lord, saying: shal I go to the Philistines? and wilt thou giue them in to my handes? And the Lorde sayde vnto Dauid: goo, for I wyll delyuer the Philistines in to thy handes. And Dauid came to Baal Perazim and smote them there and said: the Lorde hathe seuered myne ennemyes asondre before me, as a man wolde diuide water; and therfore he called the name of the sayde place Baal Perazim. And there they lefte theyr ymages, and Dauid and his men toke them vp. And the Philistines came yet agayne, and layde them in the valeye Raphaim. But Dauid asked the Lorde, and he sayde, goo not. But compasse theym on the backesyde, and come vpon them from the mulberye trees. And when thou hearest the noyse of a thynge goynge in the toppes of the trees, then moue. For then the Lorde is gone oute before the, to smyte the hoste of the Philistines. And Dauid dyd as the Lorde commaunded, and smote the Philistines from Gabaah to Gezer.

¶ The arcke is brought forth of the house of Abinadab. Ozah is stryken and dyeth because he touched the arche. The arcke is brought in to the house of Obed Edom, and frome thence in to Jerusalem. Dauid dauncyth before it, and is therfore despysed of his wyfe Michol.

CAPI. VI.

After this, Dauid chose out all the chiefe younge men in Israell to the somme of xxx. thousande, and arose and went, and all the folke that were with hym of the men of Juda, to fet awaye the arcke of God, vpon which is called the name of the Lorde of hostes, that dwelleth betwene the cherubyns. And they put the arcke of God on a new cart, & brought it forth of the house of Abinadab that dwelte at Gabaah. And Ozah and Ahio the sonnes of Abinadab dzaue the new cart. And when they brought it oute of the house of Abinadab that dwelt at Gabaah with the arcke of God / Ahio wente before the arcke / and Dauid and all the house of Israel playde before the Lorde with all maner instrumentes of fyrre wodde, with harpes, psalteryes, tymbercelles, fedyles and cymbals.

And when they came to Nachons threshynge floure, Ozah put his hand to the arcke of God and held it, for the oxen stombled. And the Lorde was wrathe with Ozah, and God smote him in the same place for his fault, and there he dyed by the arcke of God. And Dauid was displeased because the Lorde had rent Orah. And the name of the place was called Pefz Ozah tyll this daye. And Dauid was then afrayde of the Lord, and sayd: how shold the arcke of the Lorde come to my house? And so Dauid wold not bryng the arcke of the Lorde

with hym in to the citye of Dauid, but caried it in to the house of Obed Edom a Gethite.
And the arcke of the Lorde continued in the house of Obed Edom the Gethite thre monethes / and the Lorde blessed Obed Edom, and all his housholde. And when it was tolde
1.Parali.xv. kynge Dauid that the Lorde hadde blessed the house of Obed Edom, and al that belonged vnto him, bycause of the arcke of God, he
C went and broughte the arcke of God frome the house of Obed Edom, vnto the citye of Dauid with gladnesse. And euer when they that bare the arcke of the Lorde hadde gone sixe passes, he offered an oxe and a fatte shepe.
And Dauid daunced before the Lorde with al his myghte in a lynnen Ephod gyrde vnto hym. And Dauid and all the house of Israel
Michol. brought the arcke of the Lorde with shouting and trompet blowynge.

And as the arcke of the Lorde came in to the citye of Dauid, Michol Sauls doughter loked thorowe a wyndowe and sawe kynge Dauid springe and daunce before the Lorde, and therfore dispysed hym in her herte. And when they hadde brought in the arcke of the Lorde, and had set it in his place, euen in the tabernacle that Dauid hadde prepared for it:
D Dauid offered burntoffrynges and peaceoffrynges before the Lorde/and as soone as Dauid had made an ende of offrynge burnt offrynges and peaceoffrynges, he blessed the people in the name of the Lorde of hostes, and gaue amonge all the folke, euen amonge the hole multitude of Israel, as well to the women as men euery one a cake of breed, and a pece of flesshe and a flacket of wyne. And so the people departed euery man to his house.
Then Dauid returned to salute his housholde. And Michol the doughter of Saul came oute agaynste hym and sayde. Oh how glorious was the kynge of Israell to daye, whiche strypte hym selfe this daye before the eyen of the maydens of his seruauntes, as a lyght bayned felowe is wont to strippe hym
F selfe. But Dauid sayde agayne to Michol, I wyll make spoxte before the Lorde, whiche chose me before thy father, and before all his kynne, commaundynge me to be ruler ouer all his people Israel. And I wyl be yet more vile then so, and wil be meke in myne owne sight: and shall neuertheles be had of the verye same mayde seruauntes whiche thou speakest of, be hadde in honoure. But the sayde Michol doughter to Saul, hadde no chylde vnto the daye of her deth.

¶ Dauid of a good purpose entendynge to buylde an house vnto the Lorde, is forbidden of God. He prayeth that the promyses of God may be fulfylled.

CAPI. VII.

A And in processe as the kynge dwelte in his house after that the Lorde had gyuen hym reste rounde aboute frome all
1.Par.xvii.a his ennemyes, he sayd vnto Nathan the Prophet: beholde, I well in an house of Cedar trees, but the arcke of God dwelleth in the myddes of curtaynes. Then sayd Nathan vnto the kynge: go and doo all that is in thyne herte, for the Lorde is with the.
But that same nyght the worde of the Lorde came vnto Nathan, sayinge: goo and tell my seruaunt Dauid, thus sayth the Lorde/shalte thou go buylde me an house to dwell in? For I haue not dwelte in anye house sithens the tyme I brought the chyldren of Israel out of Egypte, vnto this daye: but haue walked in a tent and in a tabernacle. In any way where I wente amonge all the chyldren of Israel, spake I one worde with anye of the kynredes of Israel, whiche I commaunded to fede my people Israel, sayinge: why buylde ye not me an house of Cedar tree? Nowe therfore so
B sayc vnto my seruauntes Dauid: thus sayth the Lorde of hostes, I toke the out of a shepe cote from folowynge shepe, to be a ruler ouer my people Israell. And I was with the in all thou wentest to, and haue destroyed all thyne ennemyes oute of thy syghte, and haue made the a greate name, lyke vnto the renowme of the greate men of the worlde. And I wyll appoynt a place for my people Israel, and wyll plant it, and they shall continue in one place and shall moue no more, neyther shall wycked people trouble them any more as they dyd at the begynnynge/and sithens the tyme I commaunded Iudges to be ouer my people Israel, and I wyll grue the rest from all thyne ennemyes. And the Lorde telleth the that he wyll buylde the an housholde.
And when the dayes be fulfylled, and thou
C layde to reste with thy fathers, then I wyll set vp thy seed after the, whiche shall procede out of thy body, and wyll establysshe his kingdome, he shall buylde an house for my name, and I wyll establysshe the seate of his kyngdome for euer: I wyll be his father, and he
D shal be my sonne: in so moche that yf he synne I wyll but rebuke hym with suche a roddes men be rebuked with, and with suche plages as the chyldren of men be plaged with. But my mercye wyll I not take awaye frome hym, as I toke it from Saul, whom I put downe
E before the and thyne house, and thy kyngdom shall endure without ende after the, and thy seate shall be establysshed for euer. When Nathan hadde tolde Dauid all these wordes, and all this vision, then went Dauid and sat him downe before the Lorde and sayde: what am I Lorde almyghtye, and what is my kynne, that thou wouldest haue brought me this fare forth? And is this a small thynge in my sight Lorde almyghtye, but that thou woudest speake also of thy seruauntes house for a great whyle to come? Is this a lawe amonge men Lorde almyghtye? And what can Dauid saye more vnto the, sithe thou knowest thy seruaunt Lorde almyghtye? Euen for thy worde, and accordynge to thyne owne hert hast thou wrought all these great thynges to make them knowne vnto thy seruaunt.
wherfore thou art great, o Lorde God, and there is none lyke ỹ, neither is there any God saue thou, according to all that we haue herde with oure eares. And what one people in the
earthe is lyke vnto thy people Israel, whiche God delyuered to be his people/and to make him a name/ and to shew them great and terrible thynges in the earthe, before thy people whiche thou redemedst to the, out of Egypte/ euen frome the people and from theyr goddes. And thou hast ordeyned thy people Israell to be thy people for euer/ and thou Lorde arte their God. And nowe, Lorde God, the thyng thou hast sayd of thy seruaunt & of his house, make it good for euer, and do as thou haste sayde. And lette thy name be great for euer/ that men maye saye: the Lorde of hostes is the God of Israel: and lette the house of thy seruaunte Dauid be allured before the. For thou Lorde of hostes, God of Israel hast tolde in the eare of thy seruaunt, sayinge: I wyll buylde the an house. And therfore hath thy seruaunt founde in his herte to prayre this prayer vnto the. And nowe Lorde almyghty thou art the God, & thy wordes muste be true/for thou haste tolde this goodnesse vnto thy seruaunt. Now therfore go to, and blesse the housholde of thy seruaunt, that it may continue for euer before the. For thou Lorde almighty hast said that of thy blessynge, the house of thy seruaunt shall be blessed for euer.

¶ Dauid ouercommeth the Philistines and maketh the tributaryes. He ordayneth and appoynteth his officers.

CAPI. VIII.

A After that, Dauid beat the Philistines, and subdued them, and toke the bridell
2.Reg.viii.a of bondage oute of their handes. And he beat the Moabytes, and measured them with a lyne, makynge them lye alonge on the erth/ and then meatyng the length of two lynes to slee, and the length of one lyne to saue a lyue. And so became the Moabites Dauids seruauntes, and payde tribute. Dauid smote also Adadezer the sonne of Rehob kynge of Zobah, as he wente to make the ende of his costes at the ryuer Euphrates. And Dauid toke a thousand and seuen hundred horsemen of his, & twenty thousande fote men, and destroyed all his chariottes, reseruynge one hundred of them. Then
B came the Syrians of Damascon to succoure Adadezer kynge of Zobah. And Dauid slewe of them .xxij. thousande men, and put soudyours in Syra Damascon. And the Sirians became seruauntes to Dauid, payinge tribute. And thus the Lorde saued Dauid in all that he wente to. And Dauid toke the shyldes of golde that were vpon the seruauntes of Adadezer, and broughte them to Ierusalem. And therto oute of Betah and Berathai citeyes of
C Adadezer, he broughte exceadynge great aboun daunce of brasse.
2.Reg.viii. When Thoi kynge of Hemath hadde heerde howe Dauid hadde discumfyted all the hoste of Adadezer, he sente Joram his sonne vnto kynge Dauid, to salute him with peace, and to bidde hym bycause he hadde foughte agaynste Adadezer, and beaten him: For Thoi kepte warre with Adadezer, whiche sonne broughte
vesselles of syluer, golde, and of brasse with him. And them also kynge Dauid dyd presente vnto the Lorde the syluer and golde that he halowed seuerally of all nations whiche he subdued: of the Syrians: the Moabites, the chyldren of Ammon, the Philistines, the Amalekites, and of the spoyle of Adadezer son of Rehob kynge of Zobah. And Dauid made
D him a name after he returned from the slaughter of the Syrians in the valeye of salt where he slewe eyghtene thousande men. And he put kepers in Edom, euen thorowe oute all Edom put he soudyours / and all Edom became his subiectes. And the Lorde kepte Dauid what so euer he toke in hande. And Dauid raygned ouer all Israel, and executed eyghte and iustice vnto all his people. And * Joab ẏ *ii.Reg.xx.d
sonne of Saruiah was ouer the hoste/ and Josaphat, the sonne of Ahilud was recorder. And Sadoch the sonne of Ahitob and Achimeleth the sonne of Abiathar were the preestes / and Saraiah was the scribe. And Banaiah the son of Jehoiada was ouer the Cerethites and the Phelethites, but Dauids sonnes were chiefe rulers.

¶ Dauid restoreth al the feldes of Saul, to Miphiboseth the sonne of Jonathas.

CAPI. IX.

A Then sayd Dauid: is there yet any man lefte of the house of Saul, that I maye shewe hym mercye/for Jonathas sake?
And there was of the housholde of Saul a seruaunt named Ziba, who was called vnto Dauid. And the kynge sayde vnto hym: arte thou Ziba? And he sayd: thy seruaunt is he.
Then sayde the kynge: remayneth yet anye man of the kynrede of Saul, whome I maye shewe the mercye of God vpon? And Ziba sayde vnto the kynge: Jonathas hathe yet a
B sonne whiche is lame on bothe feete. And the kynge sayde vnto hym: where is he? And Ziba sayd vnto the kynge: beholde he is in the house of Machir the sonne of Amiel in Lodaber. Then king Dauid sent and fet him out of the house of Machir the sone of Amiel out of Miphiboseth. Lodaber. Now, when Miphiboseth the sonne of Jonathas the sonne of Saul was come to Dauid, he bowed hym selfe, and fell on his face. Then sayde Dauid: Miphiboseth? And he answered. Beholde thy seruaunt. And Dauid sayde: feare not, for I wyll surely shewe
C the kyndnesse for Jonathas sake/and wyll restore the all the landes of Saul thy father/ and thou shalte eate meate on myne owne table alwaye. And the other bowed him selfe and sayde: what is thy seruaunt, that thou holdest vouchesafe to loke vpon suche a ded dog as I am? Then the king called Ziba Sauls younge man, sayinge vnto hym: I grue vnto thy masters sonne all that pertayned to Saul and to all his kynne. Se therfore thou and thy sonnes and thy seruauntes tylle the lande for him, and bynge in, that thy masters sonne maye haue foode to eate. For Miphiboseth thy masters sonne shall eate meate alwaye

vpon my table. For this Zibah hadde fyftene sonnes, and twentye seruauntes. Then sayde Zibah vnto the kyng: All that my lorde hath sayde vnto his seruaunte/thy seruaunte shall doo. For (sayde the kynge) Miphibosheth muste eate vpon my table, as one of the kynges sonnes. This Miphibosheth hadde a sonne that was yonge, named Micha / and all that dwelled in the house of Zibah, were seruauntes vnto Miphibosheth. So Miphibosheth dwelte in Jerusalem / for he ate euer at the kynges table / and was there haulte on bothe legges.

¶ The messẽgers of Dauid are spytefully entreated of the kynge of Moab: which thynge Dauid auengeth.

CAPI. X.

A IT happened after this, that the kynge of the chyldren of Ammon dyed / and Hanon his sonne raygned in his stede: Then sayde Dauid: I wyl shewe kyndnesse vnto Hanon the son of Nahas, as his father shewed kyndnesse vnto me. (i.Paral.xix.a) And therupon Dauid sente to comforte him by the hande of his seruauntes ouer the deth of his father. Nowe, when Dauids seruauntes were come in to the lande of the chyldren of Ammon/the lordes of the children of Ammon sayd vnto Hanon their lorde/ thynkest thou that Dauid dothe honour thy father, bycause he hathe sent to comforte the? Naye he hathe rather sente his seruauntes vnto the to serche the citye and to spye it out, to thintent to ouerthrowe it. Wherfore Hanon toke Dauids seruauntes, and shaued of the one halfe of euery mans berde, and cut of their garmentes euen in the myddle harde by the buttockes of them, & sent them away. Which thing when it was told Dauid, he sent agaynst them (for they were men excedingly ashamed) and sayd: tarye at Jericho tyll your berdes be growen, and then returne. And when the children of Ammon sawe that, they wronged Dauid,
B they sent and hyred the sonnes of Bethrehob, and of the Sirians of Zobah. xx. thousande fote men, and of kyng Maacah a thousande men / & of Istob twelue thousande men: and when Dauid herd of it/he sent Joab and all the hoste of stronge men. And the chyldren of Ammon came out and gaue battayle before the gate/and the Sirians of Zabah, of Rehob, Istob, and Maacah, were them selues in the feldes. When Joab sawe that the front of the battayle was before and after, he chose of all the best of Israel and put them in araye against the Sirians. And the rest of the people he delyuered in to the hande of Abisai his brother, which put them in araye agaynst the children of Ammon. And he sayd: yf the Sirians ouercome me, then succour me. But yf the chil-
C dren of Ammon be to good for the, I wil come and succour the / quyte the lyke a man, and let vs fyght lustely for our people, and for the cityes of our God. And the Lorde do what semeth best in his eyes. And forthwith Joab proceded and the people that was with him in to battayle agaynst the Siriãs, which fled before him. Which when the childrẽ of Ammon saw that the Sirians were fled, then fled they also before Abisai, and entred in to the citye. And so Joab returned from the children of Ammõ, and came to Jerusalem. And when the Siriãs sawe that they were put to the worsse before Israel, they gathered them togyther. And Hadadezer sente and broughte oute the Sirians that were beyonde the ryuer. And the hoste of them came, and Sobah capitayne of the hoste of Hadadezer before them.

D And when it was shewed Dauid, he gathered all Israell and passed ouer Jordan & came to Helam: where the Sirians put them selues in araye agaynst Dauid, and fought with him: how be it the Sirians fledde before Israel. And Dauid destroyed seuen hundred charettes of them, and fourtye thousande horsemen / and smote Sobah the capitayne of his hoste, so that he there dyed. And when all the kynges that were seruauntes to Hadadezer saw they were put to the worsse before Israel, they made peax with them and serued them. And so the Sirians feared to helpe the children of Ammon any further.

¶ The aduoutry of Dauid with Bethsabe the wife of Urias. Urias is gylefully slayne. After that Dauid taketh Bethsabe to wyfe.

CAPI. XI.

IT came to passe in the begynnynge of the newe yere, in the tymes when kynges are wont to go forthe to battayle, that Dauid sent Joab and his seruauntes with hym and all Israell. And they destroyed the chyldren of Ammon, and besieged Rabah. But Dauid taryed styll at Jerusalem. And it chaunced in an euenynge, that Dauid arose from his couche and walked vpon the roufe of the kynges palace, and frome the roufe sawe a very beautyfull woman wasshyng her selfe. And he sent to enquyre what woman it shold be. And it was answered agayne, that she was Bethsabe the doughter of Eliam, and wife to Urias the Hethite. And Dauid sent messengers and fet her, and she came vnto him, and he laye with her. And she was forthwith clensed frome her vnclennesse, & returned vnto her house. And when the woman had perceyued that she had conceyued, she sent and tolde Dauid, and sayd: I am with chyld. Then Dauid sent to Joab to send vnto hym Urias the Hethyte. And Joab sente Urias to Dauid. So when Urias was come to hym, he demaunded howe Joab dyd / and how the people fared, and how the warre prospered. And Dauid sayde moreouer to Urias: go downe to thyne house, and wasshe thy fete. And Urias departed out of the kynges palace and there folowed him a seruice from the kynges table. But Urias slepte at the dore of the kynges palace with all the seruauntes of his Lorde, and wẽt not downe to his house. Then they tolde Dauid sayinge: Urias wente not in to his house. Then said Dauid vnto Urias: forasmoche as thou art come from iourneyng, why

why doest thou not goo downe vnto thyne house? And Urias sayd vnto Dauid: the arcke and Israel and Juda dwel in paulylyons: and my lorde Joab and the seruauntes of my lorde lye in tentes vpon the flatte earth/and sholde I go in to myne house, to eate and drynke and to lye with my wyfe? * By thy lyfe, and as sure as thy soule lyueth, I wyll not do that thynge. Then sayd Dauid vnto Urias: tarye here this daye also, and to morowe I wyl let
C the departe. And so Urias abode in Jerusalem that daye and on the morow. And Dauid called hym, and he ate and dranke before hym / and he made hym dronke. And at euen he wente oute to lye on his couche with the seruauntes of his lorde, and wente not downe to his house. Wherfore on the morowe Dauid wrote a letter to Joab, and sente it by Urias. And he wrote in the letter, sayinge: put Urias in the fore fronte of the battayle where it is moost stronge, and come backe frome hym, that he maye be smytten to deth. So when Joab besieged the citye, he appoynted Urias to a place, where he wist that strong men were. And the men of the citye came out and foughte with Joab. And there were certayne ouerthrowen of the people, and of the seruauntes of Dauid, and Urias the Hethite dyed also.

Then Joab sente and tolde Dauid all the procedinges of the war, and charged the messengers, sayinge: When thou haste made an ende of tellynge the thynges of the warre vnto the kynge yf he begyn to fume and saye vnto the: wherfore approched ye so nye vnto the citie to fyghte? wyste ye not that men wolde
D hurle and shoote frome the walles? Who smote Abimelech sonne of Jerobeseth? Dyd not a woman caste a pece of a mylstone vpon him frome of the walles, that he dyed in Thebes? why then went ye nye the walles? Then saye thou, thy seruaunt Urias the Hethite is deed also.

And the messengers wente, and came and shewed Dauid all that Joab hadde sente hym with / and sayde vnto Dauid: the men preuayle agaynste vs, and came forth vnto vs in to the felde, and we stacke vnto theym vnto the entringe of the gate, and shoters shot from the walles, and some of the seruauntes of the kynge be deed. And thy seruaunte Urias the Hethite is deed also. Then sayd Dauid vnto the messenger: thus wyse saye vnto Joab/let not the thynge trouble the. For the swerde deuoureth one as well as an other: make thy battayle more stronge agaynste the citye, and destroye it/and se thou encourage Joab. And when the wyfe of Urias herde that her husbande was deed, she mourned for hym/and as soone as the mournynge was ended, Dauid sente and fette her to his house, and she was his wyfe and bare hym a sonne. But the dede that Dauid hadde commytted, displeased the Lorde.

¶ Dauid is reproued for ÿ slaughter of Urias, and then repenteth. The chylde conceyued in aduoutrye dyeth. After it, is Salomon borne.

CAPI. XII.

AND the Lorde sente Nathan vnto Dauid. And he came vnto hym and sayd vnto hym: there were two men in one citye, a ryche and a poore. (A) And the ryche had excedynge greate aboundance of shepe and oxen. But the poore hadde nothynge saue one lytle lambe, whiche he boughte and nouryshed vp. And it grewe vp with him and his chyldren, and dyd eat of his owne meat and dranke of his owne cuppe, and slept in his bosome, and was as dere vnto him as his daughter. And there came a straunger vnto the ryche man. And he coulde not fynde in his herte to make of his owne shepe nor of his beestes to prepare for the straunger that was come vnto hym. But toke the poore mannes lambe, and dressed it for the man that was come to hym. And Dauid was excedynge wroth with the
B man, and sayde to Nathan: as surely as the Lorde lyueth the felowe that hathe done this thynge is worthye of deathe and shall restore ÿ lambe foure folde, because he dyd this thing and had no pity. Then Nathan said to Dauid: thou art the selfe man. This sayeth the Lorde God of Israel: I annoynted the kynge ouer Israel and ryd the out of the handes of Saul: And I gaue the thy maysters house, and thy masters wyues in to thy bosome, and gaue the the house of Israel and of Juda, and wolde yf that hadde bene to lytle: haue gyuen the twyse so moche more. Wherfore hast thou despysed the commaundement of the Lorde, to do wickednesse in his syght? thou haste kylled Urias the Hethite with the swerde and haste taken his wyfe to thy wyfe, & hast slayne hym with the swearde of the chyldren of Amnon.
C Nowe therfore the swerde shall neuer depart from thyne house, because (sayeth the Lord) thou hast despysed me and taken the wyfe of Urias the Hethite, to be thy wyfe. Thus sayeth the Lorde: beholde I wyll stere vp euyll agaynste the euen of thyne owne house and wyll take thy wyues before thyne eyes, and gyue theym vnto thy neyghboure, whiche shall slepe with theym in the syghte of the sonne. (ii.Regũ.xvi.b) And thou dydest it secretlye, yet wil I do this thynge before all Israel and in the open sonne syghte.

D Then sayde Dauid vnto Nathan: I haue synned agaynst the Lorde. (Eccle.xvii.b) And Nathan sayde agayne to Dauid: the Lorde hath put awaye thy synne, thou shalte not dye. (Repentaunce.) How be it because in doynge this dede thou haste gyuen the ennemyes of the Lord a cause to rayle, the chylde that is borne the, shall surely dye. And
E Nathan departed vnto his house. Then the Lorde stroke the chylde that Urias wyfe bare Dauid, and it sickened. Dauid besoughte God for the chylde, and fasted and went and lay all night vpõ the erth: And the elders of his house arose and wente to him, to take him vp frome ÿ erth. But he wold not/neyther yet eate meat with them. It happened the seuenth day that the chylde dyed. But the seruauntes of Dauid
F durst not tel him the chylde was deed. For they sayde: se, whyle the chylde was yet alyue, we spake vnto him, and he wolde not herken vnto

our voyce. Howe moche moze wyll he vere hym selfe, yf we tel him the chyld is deed? But Dauid sawe his seruauntes whysperynge, and therbye perceyued that the chylde was deed, and sayde vnto his seruauntes: is the chylde deed? And they sayde, yea. Then Dauid arose frome the erthe, and washed, and annoynted hym selfe, and chaunged his apparell / and went in to the house of the Lord, and prayed / and after came to his owne house, and badde they sholde set meate before him, and he dyd eate. Then sayde his seruauntes vnto him: what is this that thou hast doone? Thou fastedest and wepest for thy chyld whyle it was alyue, but as soone as it was deed, thou diddest ryse vp and eate meate. And he answered: whyle the chylde was alyue, I fasted & wepte. For I this thoughte: who can tell whether God wyll haue mercye on me that the chylde maye lyue? But nowe sythe it is deed, wherfore sholde I fake? can I brynge him agayne anye moze? I shall goo to hym, but he shall not come agayne to me. And Dauid comforted Bethsabe his wyfe / and wente in vnto her and laye with her, and she bare a sonne whose name was called ❧Salomon / and the Lorde loued him. And he sent by the hande of Nathā the Prophete, and called his name Jediah, on the Lordes behalfe.

❧Hebre. Salomoh. Math.i.

And as Joab foughte agaynste Rabah, the citye of the chyldren of Amnon, he toke the kynges Toure and sente mellengers to Dauid, sayinge: I haue made assaute to Rabah / and also haue taken the castell frome whence they hadde theyr water. Now therfore gather the reste of the people / and come and besiege the citye, and take it / lest yf I take it, the victorye be ascryued to me. And Dauid gathered all the people togyther, and went to Rabah and assauted it, and gate it. ✳And he toke the kynges crowne frome of his heed, whiche wayed an hundred wayght of golde, and was sette with precious stones / and Dauid ware it on his heed. And he broughte out the spoyle of the citye in exceedynge greate aboundance. And he broughte oute the people that was therin, and sawed them, and drewe harowes of yron vpon them, and thredde some of them with thredynge knyues of yron, and thrust some in to fornaces. And so he serued all the citees of the chyldren of Amnon. And then Dauid and all the people retourned vnto Jerusalem.

1.Paralip.xx.a

✳1.Par.xx.b.

CAmnon Dauids sonne defyleth his syster Thamar. Absalom therfore kylleth Amnon and after flyeth for feare of his father.

CAPI. XIII.

Jebion.

AND it chaunced that Absalom Dauids sonne hadde a fayre syster named Thamar, whome afterwarde Amnon an other sonne of Dauid loued. And this Amnō was so vexed that he fell sycke for the loue of his syster Thamar: for it thoughte him harde to come by his purpose of her, sythe she was yet a virgyn. But Amnon hadde a companion called Jonadab the sonne of Samah the brother of Dauid: whiche Jonadab was a verye wyse man. And he sayd vnto hym, howe commeth it, that thou bring the kynges sonne art thus consumed euerye morynynge? mayst thou not tell it me? And Amnon answered him: I loue Thamar my brother Absalōs syster. Then sayd Jonadab vnto him: lye on thye bedde and fayne thy selfe sicke / and when thy father is come to se the / saye vnto hym: let my syster Thamar come and gyue me meate, and dresse it in my syght, that I maye se it, and eate it of her hande. So Amnon laye downe and made him selfe sicke / and when the kynge was come to se hym / Amnon sayde vnto hym: let Thamar my syster come and make me a couple of fritters in my syght, that I may eate of her hand. Then Dauid sente home to Thamer, sayinge: goo to thy brother Amnons house, and dresse hym meate. When Thamar came to her brother Amnons house, he laye / & she toke floure and made paste, and made fritters in his sight and dyd bake theym / and toke a platter and powred theym oute before hym. And Amnon wolde not eate, but commaunded to haue out all men frome hym / and they wente all oute from hym. Then sayd Amnon vnto Thamar: brynge the meate in to the chamber, that I maye eate of thyne hande: And Thamar toke the fritters which she had made, and brought them in to the chambre to Amnon her brother, and set them before hym to eate. And he toke her and sayd vnto her: Come lye with me my syster. And she answered hym: nay my brother doo not inforce me / for it ought not to be so doo not this folly. ✳For whyther shal I goo with my shame? And thou shalte be as one of the fooles in Israell. But speake vnto the kynge, and he shal not denye me vnto the. Howbe it he wold not harken vnto her voice but was to strong for her, and ✳forced her and laye with her. And then Amnon hated her vehemently: so that the hate wherwith he hated her, was greater then the loue with whiche he before loued her. And he sayd vnto her / aryse and awaye. Then she sayde vnto hym / this great cruelte that thou puttest me awaye, passeth the other that thou diddest vnto me. Neuertheles he wolde not heare her, but called his ladde that wayted vpon him and sayde: put her out at the wozes frome me, and bolte the woze after her. And she hadde a kyrtell of dyuers colours vpon her: For with such were the kynges doughters that were virgyns apparepled, made strayte vnto them. Then his seruaunt brought her oute at the wozes, and locked the wozes after her. And Thamar put asshes on her heed, and rente her gaye kyrtell that was on her. and put her hand on her heed and so went / and as she went, cried. Then Absalom her brother said vnto her: hath Amnon thy brother ben with the? Nowe then be styll my syster, for he is thy brother / and let not this thynge greue thyne herte. And so Thamar remayned disconforted in her brother Absloms house. And kynge Dauid herde of all these thynges, and was very wrothe. And Absalom sayde vnto his brother Amnon, neyther good

ne badde. How be it Absalom hated Amnon because he had forced his syster Thamar.

And it happened two yere after that, Absalom hadde a shepesherynge in Baal Hazor besydes the tryde of Ephraim, and bad all the kynges sonnes and he came to the kynge and sayde: beholde thy seruaunt hathe a shepesherynge, let the kynge and his seruauntes come with thy seruaunt. And the kynge sayde vnto Absalom. Oh naye my sonne, lette vs not goo euery one of vs, that we be not chargeable vn to the. And Absalom laye sore vpon him / howbe it he wolde not goo, but blessed him. Then said Absalom, then let my brother Amnon go with vs. And the king answered, what neadeth it that he goo with the? But Absalom made suche instaunce, that he let Amnon goo with him, and all the kynges chyldren.

Then Absalom commaunded his younge men, sayinge: marke when Amnons herte is merye with wyne, and when I bid you smyte Amnō, then kyl him: feare not, for it is I that byd you / be bolde therfore and playe the lusty bloudes. And the yonge men of Absalom serued Amnon euen as Absalom commaunded the. And all the kynges sonnes arose and toke eche man his mule and fledde. And whyl they were yet in the waye, tidinges came to Dauid that Absalom hadde slayne all the kynges sonnes, so that none was lefte alyue. Then the kynge arose and rare his garmentes, and laye alonge on the earthe / and all his seruauntes stode by, with theyr clothes rente. Then Jonadab the sonne of Samah Dauids brother answered and sayd: let not my lorde suppose, that they haue slayne all the younge men the kynges sonnes, saue Amnon onely is deed, for that hathe ben euer in Absloms mouthe, sythens he forced his syster Thamar. Nowe therfore lette not my lorde the kynge take the thynge so greuously, to thynke that all the kynges sonnes be deed, when Amnon only is deed. But Absalom fled / and the yong man that kepte the watche lyfte vp his eyen and loked aboute / and beholde, there came moche people by awaye that was behynde his backe alonge by an hylles syde. Then said Jonadab vnto the kynge: beholde, the kynges sonnes are come / and as thy seruant said, so it is. And as sone as he had lefte speakyng: beholde, the kynges sonnes came and lyfte vp their voyces and wepte. And therto the kyng and all his seruauntes wepte excedyngly. But Absalom escaped and went to Tholmai the sonne of Ammihud kynge of Gesur. And the kynge mourned for his sonne continually. And so Absalom escaped and went to Gesur, and was there thre yeres. And by that tyme the kynge turned his mynde from pursuynge Absalom. For he had lefte mournynge for the deth of Amnon.

CBy the wysdome of the woman of Thekoa Absalom is called. The commynesse and bouldnesse of Absalom. Absalom flyeth. Joabs cozne. His father kysseth hym.

CAPI. XIIII.

WHen Joab the sonne of Zeruiah perceyued that the kynges herte was turned agayne to Absalom, he sente to Thekoa, and fet thence a wyse woman, and sayde vnto her: feyn thy selfe to be mourner, and put on mournynge apparell. And anoynt not thy selfe with oyle. But be as a woman that hadde longe tyme mourned for the deth of some body. And go to the kyng and speake on this maner vnto him. And Joab taughte her what she shulde saye. Nowe when the wyfe of Thekoa was come to speake with the kynge, she fell on her face to the ground and dyd obeysaunce and sayde: helpe me O kynge. And the kynge sayde vnto her, what ayleth the? she answered. I am a wyddowe, and myne husbande is deed. And thy handmayde hadde two sonnes whiche foughte to gyther in the feldes where was no man to go betwene them, & the one slewe tother. And beholde, the hole kynrede arose agaynste thy handemayde, and sayde: delyuer vs him that smote his brother: that we maye kyl him for the soule of his brother whome he slewe, for we wyll destroye the heyre also. And so they shall quenche my sparkle whiche is lefte, tyll there remayne neither name ne issue vpon the erth vnto my husbande. The kynge sayde vnto the wyfe: goo home to thyne house, and I wyll gyue a charge for the. Then the woman of Thekoa sayde vnto the kynge. My lorde kynge, the trespace be on me and on my fathers house, and the kynge and his seate be gyltlesse. And then sayd the kyng: yf any man saye ought vnto the, brynge him to me / and he shall no moze trouble the. Then saide she, let the kynge remembre his Lorde God, that the nexte of the blonde gather not on heapes togyther to destroye, and y they slee not my sonne. And he sayd: as truly as the Lorde lyueth, there shall not one heere of thy sonnes heed fall to therthe.

Then the woman sayde: let thyne handemayde speake one worde moze to my lorde the kynge, and he sayd, saye on. And the woman sayde / wherfore then hast thou determined on this same maner agaynst the people of God? that the kynge sholde speake this thing and be faurye therin, so that the kynge sholde not fet home agayne his banished? For we must nedes dye and perysshe, as water spylt on the grounde, whiche can not be gathered vp agayne / and God wyl not take awaye the life, but fynde the meanes that the banysshed be not vterly expelled from hym. And now concernynge that I am come to speake of this thynge vnto the kynge my lorde / for I stode in feare of the people / thy handmayd thought surely I wyll speake vnto the kynge / peraduenture the kynge wyll heare the request of his handemayde. And the kynge shall heare his handemayde and delyuer her forth of the hande of the man that wolde haue destroyed me and my sonne also, oute of the enherytaunce of God. Then thyne handmayde sayd: I praye God that the worde of my lorde the kynge maye be vn chaungeable. For my lorde the kynge is an aungell of God in hearyng of good

goed oz badde: and therfoze the Lozde thy God be with the.

Then the kynge answered and sayde to the woman: hyde not frome me I praye the: the thinge that I shall aske the. And the woman sayde: let my Lozde the kynge saye on. Then sayde the kynge. Is not the hande of Joab wt the in all this matter? And the woman answered and sayde: as surely as thy soule lyueth, my Lozde kynge, it is neyther on the right hande noz on the left, that my Lozde the kynge hathe spoken. Foz thy seruaunt Joab bad me, & he put al these wozdes in the mouth of thyne handemayde. And that I shulde thus turne my tale an other waye, wylled me thy seruaunt Joab. And so I se that my Lozde is wyse, euen as an Aungell of God, to vnderstande all thinges that are in the earth. Then sayde the kynge to Joab, beholde, I am content to w this thinge. Go therfoze fet home the yongeman Absalom. And Joab fell to the grounde on his face, and bowed him selfe, & blessed the kynge, and sayd: now thy seruaũt knoweth that I haue founde grace in ꝑ sight of my Lozde the kynge in that he hath fulfilled the requeſt of his seruaunte. And so Joab arose and went to Gesur, and brought Absalom to Jerusalem. Then sayde the kynge: let him turne to his owne house, and se he come not in my presence. And so Absalom went to his owne house, but came not in the kynges presence. Moreouer in all Israell there was not so goodly a man as Absalom, oz so greatly praysed, from the sole of his fote to the top of his heed, was no blemyth in him. And whe he shaued his heed (foz at euery peres ende he shaued it because it was heuye on him, & therfoze he shaued it) the heare therof wayed two hundred sycles weyght of the kynges weyght And this Absalom had thre sonnes bozne him and one dughter named Thamar, whiche was a fayze woman to loke vpon. When Absalom had dwelt two pere in Jerusalem with out commynge into the kynges presence, he sent foz Joab, to thintent, to haue sent him to the kynge. But he wolde not come to him. And he sent agayne, & yet he wolde not come. Then he sayde vnto his seruauntes: behold, Joab hath a parcell of lande fast by myne/ & hath barley therin. Go and set it on fyre. And Absaloms seruauntes went and set it on fire.

Then Joab arose and came to Absalom vn to his houſe, and sayde vnto him: Wherfoze haue thy seruantes burnt my felde with fyre? And Absalom sayde to Joab: beholde, I sent foz the, desyring the to come, because I wold haue sent the to the kynge, foz to say: wherfoze am I come frome Gesur? It had bene as good foz me to haue byden there still. Nowe therfoze let me come to the kynges presence, oz elles yf there be any treſpace in me, kil me. And Joab went to the kynge and tolde him. And he sent foz Absalō: which whan he was come, fell to the grounde on his face before ꝑ kynge. And the kynge kyssed him.

¶ Absalom maketh insurrection agaynst his father, Dauid is fayne to flee foz feare of him.

CAPI. XV.

After this, Absalom gat him charettes and hozses, and fyftye men to run before him. And therto he vsed to arise vp early in the mozninges, and to stande by ꝑ wayes syde that led to the gate of the cytie. And all the men of Israel that had complaintes and came to the kynge foz iudgement, he called vnto him and sayde: of what cutie arte thou? And when the other answered: thy seruaunt is of suche a tribe of Israel. Then sayd Absalom vnto him: se, me thinketh thy matter is good and ryghteous, and yet no mannis appointed of the kynge, to heare the. Then Absalom sayde further: Oh, that I were a iudge in the lande, and that all men whiche haue sutes and matters in ꝑ lawe, shuld come to me. Foz I wolde w them iustice. And also when any man came nyghe to him to wo hym obeysaunce, he put forth his hande and tok him to him, and kyssed him. And on this maner dyd Absalom to all Israel that came to ꝑ kynge foz iudgement, and thus he wanne the hertes of the men of Israell. And at fourtye peres ende Absalom sayde to the kynge: Let me go to Hebron, and paye my vowe whiche I haue vowed, vnto the Lozde: foz thy seruaunt vowed a vowe when I was in Gesur in the lande of Syria, sayenge: yf the Lozde shall bringe me agayne to Jerusalem, I will serue the Lozde. And the kynge sayde/ go in peax. And so he arose and went to Hebron. Then Absalom sent spyes thozow out all the tribes of Israel, sayenge/ as sone as ye heare the voyce of the trompe blowe, saye/ Absalō raygneth kynge in Hebron. And with Absalō went two hundred men forth of Jerusalem ꝑ were called. And they went with pure hertis knowinge nothinge of the matter. Absalom sent also foz Achitophel the Gilonite Dauids counceliour, and set him out of his cytie Gyloh, when he sacrificed sacrifices, where was wrought strong treason. And the people drue to Absalom in great thrōnges. And there cam a messenger to Dauid and sayde / The hertes of the men of Israel are to folow Absalom. Then sayde Dauid to all his seruauntes that were with him at Jerusalem / aryse and let vs flee, foz we shall not otherwyse escape kō Absalom. Make spede to depart/ lest he come sodenly and catche vs, and bringe some myscheſe vpon vs, & smyte the cytie with the edge of the swerde. And the kynges seruaũtes sayd to him / beholde, thy seruauntes are redy to whatsouer my Lozd the kynge shal appoynte. Then the kynge & all his houſholde departed a fote. And he left behynde him ten wemen ꝑ were his concubynes, to kepe the house. And so the kynge & al the people went forth a fote & tarved farre frome the house, & all his seruauntes went by his syde. And all the Cerethites & all the Pheletbites, & all the Gethites euen. vi. hundred men wt ꝑ were come a fote frome Geth, went before the kynge. Then sayde ꝑ kyng to Ethai the Gethite, wherfoze shuldest thou go with vs also? Retourne and abyde with the kynge, foz thou art a straũger and art remoued frome thyne owne place. Thou camest but yesterdaye, and shouldē I dispatche the to daye to go with vs? I will go whether I go. But returne thou and cary agayne thy brethren. Mercy & truthe be with the. And Ethai answerd the kynge and sayd: as surely as the Lozde lyueth, and as surely as my Lozde the kynge lyueth, in what place my Lozde the kynge shalbe, whether in death oz lyfe, there will thy seruaũt be. Then sayd the kynge to Ethai, come and go forwarde. And Ethai the Gethite went forth, and all his men, and all the children that were with him. And all the countrey wept with a loude voyce. Soo all the people went forwarde the straight waye to the wildernesse. And behold Hawck and all the Leuites were with him, and bare the arcke of the testament of God. And when they hadde set downe the arcke of God, Abiathar came vp, vntyll the people were all come ouer, out of the cytie. Then sayd the kynge vnto Hawck. Carye the arcke of God agayne into the cytie. Yf I shall fynde fauoure in the eyes of the Lozd, he will bring me agayne, and shewe me both it and the tabernacle therof also. But yf the Lozde thus saye: I haue no lust vnto the. Beholde, here am I, let him w with me what semeth good in his eyes. The kynge sayde also vnto Sawck the preaste, thou arte a Seer. Retourne therfoze into the cytie in peax. And take your two sonnes with you: Ahimaaz thy sonne, & Jonathas the sonne of Abiathar. And se, I will byde me in the feldes of the wyldernesse tyll there come some wozde frome you to be tolde me. And so Sawck and Abiathar carryed the Arcke of God agayne to Jerusalem, and there tarryed there. And Dauid wente vp on mount Oliuet and wept as he went, and had his heed couered, and went barefote. And all the people that was with him, had euery mā his heed couered. and as they went wept also And one tolde Dauid, sayenge: Achitophel is one of them that haue conspired with Absalom. Then sayde Dauid: O Lozde, turne the counsell of Achitophel in folysshnes. Whē Dauid was come to the toppe of the mount and had bowed him selfe vnto God: behold, Husai ꝑ Arachite came against him with his coote frome & earth vpon his heed. Vnto whō Dauid sayd: yf thou go with me, thou shalt be a burthen vnto me. But yf thou returne to the cytie: then shalt thou saye vnto Absalom I will be thy seruaunt O kynge: thus longe haue I bene thy fathers seruaunte, and nowe I am thyne. And shalt dysclose the counsel of Achitophel. And thou hast therewith the Sawck and Abiathar the preſtes, to whom thou shalte shewe all thou canste heare oute of the kynges house. And behold, ye haue with you there two sonnes: Ahimaaz Sawckes sonne, and Jonathas Abiathars sonne, by whome ye shall sende me all ye can heare. And so Husai Dauids frende gat him to the cytie. And Absalom also entered into Jerusalem.

¶ Ziba bryngynge presentes to Dauid, both falsly accuse Mephiboseth. Semei curseth Dauid and hourleth stones at him. Absalom by chaduple oz Achitophel lyeth with his fathers Concubynes.

CAPI. XVI.

When Dauid was a lytle passe the toppe of the hyll: beholde Ziba the seruaunt of Miphiboseth came against him with a couple of Asses sadeled, and vpon them two hundred loues, and one hundred bonches of resinges, and an hundred fraples of dryed figges, and a bottell of wyne. Then sayde the kynge to Ziba: What hast thou there? And Ziba sayde: Asses foz the kynges houſholde to ryde on, and bzeed and frute foz the young men to eate, and wyne to drinke, yf any man faynt in the wyldernesse. Then sayde ꝑ kynge: Where is thy masters sonne? and Ziba sayd vnto the kynge: beholde, he tarryeth still at Jerusalem. Foz he sayde: This daye shal the house of Israell restore me ꝑ kyngdome of my father. Then sayd the kynge to Ziba: behold thyne are all that pertayned vnto Miphiboseth. And Ziba answered: I beseche ꝑ that I may fynde grace in thy sight my Lozde kyng.

And when kyng Dauid came to Bahurim: beholde, thence came oute a man of the kynrede of the house of Saul named Semei the sonne of Gera, and he came out cursyng. And therto he caste stones at Dauid and at all the seruauntes of kynge of Dauid, all the people and all the men of warre goynge part on his right hande, and part on his lefte. And thus sayde this Semei, when he cursed the kynge, walke, walke, thou bloudeshedder, and thou vnthryfty man. The Lozd hath brought vpō the, al the bloud of ꝑ house of Saul, in whose place thou hast raygned, and he hath delyuered the kyngdome into the hande of Absalom thy sonne. And thou art wrapped about with thyn own myscheke, because thou art a bloud shedder.

Then sayde Abisai the son of Zarviah vnto the kynge: Why vvth this deed dogge curse my Lozde the kynge? let me go and stryke of his heed. And the kynge sayd: What haue I to do with you, ye sonnes of Zarviah / Let him curse/ foz the Lozd hath bydden him curse Dauid. And who dare presume to saye wherfoze vvth he so? And Dauid sayde to Abisai, & to all his seruauntes / behold, my sonne whiche came out of myne owne bowelles seketh my lyfe. How moche moze then may this son of Jemini do it? Suffre him therfoze to curse foz the Lozde hath bydden him / happely the Lozde will loke on my wretchednesse, and do me good foz his cursinge this daye. And thus as Dauid and his men went by the way, Semei wente alonge on the hylles syde, ouer against him, and rayled as he went, and threw stones at him, and cast dust. And the kynge & all that were with him came very wery, and refreshed them selues there.

And Absalom and all the people of the men of Israel came to Jerusalem and Achitophel with him. And as sone as he was come / Husai the Arachite Dauides frende wente vnto Absa-

Absalom and sayde vnto him: God saue the kynge, God saue the kyng. And Absalom sayd
D agayne to Husai: is this thy kindnesse thou owest to thy frende? Why wentest thou not with hym? And Husai sayde vnto Absalom: naye not so, but whome the Lorde and this people and all the men of Israel chose, his wyll I be, and with hym wyll I dwell. And furthermore, vnto whome shall I do seruice but to his sonne? And as I was seruaunte before with thy father, so shall I be with the. Then spake Absalom to Achitophel, geue counsell what is best for vs to do. Achitophel sayde to Absalom: get the in to thy fathers concubines whiche he hath lefte to kepe the house. For when all Israel shall heare that thou hast loyed thy father, then shall ỹ handes of all that are with the, be stronge. And so they pytched Absalom a tent vpon the top of the house. And he went in vnto his fathers concubynes in the sight of all Israel. And the counsel of Achitophel whiche he counseled in those dayes, euen as a man had asked counsel of God: so was all the counsel of Achitophel, bothe vnto Dauid and also vnto Absalom.

¶ Achitophel apperceyuing his counsell disalowed of Husai and forsaken, hangeth him selfe.

CAP. XVII.

A THen Achitophel sayd vnto Absalom: let me chose out twelue thousand men. And I will forwarde and folow after Dauid by nyght, and come vpon him whyle he is wery and weake handed, and with fray him, that all the people that are with him shall flee. And so will I smyte the kynge succourelesse, & will brynge agayne al the people vnto the, for thou seekest but after one man, and all the people shall haue rest. And the sayenge pleased Absalom well, and al the elders of Israel. Then sayde Absalom: call also Husai the Arachite and let vs heare his aduise. When Husai was come to Absalom, Absalom spake vn to him, sayeng: Achitophel hath gyuen suche counsel, whether it be best we w afore his sayenge or not, tell thou. Then sayde Husai to Absalom: the counsell that Achitophel hath gyuen is not good at this tyme. For (sayde Husai) thou knowest thy father and the men
B that are with him, how they be stronge men. And they be chafed in their myndes, as a Bear robbed of her whelpes. And moreouer thy father is a man practised in warre, and wil not lye a nyghtes amonges the commen people. Perchaunce he nowe lurketh in some caue or in some other place. And thoughe some of his men be ouerthrowē at the first brunt, yet they that heare it will thynke the people that folowed Absalom, be put to the worsse. By reason wherof euē the best men thou hast whose hertes are as the hertes of Lyons, shal shrink therat. For all Israel knowe that thy father
C is a wyse man, and that they which be with him be valyaunt men. Lut my counsel is that all Israell be gathered vnto the, frome Dan to Berseba, as the sande of the see in nombre, and that thou goo to battayle in thyne owne persone. And we shall come vpon him in one place or other, where we shall fynde him, and we shall pytche a felde againste him, euen as thicke as the dewe falleth on the grounde. And there shall not one of them be lefte, neyther he ne anye of all that were with him. Moreouer yf he take a towne, then shall all the men of Israel compasse that cytie rounde about with ropes, and we wil drawe it into the ryuer, vntyl there be not one stone found vpon an other. And Absalom and all the men of Israel sayde: that the counsel of Husai the Arachite was better then the counsell of Achitophel. For it was euen the Lordes intent to destroye the counsell of Achitophel: which was good, that the Lorde myght bringe euil vpon Absalom. Then sayd * Husai vnto Sadock and Abiathar the preastes: on this & that maner dyd Achitophel and thelders of Israel counsel Absalom. And thus and thus haue I counseled. Now therfore sende quyckely and shewe Dauid, sayenge: tary not all nyght in the feldes of the wildernes, but get the ouer lest the kynge be deuoured, and all the people that are with him. Now Jonathas and Ahimaaz abode by the wel Rogel, for they might not be sene to come into the cytie. And a wenche went and tolde them. And they to goo & shewed kynge Dauid. Neuertheles there was a lad saw them whiche tolde it to Absalom. E But they went both of them awaye quickly, and came to a mans house in Bahurim, whyche had a well in his yarde, into whiche they went downe. And the wyfe toke and spred a couerlet on the top of the well, and strawed theron steaped barleye to drye. And the thyng was not espyed. So when Absaloms seruauntes came to the wyfe, to the house and asked where one Ahimaaz and Jonathas were, the wyfe sayde vnto them / they be gone ouer the lytle brooke of water. And when they hadde sought them and coulde not fynde them, they returned to Jerusalem. And as sone as they were departed, the other came out of the well and went and tolde kynge Dauid, and sayde vnto him / aryse and get you quyckely ouer water, for suche counsell hath Achitophel geuen. Thē Dauid arose and all the people that were with him, and they were come ouer Jordan by day lyght so that there lacked not one of them that was not come ouer Jordan. And when Achitophel sawe his counsell was not folowed, he sadelled his asse, and arose, and gat him home, to his owne cytie, and set his housholde in order and hanged him selfe and dyed, and was buryed in the buryall of his father. Then Dauid came to Mahanaim. And Absalom passed ouer Jordan, both he and all the men of Israell with him. Then Absalom made Amasa capitayne of the hoste in stede of Joab which Amasa was a mās sonne named Jethra a Jezrahelyte that went in to Abigeil the wyfe of Naab, sister to Zaruiah Joabs mother. And Israel and Absalom pitched in the lande of Galaad. And whē Dauid was come to Mahanaim, Sobi the sonne of Nahas

Prouer. xviii. b

ab of Rabath the cytye of the chyldren of Ammon, and Machir the sonne of Amiel of Lodaber, and Berzelei the Galaadite of Rogelim, brought beddes, basens and erthen vesselles: and also corne, barley, floure, and parched corne, benes, and rice, hony, butter, chese and chese of kyne, for Dauid and all the people that were with him to eate. For they supposed that the people shulde be hongrye, faintye, and thurstye in the wyldernesse.

¶ Absalom is ouercomme in battayle. He hangeth by the heare on an Oke. He is kylled and putte in a dytche. Dauid is so sorowfull for the deeth of Absalom that he weepeth.

CAPI. XVIII.

J AND the kyng nombred the people that were with him, and set graund capitaines and petye cayptaines ouer them.
And he sent one part of them with Joab, and an other parte with Abisai the sonne of Zaruiah Joabs brother, and the thirde part with Ethai the Gethite. And the kynge sayde to ỹ people: shall I go with you? And the people answered: naye, for yf we flee, our aduersaries will not care for vs: neyther thoughe half of vs were slayne, shall they regarde vs. But thou were worth ten thousande of vs. And furthermore it is that thou be redy to succour vs out of the cytie. Then sayde the kynge: what semeth you best, that will I do. And ỹ kynge stode by the gates syde, and al the people came out by hundredes and by thousandes. And the kynge commaunded Joab, Abisai, and Ethai sayenge: se that ye saue my sonne Absalom. And all the people herde when the kinge gaue all the capitaynes charge vpon Absalom. And the people went out into the felde against Israel, and the battell was in the woode of E
B phraim. Where the people of Israel were put to the worsse before the seruauntes of Dauid and there was a great slaughter that daye, euen of twenty thousande men. And the felde was fought in dyuerse places, all abrode vpō the earth. And the woodes deuoured moo people that day, than dyd the swerde. And it chaū ced Absalom to come before the seruauntes of Dauid sytting vpon a Mule whiche carryed him vnder the thicke bowes of a great Oke. And his heed caught in the Oke, so that he honge betwene heauen and earthe, and the Mule that was vnder him went awaye. And one that sawe it tolde Joab sayenge: behold,
C I sawe Absalom hange in an Oke: and Joab sayd vnto him that tolde him: lo, sawest thou him? And why dydest not thou there smyte him to the grounde, that I shoulde haue gyuen the ten syeles of syluer and a souldyours gyrdle.
And the man answered Joab: thoughe I hadde a thousand syeles of syluer tolde in my hande, yet wold I not stretche out myne hād against the kynges sonne. For we herde with our eares when the kynge charged the, Abisai, and Ethai, sayenge: se that ye laye no handes vpon my sonne Absalom. Moreouer thoughe I had ioparded my lyfe, and woone falsly, yet coulde nought of al the matter haue bene hyd frome the kynge: yea and thou thy selfe wouldest be against me. Then sayde Joab I may not stande tarryenge with the, I wil spō him before thy face.
And therwith he toke three speares in his D
hande and thrust them into the hart of Absalō whyle he was yet alyue on the body of ỹ tree And ten seruauntes that bare Joabs weapōs, turned and smote Absalom and slue him. Thē Absalomes
Joab blewe a trompet, and the people returned frome pursuynge Israel: for Joab spared death.
the people. And they toke Absalom, and caste him into a great pyt that was in the wood, & cast a myghty great heape of stones vpon him Then all Israel fled euery man to his tent.
And this Absalom yet in his lyfe tyme, reared vp a pyller, which is yet in kynges dale. Absaloms pil
For he sayde: I haue no male childe. And therler.
fore to kepe my name in remembraunce wo I it. And he called the pyller after his owne E
name. And it is called vnto this daye, Absaloms pyller.
Then sayde Ahimaaz the sonne of Sadock: let me runne and beare the kynge tydinges, how the Lorde hath gyuē him iugemēt forth of the handes of his enemyes. Joab sayde to him: thou arte no man to beare tydinges to day: thou shalt beare tydinges another tyme but to daye thou shalt beare none, because the kynges sonne is ded. Thē sayd Joab to Chusi go and tell the kynge what thou hast sene. And Chusi bowed him selfe vnto Joab and ranne. Then sayde Ahimaaz the sonne of Sadock agayne to Joab: come what come wyll, let me runne I praye the after Chusi. And Joab sayde: Wherfore shouldest thou runne my sonne? for al be it thou runne thou gettest no rewarde: but he sayde, Well, come what wil let me runne. And he sayde vnto him: runne.
Then Ahimaaz ranne by the playne and ouer ranne Chusi.
Dauid sat betwene the two gates. And F
the watcheman went vp to the roufe ouer the gate vnto the wall, and lyfte vp his eyes and sawe: and beholde, there came a man runnynge alone. And the watcheman called and tolde the kynge. And the kynge sayde, yf he come alone, there is tidinges in his mouth. And he came and drue nye. And the watchmā sawe another man runnynge, and called vnto the porter and sayde: beholde, there commeth a nother runnynge alone. And the kynge answered, he is also a tydynges bringer. And the watchman sayde: me thinketh the runnynge of the formost is lyke the runninge of Ahimaaz the sonne of Sadock. And the kynge sayde: he is a good man, and commeth with good tydinges. And Ahimaaz called and sayd to the kynge: good tydinges, and bowed him selfe to the erth vpon his face before the king and sayde: blessed be the Lorde thy God whiche hath shut vp al the men that lyft vp their handes against my Lorde the kynge. And the kynge sayde, is the lad Absalom safe? And Ahimaaz answered, I saw a great hurlee burlee G
when the kynges seruaunt Joab sent me thy seruaunt. But I wotte not what it was. And

the

the kynge sayde: turne and stande here. And he turned and stode. And beholde Chusi came and sayde, Good tydynges my liege sir king, the Lorde hathe quytte the this daye out of the handes of all that arose agaynste the. And the kynge sayd to Chusi, is the lad Absalom safe? And Chusi answered, the ennemyes of my Lorde the kyng and all that ryse agaynste the, to haue the, be as thy sonne is. And the kynge was moued and went vp to a chamber ouer the gate and wepte, And as he went thus he sayde: my sonne Absalom, my sonne, my sonne, my sonne Absalom, wolde to God I hadde dyed for the Absalom, my sonne, my sonne.

¶ Dauid is restored to his kyndome, and brought agayne to Jerusalem.

CAPI. XIX.

A IT was tolde Joab, that the kynge wepte and mourned for Absalom. And the victorye was turned that daye into mournyng vnto al the people. For the people herde that daye, howe the kynge sorowed for his sonne, and the people went stealynge in to the cyty, euen as people confounded do steale awaye, when they flee in battell. And the kynge hyd his face and cryed with a loude voyce: my sonne Absalom Absalom my sonne my sonne. Joab therfore went into the house to the kynge & sayde: thou hast abashed this daye the faces of all thy seruauntes, whiche this daye haue saued thy lyfe, and the lyues of thy sonnes & doughters, and the lyues of thy wynes & concubynes, in that thou louest thyne ennemyes and hatest thy frendes. Thou hast declared this daye that thou carest neyther for thy cappitaynes nor seruauntes. For now I euidently perceyue, yf Absalom had lyued, and all we dyed this daye, then it had pleased the well.

B Now therfore aryse and come abrode, & speke kyndly vnto thy seruauntes, I swere by the Lorde oneles thou come oute, there will not tarye one man with the this nyghte, whiche thinge will be worsse vnto the, then all the euyll that fell on the frome thy youthe vnto this houre. Then the kynge arose & sat downe in the Gate. And it was tolde vnto all ỹ people, how the kynge sat in the Gate. And then all the people came before the kynge, But Israel fled euery man to his tent. And all ỹ people were at stryfe thorow oute all the kynredes of Israell, sayenge: the kynge delyuered vs out of the hande of our ennemyes, and he delyuered vs oute of the hande of the Philistines. And now he is fled out of the land for Absalom. But Absalom whome we annoynted ouer vs is dede in battell. Nowe therfore C why are ye so styll, that ye bryngе not ỹ kyng agayne? And kynge Dauid sent to Sadoch & Abiathar the preastes, sayenge: Speake vnto the elders of Juda and saye: why shuld ye be the last that shulde bryngе agayne ỹ kyng to his house, sythe suche tydinges is come frō all Israel vnto the kynge euen to his house? ye are my brethren, my bones and my flesshe: wherfore then shuld ye be the last that shuld come to bringe the kynge home agayne? And saye to Amasa: art thou not my bone and my flesh? And God so to me and so, onles thou be capitayne of the hoste to me for euer in the rowme of Joab. And he bowed the hertes of all the men of Juda, as a man wolde bowe the hert of one man: so that they sent worde to the kynge, that he shulde returne with all his seruauntes. And the kynge returned and came to Jordan. And Juda came to Galgal to thintent to mete the kyng and conuey him ouer Jordan. And Semei + the sonne of Gera the sonne of Jemini whiche was of Bahurim, hasted and came with the men of Juda to mete kynge Dauid, and a thousande men of Ben Jamin with him, and + Ziba the seruaunt of the house of Saul, and his .xv. sonnes, and twentye seruauntes with him. And they whypte ouer Jordan before the kynge. And there went ouer a Botte to cary ouer the kynges houshold, and to do him pleasure. And Semei the sonne of Gera fell before the kynge, as he was come ouer Jordan, & sayde to him: let not my lorde accompt wickednes vnto me, ne let him not remember the wyckednesse that thy seruant dyd, when my lorde the kynge departed for the of Jerusalem that the kynge shulde take it to herte. For thy seruaunt doth knowe his offence. And therfore beholde, I am the firste this daye of all the house of Joseph that am come to mete my lorde the kynge. But Abisai the sonne of Zeruiah answered and sayde: shall Semei not dye for these wordes that he reuyled the Lordes annointed? And the kynge sayde / What matter is betwene you and me, ye sonnes of Zeruiah, that ye shulde this daye be aduersaries vnto me? There shall no man dye this daye in Israel / for I knowe I am made this daye kynge ouer Israell. And the kynge sayd vnto Semei / thou shalte not dye, and sware vnto him.

And Miphiboseth the sonne of Saul came also to mete the kynge, and had neyther dressed his fete, ne shauen his bearde, ne washed his clothes, frome the tyme the kynge departed, tyll he came agayne in peax. And when he was come to Jerusalem towarde the kynge, the kynge sayde vnto him / Wherfore wentest not thou with me Miphiboseth? And he sayd, My Lorde kynge, my seruaunt deceyued me. For thy seruaunte sayde / that I wolde haue myne asse sadled to ryde theron, for to go to the kynge, because thy seruaunt is lame. And he hath therto complayned on thy seruaunte vnto my Lorde the kynge. But my lorde the kynge is as an aungell of God / doo therfore what semeth best in thyne eyes. For all my fathers house were but deedmen vnto my lorde the kynge / & yet dyddest thou put me among theym that eate at thyne owne table. What righte therfore haue I yet, to crye anye more vnto the kynge? And the kynge sayde / let me deth the not to speake anye more, for I haue sayde / that thou and Ziba shall diuide ỹ landes betwene you. And Miphiboseth sayd vnto the kyng / yee let him take all / for so moch as my

as my lorde the kynge is come in peax to his owne house.

F And Berzelai the Galaadite came frome Rogelim, and wente ouer Jordan with the kynge, to accompanye him ouer Jordan: whiche Berzelai was a very aged man, euē foure skore yeres olde, and had prouyded the kynge of sustenaunce whyle he laye at Mahanaim: for he was a man of very great substaunce. And the kyng sayde vnto Berzelai: come thou with me, that I maye fede the with me in Jerusalem. But Berzelai sayde vnto the kynge, Of what age am I, that I shulde go with the kynge into Jerusalem? I am this daye foure skore yere olde: and therfore can not discerne sauery frome vnsauery, neyther hath thy seruaunte pleasure in that he eateth or drynketh: ne yet delectacion in the songes of mē or women. Je is no nede that thy seruaunt be a burthen vnto my Lorde the kynge: let thy seruaunt goo a lytle waye ouer Jordan with the kynge, for why shulde the kynge yeld me suche a rewarde? But let thy seruaunt turne backe agayne, that I may dye in myne owne citie, and be buryed by the graue of my father and mother. But loo, here is thy seruaunte Chamaam, let him goo with my Lorde the kynge, and do to him, what shall please the. And the kynge answered, Chamaam shall G go with me. And I will do to hym that thou shalt be content with. Yea and whatsoeuer thou shalte require of me, that same will I do for the. And all the people went ouer Jordan. And when the kynge was come ouer Jordan, he kyssed Berzelat and blessed hym, and he went backe agayne vnto his owne place. And then the kyng went to Galgal, and Chamaam went with hym. Nowe, all the men of Juda were at the bryngyng ouer of the king, and but halfe the men of Israel.

Wherfore all the men of Israel came to the kyng and sayde vnto him: why haue our brethren the men of Juda stolen the awaye, and haue brought the kyng and his houshold and all Dauids men with hym ouer Jordan? And all the men of Juda answered the men of Israell: for the kynge is nere of kynne to vs: wherfore be ye angry for that mater? thynke ye that we eate of the kynges coste, or that the kynge gyueth vs any gyftes? And the men of Israel answered the men of Juda and sayde: we haue ten partes in the king and haue therto more right to Dauid thē ye. Why then dyd ye despyse vs, that our aduyse had not bene fyrste hadde in restoryngе oure kynge agayne? And the wordes of the men of Juda were fearcer then the wordes of the mē of Israel.

¶ Seba the sonne of Bochri rayseth Israel against Dauid. Joab kylleth Amasa traytorously. The heed of Seba is deliuered to Joab. Dauids receyuers are nombred.

CAPI. XX.

A THere happened also to be an vnthryfty person named Seba, the son of Bochri, a man of Gemini, whyche blew a trōpet

& sayde: we haue no part in Dauid, nor inheritaunce in the sonne of Jesai, O Israel, let vs depart therfore euery man to his tent. And al Israel went from Dauid and folowed Seba the sonne of Bochri. But the men of Juda claue fast vnto the kynge, frome Jordan to Jerusalem. And when Dauid was come to his house to Jerusalem, he toke the .x. women his concubynes that he had left behynde him to kepe the houle, and put them in warde and mynystred all thynges vnto them: but laye no more with them. And so they were closed vnto the daye of the death of them, and lyued a wydowes lyfe. Seba

Then sayde the kynge to Amasa: assemble me the men of Juda within thre dayes & present thy selfe here. And Amasa went to assemble the men of Juda: but tarryed longer then the tyme appointed him. Wherfore the kyng sayde to Abisai now shal Seba ỹ son of Bochri be worsse to vs then Absalom. Take thou therfore thy masters seruauntes and folow after him: lest he get him walled cytes and escape vs. And there went out after him Joabs men and the Cerethites and the Phelethites and men of strength. And they departed out of Jerusalem to pursue Seba the sonne of Bochri. And when they were come to the great stone in Gabaon, Amasa met hym. And Joab had his garment that he had about him, gyrde vnto him, and hadde gyrde theron a knyfe toyned fast to his loynes in a shethe out of whyche it myght easily come forthe. And Joab sayde to Amasa: are al thinges in rest and peax my brother? And Joab toke Amasa by the chynne with the righthande, as thoughe he wolde haue kissed him. And Amasa toke no hede to the knyfe that was in Joabs hande, with whiche Joab smote him in the short ribbes, and shed oute his bowelles to the grounde, and smote hym but one stroke, and he dyed. And then Joab and Abisai his brother pursued Seba the son of Bochri. And one of Joabs men that stode by the dede corps of Amasa sayd: What is he that he wolde be as Joab, and what is he ỹ wolde be vnto Dauid in stede of Joab? And Amasa laye walowynge in blonde in the middes of the waye. And there was a man that saw how all the people stode still to gase vpon him, and he rowled Amasa out of the way into the felde, and cast a clothe vpon him. And as sone as he was combled oute of the waye all the people went after Joab, to pursue Seba the sonne of Bochri. Joab kylleth Amasa. ii. Regum. iii. E

And he went thorow al the tribes of Israel vnto Abel Bethmaacah and all Barim. And the people gathered vnto him and went also after him. And they came & besieged him in Abel Bethmaacah. And they cast vp a bank against the cyte. And it was besieged. All the people that was with Joab labored busily to ouerthrowe the wall. Then cryed a wyse woman out of the cyte, harken, harken, byd Joab that he come hyther, to whome I maye speake with him. When Joab was come, the woman sayde: arte thou Joab? And Joab answered, I am. And he sayd to him: heare the wordes of thy handmayde. And he sayd: I am F A wyse woman.

reedy to heare. And she sayde: it hathe bene a commen sayinge in olde tyme / men muste aske in Abel, & thē it come to good passe. Abel is one of the quyetest and faythfullest cities that are in Israel. And thou goest aboute to destroye a cytye that is a mother in Israell. Why deuourest thou the inheritaunce of the Lorde? And Joab answered and sayde: God forbydde, God forbydde it me, that I shulde eyther deuoure or destroye it. The thynge is not so: But there is a man of mount Ephraim, Seba the sonne of Bochri by name, who hath lyft vp his hande agaynste kynge Dauid. Delyuer vs him only, and I wyll depart

C frome the cytye. And the woman sayde vnto Joab: Beholde, his heed shall be throwen thorowe the wall to the. And then the womā went vnto all the people in her wysdome. And they smote of the hed of Seba the sonne of Bochri, and cast it to Joab. And he blewe the trompe, and they skatered from the cytye euery man to his tent. So Joab returned to Jerusalem vnto the kynge.

And Joab was the graund capitayne ouer all the host of Israel, and Banaiah the sonne of Joiada was ouer the Cerethites & the Phelethites. Aduram was officer ouer the tribute And Josaphat the sonne of Ahilud was recorder. Seua was scribe. Sadock and Abiathar were the preastes. But Ira the Jairite was counseilour euen to Dauid self.

¶ Thre deare yeres. The vengeaunce of the synnes of Saul lyghteth on his seuen sonnes, whiche are hanged. Foure great batelles, which Dauid fought agaynste the Philistines.

CAPI. XXI.

A Then there fell an hongre in the dayes of Dauid thre yeres insewinglye, and Dauid enquired of the Lorde. And the Lorde answered: it is for Sauls sake and the house of bloude, because he slewe the Gabaonites. And the kynge called the Gabaonites, and sayde vnto them. (Nowe these Gabaonites were not of the children of Israel, but a remnaunt of the Ammorites, for the children of Israel had sworne vnto them, & yet Saul sought to sley them, of a zele he had to ẏ children of Israel and of Juda) Dauid therfore sayd vnto the Gabaonites: What shall I do for you? and wherwith shall I content you, that ye may blesse the enheritaūce of ẏ Lord? The Gabaonites sayde vnto him: Our matter is not vpon siluer & gold but against Saul and against his house: neyther haue we any man that we wolde kyl in Israel. Thē he sayd

Jud.ix.

B What then woll ye I do for you? And they sayde vnto the kynge: the man that consumed and imagyned to bringe vs to nought, hym we ought to destroy, that not one of his stock be left in all the coostes of Israel, let the seuē men of his sonnes be delyuered vnto vs, that we may hange them vp vnto the Lord, in Gabaath, of Saul sometyme the Lordes electe. And Dauid sayde: I will geue them you.

i.Reg.xx.a

But the kynge had compassion on Miphiboseth the sonne of Jonathas, the son of Saul, because of the Lordes oth that was betwene Dauid and Jonathas the son of Saul. But he toke the two sonnes of Rezphah ẏ doughter of Aiah which she bare vnto Saul, Armoni and Miphiboseth, and the fyue sonnes of Michol the doughter of Saul which she bare to Adriel the son of Berzelai the Molathite, & delyuered them vnto the handes of the Gabaonites, and they hanged them in the hill before the Lorde. These seuen were all slayne at once in the first dayes of heruest: euen in ẏ begynninge of Barley heruest.

And Rezphah the doughter of Aiah toke sack clothe and spred it vnder her vpon the Rocke, euen frome the beginninge of heruest, vntyll rayne dropped vpon them out of heauen and suffered neyther the byrdes of the ayre to fall on them by daye, nor beastes of the felde by night. When it was tolde Dauid what Rezphah the doughter of Aiah the concubyne of Saul had done, he went and toke the bones of Saul & of Jonathas his sonne, of the men of Jabes in Galaad, whiche they had stolen frome the strete of Bethsan, where the Philistines had hanged theym in the dayes when ẏ Philistines had slayne Saul in Gelboe, and brought thence the bones of Saul and ẏ bones of Jonathas his son, and they set awaye the bones of them that were hanged, and buryed them with the bones of Saul and Jonathas his sonne in the countrey of BenJamin, in Zela, in the sepulchre of Cis his father. And when they hadde performed all that the kynge commaunded, God was appeased wt the lande. And the Philistines had yet againe warre wt Israel. Dauid therfore went downe and his seruantes with him, and fought with the Philistines. And Dauid waxed faynty, & Jesbi of Nob one of the sonnes of Haraphah whose speare hed wayed thre hundred sycles of Brasse, and was gyrde with a new swerde thought to haue slayne Dauid. But Abisai ẏ sonne of Zaruiah succoured him and smote the Philistine and kylled him. Then the seruauntes of Dauid sware vnto him sayenge. D

Thou shalt go no more forth with vs to battel, that the lyght of Israell be not put out. And there was yet after this, battel with the Philistines at Nob, in whiche Sobochai the Husathite slew Saph of the sonnes of Haraphah. And there was yet the thirde battell in Gob, with the Philistines, where Elhanan the son of the Jaere Orgim, a Bethlehemite, slew one Goliath a Gethite: ẏ staffe of whose speare was as gret as a weuers cloth beame.

And there was yet battell in Geth, where was a man of a great heyght, who had on euery hande sixe fingers, and on euery fote sixe toes. xxiiij. in all. And was also of the kynred of Haraphah, and defyed Israel. And Jonathas the sonne of Samach the brother of Dauid slew him. These foure were of the sonnes of Haraphah in Geth, and were ouerthrowē by the hande of Dauid and his seruauntes.

¶ The songe of Dauid for his delyuerye frome his enemyes.

CAP. XXII.

And

A And Dauid spake the wordes of this balade vnto the Lorde, what tyme the Lorde had delyuered hym oute of the handes of all his enemyes, and out of the handes of Saul. And he sayde: the Lorde is my rocke, my castell and my sauyour. God is my strenght, and in hym wyll I truste: my shylde & the horne that defendeth me: myne hyghe holde and refuge, my sauour, saue me frome wyckednesse.

Psal.xviii.

I wyll prayse and call on the Lorde and so shall be saued frome myne enemyes. For ẏ stormes of death haue closed me about, and the floudes of Belial haue feared me. The cordes of hell haue enuironned me, and the snares of death haue ouertake me. In my tribulation I called to the Lorde, and cryed to my God. And he herde my voyce out of his tēple, and my crye entred into his eares. The earth trembled and quoke, and the foundacions of heauen moued and shoke, because he was angry.

Smoke went out of his nostrelles, and cōsumynge fyre oute of his mouth, that it kyndled coles. He bowed heauen & came downe, and derckenesse vnder nethe his feete. And he

B rode vpon Cherubim and flew: and appeared vpon the wynges of the wynde. And he made derckenesse a tabernacle rounde about him, wt water congeled in thicke cloudes. Of ẏ brightnesse that was before him, coles were set on fyre. The Lorde thundred frome heauen, and the most hyghe put out his voyce. He shotte arowes and scatered them, and hurled lyghtnynge and turmoyled them. And the bottome of the see appeared, and the foundacions of the worlde were sene, by reason of the rebukynge of the Lorde, and thorow the blastinge of the breth of his nostrelles. He sent frome aboue and fet me, & plucked me out of myghty waters. He delyuered me from my mighty enemy, and frome them that hated me, and were to stronge for me. When they had besege me in the daye of my affliction, the Lorde stayed me vp. And he brought me out at large and delyuered me, because he delyted in me.

C The Lorde rewarded me after my rightwysenesse, and accordinge to the purenesse of my handes he requyted me. For I kept the wayes of the Lorde, and committed no wyckednesse by forsakinge my God. But I had all his lawes in my sight, neyther I tourned my face frome any of his ordinaunces. But was pure vnto himwarde, and kept my selfe frome vngodlynesse.

And the Lorde dyd to me agayne, accordinge to my rightwysnesse, and after my purenesse ẏ I had in his sight. With the holy thou shalt be holy, and with the man that is vncorrupt, thou shalt be vncorrupt. With the pure thou shalt be pure, & with the frowarde thou shalte be frowarde also. And the people that are in aduersite, thou shalt helpe. And on the proud shalt thou cast thyne eyes, to pull thē downe. Thou art my light (O Lorde,) and the Lorde shall lyght my derckenesse. With thy helpe I will run thorowe an hoste of men, and by the ayde of my God will springe ouer a wall. The waye of God is vndefyled, and the worde of the Lorde fyned as golde, and he a shilde to al that trust in him.

Who is a God saue the Lord, & who mighty saue our God? God is my stregth in war, and rydeth the waye cleare before me. And maketh my fete as swyfte as an hyndes; and setteth me fast vpon my hyghe holdes.

And teacheth my handes to fighte, that a bowe of brasse is to weake for myne armes.

And thou haste saued me with thy shylde, & thy gentylnes hath multiplyed me. Thou madest me space to walke in, that my fete shulde not stagger. D I folowed myne ennemyes and destroyed them, and turned not agayne tyll I had consumed them. I wasted them & so browsed them, that they coulde not aryse: but fell vnder my fete.

And thou dyddest compase me about with myght to battell, and madest them that rose against me, to stoupe vnder me. Thou madest myne ennemyes to turne their backes to me, & them that hated me, & I destroyed thē. They loked for helpe: but none came to saue them. Unto the Lorde they cryed, but he herde thē not. I will beate them as smal as the dust of the earthe, and will stampe them as the dyrte of the streate, and will sprede them abrode.

Thou delyueredst me frome the dissencion of my people, and kepest me to be an hed ouer nacions, for the people which I knew not became my seruauntes.

And the straungers shall make resistence against me, and shall obeye me at a worde.

And the aliens that shrinke awaye / shall tremble for feare in their defenced places.

The Lorde lyue, and blessed be he that is my strength: and exalted be God the strength that saueth me. It is God that auengeth me, and bringeth downe the people vnder me. And delyuereth me from myne enemyes, thou lyftest me vp on hyghe frome them that aryse against me, and delyuerest me frome the wycked men.

And therfore I will prayse the (O Lorde) amonge the Heythen, and wyll synge vnto thy name. For thy great and manyfolde sauinge of thy kynge, and shewinge mercy vnto thyne annoynted, euen to Dauid, and his sede for euer. Roma.xv.a

¶ The laste communicacion of Dauid, and the descrypcyon of the myghty men to hym belongynge.

CAPI. XXIII.

A These be the last sayenges of Dauid the sonne of Isai. The man which is made the hyghe annoynted of the God of Jacob and pleasaunt Psalmist of Israel sayde: ẏ spirite of the Lord spake in me, & his wordes were on my tonge. The God of Israel spake vnto me, and the strength of Israel sayde: he that beareth rule ouer men, he that ruleth iustlye in the feare of God, shall be as the mornynge sterre when the sonne shyneth in a mornynge in whiche are no cloudes to lette the bryghtnesse, and as the grasse of the erth

by vertu of the rayne. And is not myne house so with God? in that he hath made with me an euerlastynge couenaunt perfect in all points: and in that he shall fulfyll all that is healthsome vnto me, & al my desyres therto. Where as the vnthryfty men are al as thornes taken forth of theyr places, whiche cannot be taken with handes: but the man that shall touche them, must be armed with yron on a longe staue. And then shal they be burnt with fyre, to lye therby.

These be the names of the myghtye men ☞ were about Dauid: Iosab of Sebeth the Thachmonite, first of thre, otherwyse called Adino the Aznite, which slew. viij. hundred at one tyme. And next to him Eleazar the son of Dodi the sonne of Ahohi, one of the three principal that were with Dauid, which whē they defyed the Philistines that were there gathered in battell (and the men of Israel were gone by) arose and layd on the Philistines tyl his hande aked and claue vnto the sword. And the Lorde made a great victory the same daye. And the people returned and went after hym onely to spoyle. After him was Sema ☞ sonne of Agee the Hararite (which when the Philistines were gathered in Lahata where was a parcell of lande full of eares, and the people were fled for feare of the Philistines) stode in the myddes of the grounde, and defended it & slew the Philistines. And the Lorde gaue him a great victory.

And these three of the thirtye of the lordes went downe and came to Dauid in ☞ harueste tyme vnto the caue Odllam. And the host of the Philistines had pitched their paulions in the valey of geauntes. And Dauid was then in a stronge holde. And the souldiours of the Philistines were then in Bethlehem. And Dauid longed and sayde: Oh, that I had of the water that is in the wel in the gate of Bethlehem to drinke. And anone the three myghty brake thorow the host of the Philistines and fet water out of the wel of Bethlehem that was in the gate, and toke and brought it to Dauid: neuertheles he wolde not drink therof, but offred it vnto the Lorde, and sayd: the Lorde forbyd that I shuld do so, shuld I drink the bloude of men that were in ieopardye of their lyues? and so he wolde not drinke it. These thinges dyd these three mighty mē. The Abisai the brother of Joab, the sonne of Saruiah: he was capitayne ouer three, and he lyft vp his speare against three hundred and slewe them, and was named with the three. For he was noblar man then the three and was their capitayne. Howbe it he attayned not vnto those three in actes. Then Banaiah the sonne of Joiada the sonne of a lusty man valyaunt in actes of Kabzeel, he slewe twoo Lyons of Moab. He went downe and slew a Lyon in a pyt in tyme of snow. And he slew an Egyptian a goodly man, which hadde a speare in his hande. And Banaiah went down to him with a staffe, and pluckt the speare out of the Egyptians hande and slewe him with his owne speare: Suche thinges dyd Banaiah the son of Joiada and was the noblest of thirty: But not lyke to any of the three in feates of warre. And Dauid made him of his counsell. Asahel the brother of Joab was one of the thirtye. Then Elchanan the sonne of Dodo of Bethlehem: Semah the Harodite: Elica the Harodite: Helez the Paltite: Ira the sonne of Akes the Thekoite: Abiezer of Anatoth: Mebonai the Husathite: Zelmon an Ahohite: Maharai the Netophathite: Heleb the sonne of Baanah an Netophathite: Ithai the sonne of Ribai of Gabaah a cytie of the children of Ben Jamin: Banaiah the Pharathonite: Hedai of the ryuer of Gaas: Abialbon the Arbathite: Asmaueth a Berhomite: Eliahaba a Shalabonite: Of the sonnes of Jasen Jonathas: Semah the Hararite, Ahiam the sonne of Sarar an Araratite / Eliphelet the sonne of Ahasbai the sonne of a Maachathite / Eliam the sonne of Achitophel the Gilonite / Hezrai the Carmelite / Pharai the Arbite / Igaal the sonne of Nathan of Zobah / Bani the Gadite / Zelec an Amonite / Naharai a Berothite the harnesbearer of Joab the sonne of Zaruiah / Ira the Jethrite / Gareb the Jethrite / Urias the Hethite / in all thirty and seuen.

¶ Because Dauid caused the people to be nombred, Israel is plaged with pestilence: so that in thre dayes dyed. lxx. thousande.

CAPI. XXIIII.

AND the Lorde was wrothe eftsones ☞ gainst Israel, & stered vp Dauid against them, sayenge / Go and nombre bothe Israel and Juda. And forthwith the kyng said to Joab the capitayne of his host / goo about I praye the, thorow out all the tribes of Israel, euen frome Dan to Berlabe & nombre the people ☞ I maye knowe the nombre of them. And Joab sayde vnto the kynge / I beseche ☞ the Lorde thy God make the people as many mo as they be / yea and an hundred tymes so many mo, and that the eyes of my Lorde the kynge maye se them. But howe is it that my Lorde the kynge hath a lust in this thinge? Notwithstanding the kynges wordes preuayled against Joab and against al the capitaynes of the host. Then Joab and the capitaynes of the host went out from the kynge, to bewe ☞ people of Israel. And they passed ouer Jorda & pytched in Aroer on the right syde of the cytie that lyeth in the myddes of the valeye of Gad and so forth by Jazer. And then they went to Galaad & to the nether lande of Hodesi, and frome thence to Dan Jaan, & about to Sidon, and came to the stronge towne of Tyre, and to all the cyties of the Heuites, & of the Cananites, and then went out to the south of Juda, euen to Berlabe. And so when they had bene abrode thorow out al the lāde, they returned to Jerusalem at the ende of nyne monethes and twenty dayes. And then Joab delyuered vp the rekeninge of the nombre of the people vnto the kynge. And there were found in Israel nyne hundred thousand men of might that drew swerdes. And ☞ men of Juda were fyue hundred thousand men.

And

And Dauids hert smote him after that he had nombred the people. And he sayde vnto ☞ Lorde: I haue synned exceedingly in that I haue wrought. And now Lorde take away the trespace of thy seruant: for I haue done foolyshly. And when Dauid was risen in a morninge, ☞ worde of the Lorde came vnto the Prophete Gad Dauids Seer, sayenge: Go and say to Dauid, this sayth the Lorde. I offer the three thynges, chose which of them I shall do to ☞. And Gad came to Dauid and shewed him, & sayde vnto him: whether wilt thou haue. vij. yeres hūger in thy lande, or that thou flee three monethes before thyne enmenyes and they followynge the, or that there be thre dayes pestilence in thy land. Now auise the and se, what worde I shall bringe agayne to him that sent me. Then sayde Dauid vnto Gad: I am in a right great strayte. But better it is to fal into ☞ hādes of the Lorde, for moch is his mercy, then to fall in to the handes of men. And the Lord sent a pestilēce in Israel frō the morning vnto the ende of the tyme appointed. And there dyed of the people betwene Dan and Berseba. lxx. thousande men. And when the angell stretched out his hande vnto Jerusalē to haue destroyed it, the Lorde repented vpon ☞ scourge and sayde to the angell that destroyed ☞ people / It is sufficient, let thyne hand cease. And the angell was at the threshinge place of Araunah the Jebusite. Then spake Dauid vnto the Lorde when he saw the angel that smote the people, and sayde / Loo, it is I that haue synned, and I that haue done wickedly. But these shepe what haue they done? let I praye ☞ thine hand be on me & on my fathers house. And Gad came the same daye to Dauid, and sayde vnto him / Go vp an reare an altare vnto the Lorde in the threshinge floure of Araunah the Jebusite. And Dauid accordinge to ☞ sayenge of Gad, wente vp as the Lorde commaunded. And when Araunah loked and saw the kynge and his seruauntes commynge towarde him, he went out: and bowed him self to the kynge flat on his face to the grounde, & sayde: Wherfore is my Lorde the kynge come to his seruaunt? And Dauid sayd: to bye the threshyngeflowre of the, for to make an aultare vnto the Lorde that the plage may cease from the people. And Araunah sayde vnto the kyng: Let my Lorde the kynge take and offer what semeth him good in his eyes / Beholde, oxen for sacrifice, and sleades and the other instrumentes of the oxen for woode. And Araunah the kynges frende gaue all to the kynge, and sayd moreouer vnto the kyng / the Lord/ the Lorde thy God accept the. But the kyng sayde vnto Araunah / not so, but I will bye it of the at a pryce, and will not offer sacrifice vnto the Lord my God that shal cost me nought. And so Dauid bought the threshyngeflowre, and the oxen, for fyftye syeles of syluer.

And Dauid buylt there an aultare vnto the Lorde, and offered burntsacrifices and peax offrynges. And so the Lord was appeased ☞ the lande. And the plage ceased frome Israell.

¶ The ende of the seconde boke of Samuel: commenly called the seconde of the Kynges.

THE THYRDE BOKE OF KYNGES, BVT AFTER THE HEBRVES, THE FYRST OF THE KYNGES.

¶ The younge virgin Abisag kepeth Dauid in his extreme Age. Adonias occupyeth the realme vnwetynge to his father. Salomon is annoynted kynge and then Adonias slyeth.

CAPI. I.

A When Kynge Dauid was waxen olde & stepken in yeres, thoughe they couered hym with clothes, yet he caught no heate. Wherfore his seruauntes sayde vnto him: let there be sought for my Lorde the kynge, a younge mayden to stande before him and to cherysh him. And let her lye in thy bosome, that my Lorde the kyng may get heate. And so they sought for a fayre damosel thorow out all the coostes of Israel and founde one Abisag, a Sunamite, and brought her to the kynge. And the Damosell was exceedinge fayre, and cherysshed the kynge and ministred to him: But the kynge had not to w with her.

Adonias. But Adonias the sonne of Hagith exalted him selfe sayinge: I wyll be kynge. And he gat him a charet, and horsmen, and fyfty men to runne before him. And his father rebuked him not at any tyme nor sayd so moch to him as why west thou so. And he was therto a goodly man and his mother bare him next after Absalom. And he communed with Joab ꝑ sonne of Zaruiah, & with Abiathar the preest. And they holpe Adonias. But Sadock ꝑ preest Banaiah the sonne of Joiada, Nathan the prophet, Semei and Rei & the men of mighte
B which were with Dauid fauered not Adonias And Adonias sacrificed shepe and oxen and fat lynges at the stone of Zoheleth, which is fast by the wel of Rogel/and bad thyther all his brethren the kynges sonnes, and all the men of Juda the kynges seruantes. But Nathan the Prophete and Banaiah and the myghtye men and Salomon his brother he bad not.

Nathan. Wherupon Nathan spake vnto Bethsabe the mother of Salomon, sayenge: hast thou not herde how Adonias the sonne of Hagith wolde raigne vnwetinge vnto our master Dauid? Nowe therfore come that I maye gyue the counsel, how to saue thyne owne lyfe, and ꝑ lyfe of thy sonne Salomon. Hence and get ꝑ vnto kynge Dauid, and saye vnto him: dyddest not thou my Lord kynge swere vnto thy handmayde, sayenge? Salomon thy son shal raygne after me, and he shall sytte vpon my seate, why is then Adonias made kynge? And se, whyle thou yet talkest there with the kyng I will come in after the/ and will ende thy wordes.

C So Bethsabe entred vnto the kynge into the chambre. And the kynge was very olde & Abisag the Sunamite ministred vnto him. And Bethsabe stouped and made obeysaunce vnto the kynge. And the kynge sayde: what is thy matter? She answered and sayde: my lorde, thou swarest by the Lorde thy God vnto thyne handemayde: Salomon thy sonne shall raygne after me, and shall sytte vpon my seate. But nowe se, Adonias is kynge and thou my Lorde kynge wotest it not, & he hath offered oxen, fatlynges, and shepe aboundantly, and hath called all the sonnes of the kyng and Abiathar the preest, and Joab the Captayne of the host, But Salomon thy seruaũt hath he not bydden. And now (my lord kyng) the eyes of all Israell wayte on the, to tell them who shall syt on the seate of my Lorde the kynge after hym. For elles when my Lorde the kynge is layde to rest with his fathers, I and my sonne Salomon shalbe synners.

And beholde, whyle she yet talked with the kynge, Nathan the prophete was come. And they tolde the kynge, sayenge: here commeth Nathan ꝑ Prophete. And when he was come before the kynge, he made obeysaunce vnto ꝑ kynge vpon his face vnto the grounde, & sayd: My lorde kyng, hast thou sayde, Adonias shal raygne after me, and he shall sytte vpon my seate? For he is gone downe this day and hath offered oxen, fatlynges, and shepe plentifully D and hath called al the kynges sonnes and the capitaynes of the host, and Abiathar ꝑ preest. And se, they eate and drinke before hym & say. God saue kyng Adonias. But me thy seruãt & Sadock the preest and Banaiah the sonne of Joiada, and thy seruaunt Salomon he hath not called. Is this thynge doone of my Lorde the kynge and yet wouldst not shewe me thy seruaunt, who shulde sitte on the seate of my lorde the kynge after him?

Then kynge Dauid aunswered and sayde: Call me Bethsabe. And she came in and stode before him. And the kynge sware, sayenge. As surely as the Lorde (that hathe rydde my soule oute of all aduersitie) lyueth: euen as I swore vnto the by the Lorde God of Israell, sayenge: Salomon shall raygne after me, and he shall syt vpon my seate for me, so will I doo this daye. And Bethsabe bowed on her E face to the earthe, and dyd obeysaunce vnto the kynge, and sayde: I prayse God my lorde kynge Dauid maye lyue euer. Then sayde kynge Dauid call me Sadock the preest and Nathan the Prophete, and Banaiah the sonne of Joiada. And when they came before the kynge/ The kynge sayde vnto theym/ Take with you the seruauntes of your lorde, and set Salomon my sonne vpon myne owne Mule, and carye hym downe to Gihon. And lette Sadock the Preeste, and Nathan the Prophete annoynte hym there/ to be Kynge ouer Israell. And then blowe ye with a trompette, and saye: God saue kynge Salomon. And then come vp after him, and let him come and sytte vpon my seate. For he shall be kynge in my stede. And hym I haue commaunded to be leader ouer Israell and Juda. And Banaiah the sonne of Joiada answered the kynge, and sayd: Amen. And so I prayse God that the Lorde God of my Lorde the kynge saye so to. And as the Lorde hathe ben with my Lorde the kynge: so I prayse God he may be with Salomon, and that he make his seate more glorious then the seat of my Lord king Dauid. So Sadock the preest, and Nathan the Prophete, and Banaiah the sonne of Joiada, and the Cerethytes and Phelethytes wente downe, and sette Salomon vpon kynge Dauids Mule, and ledde him to Gihon. And Sadock the Preest toke an horne of oyle oute of the tabernacle, and annointed Salomon. And they blewe a trompet/ and all they sayd: God saue kyng Salomon. And all the people came vp after hym pypynge with pypes, and reioysynge greatly, so that the erth range with the sounde of them.

And Adonias and all the gestes that were with hym herde it, euen as they hadde made an ende of eatynge. And when Joab herde the sounde of the trompet, he sayd: how happeneth it that there is suche a noyse in the cyte? And as he yet spake: se, Jonathas the sonne of Abiathar the Preeste came. And Adonias sayde: come for thou arte a lusty bloude, and bryngest good tydynges. And Jonathas answered and sayde to Adonias: Verily oure Lorde kynge Dauid hathe made Salomon kynge. And the kynge sente with him, Sadock the Preeste, and Nathan the Prophete: and Banaiah the sonne of Joiada, and the Cerethites and the Phelethites, and they haue set hym vpon the kynges Mule. And Sadock the Preeste, and Nathan the Prophete haue annoynted hym kynge in Gihon. And as they came vp agayne, they reioyced that the cite dyd sounde agayne. And that is the noyse that ye haue herde. And therto Salomon sytteth G on the seate of the kyngdome. And moreouer the kynges seruauntes wente in to bleste oure Lorde kynge Dauid, sayinge: thy God make the name of Salomon more full of fauoure then thyne/ and his seate more glorious then thyne. And the kynge bowed hym selfe vpon the bedde. And laste of all thus sayde the kynge: blessed be the Lorde God of Israell, who hathe made one to sytte on my seate this daye, myne eyes seynge it. Then all the gestes that were with Adonias were afrayde, and rose vp and wente euerye man his waye. But Adonias fearyng Salomon, arose, and went and caught holde on the hornes of the aulter. And it was tolde Salomon that Adonias for feare of kynge Salomon, hath caught holde by the hornes of the aulter, sayinge: let kynge Salomon swere vnto me this day, that he wil not slee his seruaunt with the swerde. And Salomon sayd: yf he wyll be a good man, there shal not an heere of hym fall to the erth. But yf wyckednesse shall be founde in hym, he shall dye for it. And thervpon kynge Salomon sent and set him downe from the aulter. And he came and dyd obeysaunce vnto kynge Salomon. And Salomon sayde to hym: get the to thyne house.

¶ Dauid dyeth. Adonias requyreth to haue Abisag to his concubine, and therfore Salomon commaundeth to slee hym. Abiathar is put frome his Preesthode. Semei and Joab are slayne.

CAPI. II.

When the dayes of Dauid were drawen nye that he sholde dye, he charged Salomon his sonne, sayinge: I must walke by the waye of all the worlde, neuertheles be stronge, and quyte thy selfe manfully. And se thou kepe the appoyntment of the Lorde thy God, that thou walke in his wayes, and kepe his commaundementes, ordinaunces, lawes and testimonyes/ as it is written in the lawe of Moses, that thou mayste vnderstande all that thou oughtest to do/ and al that thou shouldest medle with, that the Lorde maye make good his promesse, whiche he hath promysed me, sayinge: yf thy children shall take hede to their wayes, that they walke before me in truthe with all theyr hertes, and with all theyr soules: * then thou shalte neuer *iii.Reg.ix.b be withoute one sytteynge on the seate of Israel.

* Moreouer thou wotest howe Joab the *ii.Reg.iii.e; sonne of Zaruiah hathe serued me, and what and xx.c he hathe wone to the two capitaynes of thostes of Israel: vnto Abner the sonne of Ner, and vnto Amasa the sonne of Jether/ how he slewe them, and shedde the bloude of warre in tyme of peax, and put the bloude of warre vpon his gyrdle that was aboute his loynes, and in his shoes that were on his feete. Deale with hym therfore accordynge to thy wysdom B and se thou bryngе not his graye heed downe to the graue in peax. * And shewe kyndnesse *ii.Reg.x.f.c vnto the sonnes of Berselai the Galaadyte, and let them be amonge them that eate at thy table, bicause they so claue to me when I fled from Absolom thy brother. * And lo thou hast *ii.Re.xvi.b with the, Semei the sonne of Gera the sonne of Gemini of Bahurim, which cursed me with a bytter curse, what tyme I wente to Mahanaim. But he came agaynste me to Jordan/ and I swore to hym by the Lorde, sayinge. I wyl not slee the with the swerde. But pardon thou hym not. Thou art a man of wysdome, and shalte knowe what to do to hym/ se therfore thou bryngе his graye heed to the graue with bloude. And so Dauid rested with his fathers, and was buryed in the cite of Dauid. And the dayes whiche Dauid raygned vpon Israel were fourtye yeres/ seuen yeres in Hebron, and thyrtye and thre yere in Jerusalem: C *i.Pa.xxix.f * So Salomon sate vpon the seate of Dauid his father. And his kyngdom was stablysshed myghtyly.

After this, Adonias the sonne of Hagith came to Bethsabe the mother of Salomon. And she said: betokeneth thy comming peax? *i.Reg.xvi.s And he sayde it betokeneth peax. Then sayde he, I haue a matter to shewe the. And she said: saye on. And he sayde: thou knowest that the kyngdom

kyngdome was myne, and that all Israel set theyr eyes on me that I sholde raygne, how be it the kyngdome was turned away and gyuen to my brother, for it was appoynted him of the Lorde: and nowe I aske a peticyon of the, wherof denye me not. And she sayde vnto him: tell what it is. Then he sayde: speake I praye the, vnto Salomon the kynge (for he will not saye the naye) that he gyue me Abisag the Sunamyte to wyfe: And Bethsabe sayde: well, I will speake for the vnto the kynge. And therupon Bethsabe wente vnto kynge Salomon to speake vnto him for Adonias. And the kynge rose vp agaynste her and bowed him selfe vnto her, and sat him downe on his seate. And there was a seate set for the kynges mother, and she sat on his right syde. Then she sayde: I muste desyre a lyttell peticion of the: saye me not naye. And the kynge sayd vnto her. Aske on my mother: for I will not saye the naye. And she sayd: let Abisag the Sunamite be gyuen to Adonias thy brother to wyfe. And kynge Salomon answered and sayde vnto his mother: why doest thou aske Abisag ỳ Sunamite for Adonias? Naye, rather aske for hym the kyngdome, sithe he is myne elder brother: euen for him aske it, and for Abiathar the Preest, and for Joab the sonne of Zarviah. Then kinge Salomon sware by the Lorde, sayinge: God do so to me and so, yf Adonias haue not spoken this worde agaynste him selfe. Now therfore as surely as the Lorde liueth, who hathe stablished me and set me on the seate of Dauid my father, and who hathe made me an house as he promysed me, Adonias shall dye this daye. And kynge Salomon sent by the hande of Banaiah the sonne of Joiada, and smote him so that he dyed. Vnto Abiathar the Preeste sayde the kyng: get ỳ to Anatoth vnto thyne owne felues, for thou arte worthy deth: but I will not at this tyme kyl the, because thou bearest the arche of the Lorde God before Dauid my father, and because thou sufferedest w my father in all his afflictions. And so Salomon put awaye Abiathar from beinge preest vnto the Lorde: to fulfyll the wordes of the Lorde whiche he spake ouer the house of Eli in Silob. Then tidynges came to Joab: for Joab had turned after Adonias, but not after Salomon. Wherupon he fledde vnto the tabernacle of the Lorde and caught holde on the hornes of the aulter. And it was told king Salomon how Joab was fledde vnto the tabernacle of the Lorde, and stode by the aulter. Then Salomon sente Banaiah the sonne of Joiada, sayinge: go and smyte him. And when Banaiah was come to the tabernacle of the Lorde he sayd vnto him: thus sayth the king, come out. And he sayde naye. But I will dye here. And Banaiah brought the kynge worde, sayinge: thus sayd Joab, and thus he answered me. Then the kynge sayde: do euen as he hathe sayde: smyte hym and burye hym, and take awaye the blonde (whiche Joab shedde causeleslie) from me, and from the house of my father, and the Lorde bynge his blonde vpon his owne heed, for he smote two men rygh-

Regum. ii.f

wyser and better then he, and slew them with the swerde, my father vnwetynge: euen Abner sonne of Ner, capitayne of the hoste of Israel, and Amasa the sonne of Jether, capitayne of the host of Juda, and theyr blonde returne vpon the heed of Joab, and on the heed of his seed for euer: and prosperite be vnto Dauid, and vnto his seed, and vnto his house, and vnto his seate of the Lorde for euer. And Benaiah the sonne of Joiada went vp and smote him, and slewe hym & buryed him in his owne house in the wyldernesse: and the kynge put Banaiah the sonne of Joiada in his rowme ouer the host, and put Sadock the preest in the rowme of Abiathar. Then the kynge sent and called Semei, and sayd to hym: buylde the an house in Jerusalem, and dwell there, & se thou go not thence any whither. For be thou sure of it, the daye thou goest oute and passest ouer the ryuer of Cedron, thou shalte dye for it, and thy blonde shall be on thyne owne heed. Semei sayd vnto the kynge: it is well sayde, as my Lorde the kynge hathe sayde, so will his seruaunt do. And Semei dwelte in Jerusalem many a daye. And it chaunced at the ende of thre yere, that two of the seruauntes of Semei ranne awaye vnto Achis sonne of Maacah king of Geth. And one told Semei sayinge, thy seruauntes be in Geth. And Semei stode vp and sadled his asse, and gat him to Geth to Achis to seke his seruauntes, & came and brought them agayne from Geth. But it was tolde Salomon how Semei hadde gone from Jerusalem to Geth, and was come agayne. And the kynge sente and called Semei and sayd vnto hym: Dyd I not sweare by the Lorde, and testyfyed vnto the sayinge, be sure whe so euer thou goest out and walkest abyde any whither, thou shalte dye? And thou answeredst me, it is good tydynges that I haue herd. Why then hast thou not kept the oth of the Lorde, and the commaundement that I commaunded the? And then the kynge sayd to Semei: * thou remembrest all the wickednesse whiche thyne herte knoweth that thou dyddest to Dauid my father. The Lorde therfore render agayne thy wickednesse vpon thyne owne heed: and kyng Salomō be blessed, and the seate of Dauid be settled before the Lorde for euer. And the kynge commaunded Banaiah the sonne of Joiada: whiche wente oute and smote hym that he dyed. And so was the kyngdome settled in the hande of Salomon.

¶ Salomon taketh Pharaos daughter to wyfe. The Lorde appeareth to hym, and gyueth hym wysdome. The pleadinge of the two harlots who slewe the lyuynge chylde: and Salomons sentence therin.

CAPI. III.

THen Salomon dyde affinitie with Pharao kyng of Egypt, and toke his daughter, and brought her in to the cyte of Dauid, tyll he hadde made an ende of buyldynge his owne house and the house of the Lorde, and

and the walles of Jerusalem rounde aboute. Onely the people sacrifyced in aulters made on hylles, because there was no house buylte for the name of the Lorde, tyll those dayes. Salomon doubtlesse loued the Lorde, & walked in the ordinaunces of Dauid his father, saue onely that he sacrificed and offered incense vpon aulters in hylles.

And the kynge wente to Gabaon to offre there; for that was a greate offerynge place. And there Salomon offered a thousand burnte offerynges vpon that aulter. And in Gabaon the Lorde appeared to Salomon in a dreame by nyght. And God sayde: Aske what I shall gyue the. And Salomon sayde: thou hast shewed vnto thy seruaūt Dauid my father great mercye, because that he walked before the in truthe and in ryghtousnesse and playnesse of herte with the. And thou haste kepte for hym this greate mercye, that thou hast gyuen hym a sonne to sytte on his seate: as it is come to passe this daye. * And now Lorde my God, it is thou, that hast made thy seruaunt kynge in the rowme of Dauid my father. * And I am a ponge ladde, and wot not how to ordre my selfe. And thy seruaunt is in the myddes of thy people, whiche thou hast chosen, a people that are so manye that they can not be tolde nor nombred for multitude. * Gyue therfore vnto thy seruaunte, an vnderstandynge herte to iudge thy people, & to discerne betwene good and badde. For who is able to iudge this thy so waygthy a people? And it pleased the Lord well, that Salomon had desyred this thyng. Wherfore God sayd vnto him: because thou hast asked this thyng, and hast not asked long lyfe, neither haste asked richesse, nor the lyues of thyne ennemyes, but hast asked the discretion to vnderstande equite: Lo, I haue woune accordynge to thy peticyon: and beholde, I haue gyuen the a wyse and an vnderstandyng herte, so that there was none lyke vnto the before the, neyther after the shall anye aryse lyke vnto the. And therto I haue gyuen the that thou askedst not, bothe rychesse and honoure: so that there shall be no kynge lyke the, all thy dayes. And yf thou wylte walke in my wayes to kepe myne ordynaunces and commaundementes, as Dauid thy father dyd walke, I will lengthen thy dayes also. When Salomon awoke, he vnderstode this was his dreame. And he came to Jerusalem and presented hym selfe before the arcke of the Lordes couenaunt, and offered burntofferynges and peaceofferynges, and made a feaste to all his seruauntes.

Then came two women that were harlots vnto the kynge, and stode before him. And the one of them sayde: O my Lorde, I and this woman dwell in one house. And I was delyuered of a chylde with her in the sayd house. So the thyrd daye after I was delyuered, she was delyuered also: we two beynge togyther, and no straunger w̄ vs in the house saue we two alone. And this wyues chylde dyed in a nyght, for she had ouerlayde it. And then she arose at mydnyght, and toke my sonne from my syde, whyle thyne handmayde slepte and layde it in her bosome, and put her deed chylde in my bosome. And when I arose vp in the morynge to gyue my chylde sucke: lo, it was deed. But when I hadde loked more diligentlye vpon it in the morynge: Beholde, it was not my sonne whiche I dyd beare. And the other woman sayde: It is not so: But the lyuynge is my sonne, and the deed thyne. And she sayde agayne: thou sayest vntrue, for the deed is thy sonne, and the lyuynge myne. And thus they chydded before the kyng. Then sayd the kynge: the one sayth, this that is alyue is my sonne, and the deed is thyne. And tother sayth naye: But thy sonne is the deed, and the chylde alyue is myne. Then sayde the kynge: bringe me a swerde. And they broughte a swerde before the kynge. And the kynge sayde: Diuyde the lyuynge chylde in two, and gyue the one halfe to the one, and the other to the other.

Then spake the woman that was mother to the chyld alyue vnto the kynge (for her bowelles yerned vpon her sonne) and sayde: I beseche the my Lorde, gyue her the lyuynge chylde, and in no wyse slee it. And the other sayd: it shall be neither thyne nor myne, but diuyde it. Then the kynge answered and sayd: * gyue her the lyuynge chylde and slee it not, for she is the mother therof. And all Israell herde of the iudgement whyche the kynge had gyuen, and feared the kynge, for they perceyued that the wysdome of God was in him to woo iustyce.

Luc. i.g

*Luc.vii.g

¶ The Prynces and rulers vnder Salomon. The prouision for his vitayles. The nombre of his horses, and of his parables.

CAPI. IIII.

SO kynge Salomon was kynge ouer all Israel. And these were his lordes: Azarias the sonne of Sadoch the preest, Elihoreph and Ahiah the sonnes of Sisa scribes. Josaphath the sonne of Ahilud, the recorder. And Banaiah the sonne of Joiada was ouer the hoste. And Sadoch and Abiathar were ỳ preestes. And Azariah the sonne of Nathan was ouer the generall receyuers. And Zabud the sonne of Nathan was a wayter, and the kynges companion. And Ahisar stewarde of housholde. And Adoniram sonne of Abda ouer the tributes. And Salomon had twelue generall receyuers ouer all Israel, which sustayned the kynge and his housholde, eche man his moneth in a yere. Whose names are these: the sonne of Hur in mount Ephraim: the sonne of Dekarin Makez, in Salem in Bethsames, in Elon and in Bethhanan: the sonne of Heled in Aruboth, and to him pertayned Socoh, and all the lande of Hepher: the sonne of Abinadab, whiche had all the regyons of Dor, and Taphath the doughter of Salomon was his wyfe: Baanah the sonne of Ahilud had Thanach Mageddo, and all Bethsan whiche is by Zarthanah benethe Jezrahel, and from Bethsan to Abel Mehulah, and vnto beyonde Jecmaam. The sonne of Gaber hadde Ramoth

Galaad

Galaad, and his were the townes of Jair the sonne of Manasse, whiche lye in Galaad, and his was the coostes of Argob in Basan, thre score greate cities with walles and barres of brasse.

Ahinadab the sonne of Ado, hadde Mahanaim: Ahimaaz hadde Nephthalim, and he hadde taken Basemath the doughter of Salomon to wyfe: Baanah the sonne of Husai hadde Aser and Aloth: Iosaphat the sonne of Pharuah hadde Iachar Semei, the sonne of Elah hadde Ben Jamin: Gaber the sonne of Uri, hadde the countrey of Galaad and the lande of Sehon kynge of the Amorites, and of Og kynge of Basan, and was alone receyuer in the lande. And Juda and Israell were many, euen as the sande of the see in nombre, eatynge, drynkynge, and makynge merye. And Salomon raygned ouer all kynghomes frome the ryuer throwe oute
Eccles.xlv.c. all the lande of the Philistines, vnto the borders of Egypte, and they brought presentes, and serued Salomon all dayes of his lyfe.

And Salomons expence of houshold was
Houshold. euery daye thirty quarters of manchet floure, and three score quarters of mele, tenne stalled oxen, and twentye oute of the pastures, and an hundred sheepe and gootes, besyde benyson of hartes, bucks, and bubalies, and fat pultrye. For he ruled in all the regions on the other syde Euphrates, from Thaphsah to Gaza, and also ouer all the kynges on the other syde the sayde Euphrates. And he hadde peax with all his seruauntes on euerye syde. And Juda and Israell dwelte without feare, euerye man vnder his vyne and vnder his figge tree, frome Dan to Berlabe, all the dayes of Salomon.

And Salomon hadde fourtye thousande stalles of horses for chariottes, and twelue thousande horsemen. And the rorelayde generall receyuers made purueyaunce for kynge Salomon, and for all that came to kyng Salomons table euerye man his moneth, so that there lacked nothynge. And as for barley and straw for the horses and mules, they brought
D vnto the place where the offycers were, euery man in his offyce.

Eccl.xlviii.c * And God gaue Salomon wysdome and vnderstandynge exceedynge moche, and a large herte, euen as the sande alonge by the see banckes: so that Salomons wysdome excedeth the wysdome of al them of the East countrey, and all the wysdome of the Egyptians. And he surmounted all men in wysdome, bothe Ethã the Ezrahyte, Hemã, Chalcol, and Dorda ꝑ sonnes of Mahol. And his name spred abrode amonge all nations on euery syde. And Salomon wrote three thousand prouerbes. And his songes were a thousande and fyue. And he disputed of trees, euen frome the Cedar tree that groweth in Libanon, vnto the Ysope ꝑ springeth out of the wall. And he disputed of beestes, fowles, wormes, & fisshes. And there came of all nations to heare the wysdome of Salomon, and from all kynges of the erth which had herd of his wysdome.

¶ Kynge Hiram sendeth Cedar tymber to the buyldynge of the temple. The discripcion of the workes.

CAPI. V.

AND Hiram kynge of Tire sent his seruauntes vnto Salomon, for he hadde herd that they had anoynted him kyng in the rowme of his father. And therto Hiram was euer a louer of Dauid. * And Salomon sent agayne to Hiram, saying: thou knowest of Dauid my father, how he could not buylde an house vnto the name of the Lord his God for warre whiche he had on euery syde, vntyll the Lorde had put them vnder his fote. But now the Lorde my God hath giuen me rest on euerye syde, so that there is neither aduersary nor any euyl plage. And therfore I am disposed to buylde an house vnto the name of the Lord my God, as he promised Dauid my father saying: thy sonne which I wyll put vpon thy seat in the, he shall buylde an house vnto my name. Nowe then commaunde that they hewe me Cedar trees in Libanon. And let my seruauntes be with thyne, & I wyll gyue the, the hyre of thy seruauntes in all suche thinges as thou shalt requyre, for thou knowest that there are not amonge vs that can skyll to hewe tymber lyke vnto the Sidonies.

When Hiram herde the wordes of Salomon, he reioyced greatlye and sayde: Blessed be the Lorde this daye, whiche hathe set Dauid a wyse sonne ouer this myghtye people. And Hiram sent agayne to Salomon, saying: I haue allowed the requeste whiche thou sentest to me, and wyll satisfye all thy luste concernyng tymber of Cedar trees and fyrre. My seruauntes shall bringe them frome Libanon to the see. And I wyl conueye them by shippe vnto the place that thou shalt assigne me, and wyll cause them to be discharged there, that thou mayste receyue them. And thou shalte do me this pleasure agayn, to gyue me graynes towarde my housholdynge. And So Hiram gaue Salomon Cedar trees, and fyrre trees, as moche as he desyred. And Salomon gaue Hiram twentye thousande quarters of wheate to fede his houshold with, and twentye buttes of pure oyle. And so moche gaue Salomon to Hiram yerely.

And the Lord gaue Salomon wysdome, as he promised him. And there was peax betwene Hiram & Salomon, and they were in a leage together. And kyng Salomon raysed a tribute throwe out all Israel. And the tribute was thyrtye thousande men, whiche he sent to Libanon, ten thousande a moneth by course, so that they were one moneth in Libanon, and two monethes at home.

And Adoniram was ruler ouer the tribute. So Salomon hadde three score and ten thousande that bare burdens, and three score and ten thousande that hewed in the mountaynes, besyde the Lordes he hadde to ouerse the worke, in nombre three thousand and three hundred, who gouerned the people that wrought in the worke. And at the commaundemente of the kynge, they brought greate stones, and that free stones, and hewed therto, to laye in the foundacion of the house. And Salomons masons, and the masons of Hiram dyd hewe them, with them of the borders. And so they prepared both tymbre and stone to buylde the house.

¶ The feame and forme of the temple Porche and Aultare, &c.

CAPI. VI.

AND it came to passe in the foure hundred and foure score yere, after the chyldren of Israell were come oute of the lande of Egypte, and the fourthe yere of the raygne of Salomon vpon Israel, and the seconde moneth called ✠ Zif, that he began to buylde the temple vnto the Lorde. And the house whiche Salomon buylte for the Lorde was three score cubytes longe, and twentye brode, and thirtye cubytes hye. And the porche that was before the body of the temple, was twentye cubytes longe, after the measure of the bredth of the house, and tenne brode/ euen at the verye ende of the house. And he made vnto the house, wyndowes to open and shutte.

And vnder the walles of the house, he made galeryes rounde aboute, bothe aboute the temple, and also the quere. And so made sydes rounde aboute. And the nethermoste galerye was fyue cubytes brode, and the myddle galerye fyue, and the thyrde seuen cubytes brode. For he made the walles without wheron the beames laye, euer thynner and thynner, so that they were not fastened in the walles of the house. And the house was buylte of stone made perfecte alredye er it was broughte thyther, so that there was neither hammer or axe, eyther anye toole of yron herde in the house, whyle it was in buyldynge. And the wose of the myddle galerye was in the ende of the house on the ryghte syde. And men wente vp with wyndyng steares in to the myddle galerye, and oute of the myddle in to the thyrde. And so he buylte the house and finished it, and rouffe it with beames of Cedar tymbre, made dolowe and ioyned togyther. Then he buylte chambres ouer all the temple of fyue cubytes heyght, and coupled the house togyther with beames of Cedar.

And the worde of the Lorde came to Salomon, sayinge: concernynge the house whiche thou art a buyldynge, yf thou wylte walke in myne ordinaunces, and execute my lawes, and kepe all my commaundementes, to walke in them: then wyll I make good vnto the, my promes ✠ whiche I promysed Dauid thy father. ✠ And I wyll dwelle amonge the chyldren of Israel, and wyll not forsake my people Israel. And so Salomon buylte the house and fynyshed it, and syled the walles of the house within, with ybbes of Cedar tree, euen from the pauement vnto the rouffe, dyd he syle it within, and bonded the flooze of the house with planckes of fyrre.

And he syled twentye cubytes in the ende of the temple, bothe flooze and walles with Cedar, and dressed it within to be the quere, and place moste holye. And the fyrste house, that is to saye, the body of the temple, was fourtye cubytes longe. And the Cedar of the ¶ house within, was kerued with knoppes and grauen with floures, and all was Cedar tymber, so that no stone was sene. And the quere that was within the temple, he prepared to set there the arcke of the Lordes testament. And the quere was twentie cubites long/ and twentye in bredth, and twentye in heyght. And he syled it with pure golde, and bonded the aulter with Cedar. And Salomon syled the house within also with pure golde. And he made golden barres tunne alonge the quere, whiche he hadde couered with golde. And the hole house he ouerlayde with golde, vntyll he had ended it. And the aulter that was in the quere, he ouerlayde with golde also. And within the quere he made two ✠ Cherubyns of olyue tree, ten ✠Exod.xxv.b cubytes hyghe a pece, and euery wynge fiue cubytes longe, so that from the vttermost parte of one wynge, vnto the vttermost parte of the other, were ten cubytes. And the other Cherub was ten cubytes hyghe also, so that bothe the Cherubes were of one measure and one syse. The heyght of the one Cherub was ten cubytes, and so was it of the other. And he put the Cherubes in the middle of the inner house. ✠ And the Cherubs stretched theyr wynges, so ✠Exod.xxv.b that the one wynge of the one touched the one D wall, and the one wynge of the other touched the other walle. And the other two wynges of them touched one an other in the myddes of the house. And he ouerlayde the Cherubes with golde.

And the walles of the house rounde about he garnyshed with worke of Cherubs and palme trees, and grauen floures, bothe within in the quere, and without in the temple. And the flooze of the house he couered with golde/ bothe within in the quere, and also without in the temple. And in the entering of the quere he made two doores of olyue tree, with the vpper and two syde postes, fyue square. And the two wozes of olyue tree, he graued with graynge of Cherubes and palme trees, and graued floures, an couered them with golde, and layde golde ouer the Cherubes, and also the palme trees. And in lyke maner vnto the woze of the temple, he made postes of olyue tree foure square, and two dozes of fyrre tree, and either woze with two folding leues. and graued theron Cherubes, palme trees, & flowres, and couered them with gold made playne by a ruler. And then he buylte the inner court with thre rowes of hewed stone, and one rowe of Cedar wodde.

In the fourthe yere of his raygne was the foundacion of the house of the Lorde layde/ euen in the moneth Zif, and in the eleuenth yere in the moneth ✠ Bul, whiche the eyghte moneth, it was full fynished in all that perteyned therto, and fashioned as it should be in all poyntes. And so was he seuen yere in buyldynge of it. 3 Reg.vi.c. Octobr.

¶ The

¶ The buylding of the houle of Salomō. The houſe of Pharaos daughter. The forme of the pyllers of Braſſe, of the Brazen Sea. &c.

CAPI. VII.

A AND Salomon buylte his owne houſe in thyrteene yere ſpace, and full finiſhed it. And he buylte the houſe of the wodde of Libanon, an hundred cubytes longe, and fyfftye broode, and thyrtye hyghe, foure ſquare with rowes of Cedar pyllers, and Cedar beames alonge vpon the pyllers. And the rouffe was Cedar aboue an hyghe vpon the beames that laye an hyghe on the pyllers, whiche pyllers, were fourtye and fyue in nombre/ fyfteene on a rowe/ and the ſpaces betwene the pyllers were one agaynſte an other three folde. And all the wozes with the ſyde poſtes were foure ſquare one agaynſte an other thre folde.

And he made a porche of pyllers fiftye cubites longe, and thyrtye cubytes broode/and per a porche before that with pillers/and a thicke pyller before that. Then he made a porche to ſyt and iudge in, ſyled with Cedar euen frome the pauementes, vnto the top. And his owne houſe where he kept reſidēce in an other court without that porche, was of the ſame worke. And then Salomon made an houſe for Pharaos doughter, whiche he had take to wyfe, lyke vnto that porche.

B And all theſe thynges were of ryche ſtones hewed after a meaſure, and ſawed with ſawes within and without/euen from the foundacion, vnto the cop of the walles/and on the oute ſyde therto towarde the great court. And the foundacion was of ryche ſtones, and that myghtye greate ſtones of ten cubytes, and of eyght. And aboue were ryche ſtones hewed accordynge to the ſame meaſure/ and alſo with Cedar. And the great courte rounde aboute was with thre rowes of hewed ſtone, and one row of Cedar planckes. and likewiſe was it in the inner courte of the houſe of the Lorde, and of the porche of the temple. * And kynge Salomon ſent and fet one Hiram oute of Tire, a wydowes ſonne of the trybe of Nephtalim/ his father being of Tire. Whiche Hiram was a perfyte founderer, and full of wyſdome, vnderſtandynge, and connyng, to worke all maner of worke in braſſe. And he came to kynge Salomon, and wrought all his worke. He caſt two pyllers of braſſe, of eyghtene cubites a pece hyghe/and a ſtrynge of twelue cubytes myght compaſſe eyther of them about. And he made two heed peces of molten braſſe to ſette on the toppes of the pyllers, of fyue cubytes long a pece, with garlandes of brayded worke, and hoopes of chayne worke for the heed peces that were on the pyllers, ſeuen for the one and ſeuen for the other. And he made the pyllers/and for either of the heed peces a garland C with two rowes of pomegranetes to couer them with. And the heed peces that were on the toppes of the pyllers, were wrought with lylyes in the porche, the ſpace of foure cubites of them. And the pomegranetes aboue and beneth on the wrethen chaynes that compaſſed the myddle of the heed peces, were in nombre two hundred on either heed pece. And he ſet vp the pyllers in the porche of the temple/ and when he had ſet vp the ryght pyller, he called the name therof Jachin/ and when he ſet D vp the lefte pyller, he called the name therof Boaz. And the toppes of the pillers were thus wrought with lilies, and ſo was theyr worke manſhip finiſhed.

Then he caſte a ſee of braſſe tenne cubytes wyde frome brymme to brymme, and rounde in compaſſe, and fyue cubytes hyghe. And a ſtrynge of foortye cubytes myghte compaſſe it aboute/and vnder the brymme of it as it were apples compaſſed and embraſed the ſee often cubytes wyde in two rowes caſt with it when it was caſte. And it ſtode on twelue oxen/ of whiche, three loked Northe, three Weſt, three South, and three Eaſt/and the ſee on hygh vpō them/ & all theyr hynder partes were inwarde. And it was an handē bredth thycke, and the brym wrought lyke the brymme of a cup with floures of lylies. And it contayned two thouſande Bathes.

And he made ten botomes of braſſe, foure cubites longe, and foure cubites broode a pece, and thre hyghe. And the wozkes of the bottomes was on this maner that the ſydes were, as it were flatte bordes betwene the ledges. And on the flatt bordes betwene the ledges were lyons, oxen, and Cherubes. And vpō the ledges that were aboue and beneth the lyons and oxen, was toyned pendant worke. And euerye bottome hadde foure braſen wheles/ whoſe axeltrees were alſo of braſſe. And in the foure cozners were vnderſetters vnder the lauatozye caſte eche ouer agaynſte his fellowe.

And the ſtalke of the lauatozye was in the myddle of the bottome one cubyte hyghe/ and a cubyte and an half rounde/and it had knoppes theron in the bare places, whiche were foure ſquare, not rounde. And vnder the ſydes were foure wheles / and theyr axeltrees toyned faſte to the bottome. And the heyghte of euerye whele was a cubyte and an halfe. And the wozkemanſhyp of the wheles was lyke the wozke of a charet whele. And the axeltrees, the nauelles, ſpokes, and felkes were all moulten. And the foure vnderſetters in the foure cozners, were of the ſame bottomes.

And vnder the ſtalcke of the lauatozye in the myddes of the bottome, was there a rounde fote of halfe a cubyte hyghe. And theron playne places and ledges of the ſelfe. And he graued in the playne, and alſo on the ledges, Cherubes, lyons, & palme trees, euerye where rounde aboute. And on this maner he made the ten bottomes caſt wozke: all of one meaſure and one eyſe. Then he made ten lauers of braſſe, containynge fourtye Bathes a pece, and they were of four cubytes a pece for euerye one of the bottomes a lauer. And he put fyue of thoſe bottomes on the ryght cozner of the temple/and other fiue on the lefte/and put the ſee on the ryght cozner of the temple Eaſtwarde and

and towarde the Southe. And Hyram made potres, ſhouelles, and baſons/and ſo finiſhed all the worke that he made kynge Salomon for the houſe of the Lorde: that is to ſaye, two pyllers, and two ſcalpes of the heedes that were on the toppes of the two pyllers, and foure hundred pomegranetes vpon two wrethes/ two rowes on either wrethe, to couer the two ſcalpes of the heedes, that were on the toppes of the two pyllers: and the ten bottomes of braſſe, with ten lauers vpon them/ and a ſee with twelue oxen vnder it/ and potres ſhouels and baſens. And all theſe velleſſes whiche Hiram made to kynge Salomon for the houſe of the E Lord, were of bryght braſſe. And in the playne of Jordan dyd the kynge caſte them: euen in the clay of the erthe betwene Socoth and Zarthan. And Salomon left all the velleſſes vnwayed, for the excedinge abundaunce of braſſe that was in them.

And Salomō made all the velleis that pertayned vnto the houſe of the Lord/the aulter of gold/and & table of golde wheron the ſhewbred was put. And fyue candelſtyckes for the ryght ſyde/and as many for the left, before the quere of pure golde: with floures, lampes, and ſnoffers of golde/and bolles, pfalteries, baſōs, ſpones and fire pannes of pure golde, and hinges of golde, bothe for the wozes of the quere, the place moſt holy/ and for the wozes of the temple alſo.

And ſo was ended all the worke that kyng Salomō made for the houſe of the Lorde. And then * Salomō brought in the thinges which Dauid his father had dedicate in ſyluer, golde, and other velleis, and put them to the treaſure of the houſe of the Lorde.

¶ The Arke is borne in to the temple. A Cloude fylleth the temple. The temple is bleſſed.

CAPI. VIII.

A THen Salomon gathered the elders of Iſrael, all the heedes of the trybes, and auncient lordes of the chyldren of Iſrael, vnto him to Jeruſalem, to bringe vp the arcke of the teſtament of the Lord out of the city of Dauid, whych is Sion. And all the men of Iſrael aſſembled vnto kyng Salomō, to the feaſt that fallyth in the moneth Ethanim, whiche is the ſeuenth moneth. And when al the elders of Iſrael were come, the prieſts toke vp & arcke of the Lord/and brought it and alſo the tabernacle of witneſſe, and all the holy veſſels that were therin. And the prieſtes and the Leuites brought them vp. And kyng Salomon and all the company of Iſrael that were aſſembled. & were with him before the arcke, did offre theyr and oxen that could not be tolde nor nombred for multitude.

And ſo the prieſtes brought the arcke of the Lordes teſtament vnto his place, cuē in to the quere of the temple, and place moſt holy, vnder the wynges of the Cherubes. For the Cherubes ſtretched out their winges ouer & arcke, and couered both it and alſo the ſtaues therof a pe vpō it. How be it the ſtaues were ſo long that the endes of them appered out of the holy place before the quere/ but on the oute ſyde were they not ſene, and there they be vnto this B Deuter. x. & day. And there was nothing in the arche, ſaue Exo. xxxiiii. b & two tables of ſtone, which Moſes put there at Horeb, when the Lorde made an appoyntment with the chyldren of Iſraell, after they were come forth of Egypte.

And when the prieſtes were come out of the holye place / then a cloude fylled the houſe of the Lorde, that the prieſtes coulde not endure to miniſter breauſe of the cloude: for the glorye of the Lorde had fylled the houſe of the Lorde. Then ſpake Salomon: the Lorde ſaid ii. Paral. vi. a that he wolde dwelle in darckeneſſe. I haue buylte the an houſe to dwelle in, and an habitacion for the to abyde in for euer. And & kyng turned his face, and bleſſed all the congregacion of Iſrael, all the cougregacion ſtandinge. And he ſayd: Bleſſed be the Lorde God of Iſrael, whiche hath fulfylled with his hand, that he ſpake with his mouthe vnto Dauid my father: ſayinge: frome the daye I brought my people Iſrael forthe of Egypte, I chose no cytye amonge anye of the trybes of Iſraell, to buyld an houſe that my name myght be there: But I haue chosen Dauid to be ruler ouer my people Iſrael.

And it was in the herte of Dauid my father to buylde an houſe for the name of the Lorde ii. Reg. vii. a God of Iſrael. But the Lorde God ſayd vnto Dauid my father/ in that it was in thyne herte to buylde an houſe for my name, thou dyddeſt well, that thou walt ſo mynded. Neuertheleſſe thou ſhalt not buylde the houſe, but thy ſonne that ſhall come out of thy loynes, ſhall buyld an houſe for my name. And the Lorde hathe L made good his word that he ſpake. For I ſtode vp in the rowme of Dauid my father, and ſate on the ſeate of Iſrael, as the Lorde promiſed/ and haue buylte an houſe for the name of the Lorde God of Iſraell. And I haue prepared therin a place for & arcke wherin the couenaūt of the Lorde is, whiche he made with oure fathers, after he had brought them out of the lande of Egypte. And Salomon ſtode before the aulter of the Lorde in the ſyghte of all the people of Iſrael, and ſtretched out his handes i. Mach. ii. b to heuen, and ſayd: Lord God of Iſrael, there is no God lyke the in heuen aboue, or in the earthe beneth/ that kepeſt appoyntment and mercye with thy ſeruaūtes that walke before the with all theyr hertes/ whiche alſo haſt kept with thy ſeruaunt Dauid my father, that thou promyſedſt him. Thou ſpakeſt with thy mouthe/ and haſt fulfylled with thyne hande, as it is come to paſſe this day. And now Lorde ii. Reg. viii. b. God of Iſraell kepe with thy ſeruaunte Dauid my father, that thou promyſedſt him, ſayinge: thou ſhalte not be without one or other before me, ſyttynge on the ſeate of Iſrael: So neuertheleſſe, yf thy chyldren ſhall take hede to theyr wayes that they walke before me, as thou haſte walked before me. Nowe then, O Lorde God of Iſrael / let thy worde be ſtable whiche thou ſpakeſt vnto thy ſeruaunt Dauid my father.

But in dede can God dwelle on the earthe?

Beholde, neyther heuen, nor heuen aboue all
heuens are hable to conteyn the: how moche
lesse then this house ꝑ I haue buylte? but loke
to the prayer of thy seruaunt and his supplica
cion, o Lord my God, to gyue an eare vnto the
voyce and prayer which thy seruaunt prayeth
before the this daye, that thyne eyes maye be
open vpon this house nyght and day, and vpō
Deuter.xii.k. the place, of whiche thou hast said, my name
shall be there: that thou harken vnto ꝑ praye
er whiche thy seruaunte shall praye in this
place. And herke vnto the supplication of thy
seruaunt and of thy people Israel which they
shal pray in this place: And heare thou vp vn
to heuen thy dwellyng place/ and when thou
hearest, haue mercye. And yf any man trespace
D agaynst his neyghbour, & his neyghbour take
an aduiration to adiure him withall, and the
adiuration come before thyne aulter at this
house, then harken thou vp to heuen, & worke
and iudge thy seruantes, that thou condemne
the wicked, to bryng his waye vpon his heed,
and iustifie the ryghtous, to gyue him accor
ding to his righteousnesse. Whē thy people Is
rael be put to the worse before their enemies,
bicause they haue synned agaynst the, & after
warde turne agayne to the, & prayse thy name,
and praye and make supplication vnto the in
this house, then heare thou vp to heuen, & be
merciful vnto the synne of thy people Israel,
and bryng them agayne vnto the land which
thou gauest vnto their fathers.

Yf heuen be shut vp, that there be no rayne,
bicause they haue synned agaynste the: yet yf
they praye in this place, and prayse thy name,
and turne frō their synnes, thorow thy scour
gynge of them/ then heare thou vp to heuen,
and be mercyful vnto the synne of thy seruaū
tes, and of thy people Israel, that thou shewe
them a good way to walke in, and giue rayne
vpon thy land that thou hast gruen vnto thy
people to inherete.

Yf there chaunce derth in the lande, pesty
lence, blastyng, or wytherynge of corne, or that
the frutes be deuoured of grashoppers, or ca
terpyllers, or yf their ennemyes beseige them
in the lande, & in their owne cities, or what so
euer plage or sickenesse chaūce/ then heare thou
vp to heuen thy dwellyng place, all the praye
ers and supplications that shall be made of al
men thorowe out all thy people Israel, whi
che shall knowlege euerye man the plage of
his owne hert/ and stretche forthe his handes
vnto this house/ and be mercyful and worke,
and gyue euery man accordyng to his wayes/
(euen as thou only knowest euerye mannes
herte/ for thou knowest the hertes of all the
chyldren of Adam) that they may feare the as
longe as they lyue vpon the erth whiche thou
gauest vnto their fathers And lykewyse yf a
straunger ꝑ is not of thy people Israel, cmoe
out of a farre countreye for thy names sake/
(for they shall heare of thy great name and of
thy myghtye hande, and stretched oute arme)
and therefore yf he come & praye at this place/
heare thou vp to heuen thy dwellynge place,
and doo accordynge to all that the straunger
calleth to the for, that all nations of the erth
maye knowe thy name/ to feare the as do thy
people Israell/ and that it maye be knowen
that thy name is called vpon ouer this house
whiche I haue buylte.

And when they go out to battayle agaynst
their enemies whither so euer thou shalt send
them, and shall praye vnto the Lorde towarde
the citye which thou hast chosen, and towarde
the house ꝑ I haue buylt for thy name: heare
thou their prayers and supplicatiōs, vp to he
uen, and iudge their cause.

And finally, when they shal haue synned a
gaynst the (for there is no man ꝑ synneth not)
and thou art angeye with them, and hast deli
uered them to their ennemyes, that they be ca
ried awaye ppysoners vnto the lande of their
ennemyes, whether farre or nere/ yet yf they
tourne agayne vnto their hertes in the lande
where they be in captiuitie/ and retourne and
praye vnto the in the lande of them that hold
them captyue, sayinge: we haue synned, and
haue done wyckedly, and haue trespaced, and
so turne agayn vnto the, with all their hertes
and all their soules in the lande of their enne
mies whiche holde them captyue, and pray vn
to the, towarde the lande whiche thou gauest
vnto their fathers/ and toward the citye whi
che thou hast chosen, and house which I haue
buylte for thy name: then heare thou their
prayer and supplication vp to heuen thy dwel
ling place, and iudge their causes/ and be mer
cyfull vnto thy people ꝑ haue synned agaynst
the, and vnto all their trespace that they haue
trespaced agaynst the/ and get the fauoure in
the syghte of them that holde them captyue/
that they may haue compassion on them. For
they be thy people, and thyne inheritaunce,
whiche thou broughtest oute of Egypte/ from
the * fornace of yron. And lette thyne eyes be
open vnto the prayer of thy seruaūt and vnto
the prayer of thy people Israel/ to harken vn
to them in all they call vnto the for. For thou
dydest seuere them to be thyne inheritaunce,
aboue all the nations of the earthe/ as thou
saydest by the hande of Moses thy seruaunt,
when thou broughtest our fathers oute of E
gypte, O Lorde almyghtye.

When Salomon had made an ende of pray
inge all this prayer and supplication vnto the
Lorde/ he arose from the aulter of the Lorde,
and frome kneelynge on his knees, and frome
stretchynge his handes vp to heuen, and stode
and blessed all the cōgregation of Israel with
a loude voyce, sayinge: Blessed be the Lorde
that hathe gruen gruen reste vnto his people
Israel according to al ꝑ he promised: * so that
there is not one worde escaped of all the good
promyses whiche he promysed by the hand of
Moses his seruaunt. And the Lorde oure God
be with vs, as he was with oure fathers/ and
forsake vs not neither leaue vs, but that he
bowe our hertes vnto hym, to walke in all his
wayes/ and to kepe his commaundements,
ordinaunces and rites, whiche he commaun
ded our fathers. And these my wordes whiche
I haue prayed before the Lorde, be nye vnto
the Lorde oure God daye and nyght, that he
defende the cause of his seruaunte and of his
people

people Israel euermore, that all nations of the
erth maye knowe that the Lorde is God, and
none but he. And I praye God that your her
tes maye be sounde with the Lorde our God,
to walke in his ordinaunces, and to kepe his
lawes, as we do this daye.

And the kyng and all Israel with him, offe
red offeringes before the Lord. * And the peax
offeringes that Salomon offered vnto ꝑ Lord
were .xxij. thousande oxen, and an hundred
and .xx. thousande sheye. And so the kynge and
all the children of Israel halowed the house of
the Lord. And the same day the kyng halowed
the middle of the court that is before the house
of the Lorde/ for there he offered burntofferyn
gys, and meatofferynges, & the fat of the peax
offerynges, bicause the brasen aulter that was
before the Lorde, was to lytle to receyue the
burntofferynges and meatofferynges, and the
fat of the peaxofferynges.

And Salomon helde that same tyme an hye
feast, and all Israell with hym, a mightye con
gregation, euen from the coostes of Hemath,
vnto the ryuer of Egypt, before the Lorde our
God, seuen dayes, and yet seuen dayes, that is
fourtene dayes. And the eight daye he sent the
people awaye. And they blessed the kynge and
wente vnto their tentes ioyous and gladde in
herte, for all the goodnesse that the Lord had
shewed vnto Dauid his seruaunt, and to Is
rael his people.

¶ The Lorde appeareth agayne to Salomon. Sa
lomon giueth townes to Hiram. The Cananites be
come tributaryes. He lendeth shyppes for gold. And
buyldeth many cytyes.

CAPI. IX.

When Salomon had fynyshed the buyl
dynge of the house of the Lorde, and of
the kynges palace/ and all that his desire
and lust was to make: the Lorde appeared vn
to him agayne, as he appeared to hym at Ga
baon. And the Lorde sayde vnto him: I haue
hierd thy prayer and intercession that thou ma
dest before me, and haue halowed this house
whiche thou hast buylt to put my name there
for euer/ and myne eyes and myne hert shal be
there perpetually. And if thou wylt walke be
fore me, as Dauid thy father walked, in pure
nesse of herte and playnesse, to do all that I
haue commaunded the, and shalte kepe myne
ordinaunces and rytes: then I wyl settle the
state of thy kyngdom vpon Israel for euer, as
I promised Dauid thy father, saying: * Thou
shalte not be without one or other vpon the
seate of Israel. That yf ye and your children
shall turne alwaye from me, and shall not kepe
myne ordinaunces whiche I haue sette before
you, but shall go and serue other goddes, and
bowe youre selues vnto them: then I wyll
weede Israel oute of the lande whiche I haue
gruen them. And this house whiche I haue ha
lowed for my name, I wyl put out of my syght.
And Israel shall be a prouerbe and a fable vn
to all nations. And this house whiche is so hye,
* all that passe by it shall be astonied, and shal

Jerem.xxii.c
ii.Para.vii.b

hysse and saye: why hath the Lorde dealte on
this maner with this land, & with this house?
And it shal be answered them, bicause they for
soke the Lord their God, which brought their
fathers oute of the lande of Egypte, and haue
leaned to other goddes, and haue stouped vnto
them and serued them: therfore hath the Lord
brought vpon them all this euil. Then at the
ende of twenty yeres, in which Salomon had
buylt the two houses/ that is to wit, the house
of the Lorde, and the kynges palace: bicause
Hiram the kynge of Tire had supported him
with Cedar, fyrre, and gold, as moche as he des
red/ therfore Salomon gaue Hiram .xx. cities
in the lande of Galile. And when Hiram was
come frō Tire to se the cities which Salomon
had gyuen hym/ they pleased him not. Wher
fore he sayd: what cities are these which thou
hast giuen me, my brother? And he called them
the lande of Cabull vnto this daye. This Hi
ram hadde sente the kynge sixe score hundred
waight of golde. And this is the somme of the
tribute which king Salomon raysed to buyld
the house of the Lorde and his owne house, &
Melo, and the walles of Jerusalem and Hezer
and Magedo, and Gazer.

ii.Paral.viii.

For Pharao kynge of Egypte went vp and
toke Gazer and burnt it with fyre/ and slewe
the Cananites that dwelte in the citye, & gaue
it for a presente vnto his doughter that was
Salomons wyfe. And Salomon buylt Gazer
and Beth Horon the nether, and Baalath and
Thamar in the wyldernesse that is in ꝑ land/
and all the stoore cityes that Salomon hadde,
and cityes for his charettes, and cityes for his
horsemen, and all that his lust was to buylde
in Jerusalem and Libanon, and in al the lande
of his kyngdome.

And all the people that were lefte of the
Amorytes, Hethites, Pherezytes, Heuites,
and Jebusytes, whiche were not of the chyl
dren of Israel/ the chyldren of the sayde na
cyons that were lefte in the lande/ bycause
the chyldren of Israell were not hable to de
stroye them/ Salomon made tributaryes vn
to this daye. But of the chyldren of Israell
dyd Salomon make no bondemen. But they
were men of warre, and his seruauntes, and
his Lordes, and Capitaynes and rulers of
his charettes, and of his horsemen. And these
manye Lordes that ouersawe the worke had
Salomon, fyue hundred and fyfty, whiche
ruled the people that wroughte in the worke.
And Pharaos doughter came vp oute of the
cytye of Dauid, vnto the house whiche Sa
lomon hadde buylte for her. And after that, he
buylte Melo. And thryse a yere dyd Salo
mon offre burnt offerynges and peax offeryn
ges vpon the aulter whiche he hadde buylte
vnto the Lorde, to burne the fatte theron:
whiche aulter is before the Lorde. So when
kynge Salomon hadde made the house per
fecte, he made shyppes in Azion Gaber, whi
che is beside Cloth, on the bynche of the red
see, in the lande of Edom. And Hiram sente
by shyppe also of his seruauntes, that were
shypmen, and expert in the see, with the ser
uauntes of Salomon. And they wente to

Ophir.and set from thence gold.to the somme of foure hundred and.xxii.talentes, & brought it to Salomon.

¶ The Quene of Saba commeth from the furthest partes of the lande to heare and se the wysdome of Salomon. The yerely reuenues and rentes of Salomon. His throne, vessells of golde, Charettes, horsmen, and foyson of syluer.

CAPI. X.

A AND the quene of Saba herd of the wisdome of Salomon concernyng ỹ name of the Lorde, and came to proue him wt rydelles. And she came to Jerusalem with a myghty greate multitude of Camelles ỹ bare swete odoures and golde exceding moche, and precyous stones. And when she was come to Salomon, she talked with him of al that was in her herte. And Salomon expowned her all her questions, that there was not one thynge hyd from the kynge, whiche he expowned her not. And when the quene of Saba had sene al Salomons wysdome, & the house that he had buylte, and the meat of his table/and the lodgynges of his seruauntes, and the facion of his courte, and theyr apparell, and his buttlers, & his sacrifice that he offered in the house of the Lorde, she was astonied. Then she sayd to the kynge: the worde I herde in myne owne land of thy dedes and wysdome, is true. How be it I bileued it not, tyll I came and sawe it with myne eyes. And lo, the one half was not tolde me/for thy wisdom and goodnesse passeth the fame whiche I herde. Happye are thy men/

ii. Para. ix. a / Math. xii. d / Luc. xi. d

B and happye are these thy seruauntes, whiche stande euer before the and heare thy wysdom. And blessed be the Lorde thy god whiche had a lust to the, to set the on the seate of Israell, bycause the Lorde loued Israel for euer, and therfore made the kynge, to doo equitie and ryghtousnes.

Then she gaue the king an hundred and.xx. talentes of golde, and of swete odoures excedyng moche/and precious stones. There came neuer after suche abundance of swete odoures as the quene of Saba gaue to kyng Salomō. And therto ỹ shyppes of Hiram that brought golde from Ophir, brought from Ophir great plentye of ‡ Almuge tree, and precious stones. And kyng Salomō made of the Almuge trees pylers in the house of the Lorde, and in the kynges palace, and made harpes and psalteries for syngers. There came no more Almuge tre so/nor was any more sene vnto this daye. And kinge Salomon gaue vnto ỹ quene of Saba all her desyre that she asked of hym/ besydes that he gaue her with his owne hand. And so she retourned vnto her owne countrey with her seruauntes.

‡ Some reade Courall. Some Brasill.

C The weight of golde that came to Salomō euery yere, was.vi. hundred thre score and.vi. talentes of golde, besides that he had of chapmen, and of marchauntes, of potticaries, and of all the kinges of Arabie, and of the lordes of ỹ countrey. And kyng Salomon made two hundred bucklers of beaten gold/sixe hūdred sicles of golde went to a buckler. And he made thre hundred shyldes of beaten golde, thre pounde of golde goyngē to a pece, and put them in the house of the wodde of Libanon.

And the kyng made a great seate of Iuorye and couered it with precyous golde. And the seate had sixe steppes. And the top of the seate was rounde behynde his backe, with pomels on either syde on the place where he sate/ and two lyons standynge besyde the pomelles. And there stode twelue lyons on the steppes, sixe on a syde. There was none lyke sene in any kingdome. And all kyng Salomons drinkynge cuppes were of golde, and all the garnysshement of the house of the wod of Libanon, were of pure golde. And as for syluer, it was nothynge worthe in the dayes of Salomon. For the see shyppes whiche the kyng had in the see, with the shyppes of Hiram, came euery thyrd yere laden with golde, syluer, Iuorye, apes, and pecockes. * And so kynge Salomon passed all the kynges of the erth in riches and wysdome. And all the worlde resorted to Salomon, to heare his wysdome whiche God had put in his herte. And broughte him euerye man his present, vessels of syluer and of gold/ and of rayment, harnesse, swete odoures, horses, and Mules, yere by yere. And Salomō gathered togyther charettes and horsemen/ so that he had a thousand and foure hundred charettes, and twelue thousande horsemen, which he bestowed in the charet cityes, and with the kynge at Jerusalem.

* And the kynge made syluer in Jerusalem as plenteous as stones, and Cedar as plenteous as the mulbery trees that grow in the valeyes. And Salomons horsses came out of Egypt frome Keua. The marchauntes fet them from Keua at a price. A charet came out of Egypt for.vi.hundred sicles of siluer, & an horse for an hundred & fiftye. And euen so by the handes of the sayde marchauntes, horsses were brought out for al the kinges of the Hethites, and for the kynges of Siria.

¶ Salomon hath seuen hundred Quenes and thre hundred Concubynes, whiche brynge him to Idolatrye. His aduersaryes rebell agaynste hym. He dyeth, and Jeroboam his sonne raygneth in his stede.

CAPI. XI.

BUt kyng Salomon loued many outlandyshe women: the doughter of Pharao/ and of the Moabites, Ammonites, Edomites, Zidonites, and Hethites/euen of nacions of which the Lorde sayd vnto the chyldren of Israel, se ye come not at them, nor let thē come to you/for surely they wyll turne your hertes after theyr goddes. Neuerthelesse to suche Salomon claue, and fel in loue with them. * And he had seuen hundred verye quenes, and thre hundred concubynes, whiche turned away his hert. For when Salomon was olde. his wiues turned his hert after other goddes, so that his hert was not perfect with the Lord his God, as was the hert of Dauid his father.

And Salomon folowed Astaroth the God of

B of the Zidons, and Milcom the abhominacion of the Ammonites. So Salomō wrought wyckednesse in the sight of the Lorde, and continued not after the Lorde as dyd Dauid his father. After that Salomon buylte an aulter for Chamos the abhominacion of the Moabites in the hyll that standeth before Jerusalem, and vnto Moloch the abhominacion of the chyldren of Ammon. And semblably dyd he for all his outlandyshe wiues which burnt incense and offered vnto theyr Goddes. Then was the Lorde angry with Salomon, because his hert turned from the Lorde God of Israel whiche appeared vnto hym twyse, and gaue him a charge of this thinge that he sholde not folowe other Goddes. But he kepte not that whiche the Lorde commaunded hym: wherevpon the Lord sayd to Salomō: for as moch as this is done of the, and thou haste not kept myne appoyntment & myne ordinaūces which I haue commaunded the, therfore I wyll rent the kingdome from the, and wil gyue it to thy

C seruant. Notwithstanding in thy dayes I wil not do it, bicause of Dauid thy father: but wil take it frō thy sonne. How be it I wil not take away al: but wil giue one tribe to thy sonne, bicause of Dauid my seruaunt, and bicause of Jerusalem, whiche I haue chosen.

Then the Lord stered vp an aduersary vnto Salomon, one Hadad an Edomite, and of the kynges linage of Edom. For whē Dauid was in Edom, and Joab the capitayne of the hoste was gone vp to burye them that were slayn, & had slayne all the men chyldren in Edom. For sixe monethes dyd Joab remayne there, and al Israel, tyll he had destroyed all the men chyldren in Edom. And this Hadad fled, & certeyn other Edomites of his fathers seruauntes wt him, to go to Egypt, Hadad beinge yet a litle lad. And they arose out of Madian, and went

D to Pharan, and toke men with them oute of Pharan, & came to Egypt vnto Pharao kyng therof, which gaue him an house/and appoynted him vitayles, and gaue him landes. And Hadad gat great fauour in the sight of Pharao, so that he gaue him to wyfe the syster of his owne wyfe, the syster of Thahaphnes the quene. And the sister of Thahaphnes bare him Genubath his sonne. And Thahaphnes weaned him in Pharaos house. And he was ī Pharaos house among the sonnes of Pharao. And when Hadad herde saye in Egypte that Dauid was layde to slepe with his fathers/ and that Joab the capitayne of the hoste was deed also/he sayd to Pharao: let me departe, that I maye go to myne owne countrey. Then sayde Pharao vnto hym: what lackest thou heare with me, that thou woldest go to thyne owne countreye? And he sayd, nothynge: how be it let me go. And God stered vp an other aduersarye, one Razon the sonne of Eliada, whiche fled from Hadadezer kyng of Zobah his master. This Rason gathered men vnto him, and became capitayne ouer an armye, when Dauid slewe them. And they went to Damasco, & dwelte therin/and raygned in Damasco. And he was an aduersarye to Israel all the dayes of Salomon, with the euill that Hadad dyd, which abhorred Israel, and raygned in Siria.

E And Jeroboam the sonne of Nabat an Ephrathite of Zaredah (whose mother was called Zeruah, and was a wydowe, and he Salomons seruaunt) lyfte vp his hande agaynst the kyng/and herof came it, that he lyfte vp his hande agaynst the kynge. Salomon buylt Melo, and mended broken places in the citye of Dauid his father. And this felowe Jeroboam was an actiue man. And when Salomō sawe the yong man that he wrought so lustelye in the worke, he made him ruler ouer all the charges of the house of Joseph. And it chaūsed at that season, as Jeroboam was gone out of Jerusalem, that the Prophete Ahiah the Silonite met him by the waye, hauyng a new mantell on him, & they two alone in the felde. And Ahiah caught the newe mantel that was

F on him, and rent it in twelue peces, and said to Jeroboam: take the ten peces. For thus sayth the Lorde God of Israel: beholde I wil rent the kingdome out of the handes of Salomon, and wil gyue ten tribes to the/ & he shall haue one, for my seruaunt Dauids sake, and for Jerusalem, the citye whiche I haue chosen oute of all the trybes of Israell, bicause they haue forsaken me, and haue bowed them selues vnto Astaroth the God of the Zidons/ and to Chamos the God of the Moabites/ and to Milcom, the God of the chyldren of Ammon, and haue not walked in my wayes, to do that pleaseth me/ and myne ordynaunces and rytes: as dyd Dauid his father.

How be it I wyll take none of the kyngdome oute of his hande/ but wyll make hym chyefe all his lyfe longe, for Dauid my seruauntes sake, whiche I chose, bycause he kept my commaundementes and ordinaunces. But I wyl take the kyngdome forth of his sonnes hande, and wyll gyue vnto the ten trybes of it/ and wyll gyue his sonne one, that Dauid my seruaunte maye haue a lyghte alwaye before me in Jerusalem the citye which I haue chosen me, to put my name there. And I wyll take the, and thou shalte raygne vpon all that thy soule desyreth, & shalt be king ouer Israel.

G And yf thou shalt harken vnto al that I commaunde the, and shalte walke in my wayes/ and do that is righte in my syghte/that thou kepe myne ordinaunces and commaundementes/as Dauid my seruaūt dyd: then will I be with the, and buylde the an house that shall continue/ as I buylte for my seruaunte Dauid/ and I wyll gyue Israell vnto the. And therwith wyll I vexe the seed of Dauid, but not for euer. And Salomon sought to kyl Jeroboam/wherfore Jeroboam arose, and fledde in to Egypte, vnto Sesak kynge of Egypte, and continued there tyll the deathe of Salomon. The reste of the actes of Salomon, and all that he dyd, and his wysdome, are wrytten in the boke of the actes of Salomon. And the tyme that Salomon raygned in Jerusalem vpon all Israell, was fourtye yeres. And then he layde hym to reste with his fathers, and was buryed in the citye of Dauid his father, and Reboboam his sonne raygned in his stede.

¶ The kyngdome is deuyded: & Rehoboam raygneth ouer.ii. trybes, and Ieroboam ouer.x. Aduram is stoned. Ieroboam maketh golden calues.

CAPI. XII.

A AND Rehoboam wente to Sichem: for al Israel were come to Sichem to make him kynge. And when Ieroboam the sonne of Nabat herd of it, being yet in Egypt: for he had fledde to Egypte, for feare of Salomon/and dwelte there. And they sent and called him: and so Ieroboam and all the assemble of Israel came and spake vnto Rehoboam, saringe: thy father made oure yoke greuous, but now make thou the greuous seruice of thy father, and his sore yoke whiche he put vpon vs, lyghter/ and so we wyll serue the. And he sayde vnto them: departe yet for the space of thre dayes, and then come agayne to me. And the people departed.

And kynge Rehoboam toke counsell with the olde men that stode before Salomon his father, whyle he yet lyued, and sayde: what counsel geue ye to answere this people with? B And they sayde vnto hym. Yf thou shalte be a seruaunt vnto this people this day, and serue them, and answere them, and speke kynde wordes to them, they wyll be thy seruauntes for euer. But he lefte the counsell that the olde men had gyuen hym, and counselled with the yonge men that were nourysshed vp with him and had wayted on him.

The counsell of the olde men deiected.

And he sayd vnto them: what counsel geue ye, to answere this people, whiche haue communed with me saringe: make the yoke whiche thy father dyd put vpon vs, lyghter? And the yong men that were brought vp with him answered him, saringe: this people that haue sayd vnto the: thy father made our yoke heuy make thou it vs lyghter: thus answere them. Eccle.xlvii. d C My lytle fynger shall be wayghtyer then my L fathers loynes. And nowe where my father put a greuous yoke vpon you, I wyll make it heuyer. For where my father corrected you with scourges, I wyll chastyse you with scorpyons. And when Ieroboam, and all the people were come to Rehoboam the thyrde daye, as the kynge appoynted them, saringe: come to me agayne this daye thre dayes/ the kynge answered the people churlysshely, and lefte the aduyse that the olde men gaue hym/ and spake to theym after the counsell of the yonge men, saringe. My father made youre yoke greuous, but I wyll make it greuouser. For where my father chastysed you with D whyppes, I wyll chastyse you with scorpyons. And so the kynge harkened not vnto the people: for the turnynge awaye was of the Lord, *iii.Reg.xi. f * to performe his saringe, whiche the Lorde sayde by Ahiah the Silonite vnto Ieroboam the sonne of Nabat.

And when all Israel sawe that the kynge harded them not/the people answered the king agayne, saringe: we haue no parte in Dauid, ii.Paralip.x.d. nor inheritaunce in the sonne of Isai. * Hasten to youre tentes therfore Israel, and nowe se to thyne owne house Dauid. And so Israel departed vnto theyr tentes. Now be it ouer the chyldren of Israel whiche dwelte in the city of Iuda, did Rehoboam raygne styl. Then king Rehoboam sent Aduram the receyuer of the tribute. And al Israel stoned him to deth with stones. But king Rehoboam made spede and gat E him vp to his charet, & fled to Ierusalem. And so Israel departed from the house of Dauid vnto this daye. And when al Israel herd that Ieroboam was come agayn, they sent and called hym vnto the congregacyon, and made hym kynge ouer Israell: so folowed the house of Dauid, but the tribe of Iuda only. * And whē Rehoboam was come to Ierusalem, he gathered all the house of Iuda, and all the tribe of Benjamin an hundred and foure score thousandes of chosen men & good warriours, to fight agaynst the house of Israel/and to bringe the kyngdome agayne of Rehoboam the sonne of Salomon. Then came the worde of the Lorde F vnto Semeiah the man of God, saying/ speke vnto Rehoboam the sonne of Salomon kyng of Iuda, and vnto all the house of Iuda and Benjamin, and the remnaunt of the people, and saye, Thus sayth the Lorde: goo not nor yet fight agaynst your brethren the children of Israel, but returne euery man to his house, for this doynge is of the Lorde. And they obeyed the worde of the Lorde, and returned and departed accordynge to the worde of the Lorde. Then Ieroboam buylte Sichem in mount Ephraim, and dwelte therin. And wente frome thence and buylt Phanuel.

And Ieroboam thought in his herte: nowe might the kingdome returne to ỹ house of Dauid agayne. For yf this people shall go vp and do sacrifyce in the house of the Lorde at Ierusalem: then shal theyr hertes turne agayn vnto their Lorde Rehoboam kynge of Iuda: and so shall they kyll me, and go agayne to Rehoboam kynge of Iuda. * Wherupon the kynge toke counsell and made two calues of golde, and sayd vnto the people: ye shall not nede to goo ayne more to Ierusalem. Beholde, youre Gods (Israel) whiche brought you oute of the lande of Egypt. And he put the one in Bethel and the other in Dan. And that doynge was a cause of synne. And the people wente to worshyp the calfe, as farre as Dan. And he made temples in the hylles, and made of the lowest of the people preestes, whiche were not of the sonnes of Leui. And Ieroboam made a feaste the fyftene daye of the eyght moneth, lyke vnto the feast that was in Iuda, and offered on the aulter. And so dyd he in Bethel, to offre vnto the calues ỹ he had made. And he put in Bethel the preestes of the hyllaulters, whiche he had made. And he offered vpon the aulter whiche he had made in Bethel, the fyftene daye of the eyght moneth, whiche he had ymagined of his owne herte/ and made a solempne feast vnto the chyldren of Israel, and wente vp to the aulter to burne sacrifyce.

¶ Ieroboam sacrifyinge vnto Calues, is reproued of the Prophete. His hande dryeth vp whyle he putteth it out agaynst the Prophete. The Prophete is kylled and buryed.

CAPI. XIII.

A AND beholde, there came a man of God out of Iuda with the worde of God, to Bethel, as Ieroboam stode by the aultar to offer, and cryed agaynst the aultare at the cōmaundement of the Lorde and sayd: aultare, aultare, thus sayth the Lorde. Beholde, a chylde shall be borne of the house of Dauid, Iosiah by name, whiche vpon the shall offer the preestes of the hyll aultares that sacrifyce vpon the, and shall burne mennes bones vpon the. And he gaue theym the same tyme a signe sayenge: this is the signe of that the Lorde hath promysed. Beholde the aulter shall rent and the asshes that are in it shal fal B out. And when the kynge herde the sayeng of the man of God whiche he cryed againste the aulter in Bethel, he stretched oute his hande frome the aultare sayeng: holde him. And his hande which he put forth towarde him, dryed vp, that he coulde not pull it in agayn to him and the aulter claue and the asshes ran out of the aulter accordinge to the token which the man of God had gyuen at the cōmaundment of the Lorde. And the kynge aunswered and sayde vnto the man of God: Oh praye vnto the Lorde thy God, and make intercession for me, that my hand may be restored me againe. And the man of God besought the Lord, and his hande came to him agayne as well as before.

Then sayd the kynge vnto the man of God Come home with me and refresshe thy selfe, & I wyll gyue the rewarde. But the man of God answered the king, if thou woldest gyue me halfe thyne house, I wolde not goo with the neyther wolde I eate meate or drynke water in this place. For so was it charged me, C thorowe the worde of God and sayde to me: eate no bred, nor dryncke water, nor turne agayne by the same waye thou wentest. And so he went an other waye and returned not by the waye he came to Bethel. And there dwelt an olde Prophete in Bethel, whose sonnes came and tolde him all the workes that the man of God had wrought that day in Bethel, and the wordes which he spake vnto ỹ kynge they tolde their father also. And their father sayde to them: what waye went he? for his sonnes had sene what waye the man of God wente which came frome Iuda. Then sayd he to his sonnes: sadle myne asse. And they sadled him an asse. And he gat him vp theron and wente after the man of God, and found him sitting vnder an Oke, and sayde vnto him: Art thou the man of God that camest from Iuda? And he sayde, yea.

D Then he sayd to him: come home with me and eate bred. And the other sayde agayne, I maye not returne with the, to go with ỹ, neyther maye I eate bred or drinke water with ỹ in this place. For it was sayde to me by the commaundement of the Lorde, eate no bred nor drinke water in this place, nor turne agayne by the waye thou wentest. And the olde Prophet sayde vnto him: I am a Prophet as wel as thou, and an Angel spake vnto me with ỹ worde of the Lorde, sayenge: Bringe him agayne with the to thyne house, & let him eate bred and drink water, and yet lyed vnto him. And to the other went agayne with him & ate bred in his house and dranke water.

And as they sate at the table, the worde of the Lorde came vnto the Prophete ỹ brought him agayne. And he cryed vnto ỹ man of God E that came frome Iuda, sayenge: Thus sayth the Lorde: because thou haste disobeyed the mouth of the Lorde, and hast not kept ỹ commaundement which the Lorde thy God commaunded the, but camest backe agayne & hast eaten bred and dronke water in the place in which he bad the that thou shuldest eate no bred nor drincke water: therfore thy carkasse shall not come vnto the sepulchre of thy fathers.

And when he had eaten bred and dronke, he sadled an Asse for the Prophete which he had brought agayne. And as he iourneyed, a lyon met him by the waye, and slew him, and his carkasse laye alonge in the waye, and the asse stode therby, and the lyon stode by the corpse also. And men that passed by, saw the carkasse F cast alonge in the way and the lyon standing therby, & went & tolde it in the towne where the olde Prophete dwelt. And when the Prophete that brought him backe agayne from ỹ waye, herde therof, he sayde: It is the man of God which disobeyed the mouth of the Lord. And therfore the Lorde hathe delyuered him vnto the Lyon which hath rēt him and slayne him, according to the worde of ỹ Lorde, which he sayde to him. And he sayd to his sonnes sadle me an Asse: and so they dyd. And he went and founde the body cast alonge in the waye, and the Asse and the Lyon standinge therby. And the Lyon had not eaten the carkasse nor G hurt the Asse. And he toke vp the body of the manne of God, and put it vpon the Asse, and brought it agayne, and came to the cyte of ỹ olde Prophete to lament him, & to bury him. And he layde his body in his owne graue, and lamented ouer him, Oh my brother. And whē he had buryed him, he spake to his sonnes sayenge: When I am deed, se ye bury me in the sepulchre wherin the man of God is buryed/ and lay my bones by his. For the sayeng which he cryed at the byddinge of the Lorde against the aultare in Bethel, and against all the houses of hyllaultares whiche are in the cyties of Samarie, shall come to passe.

How be it for all that, Ieroboam turned not from his wicked waye: but turned away and made of the lowest of the people preestes of the hyllaultares. Who so euer wolde, he fylled their handes, and they became preestes of the hyllaultares. And this wrought was synne vnto the house of Ieroboam, euen to destroy it and to put it awaye frome of the face of the earthe.

¶ Ieroboams wyfe asketh counsell of Ahiah, which the prophetyeth the deeth of her chylde and the destruccion of the Realme. Ieroboam dyeth. Sesak kyng of Egypt robbeth the house of the Lorde. Rehoboam dyeth. Abiam succeedeth hym.

¶ The

CAP. XIIII.

A At that tyme Abiah the sonne of Jeroboam fell sicke. And Jeroboam sayd vnto his wyfe: aryse and chaunge thyne apparell, that thou be not knowen to be the wyfe of Jeroboam, and get the to Siloh. For there is Abiah the Prophete, which tolde me *that I shoulde be kynge ouer this people. *And take with the ten loues and cracknelles and a cruse of hony, and goo to him: for he will tell the what shall come of the childe. And Jeroboams wyfe dyd so: she arose and went to Siloh, and came to the house of Ahiah. But Ahiah coulde not se, for his eyes were waxen dymme for age.

*iii.Reg.xi.f iiii.Reg.viii.c

And the Lorde sayde vnto Ahiah: Behold, the wyfe of Jeroboam commeth, to questyon with the about her sonne which is sicke. This wyse and this wyse aunswere her. And when B she came, she feyned her self to be an other woman. But when Ahiah herde the sounde of her fete as she came to the dore, he sayde: Come in thou wyfe of Jeroboam, why feynest thou thy selfe to be an other? I am sent to the an heuy messenger. Go and tell Jeroboam, thus sayth the Lorde God of Israell: for as moch as I auaunced the aboue the comen people, & made the prince ouer my people Israell, and dyd plucke the kyngdome away from þ house of Dauid and gaue it the: and thou hast not bene as was my seruaunt Dauid, who kepte my commaundmentes and folowed me with al his hert, to do þ only which semeth right in myne eyes: but hast done euyl aboue all that were before the, and haste gone and made the other goddes and ymages, of metall to prouoke me, and hast cast me behynde thy backe: C therfore beholde I wyll brynge euyl vpon þ house of Jeroboam, and will stryke frome Jeroboam all that pisseth against the wall, and what so euer is in pryson or forsaken in Israel, and will take awaye the remnaunt of the house of Jeroboam, as men take away a donge hyll, tyll it be consumed. *And who so euer of Jeroboams house dye in the towne, hym shall the dogges eate, and him that dyeth in the felde, shall the foules of the ayre eate: for D the Lorde hathe sayde it, aryse and get the to thyne house, and as sone as thy fote entereth the cytie, the chylde shall dye. How be it al Israell shall mourne him and bury him, for this only of all Jeroboam shall come to the sepulchre, because in him there is founde goodnesse towarde the Lorde God of Israel in the house of Jeroboam. Moreouer the Lorde shal stere him vp a kynge ouer Israel who shall destroy the house of Jeroboam in that day. And what is that that is now in hande? And the Lorde shall smyte Israell, as a rede that groweth in the water is shaken, and will wede Israel out of this good lande which he gaue to their fathers, and wyll scatter theym beyonde Euphrates, because they haue made theym groues to angre the Lorde. And he wyl gyue Israell vp, because of the synne of Jeroboam, wherwith he dyd synne, & made Israell synne also.

iii.Regū.xii.c

*iii.Re.xvi.a and.xi.c

E And Jeroboams wyfe arose and departed, and wente to Therzah, and by that she was come to the thresholde of the dore, the ladde was deed. And all Israel buryed him and lamented him, accordinge to the worde of the Lorde which he spake by the hande of his seruaunte Ahiah the Prophete. The rest of the dedes of Jeroboam, how he warred and how he raygned, are wrytten in the booke of the Chronicles of the kynges of Israell. And the dayes which Jeroboam raygned, were two & twenty yere. And then he rested with his fathers, and Nadab his sonne raygned in his stede.

F And Rehoboam the son of Salomon raygned in Juda, and was. xli. yere olde when he began to raygne, and raygned. xvii. yere in Jerusalem the cytie which the Lord had chosen out of all þ trybes of Israel, to put his name there. His mothers name was Naamah an Ammonite. And Juda wrought wyckednesse in the sight of the Lord and angred him aboue all that their fathers dyd, with their synne which they synned. For they also made them hyllaultars and Images and groues on euery hyghe hyll, and vnder euery grene tree. And therto ther was a stues of male chyldren in the lande, and they dyd accordinge to all the abhominacions of the Heythen, whiche the Lorde cast out before the chyldren of Israel. G And the fyft yere of kynge Rehoboā came Sesack kynge of Egypt vp to Jerusalem, & toke awaye the treasure of the house of the Lorde and the treasure of the kynges house, and all that was to be had. And he toke away þ shyldes of golde which Salomō made. In whose stede kynge Rehoboam made brasen shyldes, and put them in the keping of the capitaynes of the garde, which wayted at the dore of the kynges house. And as ofte as the kynge went into the house of the Lorde, they of his garde bare them, and euer brought them agayne into the garde chambre.

The rest of the Actes of kynge Rehoboam and all he dyd, are written in the boke of the Actes of the kynges of Juda. And there was warre betwene Rehoboam and Jeroboam al their lyues. And Rehoboam layde him to rest with his fathers, and was buryed with his fathers in þ cytie of Dauid. And his mothers name was Naamah an Ammonite. And Abiā his sonne raygned in his place.

¶ wycked Abiam raygneth ouer Juda, and ryghtwyse Asa succedeth in his rowme. The battayle betwene Asa and Baasa. Josaphat succedeth Asa. Nadab succedeth Jeroboam. Baasa kylleth Nadab.

CAPI. XV.

The. xviii. yere of kynge Jeroboam the sonne of Nabat, raygned kynge Abiam ouer Juda, and ruled thre yere in Jerusalem. His mothers name was Maacah the doughter of Abesalom. And he walked in all the synnes of his father whiche he dyd before hym, and his herte was not hole with the Lorde his God, as the herte of Dauid his father. Neuerthelesse for Dauids sake, the Lord his God gaue him a lyght in Jerusalem, that he set vp his sonne after him, to cōtinue Jerusalem. Because that Dauid dyd þ which pleased the Lorde, and tourned frome nothinge that he cōmaunded him al the dayes of his lyfe, *saue only in the matter of Urias the Hethite. And there was war betwene B Rehoboam and Jeroboam as longe as he lyued. The rest of the dedes of Abiam and all þ he dyd, are written in the boke of the Chronicles that were done in the dayes of the kynges of Juda. And there was warre betwene Abiā and Jeroboam. And Abiam rested with his fathers, and they buryed him in the cytie of Dauid. And Asa his sonne raygned in his stede.

The. xx. yere of Jeroboam kynge of Israel beganne Asa to raygne ouer Juda, and ruled in Jerusalem. xli. yere. Whose mothers name was Maacah the daughter of Abesalom.

Asa.

And Asa dyd that semed ryght in the eyen of the Lord, lyke Dauid his father. And he made the stues of males departe the lande, and put awaye all the Ydolles that his fathers had made. And therto he put downe Maacah C his mother frome beryng rule, because she had made an Idole in a groue. And Asa destroyed her Idoll and burnt it by the broke Cedron. But he put not downe the hyllaulters. Neuerthelesse Asas herte was hole with the Lorde all his dayes. And he brought in, that his father had dedicat, and the thinges halowed vnto the house of the Lorde, syluer, gold and Jewelles. And there was warre betwene Asa and Baasa kyng of Israel al their dayes.

And Baasa kyng of Israel went vp against Juda, and buylt Ramah, because he wolde let none of Asas people kynge of Juda, go in or out. Then Asa toke all the siluer and gold D that was left in the treasure of the house of þ Lorde, & all the treasure of the kynges house, and delyuered it vnto his seruauntes, & sente them to Benhadad the sonne of Tabremon þ sonne of Hezion kynge of Syria that dwelte at Damasco, sayeng: there is a bonde betwene the and me, as was betwene thy father and myne. Therfore I sende the bothe golde & siluer for a gyfte, that thou goo and breake the bonde betwene the and Baasa kynge of Israel, that he maye departe frome me. And Ben- E hadad herkened vnto kynge Asa, and sent the capitaines of the hostes which he had against the cyties of Israel, and smote Ahion, Dan, Abel called Beth Maacah and all Cenereth with all the lande of Nephthali. And when Baasa herde that, he left buyldyng of Ramah and dwelt in Therzah. Then kynge Asa made proclamation thorowoute all Juda, þ none shulde be excused. And they toke the stones of Ramah and þ tymber wherwith Baaza had buylt, and kyng Asa buylt therwith Gabaah in BenJamin and Mazphah. The rest of all the dedes of Asa, and of all his myght, and of all his procedinges, and the cyties whiche he buylt, are written in the Chronicles of the actes done in the dayes of the kynges of Juda. F Neuerthelesse in his olde age he was diseased in his fete. And Asa layde him to rest with his fathers, and was buryed with his fathers in the cytie of Dauid his father. And Josaphat his sonne raygned in his rowme. And Nadab the sonne of Jeroboam began to raygne vpō Israel the seconde yere of Asa kynge of Juda, and raygned vpō Israel two yere. And he did euyll in the sight of the Lorde, and walked in the waye of his father and in his synne wherwith he made Israel synne. But Baasa the son of Ahiah of the house of Isachar conspired against him, and slew him at Gebethon a cytie of the Phylistines, for Nadab and all Israell laye at seage before Gebethon. And it was þ thirde yere of Asa kynge of Juda, when Baasa slew him, and raygned in his stede. And as G sone as he was kynge, he slew al the house of Jeroboam and left him naught that brethed, vntyll he had vtterly destroyed him, accordinge vnto the sayenge of the Lorde which he spake by his seruaunte Ahiah the Silonite, for the synne of Jeroboam wherwith he synned and made Israel synne, and for his angeryng that he angred the Lorde God of Israel. The rest of the dedes of Nadab, and all his procedinges, are written in the Chronicles of the kynges of Israel. And there was warre betwene Asa and Baasa, kynge of Israell, all their dayes.

Nadab.

In the thirde yere of Asa kynge of Juda, Baasa the sonne of Ahiah began to raygne ouer all Israell in Therzah, and continewed. xxiiii. yeere. And he dyd that dyspleased the Lorde, for he walked in the waye of Jeroboam and in his synne, wherwith he made Israel synne.

¶ Jehu prophesieth agaynste Baasa, of whome he is slayne. Elah succedeth Baasa. Zamri kylleth his mayster Elah, and destroyeth the house of Baasa. He is reiect and Amri chosen. Zamri burneth hym selfe and his house. Wycked Ahab succedeth Amri, and taketh to wyfe wycked Jezabel.

CAPI. XVI.

Then came the worde of the Lorde to Jehu the sonne of Hanani agaynste A Baasa, sayenge: for as moche as I exalted the out of the dust and made the capytayne ouer my people Israel, and thou haste walked in the waye of Jeroboam and haste made my people Israel synne, to angrye me with their synne: I wyl make cleane riddaūce of Baasa and of all his house, and wyll make his house lyke the house of Jeroboam, the sonne of Nabat. *And he that dyeth of Baasa in the cytie, him shall dogges eate: and him that dyeth in the feldes, shall the fowles of the ayre eate.

Jehu.

iii.Reg.xv.g iii.Reg.xiiii.c and.xxi.c

B The rest of the dedes of Baasa, and what he dyd, and his warres, are wrytten in þ boke of the Histories of the kynges of Israel. And Baasa fel on slepe with his fathers, & was buryed in Therzah. And Elah his sonne raigned in his stede. And by the hande of the Prophet Jehu the sonne of Hanani, the worde of the Lord came against Baasa, & against his house because of all the wyckednesse that he dyd in the

ii.Para.xvi.a

the sight of the Lorde, in angerynge hym w the workes of his handes, ꝓ he shuld be lyke the house of Ieroboam, because he had kylled Nabat.

The. xxvi. yere of Asa kynge of Juda began Elah the sonne of Baasa to raygne ouer Israel in Thyrzah, and contynued two yere. And his seruaunte Zamri capitayne of halfe his charettes, conspired agaynste him, as he was in Thyrzah drynckynge of stronge dryncke, in the house of Arza stewarde of his house in Thyrzah. And Zamri came and smote hym and kylled hym the. xxvij. yere of Asa kynge of Juda, and raygned in his stede. And as sone as he was kynge and sate on his seate he slue all the house of Baasa and left not a pysser agaynst the wall.

And therto he slue all his kynne and frendes, and so Zamri destroyed all the house of Baasa, accordinge to the worde of the Lorde which he spake to Baasa thorow Iehu ꝓphete, for all the synnes of Baasa and synnes of Elah his sonne, wherwith they synned and made Israell synne, to angre the Lorde of Israel with their vanities. The rest of the actes of Elah and all he dyd, are written in the Chronicles of the kynges of Israel.

The. xxvij. yere of Asa kynge of Juda, Zamri raygned. vij. dayes in Thyrzah, the people beseygynge Gebethon a cyte of the Philistines. And when the people that lay in ꝑ stage herde saye how Zamri had conspired, & how he had slayne the kynge also: then all Israel made Amri the capitayn of the men of warre kynge, that same daye ouer Israel euen in the host. And Amri departed frome Gebethon, & all Israel with him, and besieged Thyrzah. And when Zamri sawe that the cyte must nedes be taken, he went into the palace of ꝑ kynges house, & set the kynges house a fyre vpon him selfe, and there dyed, for his synnes wherthe he synned in wynge wyckednesse in ꝑ sight of the Lorde, and for walkynge in the waye of Ieroboam and in his synnes wherby he dyd and made Israel synne. The rest of the actes of Zamri and the treason that he wrought, are wrytten in the boke of Chronicles of the kynges of Israel. Moreouer that same season was Israel deuyded in two ayne, for halfe the people folowed Thebni the sonne of Gineth, to make him kynge, and thother halfe folowed Amri. But the people that folowed Amri, preuayled agaynst the that folowed Thebni the sonne of Gineth. And so Thebni dyed and Amri raygned.

The. xxxi. yere of Asa kynge of Juda, began Amri to raygne ouer Israel, & ruled fyue yere in Thyrzah. And he bought the hyll of Samaria of one Semar for two hundred talentes of syluer, and buylt on the hill, & called the name of the cyte which he had buylt Samaria, after the name of Semar the Lord of the hill. And this Amri wrought wyckednesse in the eyes of the Lorde worse then all that were before him, and walked in all the wayes of Ieroboam the sonne of Nabat, and in his synne wherwith he made Israel synne, to angre the Lorde God of Israell with their vanities. The rest of the actes of Amri which he dyd, and his battels that he foughte, are written in the Chronicles of the kynges of Israel. And Amri layde him to rest with his fathers, and was buryed in Semaria, & Achab his sonne raygned in his stede.

The. xxxviij. yere of Asa kynge of Juda, began Achab the sonne of Amri to raygne ouer Israel, and raygned in Samaria. xxij. yere. And he displeased the Lorde aboue all ꝑ were before him. For it semed him a lyght thinge to walke in the synne of Ieroboam. But toke Iezabel the dughter of Ethbaal kynge of the Sidonites to wyfe, and * went and serued Baal and bowed vnto him. And he reered an aultar to Baal in the house of Baal which he hadde made in Samaria. And Achab made a groue, and procedded further in angerynge the Lorde God of Israel, then all the kynges of Israel that were before him.

In his dayes Hiel of Bethel buylt Iericho And it cost him Abiram his eldest sonne when he layde the foundacion, and his youngest son when he set vp the gates, agreynge vnto the worde of the Lorde which he spake by Iosua the sonne of Nun.

¶ Eliah is nourished and fedde of Rauens, and after is sent to the woman of Sarephtha whose childe he rayseth to lyfe.

CAPI. XVII

AND Eliah the Thesbite which was of the enhabitaunces of Galaad, sayd vnto Achab: * as truly as the Lord God of Israel lyueth, before whome I stand, there shalbe neyther dew nor rayne these yeres, saue I appoint it. And the worde of God came him, sayenge: get the hence and turne the eastwarde, and hyde thy selfe in the brooke Cherith, that lyeth before Iordan: drinke of the ryuer, for I haue commaunded the rauens to fede the there. And he went and dyd accordyng vnto the worde of the Lorde: he went & dwelt by the brooke Kerith that lyeth before Iordan. And the rauens brought him bred and flesshe euery morninge and euery euenynge, and he dranke of the brooke. And it chaunced after a whyle, that the broke dryed vp, because there fell no rayne vpon the earthe. Then came the worde of the Lorde vnto him sayenge: aryse, and get the to Sarephtha a cyte of Sidon, & dwell there. Beholde I haue commaunded a wydowe there to susteyne the. And he arose & went to Sarephtha. And when he came to ꝑ gate of the cyte, there was a wydowe there gatheringe sticks. And he called to her & sayd * fet me I praye the, a lytle water in a dysshe that I maye dynke. And as she went to fetch, he cryed to her and sayde: bringe me I praye the, a morsell of bred in thyne hande. And she answered: as surely as the Lorde thy God lyueth, I haue no bred, but euen an handful of meele in a pitcher, and a lytle Oyle in a cruse. And lo, I haue gathered a fewe sticks for to go and bake it for me and my sonne, that we may eate it and then dye. And Eliah sayd vnto her: feare not, but go and do as thou haste sayde: and make me therof a lytle cake first of all, and bringe it out to me: and afterwarde make for the and thy sonne. For thus sayth ꝑ Lorde God of Israell: the pytcher of Meele shall not be wasted, neyther shall thy oyle cruse be without oyle, tyl the Lorde haue sent rayne vpon the earthe. And she went and did as Eliah bad. And she and he and her house dyd eat a good space, & ꝑ pytcher of Meele was not, neyther was the oyle cruse without oyle accordyng to the worde of the Lorde whi che he spake thorowe Eliah. And after thele thynges, it happened that the son of ꝑ wyfe of the house fell sicke. And his sickenesse was so soze, that there was no breth left in him. Then sayde she vnto Eliah, What haue I to do with the, O thou man of God? art thou come vnto me, that my syn shulde be thought on, and my sonne slayne? And Eliah sayd vnto her: gyue me thy sonne. And he toke him out of her lappe and caryed him vp into a loft where he laye, and layde him vpon his owne bed, and called vnto the Lorde and sayde: O Lorde my God, hast thou bene so cupll vnto the wydowe with whome I soiourne, ꝑ thou hast slayne her sonne? * And he stretched him selfe vpon the childe thre tymes, and called vn to the Lorde and sayde: O Lorde my God, let the childes soule come into him agayne. And the Lorde herde the voyce of Eliah, and the soule of the childe came into him agayne and he reuyued. And Eliah toke ꝑ boye & brought him wwne out of the chambre into the house and deliuered him vnto his mother and sayde: se, thy sonne lyueth. Then the wyfe sayde to Eliah: Now I know thou art Gods man, & that the worde of the Lorde in thy mouthe, is truthe.

¶ Eliah is sent to Achab. Abdiah hydeth an hundred Prophetes and saueth them. Baall cannot heare although the people crye very loude. Eliah kylleth all Baals Prophets: and after obtayneth rayne.

CAPI. XVIII.

AND at last the worde of the Lorde came to Eliah the third yere sayeng: go shew thy selfe vnto Achab, that I may send rayne vpon the earthe. And Eliah wente to shewe him selfe vnto Achab, for there was a great famyshement in Samaria. Wherfore Achab called Abdiah ꝑ gouernour of his house which feared God greatly: in so moche that when Iezabel destroyed the Lordes prophetes he toke an hundred of the Prophetes and hid them, fyfty in one caue, and fyfty in an other and prouyded bred and water for them. And Achab sayde vnto Abdiah: walke thorow the lande, vnto all fountaynes of water, and vnto all brokes, to se whether any grasse maye be founde, that we maye saue the horses and the Mules, that we destroy not ꝑ beastes. So they dyuyded the land betwene the to walke thorow it. Achab went one waye by him selfe, and Abdiah went an other by him selfe. And it chaunced as Abdiah went in the waye, that Eliah met him. And Abdiah knewe him, and fell on his face, and sayde: Arte not thou my Lorde Eliah? And he sayde vnto him: I am he. Go and tell Achab that Eliah is here. And the other answered: What haue I synned, that thou woldest delyuer me into the hande of Achab, to slay me? As surely as the Lorde thy God lyueth, there is no nacion ne kyngdome whether my Lorde hath not sent to seke the. And when they sayd thou wast not there he toke an othe of the kyngdome and nacyon, because he founde the not. And now thou sayest: Go tell thy Lorde, Eliah is here. And as sone as I am gone frome the, the spirite of ꝑ Lorde shall cary the awaye whether I shall not knowe: and then when I haue gone and tolde Achab, and he can not fynd the, he shal slay me. And yet I thy seruaunt haue feared ꝑ Lorde frome my youth. Was it not tolde my Lorde, what I dyd, when Iezabel slewe the Prophetes of the Lorde, how I hyd an hundred of the Lordes Prophetes, fyfty in one caue and as many in an other, and prouyded them bred & watter? And yet now thou sayest, go shew thy Lorde, that Eliah is here to the intent he myght slay me. Then Eliah sayde: as truely as the Lorde of hostes lyueth, before whome I stande: I will shewe my selfe vnto him this daye. And therupon Abdiah went to Achab and told him. And Achab went against Eliah. And when Achab saw Eliah, he sayde vnto him: Art thou he that troubleth Israel? And he sayde: it is not I that trouble Israel, but thou & thy fathers house, in that ye haue forsaken the commaundementes of the Lord and haue folowed Baal. But now sende and gather me all Israel vnto mount Carmell, & the Prophetes of Baal foure hundred & fyfty and the Prophetes of the groues foure hundred, which eat of Iezabels table. And Achab sent for all the children of Israel, and gathered the Prophetes vnto mount Carmel.

And Eliah came vnto all the people & sayd: Why halt ye betwene two opinions? yf the Lorde be very God: folow him: or yf Baal be he, then folow him. And the people answered him not one worde. Then sayde Eliah vnto the people: I only remayne of the Lordes Prophetes, and Baals Prophetes are foure hundred and fyfty. Let two oxen be gyuen vs, and let them chose the one, and cut him in peces and laye him on wood, and put no fyre vnder, And I will dresse the other and put him on wood, and will put no fyre vnder. And call ye on the name of your God, and I will call on the name of the Lorde. And then the God that answereth by fyre, he is the very God.

* And all the people sayde: It is well spoken. Then sayd Eliah vnto the Prophetes of Baal, chose you an ox and dresse him first (for ye are manye) and call on the name of youre God, but put no fyre vnder. And they toke ꝑ oxe that was gyuen them and dressed it, and called on the name of Baal from morning to none, sayenge: O Baal heare vs. But there was no voyce nor answere. And they lept a bout the aultare that they had made. And at none Eliah mocked them & sayde: Call lowde (for he is a God: but he is talkynge or pur-

sueng

suinge his ennemyes, or happily he slepeth) that he maye awake. And they cryed aloude/ & cut them selues (as their maner was) with knyues and launcers, tyll the bloud folowed on them. But when myddaye was passed, and F they hadde played the Prophetes tyll it was tyme to offre/ and yet was neither voyce, ne answere, ne anye that regarded them. Eliah sayd to all the folke/ come to me. And all the people came to him. And he mended the aulter *Josue.iiii.a of the Lorde that was broken, * and toke.xij. stones, accordyng to the nombre of the twelue trybes of the sonnes of Jacob, vnto whom the worde of the Lorde came, saying: Israel shal Gene.xxxii be thy name. And with the stones he made an aulter in the name of the Lorde. And he made a gutter rounde aboute the aulter, hable to receyue two peckes of corne/ and he put the wod in order, and hewed the oxe in peces, and put him on the wodde, and sayde/ fyll foure pytchers with water, and poure it on the sacrifice and on the wodde. And he sayd/ do so agayne. And they dyd so agayne. Then he sayd: do it the thyrde tyme. And they dyd so the thyrde tyme. And the water ranne rounde aboute the aulter/ and the gutter was full of water also. So when offeryng tyme was come, Eliah the Prophete went to and sayd: Lord God of Abraham, Isaac, and of Israel/ let it be knowen this daye, that thou arte the God of Israell, and that I am thy seruaunte/ and that I do all these thynges at thy commaundement. Heare me, O Lorde, heare me/ that this people maye knowe that thou arte the God/ and that thou hast tourned theyr hertes backwarde. And there fell fyre from the Lorde and consumed the sacrifyce, and the wodde, and the stones, and the duste/ and lycked vp the water G that was in the gutter. Whiche when all the people sawe, they fel on theyr faces and sayd, the Lorde he is God, the Lorde he is God. Then sayde Eliah vnto them, laye handes on the Prophetes of Baal, lett not one of them escape. And when they had taken them Eliah brought them downe vnto the brooke Kison, and slue them there.

Then Eliah sayde vnto Achab, get the vp and eate and drynke, for there is a sounde of moche rayne. And whē Achab went vp to eate and to drynke/ Eliah went vp to the toppe of mount Carmel, * and bowed him selfe to the iii.Reg.xvii.a Jacob.v.d earthe, and put his face bytwene his knees/ and sayd to his seruaunt: go vp and loke towarde the see. And he went vp and loked, and sayd: here is nothynge. And he sayd go agayn seuen tymes. And the seuenth tyme he sayde: behold, there aryseth a lytle cloude out of the see, lyke the paulme of a mannes hand. Then he sayde: goo and saye to Achab, putte the horsses in the charete, and get the downe y the rayne stoppe the not. And within a lytle whyle heuen was blacke with cloudes and wynde, and there was a greate rayne. And Achab rode and went to Jezrahel. and the hāde of the Lorde was on Eliah, and he gyrded vp his loynes and ranne before Achab, tyll they came to Jezrahel.

¶ Eliah fleinge frome Jezabel is nouryshed of the aungell of God. He complayneth that he is lefte alone, and that they seke his lyfe to. He is commaunded to annoynt Azahel, Jehu, and Eliseus.

CAPI. XIX.

AND Achab tolde Jezabell, all that Eliah hadde done, and all togyther, howe he had slayne the Prophetes with the swerde. Then Jezabell sente a messenger vnto Eliah, sayinge: * so do God to me, and so therto, but yf I make thy soule lyke one of theyrs/ by to morow this tyme: when he saw that, he arose and went for his lyfe, and came to Bersabe in Juda, and lefte his seruaunte there. And he went a dayes iourneye in to the wyldernesse/ and when he was come, sat downe vnder a Juniper tree/ and desyred for his soule, that he myghte dye, and sayde: * it is nowe ynough, O Lord, take my soule/ for I am not better then my fathers.

And as he laye and slepte vnder the Junyper tree: beholde there came an aungell and touched hym, and sayde vnto him: aryse and eate. And he loked aboute hym: and loo B there was an Imber cake, and a cruse of water at his heed. And he ate and dranke, and layde him downe agayne to slepe. And the aungell of the Lorde came agayne the seconde tyme, and touched him, and sayd: aryse and eate, for thou haste a longe iourneye to goo. And he arose and dyd eate and drynke, and wente in the strengthe of that meat fourtye dayes and fourtye nyghtes vnto Horeb the mounte of God, and entred there in to a caue, and lodged there all nyght.

And then the worde of the Lorde came to him and sayde: what doest thou heare Eliah? And he answered: I haue ben thorow angrye for the Lord God of hostes sake. For y childre of Israel haue forsaken thy couenaunt, and haue broke downe thyne aulters, and slayne the Prophetes with the swerde, and I onely am lefte/ and they seke my soule to haue it to. And he sayd: come oute and stande before the Lorde. And beholde, the Lorde went by, and a myghtye stronge wynde that rent the moun- C taynes, and brake the rockes before him/ but the Lord was not in the wynde. And after the wynde, came an erthquake/ but the Lord was not in the erthquake. And after the erthquake came fyre/ but the Lorde was not in the fyre. And after the fyre, came a small styll voyce. And when Eliah herde it, he couered his face with his mantell/ and wente oute and stode in the mouthe of the caue. And loo, there came a voyce vnto him, and sayde: what doest thou here Eliah? And he answered: I haue ben feruently angry for the Lord God of hostes sake bicause the chyldren of Israell haue forsaken thyne appoyntmēt and haue cast downe thyne aulters, and slayne thy Prophetes with the swerde/ and I onely am left, and they seke my soule to haue it. Then the Lorde sayde vnto him/ goo and tourne thy waye to the wyldernesse of Damasco, and go and anoynt Hazael to be kynge of Siria. And Jehu the sonne of Namsi, annoynt to be kynge ouer Israel. And Eliseus the sonne of Saphat of Abel Mehu- D lah annoynte to be Prophete in thy rowme. And who so escapeth the swerde of Hazael, him shall Jehu slaye/ and yf any man escape the swerde of Jehu, him shall Eliseus slaye. And therto I haue left me seuen thousande in Israel, of which neuer man bowed his knees vnto Baal nor kissed him with his mouth.

And he departed thence and founde Eliseus the sonne of Saphat plowynge with twelue yoke of oxen before him, & he with the twelf. And Eliah went to him and cast his mantell vpon him. And he left the oxen and ran after Eliah and sayde: let me I praye the, kysse my father and mother, and then I will folow y. And he sayde to him: go backe agayn, for what haue I done to the? And he went backe agayn frome him, and toke a yocke of oxen and slew theym, and dressed the flesh with the instrumentes of the oxen, and gaue it the people, & they dyd eate. And then he arose and went after Eliah and ministred vnto him.

¶ The fyrste and seconde tyme that Samaria was beseged of Benhadad kynge of Siria.

CAPI. XX.

A AND Benhadad kynge of Siria gathered all his host togither, and.xxxij. kynges with him, with horse and charet: and went vp and beseged Samaria and warred against it. And he sent messengers to Achab kynge of Israel into the cytie, and sayde vnto him: thus saith Benhadad, Thy siluer & thy golde is myne, and the best of thy wyues, and the best of thy children be myne. And the king of Israel answered and sayde: my Lorde king accordinge to thy sayeng, I am thyne with al I haue.

And the messengers came agayne to Achab and sayde: thus sayth Benhadad. I haue therfore sent vnto the, sayeng: delyuer me then thy siluer and thy golde, and thy wyues, and thy children. Or els I will sende my seruauntes vnto the by to morow this tyme: & they shal serche thyne house, and the houses of thy seruauntes, which shal take all that is glorious in thyne eyes, and bringe it awaye with them. B Then the kynge of Israell sent for the elders of the lande and sayde: take hede I praye you, & se how this felowe goeth about myschiefe. For he sente vnto me, for my wyues and my children, and my siluer and my golde: and I denyed him nothinge of it. And all the elders of Israel and all the people sayde: herken not to him nor consent. Wherevpon he sayde vnto the messengers of Benhadad: tell my Lorde the kynge, all that he sent for the first tyme, y I will do: but this request I maye not do. And the messengers departed & brought him worde. Thē Benhadad sent vnto him and sayd: thus do the goddes to me and so therto, yf the dust of Samaria be ynoughe for all the people y folowe me, that euery man may haue an hādfull. And the kynge of Israell answered and sayde: Tell him, let not him that putteth on his harnesse bost him selfe, as he that putteth it of. And when Benhadad herde that answer as he and the kynges were drynckinge in the pauylions, he sayde vnto his seruauntes: put your selfes in aray. And they put them selues in araye against the cytie. And beholde there C came a Prophete vnto Achab kynge of Israel and sayd to him: Thus sayth the Lorde. Seist thou al this great multitude? Beholde, I wil delyuer them into thyne hande this daye, that thou mayst knowe that I am the Lorde. And Achab sayde, by whome? And he sayde, thus sayth the Lorde: euen by the gouernours men of the shires. And Achab sayde: who shal first ioyne batayle? And he sayde, thou. Then he nombred the men of the gouernours of y shires: and they were two hundred &.xxxij. And after them he nombred all the people, and all the children of Israel were seuen thousande. And they marched forwarde at none when Behadad was a drynkynge stronge drinke in the pauylyons with the.xxxij. kynges that holp him. And the men of the rulers of the shires went out first. And Benhadad sent forthe, & they shewed hym sayenge: There come men frome Samaria. And he sayde: yf they come to make a peax, take them a lyue. And also yf they come for warre, take them yet a lyue. And when those men of the shryfes of the shi- D res were come out of the cytie and the host after them, they slew euery one of them his enemy that stode in his waye. And the Sirians fled, and Israel folowed after them. And Behadad the kynge of Siria escaped on a horsse with his horsemen. And the kynge of Israell went out and smote horsse and charet, & slew a great slaughter of the Sirians.

Then there came a Prophete to the kynge of Israell, and sayde to hym: Go forthe and playe the man, be wyse and take hede what thou dost: for when the yere is gone about, the kynge of Siria will come against y agayn. Then sayde the seruauntes of the kynges of Siria to him/ The goddes of the hylles are their goddes, and therfore they had the better of vs. But let vs fight with them in y playne and vndoubtedly we shall haue the better of them. And this do/ take the kynges away euery man out of his place, & put Dukes in their rowmes. And furnysh the a new host, lyke y host that thou hast lost, and horse for horse, & charet for charet, and let vs fight with theym in the playne, and for a wager, we get the better of thē. And the kynge herkened vnto their counsell and dyd euen so.

And as sone as the yere was gone aboute, E Benhadad nombred the Sirians and wēt vp to Aphek to warre with Israel. And the children of Israel were nombred and prouyded of vytayle, and went against them, and pytched before them lyke two lytle flockes of kyddes but the Sirians fylled the countreye. Then there came a man of God and sayde vnto the kynge of Israell, thus sayth the Lorde. Because the Sirians saye, that the Lorde is but a God of the hilles, & not God of the valeys to/ therfore will I delyuer all this great multitude into thine hāde y ye may know y I am

the Lorde. And they pytched one ouer against the other. vij. dayes, and the seuenth day they ioyned batayle. And the childre of Israel slue of the Sirians an hundred thousande fote me in one daye. And the resi fled to Aphek into ye cytie. And there fell a wall vpon. xxvij. thousande of them that were left. And Benhadad fled and went into the cytie, from chambre to chambre.

Then sayde his seruauntes vnto him: Beholde, we haue herde saye, that the kynges of the house of Israel are mercyfull kynges. Let vs put sacke cloth about our loynes, and ropes about our heddes, and go out to the kyng of Israel: happely he will saue thy lyfe. So they gyrded sacke clothe about their loynes, & put ropes about their heddes, and went oute to the kynge of Israel and sayde: thy seruaut Benhadad sayth, I pray the let me lyue. And he sayde: Is he yet a lyue? what he is my brother. And they toke that worde for good lucke and hastely caught it out of his mouth & sayd Yea thy brother Benhadad. Then he sayd: go and bringe him. And Benhadad came oute to him, and the other toke him vp in to the charet. And Benhadad sayde: the cyties whiche my father toke fromе thy father, I will restore agayn. And thou shalt make stretes for the in Damasco, as my father dyd in Samaria. And I will make a leage with the & send the awaye. And so made a leage with him and sent him awaye.

Then a certeyn man of the childzen of the prophetes sayd vnto his felow with the word of the Lorde, smyte me I praye the. And the man wolde not smyte him. And he sayde, because thou hast not obeyed the voyce of the Lorde: beholde, as sone as thou arte departed fromе me a Lyon shal slee the. And as sone as he was departed fromе him, * a Lyon found him & slew him. Then he founde an other mā and sayd to him: smyte me I praye the. And the man gaue him a good stryppe and wounded him. And the Prophete went forth and wayted for the kynge vp the waye and tyed a kerchefe ouer his eyes, and put him selfe oute of knowledge. And when the kynge came by, he cryed vnto him and sayde: thy seruaunt went out in the myddes of the battel. And lo, there was one began to flee. And there came a man to me and sayde: kepe thou this man. And yf he be myssed, thy lyfe shall goo for his, or els thou shalt paye a talent of syluer. And as thy seruaunt had here & there to do, he was gone. And the kynge of Israel sayde vnto him: euen so shal thy iudgement be as thou hast defined it thy selfe.

And he hasted and vnfolded the kercheфe awaye fromе his eyes: and the kynge of Israel knew him, that he was of the Prophetes. And he sayd vnto the kyng, thus sayth ✠ Lord because thou hast let go a mā ✠ ought to haue dyed, thy lyfe shal go for his lyfe, & thy people for his. And the kynge of Israell went to his house al sad & hevy hertyd, & came into Samaria

¶ Jezabel commaundeth to kyll Naboth, for the vyneyard that he refused to sell Achab. Helias reproueth Achab, and he repenteth.

t Regu. xvii. a

G

III. Reg. xvii. f

CAPI. XXI

After these thinges were done, it chaunced that Naboth the Jezrahelite had a vyneyarde in Jezrahel hard by the palace of Achab kynge of Samaria. And Achab spake vnto Naboth sayenge: let me haue thy vyneyarde, to make me a garden of herbes therof, because it lyeth so nyghe my house: & I will gyue the a better vyneyarde for it: or yf it plaese the I will gyue the the worthe of it in syluer. But Naboth sayde to Achab: the Lorde forbyd that I fromе me, that I shoulde gyue the enheritaūce of my fathers vnto the. Then went Achab vnto his house excedynge angrye and euyll apayde, because of the worde which Naboth the Jezrahelite had spoken to him sayenge: I will not gyue to the them heritaunce of my fathers. And he layde him downe vpō his bed, and turned away his face and wolde eate no meat.

Then Jezabel his wyfe came to him, and sayde vnto him: Why art thou so frowarde, that thou eatest no meat? And he sayde vnto her, I spake vnto Naboth the Jezrahelyte, & sayde vnto him: Gyue me thy vyneyarde for syluer, or els yf thou wilt, I will gyue the an other vyneyarde for it. And he sayde: I will not gyue the my vyneyarde.

Then sayde Jezabell his wyfe vnto him: What a goodly kyngdome were thou able to make in Israel? vp and eat meat, and set thyne hert at rest, for I will gyue ✠ the vyneyarde of Naboth the Jezrahelite. The she wrote a letter in Achabs name & sealed it with his seale, and sent it vnto the elders and chiefe men of his cytie that dwelt where Naboth dwelt. And she wrote in the letter sayeng: proclayme fastinge and set Naboth on hyghe among the people, and set two naughty felowes before him, and let them testify against him sayenge: thou dyddest blaspheme both God & the king And vpon that cary him out and stone him to death.

And the elders and nobles of his cytie, why dwelt in his cytie, dyd as Jezabel had sent vnto them, and as it was written in the letter which she had sent vnto them. They proclaymed fasting, and set Naboth an hyghe among the people, and there came in two men the vnthrifty persons and sate before him. And the two deuelysh persons witnessed against Naboth before the people sayenge. Naboth dyd curse God and the kynge. * And vpon that they caryed him out of ✠ cytie and stoned him with stones to deth. And then they sent to Jezabel sayenge: Naboth is stoned to deth. And when Jezabel herde that Naboth was stoned to death: she sayde to Achab: aryse and take possession of the vyneyarde of Naboth, ✠ Jezrahelite, which he denyed to gyue ✠ for syluer, for Naboth is not a lyue, but deed. And when Achab herde that Naboth was deed. He arose to go downe to the vyneyarde of Naboth the Jezrahelite, to take possession of it.

And the worde of the Lorde came vnto Eliah the Thesbite sayeng: aryse and go downe to mete Achab kyng of Israel which is in Samaria. Behold, he is in the vyneyarde of Naboth: for he is gone downe thyther, to take possession of it. And say vnto him: thus saith the Lorde, thou hast kylled & moreouer gotten possession. And saye after that vnto him, thus sayth the Lorde: in the place where dogges lapped the bloude of Naboth, shall dogges lappe euen thy bloude also. And Achab sayde to Eliah: hast thou found me thyne enemy at any tyme? And he sayde yee, because thou art vtterly appointed to worke wickednesse in the sight of the Lord. Behold, I will bringe euyll vpon the, and will make cleane ryddaunce of thyne yssue, and will destroy of Achab all that pisseth against the wall, and euen the inclose and furtherest in Israel: & wyll make thyne house, lyke the house of Jeroboam the sonne of Nabat, and lyke the house of Baasa the sonne of Ahiah, because thou hast prouoked me to angre, & made Israel synne.

And also against Jezabel came the worde of the Lorde, sayenge: dogges shall eat Jezabel vnder the walles of Jezrahel. And he ✠ dyeth of Achab in the towne, him shall dogges eate: and he that dyeth in the feldes, him shall the foules of the ayre eate. For there was none at all lyke Achab, that was so vtterly appointed to worke wyckednesse in the sight of the Lord, and that because Jezabel his wyfe pricked him forwarde. And therfore he dyd exceadynge abhominably, in folowinge ydoles, in all thinges lyke as dyd the Amorites whiche the Lorde cast out before the childrē of Israel.

When Achab herde those wordes, * he rent his clothes and put sackecloth about his flesh and fasted, and lay in sacke and went comfortlesse. And ✠ worde of the Lord came to Eliah the Thesbite sayenge: seyst thou how Achab humbleth him selfe before me? because he so humbleth him self before me, I wil not bring the euyll in his dayes: but in his sonnes dayes I will bringe euyll vpon his house.

¶ Foure hundred false Prophetes do counsell Achab and Josaphat to warre egaynst Ramoth: only Micheah prophesyeth the truth, for whiche he is smytten and put in prysō.

CAP. XXII

And they continued thre yere without warre betwene Syria and Israel. * And the third yere Josaphat kynge of Juda came to the kynge of Israell. Then sayde the kynge of Israel vnto his seruantes, knowe ye not that Ramoth in Galaad is ours, and we sit still and take it not out of the handes of ✠ kynge of Syria? And he sayd vnto Josaphat: wilt thou go with me to batayle, to Ramoth in Galaad? And Josaphat sayd vnto the kyng of Israel: * I will be as thou art, & my people thalbe as thyne, and my hosses as thyne.

And Josaphat sayde vnto the kynge of Israel: aske counsell I praye the of the Lord to daye. And then the kynge of Israel gathered of the Prophetes togither, vpon a foure hundred men, and sayde vnto them: shall I go to Ramoth in Galaad to batayle, or be still? And they sayde, go / for the Lorde shall deliuer it into the handes of the kynge. And Josaphat sayde: is there not one Prophet of the Lordes here more, that we might enquire of him? And the kynge of Israel sayde to Josaphat: there is yet one, by whom we may aske counsel of the Lorde, one Micheah the sonne of Jemlah But I hate him: for he neuer prophesyeth good vnto me, but euyll. And Josaphat sayd: let not the kynge say so. Then the kynge of Israel called vnto one of his chamberlayns and sayd: fet Micheah the sonne of Jemlah hyther atones. And the kynge of Israel and Josaphat the kynge of Juda sat eyther in his seat and their apparell on them, in a voyde place besyde the entrynge of the gate of Samaria, and all the Prophetes prophesyenge before them. And Zedekiah the sonne of Canaanah made hornes of yron and sayd, thus sayeth the Lord: with these hornes thou shalt wynowe the Sirians vntyll thou haue made an ende of them. And all the Prophetes prophesyed euen so, sayenge: goo to Ramoth in Galaad and prosperе, for the Lorde shall deliuer it into the handes of the kynge. And the messenger that was gone to call Micheah, sayde vnto him / se, the wordes of the Prophetes speake good vnto the kynge with one voyce / let thy wordes I pray the, be lyke the wordes of one of them, and speake that is good. And Micheah sayde / as surely as the Lorde lyueth, what the Lorde putteth in my mouth, that will I speake. And whē he was come to the kynge, the kynge sayde to him / Micheah shall we go to Ramoth in Galaad to batayle, or shall we be styll? And he sayde vnto him, * go and prosperе, the Lorde shall deliuer it into the handes of the kynge. And the kynge sayd vnto him, howe often shall I adiure the, that thou tell me nothinge but truthe, in the name of the Lord? Then he sayd I saw all Israel scattered vpon the hylles, as shepe that haue no shepherdes. And the Lord sayde / those haue no master, let them returne euery man to his house in peace. Then sayd ✠ kynge of Israel to Josaphat / dyd I not tell the, that he wolde Prophesye no good vnto me, but euyl? And Micheah sayd / Heare thou therfore the worde of the Lorde. I sawe the Lorde sit on his seate, and al the company of heauen standinge about him, on his ryght hād and on his left. And the Lorde sayd: * Who shal deceyue Achab that he may go & be slayne at Ramoth in Galaad? and one sayd on this maner & an other on that. Then came forthe a spryte & stode before the Lorde & sayd / I wil deceyue him. And the Lorde sayd, wherwith? And he sayde / I will goo oute and be a false spryte in the mouthes of all his Prophetes. And the Lorde sayd, Thou shalt deceyue him and also preuayle, go forth & do euen so. Now therfore beholde, the Lorde hath put a lying spryte in the mouthe of all these thy Prophetes / when in very dede the Lorde hath spoken euyll towarde the.

Then Zedekiah the sonne of Canaanah wēt to and smote Micheah on the cheke, and sayde / Howe is the spryte of the Lorde gone fromе me, to speake in the? And Micheah

B

Micheah.

Micheas of Micheah.

ii. Par. xviii. d

C

ii. Par. xviii. a

D

Ezechi. xiiii. b

sayde: Beholde, thou shalte se in that daye, when thou shalt go frome chambre to chambre to hyde the. And the kynge of Israel sayde Take Micheah and cary him backe agayn vn to Amon the gouerner of the cytie, and vnto Joab the kynges sonne, and saye: thus sayth the kynge. Put ye this felowe in pryson and fede him with bred and water straytly, tyll I returne in peax. Then Micheah sayde, yf thou come safe agayne, the Lorde hath not spoken in me. And he sayde, herken ye people euerye one of you.

And so the kynge of Israel and Josaphat ꝑ kynge of Juda went vp to Ramoth in Galaad. And the kynge of Israel sayd to Josaphat I will chaunge myne apparell and get me to warre: but put thou on thyne owne apparel. And the kynge of Israel chaunged his raymēt and went to battel also. But the kyng of Siria had commanded the Capitaynes of his chariottes of which he had. xxxij. sayenge: fighte neyther with small nor greate, saue with the kynge of Israel only. And when the capitaynes of the charettes sawe Josaphat, they thought he had bene the kynge of Israel, and therfore turned to him to fight. But Josaphat cryed out. And when the capitaynes of ꝑ charettes sawe he was not the kynge of Israell, they turned backe frome him. And a certayne man dzewe a bowe vnwares, and smote the kyng of Israel betwene the ribbes of his habernesse. Wherfore the kynge sayde vnto the dryuer of his charet, turne thy hande and cary me forth of the host, for I am hurt. And the feld encreased that daye, and the kynge continued in his charet before the Sirians, and dyed about nyght. And the blood ranne oute of the wounde into the bottome of the charet. And there went a Proclamation throwe out the host after the sonne was downe, sayenge: let euery man departe to his cytie and to his owne countreye. And when the kyng of Israel was ded, they came to Samaria and buryed hym there. And whyle they washed the charet in the pole of Samaria, the dogges lycked vp his blood, and harlottes washed him accordinge vnto the worde of the Lorde which he spake. The rest of the dedes of Achab, and all

iii.Reg.xxi. c.

he dyd, and the Ywry house which he made, and the cyties that he buylt, are writen in the boke of the Chronicles of the kynges of Israel. And when Achab was layde to reste with his fathers, Ohoziah his sonne raygned in his steade.

Josaphat the sonne of Asa began to raygne vpon Juda, the fourth yere of Achab kynge of Israell, and was. xxxv. yere olde when he began to raygne and raygned. xxv. yere in Jerusalem. His mothers name was Azubah the dughter of Salahi. And he walked in all the wayes of Asa his father and bowed not therfrome, but dyd that was right in the eyes of the Lorde. Onely he dyd not put the hyaulters out of the waye: for the people offered & burnt their sacrifices yet, in the hyaultares. And he had peax with the kynge of Israel.

The rest of the dedes of Josaphat, and the myght that he vsed, and how he warred, are writen in the boke of Chronicles of the kynges of Juda. And also the remnaūt of the bugery boyes, whiche remayned in the dayes of his father, he put cleane oute of the lande. There was then no kynge in Edom, the kyng was but a deputie. And Josaphat made shyppes in the se, to go to Ophir for gold, but they went not: for the shyppes brake at Aziongaber. Then sayde Ohoziah the sonne of Achab vnto Josaphat: Let my seruauntes go with thyne in the shyppes. But Josaphat wolde not. And Josaphat layde him to slepe with his fathers, and was buryed with his fathers in the cytie of Dauid his father: & Jehoram his sonne raygned in his rowme.

¶ The ende of the thyrde boke of the kynges, as the latenistes reken, the Hebrues call it the fyrste of the kynges.

THE FOVRTH BOKE OF THE KYNGES, VVHICH THE HEBRVES CALL THE SECONDE OF THE KYNGES.

¶ Ohoziah is hurt, and asketh counsell of Belzebub howe he may come by health. The capitaynes ouer fyfty with theyr soudiars are burnt, by the prayer of Elyah. Ohoziah is reproued of Elyah, and dieth and Jehoram his brother succedeth hym.

CAPI. I.

Ohoziah the sonne of Achab began to raygne vpon Israel in Samaria, the. xvij yere of Josaphat kynge of Juda, and was kynge ouer Israel two yeres, and dyd euyll in the sight of ꝑ Lorde and walked in the waye of his father and in the waye of his mother, and in the waye of Jeroboam the sonne of Nabat which made Israel to synne. And he serued Baal and bowed him selfe to him, and angred the Lorde God of Israel, in all thinge, as dyd his father.

And the Moabites rebelled against Israel after the death of Achab.

And Ohoziah fell throwe a latteise wyndow out of an vpper chambre that he had in Samaria, and fell sicke. Tyē he sent messengers, sayenge vnto them: Go and enquyre of Beelzebub the God of Akaron, whether I shal recouer of this disease, or no. But the angell of the Lorde spake to Elyah the Thesbite, aryse and go against the messengers of the kynge of Samaria, and saye vnto them: Is there no God in Israel, that ye go to aske of Beelzebub the God of Akaron. Therfore thus sayth the Lorde: Thou shalt not come downe frome the bed whereon thou lyest, but shalt dye. And Elyah departed.

And the messengers turned backe agayne vnto Ohoziah. And he sayde vnto them: why are ye thus come agayne? And they sayd vnto him, there came a man against vs and sayd vnto vs? go and returne vnto the kynge that sent you, and shewe him. Thus sayth ꝑ Lord. Is there no God in Israell, that thou sendest to enquire of Belzebub the God of Akaron? Therfore thou shalte not come downe frome the bed whereon thou arte gone vp, but shalt surely dye. And he sayde to them: What maner man was that whiche met you and tolde you these wordes? And they sayde vnto him: it was an heary man and gyrde with a gyrdle of a skynne about his loynes. And he sayde vnto them: it is Elyah the Thesbite.

Then the kynge sent vnto him a capitayne ouer fyfty with his fyfty that were vnder him. And when the captayne was come to him, beholde: he sat on the toppe of an hyll. And ꝑ capitayne sayde vnto him: O man of God, the kynge byddeth the come downe. And Elyah answered and sayde to the capitayne ouer the fifty, If I be a man of God, fyre come downe frome heauen and consume the and thy fifty. And there came fire downe frome heauen & deuoured him and his fyfty. And the kynge wente agayne and sent to him an other capitayne ouer fyfty with his fifty men with him which answered and sayde vnto him, O man of God, thus sayth the kynge make hast and come downe. And Elyah answered and sayde vnto them, If I be a man of God, then let fyre come downe from heauen and consume ꝑ and thy fyfty. And there came fire downe from heauen and consumed him and his fyfty.

And the kynge sent agayne the thirde capitayne ouer fyfty. And when the third capitayne ouer fyfty was come vp to him, he fell on his knees before Elyah and besought hym and sayd vnto him / Oh man of God, let my lyfe and the lyfe of these fyfty thy seruantes be precious in thy sight. Behold, three came fire downe frome heauen and burnt vp ꝑ two fore capitaynes ouer fyfty with their fyfties. But let my lyfe now be precious in thy sight. Then sayde the angell of the Lorde vnto Elyah / Go downe with him, and be not afrayd of him. And he went downe with him vnto ꝑ kynge.

And he sayde vnto the kynge, thus sayth ꝑ Lorde / for as moche as thou sentest messengers to aske thorowe Beelzebub the God of Akaron, as thoughe there had bene no God in Israel to aske thorow his worde, therfore thou shalt not come of the bed on which thou art mounted, but shalte surely dye. And so he dyed according vnto the worde of the Lorde which Elyah spake / and Jehoram was made kynge in his stede, the seconde yere of Jehoram sonne of Josaphat kynge of Juda, because he had no sonne. The rest of the dedes of Ohoziah which he dyd, are written in the Chronicles of the kynges of Israel.

¶ Elyah diuideth the waters with his mantel. He is taken vp in to heuen. The bytter and venemous waters are healed by the salt that Elizeus put into them. The chyldren that mocke Elizeus are rent in peces.

CAP. II.

And it chaunced when the Lorde wold take vp Elyah to heauen in a whyrlewynde, that Elyah and Elizeus were goynge frome Galgal. And Elyah sayde to Elizeus, tary here, for the Lord hath sent me to Bethel. But Elizeus sayd / * as surely as the Lorde lyueth, and as thy soule lyueth, I will not leaue the. And when they came to Bethell, the children of the Prophetes that were at Bethel, came forthe to Elizeus, and sayde to him: knowest thou not that ꝑ Lorde will take awaye thy master that he be no lenger thy head this daye? And he sayd I know it to, holde your peace.

Then sayde Elyah to Elizeus / tary here I praye the, for the Lorde hathe sent me to Jericho. And he sayde / as surely as the Lorde lyueth

i.Re.xxviii.b

ueth, and as surely as thy soule lyueth, I wyl not leaue the, and so they went to Jericho. And the childzen of the Pzopheres that were at Jericho came to Eliseus and sayde vnto hym: arte thou not ware that the Lozde wil take awaye thy mayster frome the this day? And he answered: I know it also, holde your peare. And Eliah sayde to hym: tarye I pzay the here, for the Lozde hathe sent me to Jozdan. But he sayde: as surelye as the Lozde lyueth, and as thy soule lyueth, I wyll not leaue the. And so they went both of them to gyther. And fyftye men of the sonnes of the Pzophetes went and stode in syght a farre of, as they two stode by Jozdan.

And then Eliah toke his mantel & wzapt it togither, and smote the water, and it diuided it selfe / parte one waye, and parte an other/ and they two went ouer on the dzy land. And as soone as they were ouer, Eliah sayde to Eliseus/ aske what I shall wo for the, er I be taken awaye frome the. And Eliseus sayde: let me haue thy spirite double in me. And he sayde: thou hast asked an harde thynge. Neuertheleße if thou se me when I am taken awaye frome the, thou shalte haue it so: yf thou do not, it shall not be. And as they went walkynge and talkynge: beholde there came a charet of fire, and hozses of fire/ & put them asonder. And Eliah went vp in the whozlwynde to heauen. And Eliseus sawe and cryed: O my father, O my father, the charet of Israel, and his charet man, but he sawe hym no moze/ and therfoze toke his owne clothes, and rent them in two peaces.

And then he toke vp the mantell of Eliah that fel from him, and went backe agayn and stode by Jozdans syde, and with the mantell of Eliah ꝑ fell from him, he smote the water, and sayd: where is the Lozde God of Eliah, where is he? And when he had smytten ꝑ water, it diuided parte this waye and parte that way/ and Eliseus went ouer. And the childzen of the Pzophetes of Jericho whiche sawe him a farre, sayd: the spirite of Eliah, dothe rest on Eliseus/ and went agaynst him, and bowed to the erth vnto him. And they sayd vnto him/ se, there be amonge thy seruauntes fyftye lustye men: let them go and seke thy master, happly the spirite of the Lozde hath taken him vp & cast him vpon some mountayne, oz in some valeye. And he sayd: sende not. Neuertheleße yet they laye vpon him, tyll he was ashamed, and sayd: sende, and they sent fyftye men whiche sought him thze dayes and thze nyghtes / but found him not. And they came agayn to him, for he taryed at Jericho. And he sayd to them/ dyd I not saye vnto you that ye shold not go? Then the men of Jericho sayde to Eliseus: beholde, the citye standeth pleasauntly, as my Lozde seeth / but the water is noughte, and the grounde bareyn. And he sayde: bzynge me a newe cruse, and put salte therin. And they bzoughte it to him. And he wente vnto the spzynge of the water. and cast the salte in thyther/ and sayd, thus sayth the Lozde: I heale this water/ there shal not come henceforth eyther deth, oz bareynnesse. And the water was

welthsome euer after, accozding to the sayinge of Eliseus whiche he spake.

And he wente frome thence vp to Bethell. And as he was gopnge in the waye / there came lytle laddes oute of the cytye, and mocked him, and sayd to him: goo vp thou balde heed/ goo vp thou balde heed. And he tourned backe, and loked on them, and cursed theym in the name of the Lozde. And there came two beares oute of the wodde, and tare. xlij. of the boyes. And he wente frome thence to mounte Carmel, and frome thence wente agayne to Samaria.

¶ The kynges of Israel Juda and Edom lacke water, when they shulde fyghte agaynste Moab: which they obtayne thzough the pzayer of Eliseus. The kynge of Moab leseth the felde and after sacrifyseth his sonne.

CAPI. III.

IEhozam the sonne of Achab begā to raigne vpon Israel in Samaria the eyghteneth yere of Josaphat kynge of Juda, and continued twelue yere. And he wzoughte euyll in the syghte of the Lozde / but not lyke his father oz his mother/ foz he put awaye the ymage of Baal that his father had made. Neuertheleße he contynued in the synne of Jeroboam the sonne of Nabat which made Israel synne, and thzonke not therfrom. And Mesa king of Moab, whiche was eyche of shepe (and was wont to render vnto the kynges of Israell an hundzed thousand lambes, and as many rammes with ꝑ wolle) rebelled against the kyng of Israel after the deth of Achab. And kyng Jehoram went out of Samaria the same seasō, and nombzed all Israel. And then went and sente to Josaphat kyng of Juda, sayinge: the kyng of Moab hath rebelled agaynst me/ wylt thou go with me agaynst the Moabites to battell? And he sayd I wyll go, and wyll be as thou, & my people shal be as thyne, and my hozses as thyne. And he sayde what waye shall we goo? And the other answered: the waye thozowe the wyldernelle of Edom.

And the kynge of Israel toke his iourney with the kynge of Juda and the kynge of Edom. And when they had compalled the waye seuen dayes, there was no water foz the hoste noz foz the cattell that they hadde with them. Then sayde the kynge of Israell: Alas, the Lozde hathe called togyther these thzee kynges, to delyuer them in to handes of the Moabites. But Josaphat sayde: Is there heare no Prophete of the Lozdes, that we maye enquyre of the Lozde by hym? And one of the kynge of Israels seruauntes answered and sayde: here is Eliseus the sonne of Saphat, whiche poured water on the handes of Eliah. And Josaphat sayde: the wozde of the Lozde is with him. And so the kynge of Israell and Josaphat, and the kyng of Edom went vnto to him.

And Eliseus sayde to the kynge of Israell: what

haue I to do with the? Get the to the Prophetes of thy father and of thy mother. And the kynge of Israel sayde vnto him: Oh naye / but hathe the Lozde called these thzee kynges to deliuer them in to the handes of the Moabites? And Eliseus sayd: as truly as the Lozde of hoostes lyueth (in whose syghte I stande) and it were not that I regarded the presence of Josaphat the kynge of Juda, I wolde not loke towarde the, noz yet se the. But nowe, bzynge me a mynstrell. And as the mynstrell played, the hande of the Lozd was vpon hym. And he sayde: thus byddeth the Lozde/ make at this bzokes heed, ditches and ditches agayne. Foz thus sayeth the Lozde: ye shall se neyther wynde noz rayne, and yet this bzoke shall be fylled with water that ye may bzynke, and your beestes and your cattell also. And this is yet but a small thyng in the sight of the Lozde. But he wyll gyue the Moabites in to youre handes also. And ye shall destroye all stronge townes, and all goodly cytties/ and shall fell all pleasaunt trees, & stop all the welles of water / and marre all good plottes of groūd with stones. And in the mozninge aboute offeryng tyme, there came suche a water the waye from Edom, that the countrey was fylled with water.

When all the Moabites herde the kynges were come to fyght agaynst them, they assembled from the ponges that was hable to put on harnelle, and so vpwarde / and wayted in the bordees. And they beinge vp early in the mornyng, the sonne arose and shone vpon the water. And when the Moabites sawe the water a farre of as red as bloude / they sayde: it is bloude, the kynges haue foughte togither/ & one slayne an other. Now therfore ye Moabites / get you to the spoyle. And when they came to the host of Israel, the Israelites stode vp and sayde on the Moabites/ that they fled before them. And so they entred the lande and destroyed the Moabites. And they ouerthrew the cityes / and on euery good parcell of lande caste euerye man his stone and ouer coucred it / and stopte all the welles of water / and felde all the good trees. And as longe as the stones therof dyd remayne in the walles of hyrche, the slyngers wente vpon it and bette it.

And when the kynge of Moab sawe that the battayle was to stronge foz hym, he toke with hym seuen hundzed men that dzewe the sword, to haue bzoken vp vnto the king of Edom, but they could not. And then he toke his eldest sonne that sholde haue raigned in his stede, and offered him foz a buentoffering vpon the walles. And there came so greate wrathe vpon Israell, that they departed from him, & returned to theyr owne lande.

God gyueth a certayne pooze woman oyle and floure by Eliseus. Eliseus obtaineth of God a childe for his hostesse: which dyeth and is after rayled to life thzow hym. He maketh swete the potage: and multiplyeth the loues.

CAPI. IIII.

ANd there cryed a certeyn woman of the wyues of the childzen of the prophetes vnto Eliseus, saying: thy seruaunt my husbande is deed, and thou knowest that thy seruaunt dyd feare the Lozde.

And the man that lende vs money is come to fet my two sonnes, to be his bondmen. And Eliseus sayd to her: What shall I wo foz the? Tell me, what hast thou in thyne house? And she sayde, thyne handmayde hath nothynge at all in her house, saue a pytcher with oyle. And he sayde: Goo and bozowe the in other places of all thy neygbboures, emptye vesselles and that not a fewe/ and then goo and shutte the woze to the, and to thy sonnes/ and poure out in to all those vesselles, and put the full alway aside. So she went from him, and shut the wozē to her, and to her sonnes. And they bzought to her, and she poured oute. And whē the vesselles were full, she sayde to her sonne: bzynge yet a vessell. And he sayde: there is no moo. And then the oyle ceased. Then she came and tolde the man of God. And he sayd: goo and sell the oyle, and pay thy dettes. And lyue thou and thy chyldzen of the reste. And it befell on a daye, that Eliseus came to Sunam where was a eyche woman that toke him in foz to eate bzeed. And as ofte as he came that waye, he tourned in thyther to eate bzeed. And she sayde vnto her husbande: se, I perceyue that this is an holye man of God, and commeth oftentymes by vs / let vs make him a chambze with a lytle walle. and let vs set him there a bed, a table, a stole, & a candelstycke, that he maye tourne in thither when he commeth to vs.

And it fortuned on a time that he came thyther, and tourned in to the chamber, and laye there. Then he sayde to Giezi his seruaunte: call this Sunamite. And he called her, and she came before him. And Eliseus sayde to hym, saye to her I praye the: se, thou hast made all this prouysion foz vs, what shall we wo foz the? woldest thou be spoken foz to the kynge, oz to the capitayne of thy hoste? And she sayd/ I dwell amonge myne owne people. Then he sayd: what is to be wonne foz her? And Giezi sayd: Uerily she hath no chylde, and her husbande is olde. And he sayde: call her. And he called her. And she came and stode at the doze. Then he sayde: by suche a tyme, and in suche an houre, yf thou lyuest, thou shalt embzace a sonne, and she sayd: Oh naye my Lozde, thou man of God, wo not lye vnto thyne handemayde. And the wyfe conceyued and bare a sonne that same season and houre that Eliseus had sayde vnto her. Genes. xviii.

And when the childe was well waxen, it fel on a daye, that he went forth to his father to the haruestmen. And there he complayned to his father, my heed my heed. And his father sayde to a seruaunte, carye him to his mother, & he toke him and brought him to his mother. And he sat on her knees tyll none, and then dyed. And she carped him vp and layde him on the bed of the man of God, and shut the wozē to him, and wēt out, and came to her husband, and sayde: sende me one of the ponge mē and

an asse, that I may runne to the man of God. And he sayd: wherfore wylte thou go to him to daye, whyle it is neither newe mone, nor Sabath day? And she sayd: be content. Then she sadled an asse, and sayde to her seruaunte: leade awaye, and make me not cease rydynge tyll I byd the. So she wente and came to the man of God to mount Carmel. And whē the man of God sawe her a farre/he sayde to Gi-hezi his seruaunt: se where our seruaunt cōmeth. Nowe go and mete her, & aske her whether it be all well with her, and with her husbande, and with the chylde. And she sayd: all is well. Then she went to the man of God vp to the hyll, and caughte him by the feete. And Gihezi wente to her to thrust her awaye. But the man of God sayde: let her alone, for her soule is vexed, and the Lorde hath hyd it from me, and hathe not tolde it me. Then she sayde: dyd I desyre a sonne of my Lorde? dyd I not saye, that thou sholdest not mocke me. Then he sayd to Gihezi: gyrde vp thy loynes / and take my staffe in thyne hande, & get the hence. If any mā mete the, salute him not. And if any salute the, answere him not. And put my staffe vpon the boye. Now with standyng the mother of the chylde sayde: as surely as the Lord lyueth, and as thy soule lyueth, I wyl not leaue the. And then he arose and folowed her. Gihezi went before them, and put the staffe vpon the ladder. But there was neither voyce nor feelynge. And then he went agayne agaynste his master and tolde him, sayinge: It hath not awaked the chylde.

When Eliseus was come to the house: beholde the boye was dead, and layde vpon his bed. And he went in and shut the doore to the chylde and him / and prayed vnto the Lorde. And he went vp, and laye vpon the lad, and put his mouthe on his mouthe / and his eyes on his eyes / & the palme of his handes on the palme of his handes / and spred him self vpon the ladde, that the fleshe of the chylde waxed warme. And wente agayne and walked ones vp and downe in the house, and then went vp and spred him self vpon him / and then the lad neesed seuen tymes, and opened his eyes. And he called Gihezi and sayde. Call for this Sunamite. And he called her. And when she was come to him, he sayd: take thy sonne. Then she wente and fell at his feete, and bowed her self to the grounde, and tooke vp her sonne, and went forthe. When Eliseus was come to Galgal agayn, there was a derth in the land, and the children of the Prophetes dwelt with him. Then he sayde to his seruaunt / put on a great pot / and make pottage for the children of the Prophetes. And one went out in to the felde to gather herbes, and founde as it were a wylde vyne / and gathered therof Coloquintides his lappe full, and came and shred them in to the potte of potage, and wyste not what it was. And they poured oute for the men to eate. And when they had tasted of the pottage they cryed oute and sayde / there is deth in the potte, thou man of God, and couldē not eate therof. Then he sayde: bryng me ale. And he caste it in to the potte and sayde: fyll for the people, that they maye eate, and there was no harme in the pot.

There came a man frome Baalsalisa and broughte the man of God breed of fyrste frutes, euen twentye loues of barleye, and newe corne in a clothe he hadde. And Eliseus bade put it before the people, that they myght eate. Then his minister sayde: what shall I sette this before an hundred men? And he sayde: set it before the people, and lette them eate. For thus sayethe the Lorde: They shall eate and leaue. And he set it before them / and they ate and lefte, accordynge to the worde of the Lorde.

¶ Naaman the Sirien is healed of his leprye. Gihezi is stryken with a leprosye because he toke money and raymentes of Naaman.

CAPI. V.

NAaman capitayne of the kynges hoste of Siria was greate with his master, and well taken: for thorowe him the Lorde saued Siria. And he was an actyue mā & riche, but yet a leper. And there was a company of souldyours gone out of Siria a roupnge, and had brought of the countreye of Israel a lytle mayde, which was with Naamans wyfe. And the damosell sayde vnto her ladye: I wolde my master were with a Prophete that is in Samaria, he wolde delyuer him of his leprye. And she went and tolde her husbande, sayinge thus and thus sayethe the mayde of the lande of Israel. And the kynge of Siria sayde: goo thy waye, and I wyll sende a letter vnto the kynge of Israel. And he wente and toke with him ten talentes of syluer, and sixe thousande peces of gold, and ten chaunge of raymentes. And he brought the letter to the kyng of Israel, contaynynge in effecte these wordes. When this letter is come vnto the: Beholde, I haue sent Naaman my seruaunt to the, that thou shuldest ryddē hym of his leprye. And when kynge of Israel had read the letter, he rente his clothes and sayde: am I God, to slaye and to make alyue that he shulde sende to me, to delyuer a man from his leprye. But consyder I praye you and se, howe he pyketh quarelles with me. And when Eliseus the man of God had hearde how the kynge of Israel had rent his clothes, he sēt to the kyng, sayinge: Wherfore hast thou rent thy clothes? let him come to me, that he maye knowe there is a Prophete in Israel.

And Naaman came with his horses and his charette, and stode at the doore of Eliseus. Then Eliseus sent a messenger, sayinge: goo and washe the in Jordan seuen tymes, and thy fleshe shall be holsome, and thou shalte be cleane. And Naaman was wrothe and went awaye, and sayde: Beholde, I thought in my selfe, he wolde haue come out, and stande and call on the name of the Lorde his God, and put his hande on the place of the disease, and so take away the leprye. Are not Abanah and Pharphar ryuers of Damasco, better then all the waters of Israel? Myght I not rather wasshe in them and be clene? And so he turned and departed in angre. Then came his seruātes, and talked with him and sayd. Father, yf the Prophete had byd the doone some greate thing oughtest thou not to haue done it? How moche rather then sholdest thou do it, whyle he sayth to the onely, washe and be clene? Then he went downe & washed seuen tymes in Jordan, as the man of God bad/& his flesh chaunged, lyke vnto the flesshe of a lytle boye, and he was clene.

Then he turned agayne to the man of God and all his company with him / and came and stode before him and sayd. Beholde, I knowe there is no God in all the worlde, but in Israel. And now I praye the take a rewarde of thy seruaunt. But he sayd as surely as the Lord lyueth, before whome I stande, I wyll receyue none. And the other wolde haue constrayned him to receyue / but he wolde not. And Naaman sayd: yf thou wylte not, yet I praye the maye there not be gyuen to thy seruaunte the burthen of two mules of earthe. For thy seruaunt wyll henceforth offre neyther burnt sacrifyce nor offerynge vnto anye other God, then to the Lord. But herin the Lord be mercyfull to thy seruaunte / for when my master goeth in to the house of Remon to worshyp there, he leaneth on myne hande/ and I muste worshyp in the house of Remon, let the Lorde I praye the be mercyfull vnto thy seruaunte in this case. And he sayde to him: goo in peace. And when he was departed frome him a furlonge of grounde, Gihezi the seruaunt of Eliseus the man of God, sayd: se, my master is so pityful to this Sirien Naaman, that he wold not receyue of his hande that he offered. As surely as the Lorde lyueth, I wyll runne after him & take somwhat. And so Gihezi wente after Naaman. And when Naaman sawe him come runnynge after him, he came downe of the charet agaynst him, and sayd: is all well? And he sayd yea. But my master hath sent me, sayinge: lo, there be two ponge men come to me out of Ephraim of the childzen of the Prophetes: gyue them I praye the, one talent of syluer, and a couple of good garmentes. And Naaman sayd: auenture and take two talentes of syluer, and he constrayned him & bound two talentes of syluer in two bagges, with two goodly garmentes, and delyuered them vnto two of his seruauntes to beare it before him. So when he came to the toure, he toke it of their handes, and bestowed it in the house, and let the men go, and they departed.

Then he wente and stode before his master. And Eliseus sayde to him: whence commeth Gihezi? And he sayde: thy seruaunt wente no whither. And he sayd: went not myne herte with the, when the man turned and came of his charet agaynste the? Did not I knowe the tyme when thou went to receyue syluer, and to receyue garmentes, olyue trees, vyneyardes, oxen, shepe, men seruauntes, and mayde seruauntes? The leprye therfore of Naaman cleaue vnto the, and vnto thy seede for euer. And he went out from him a leper as whyte as snowe.

¶ Eliseus maketh yron to swymme aboue the water. The Sirians besege Israel, so that two women agree together to eate their owne childzen.

CAPI. VI.

THen sayd the children of the Prophetes vnto Eliseus: se, the place where we dwell with the, is to litle for vs. Let vs therfore take euery man a pece of tymber, and buyld vs a place there to dwel in. And he said: go ye. And one sayd: begyn I praye the, and go with thy seruauntes. And he sayd: I wyl / and so went with them.

And when they came to Jordan, they cut downe wodde. And as one was hewynge of a tree, the axe heed fell in to the water. And he cryed out and sayde: Alasse master, for it was lente me. And the man of God sayde: Where fell it? And he shewed him the place. And he cut an helue and caste it in thyther, and made the axe heed swymme. And he sayde: take it vp to the. And the other stretched his hande and caught it.

And the kynge of Siria fought agaynst Israell, and toke counsell with his seruauntes, sayinge: In suche a place and in suche, wyll I pytche. And the man of God sente vnto the kynge of Israel, saying: Beware thou go not by suche a place, for there are the Sirians gone downe. And the kynge of Israell sente to the place which the man of God tolde him & warned him of, and saued him self there more then ones or twyse. And the herte of the kynge of Siria was troubled therwith, that he sente for his seruauntes, and sayde to them: wyll ye not shewe me, who bewrayeth me to the kynge of Israell? And one of his seruauntes sayde: naye my lorde kynge: Eliseus the Prophete that is in Israel, he telleth the kynge of Israell, the wordes that thou speakest in thy priuye chamber. Then he sayde: goo and espye where he is, that I maye sende and fet hym. And one tolde the kynge, sayinge: se, he is in Dothan. And he sente thyther horse and charettes, and a greate hoste. And they came thyther by nyghte, and enuyronned the towne aboute.

And when the seruaunt of the man of God rose by earlye and was gone oute. Beholde, there was an hoste rounde aboute the towne with horses and charettes. Then sayd his seruauntes to him. Alas master, what shall we do? And he sayd: feare not, there are mo with vs then with them. And Eliseus prayed and sayde. Lorde open the eyen of the ponge man/ and he sawe. And behold, the mountayne was full of horses and charettes of fyre rounde aboute Eliseus. And when the souldiours came downe to him, Eliseus prayed vnto the Lorde and sayd. Smyte this people with blyndnesse. And he smote them with blyndnesse, according to the desyre of Eliseus. Then Eliseus sayde vnto them / this is not the waye, nor this is not the towne. But folowe me and I wyll bringe ye to the man ye seke. And he led them to Samaria.

When they were come to Samaria, Eliseus

seus sayd: Lorde open theyr eyes, and let the se, and the Lorde opened theyr eyes that they sawe. And beholde, they were in the myddes of Samaria. And then sayd the kynge of Israel vnto Eliseus when he sawe them / * shall
t.Regū.xviii.a I smyte them shall I smyte them father? And he sayd / smyte them not. But smyte those whō thou takest with thyne owne swerde / and with thyne owne bowe / but set bread and water before them, and let them eate and drynke and goo to theyr master. And he made greate
F ordinaunce before them. And when they hadde eaten and droncke, sente them awaye, and they wente to theyr master. And so the souldiours of Syria came no more in to the lande of Israel.

After this, Benhadad kynge of Syria gathered all the hoste, and wente and besieged Samaria. And there arose greate dearthe in Samaria. For they hadde besieged it, tyll an asses heed was worthe foure score sicles of siluer / and the fourthe parte of a Cab of doues donge worthe fyue sycles. And as the kynge of Israel walked vpon the walles, there cryed a woman to him, sayinge / helpe my lorde kynge. And he sayde: Naye, the Lorde helpe the. But wherwith shulde I helpe the, with corne or wyne? Then sayde the kynge to her / what ayleth the? And she answered / this woman here sayde to me, bynge thy sonne, and let vs eate him to daye, and we wyll eate myne to morow. * And so we dressed my sonne and did
Deut.xxviii.c eate hym. And I sayde to her an other daye /
Thren.iiii.b bynge thy sonne, that we maye eate hym.
G But she hath hyd her sonne. When the kynge herde the wordes of the woman, he rente his clothes euen as he was walkyng on the walles. And when the people loked vpon him / lo, he was clothed in sacke vnder. Then he sayde God do so and so to me, yf the heed of Eliseus the sonne of Saphat taryc on hym this daye. And as Eliseus sat in his house and the elders with hym, the kyng sente one for hym. But er the messenger came at him. he sayde to the elders: Se you not howe the sonne of this murtherer hathe sente to take of myne heed? Se circumspecte therfore when the messenger commeth, and shut the doore, and thrust him backe therwith / for the sounde of his maisters fete foloweth him. And whyle he yet talked with them: Beholde, the messenger was come vnto him. And he sayd: beholde, this cupll is of the Lorde / what more shall we loke for of the Lorde?

¶ Eliseus prophesyeth plentyousnesse of victayles and other thynges to Samaria. The Syrians rūne awaye no man folowynge them. The Lorde that wolde not beleue the wordes of Eliseus is troden to death.

CAPI. VII.

THen Eliseus sayde: heare the worde of the Lorde / for thus sayth the Lorde, to morowe this tyme a busshell of fyne floure shal be sold for a sicle, and two busshels of barleye for an other in the gates of Samaria. Then a Duke, on whose hande the kynge leaned, answered the man of God and sayde / though the Lorde wolde make wyndowes in heuen, yet wolde not this be. And he sayde a-
gayne: Beholde, thou shalte se it with thyne eyes, and shalt not eate therof.

And there were foure lepers set without the gate of Samaria. And they sayde eche to his companyon / what, syt we here vntyll we dye? thoughe we thoughte that we myghte come in to the citye, yet is the dearth so greate in the citye, that we shall there dye. And yf we tarye here, we are but deed also. Nowe therfore come and lette vs flee to the hoste of the Syrians: If they saue oure lyues, we shall lyue: And yf they kyll vs, then are we deed. And so they arose in the daylyghtyng to go to the hoste of the Syrians. And when they were come to the syde of the hoste of Syria / there was no man there. For the Lorde hadde made the host of the Syrians heare a noyse of charettes, and a noyse of horses, and the noyse of a greate hoste. In so moche that they sayde one to an other: Lo, the kynge of Israel hath hyred agaynst vs the kynges of the Hethites, and the kynges of Egypte to come vpon vs. Wherupon they arose and fledde in the darke, and lefte theyr tentes, theyr horses, theyr asses, and the felde they hadde pitched, euen as it was, and fled for theyr lyues. And when these lepers came to the edge of the hoste, they went in to a tente and dyd eate and drynke, and ca-
ryed thence syluer, golde, and rayment, & went and hydde it / and came agayne, and entred in to an other, and caryed thence also, and went and hyd it. Then they sayd one to an other: it is not well that we do / for this daye hathe broughte good tydynges with it. And yf we holde our peax, and tarye tyll it be daye light, we shall fynde a myschiefe. Nowe therfore come, lette vs goo and tell the kynges house-holde. And so they wente and called to the porter of the citye, and tolde them, sayinge: we came to the pauylyons of the Syrians / and lo, there was no man there, neyther voyce of man, but horses and asses tyed, and the tentes euē as they were. Then the porters called and tolde the kynges house within. And the kynge arose in the nyghte, and sayde to his seruaun-
tes, I wyll shewe you howe the Syrians have serued vs. They know we are oppressed with hungre, and therfore are gone oute of theyr pauylyons to hyde themselues in the felde, sayinge: They wyll come out of the citye, and then we shall catche them alyue, and gette in to the citye. And one of his seruaunts answered and sayde: Let men take fyue of the horses that remayne and are lefte in the citye. Beholde, they are as good as all the multitude that are lefte in the citye / and as good as all the multitude of the citye that are consumed, and let vs sende and se. And they toke two charettes of horses / and the kynge sente after the hoste of the Syrians, sayinge: Goo and se. And they folowed after them, euen vn-
to Iordan: and lo, all the waye was full of clothes and vesselles whiche the Syrians had cast from them for haste.

Then

Then the messengers returned and told the kynge and the people issued oute, and robbed the tentes of the Syrians. And so a busshell of floure was solde for a sycle, and two bussheles of barleye for a sycle, accordynge to the Lordes worde. And the kynge sette the Duke on whose hande he leaned, to kepe the gate. And the people trode him in the gate, that he dyed, according to the saying of the Gods mā, whiche he sayde when the kynge came downe to him. And it came to passe accordynge to the worde of the man of God spoken to the kyng sayinge: two bussheles of barleye for a sycle, and a busshell of barleye for an other, shall be to morow this tyme in the gates of Samaria. Wherunto the Duke aunswered the man of God, and sayd: though the Lorde made win-
dowes in heuen, yet wolde this not be. And the other said / beholde, thou shalt se it with thyne eyes, and shalt not eate therof. And so it chaun-
sed / for the people trode him vnder fete in the gate, that he dyed.

¶ Eliseus Prophesyeth vnto the Sunamite the dearth of seuen yere. After the dreth of Benhadad raygneth Hazael in Syria. Iehoram the sonne of Iosaphat raygneth in Juda. Edom falleth frome Juda. Ohoziah succedeth Iehoram.

CAPI. VIII.

THen spake Eliseus vnto the woman whose sonne he had restored to life, say-
inge / aryse and go bothe thou and thyne house, and sojourne where thou thynkest beste / for the Lorde wyll call a derthe / whiche shall come on the lande seuen yere. And the woman arose and dyd after the sayinge of the Gods man / and wente bothe she and her housholde and sojourned in the lande of the Philistines seuen yere. And at the seuen yeres ende, when the woman was come agayne out of the lande of the Philistines, she wente oute to speake to the kynge for her house and for her lande. And
B the kynge was talkynge with Gehezi the ser-
uaunt of the man of God, sayinge: tell me I prayethe, all the greate dedes whiche Eliseus dyd. And it chaunsed as he was tellynge the kynge howe he restored a deed bodye to lyfe agayne, came in the woman whose sonne he restored, and cryed to the kynge for her house and lande. Then sayde Gehezi: My lorde kyng, this is the woman, and this is her sonne whiche Eliseus broughte to lyfe agayne. And the kynge asked the woman, and she tolde hym. And so the kynge sente with her one of his chamberlaynes, sayinge / restore all that pertayneth to her, with all the frutes of the felde, sithens the daye she lefte the lande, vnto this tyme.

After this Eliseus wente to Damasco, and Benhadad the kynge of Syria fell sycke. And
C one tolde the kynge, sayinge: The man of God is come hyther. Then sayde the kynge to Ha-
zael: * take a present with the, and go agaynst the man of God, and aske the Lorde by hym whether I shall recouer of this my disease or no. And Hazael went to mete him, and toke presentes with him, euen of all the good thin-
ges of Damasco, as moche as fourtye camels coulde beare, and came and presented him self before him and sayde / thy sonne Benhadad kynge of Syria hathe sent me to the, sayinge / shall I recouer of this my disease? Eliseus said to him: goo and saye to him / thou shalte reco-
uer / how be it the Lorde hath shewed me that he shall surely dye. And the man of God stode
D fyll by him, and was taken with a sore mala-
dye / in so moche that he chaunged countenance and wepte. And Hazael sayd / why wepeth my lorde? And he answered / for I knowe yͤ thou shalte do cupll vnto the chyldren of Israell / theyr stronge cityes thou shalte set on fyre, and theyr younge men thou shalte slee with the swerde, and shalte dasshe oute the braynes of theyr suckynge chyldren / and all to teare theyr women with chylde. And Hazael sayde / what is thy seruaunt, whiche am but a wogge, that I shulde do this great thynge? And Eli-
seus sayde / for the Lorde hathe shewed me, that thou shalte be kynge of Syria. And so he departed frome Eliseus, and came to his ma-
E ster, whiche sayd to hym. What sayd Eliseus to the? And he sayde / he tolde me that thou shuldest recouer. And on the morowe he toke a roughe clothe, and dypte in the water, & spred it on his face, and he dyed, and Hazael raygned in his stede.

The fyfte yere of Iehoram sonne of Achab kynge of Israel (Iosaphat yet kynge of Juda) Iehoram kyng of Iosaphat, kynge of Juda, began to raygne / thirtye and two yere olde was he when he began to raygne, and he ray-
gned eyght yere in Jerusalem. And he walked in the waye of the kynges of Israel, as did the house of Achab / for the doughter of Achab was his wyfe / and he dyd that displeased the Lorde. Neuertheles the Lorde wolde not de-
stroye Juda, because of Dauid his seruaunte, as he promised him to geue him a light in his chyldren alwaye.

And in his dayes, Edom fell awaye from Edom.
vnder the hande of Juda, and made them a
kynge of theyr owne. And Iehoram wente F
to Seir, and all his charettes with him. And he rose by nyght, and slayde on the Edomites, whiche compassed him in / and the capitaynes of his charet and the people fledde in to theyr tentes. And so the Edomites flypte awaye frō beyng vnder the hande of Juda vnto this day. And then Lobnah flypte awaye to, euen that same tyme.

The reste of the dedes of Iehoram, and all he dyd, are wrytten in the cronycles of kynges of Juda. And Iehoram rested with his fathers and was buryed with his fathers in the citye of Dauid. And Ohoziah his sonne raygned in his stede. The twelfte yere of Iehoram sonne of Achab, kynge of Israel, dyd Ohoziah the sonne of Iehoram kynge of Juda begyn to to raygne. Two and twentye yere olde was
G Ohoziah when he began to raygne, and ray-
gned one yere in Jerusalem, his mothers name was Athalia doughter of Amri kynge of Israell. And he walked in the waye of the house of Achab / for he was a sonne in lawe to

to the house of Achab.

And Iehozam the sonne of Achab went to warre with Hazael kynge of Siria, at Ramoth in Galaad / and the Sirians wounded him. Wherfore kynge Iehozam wente backe agayne, to be healed in Iezrahel of the woundes whiche the Sirians hadde gruen hym at Ramoth, when he fought with Hazael kyng of Siria. And Ohoziah the sonne of Iehozam kynge of Iuda, wente downe to se Iehozam sonne of Achab in Iezrahel, bicause he was sycke.

¶ Iehu is made kynge of Israel, and killeth Iehoram the kynge therof, and Ohoziah kynge of Iuda also: and therto causeth Iezabell to be caste downe forth at a wyndowe, whome dogges eate.

CAPI. IX.

A And Eliseus the Prophete called vnto one of the chyldren of the Prophetes, and sayd to him: gyrde vp thy loynes, and take this boxe of oyle in thyne hande, and gette the to Ramoth in Galaad. And when thou commest thyther, thou shalte there se Iehu the sonne of Iosaphat the sonne of Namsi, and goo to him and make him aryse vp frome amonge his brethren, and carye him to a secrete chamber. And take the boxe of oyle and powre it on his heed, and saye: thus sayth the Lorde: I haue annoynted the to be kynge ouer Israell. And then open the woxe and flee/ and tarye not. So the seruaunte of the Prophete dyd gette him to Ramoth in Galaad/ and when he came, the capitaynes of the host were sytteynge togyther. And he sayd: I haue an erraude to the, syr capitayne. And Iehu sayde/ vnto whyche of all vs? And he sayd: to the, O capitayne. And he arose and went in to the house.

B And the other poured the oyle on his heed, and sayde to hym/ thus sayth the Lorde God of Israell: I haue annoynted the to be kyng ouer Israel the people of the Lorde, that thou slee the housholde of Achab thy master. For I (sayth the Lorde) wyll auenge the bloude of my seruauntes the Prophetes, and the bloude of all the seruauntes of the Lorde, of the hand of Iezabel (for the hole house of Achab shall be destroyed) and I wyll destroye vnto Achab what pysseth agaynst the wall/ and so moche as the pysoned, or that is forsaken in Israel, and wyll make the house of Achab lyke the house of Ieroboam sonne of Nabat, and lyke the house of Baasa the sonne of Ahiah. And concernyng Iezabel, the dogges shall eate her in the felde of Iezrahel/ and none shall burye her. And he opened the woxe and fledde. And when Iehu was come oute to the seruauntes of his Lorde/ they sayde to hym: Is all peace? Wherfore came this madde felowe to the? And he sayd to hym: ye knowe the person and his communication. And they sayde: it is not so. But tell vs a felowshyp. And he sayd/ thus C and thus spake he to me, sayinge. Thus sayth the Lorde: I haue annoynted the to be kynge ouer Israell. And they hasted and toke euerye man his mantell and put vnder him on an hye benche at the toppe of the steppes, and blewe a trompet, and sayde: Iehu is kynge. Sodenly Iehu the sonne of Iosaphat the sonne of Namsi, conspired agaynste Iehoram. And Iehoram hadde ben waytynge at Ramoth Galaad, and all Israel with him for feare of Hazael kynge of Siria, and was returned to be healed in Iezrahel, of the woundes whiche the Sirians hadde gruen him, as he foughte with Hazael kyng of Siria.

Then sayde Iehu. Yf it be youre mynde, let no man escape out of the citye, to goo and tell in Iezrahel. And Iehu rode and wente to Iezrahel / for Iehoram laye there/ and Ohoziah kynge of Iuda, was come to Iehoram. And the watcheman that stode on the towre in Iezrahel, espyed the companye of Iehu as he came, and sayde: I se a companye. And Iehoram sayde: take an horseman and sende agaynste them, and lette him aske whether they be peace. And there wente one on horsebacke agaynste him, and sayde. Thus sayth the kynge: is it peace? And Iehu answered, what hast thou to do with peace? tourne and come after me. And the watcheman tolde, saying: the messenger came to them, but he commeth not agayne. Then he sente oute another on horsebacke, whiche came to them and sayde thus sayth the kynge: Is it peace? And Iehu answered/ what hast thou to do with peace? turne and come after me. And the watcheman told, saying: he came to them, but he commeth not agayne, and the drayuynge is lyke the drayuynge of Iehu the sonne of Namsi, for he draweth as he were mad.

Then sayd Iehoram, make redye. And they made redye his charet. And Iehoram kynge of Israel, and Ohoziah kynge of Iuda went out eyther in his charet agaynste Iehu, and mette him in the furlonge of Naboth the Israelite. And when Iehoram sawe Iehu, he sayde: is it peace Iehu? And he sayd/ what peace thou tyere be, so longe as the hoordomes of thy mother Iezabell and her witchecraftes are so greate? And Iehoram tourned his hande and fledde, and sayde to Ohoziah/ there is falshed in hande Ohoziah. And Iehu toke his bowe in his hande, and smote Iehoram betwene the shoulders, that the arowe came oute at his breste. And he fell downe tyre folde in his cheret. Then he sayd to Badukar a lorde of his take and caste him in the plotte of grounde of Naboth the Iezrahelyte. For I remembre as I and thou rode togyther after Achab his father, howe the Lorde spake these wordes agaynst him: I haue sene yesterdaye the bloude of Naboth and of his sonnes, sayde the Lorde, and I wyll reacquyte him in this grounde, sayth the Lorde. Nowe therfore take and caste him in the plot of grounde, accordynge to the Lordes worde. And when Ohoziah kynge of Iuda sawe that, he fled the waye to the garden house. And Iehu folowed after hym and sayde: smyte hym also. And they smote him in his charet at the goynge vp to Sur by Iebleam, and fled to Magedo, and there dyed. And his seruauntes caryed him to Ierusalem and

buryed him in his sepulchre with his fathers in the citye of Dauid. And in the eleuenth yere of Iehoram sonne of Achab, began Ohoziah to raygne ouer Iuda. And when Iehu was come to Iezrahel, Iezabel herde of it, and depainted her eyes, and tyred her heed, and loked out at a wyndow. And as Iehu entred at the gate she sayd: had Zamri peace, which slew his master? And he lyft vp his eyes to the window and sayd: Who is of my syde, who? And there loked out to him two or thre lordes that were chamberlaynes. And he sayde: Throwe her downe. And they threwe her downe. And he sprynckled of her bloude vpon the walles and on the horses, and trode her vnder foote. And D then when he was come in, and had eaten and droncke, he sayde: go and vysite I praye you yonder cursed creature, and bury her/ for she is a kinges doughter. And when they came to burye her, they found no more of her then ℔ scull and the two fete and the two hãdes. And they came agayne and tolde him. And he sayde: It is the worde of the Lorde, whiche he spake by the hande of his seruaunte Eliah the Thesbite, saynge: ✠ in the felde of Iezrahell shall dogges eate the fleshe of Iezabel, and the carkasse of Iezabel shall be donge vpon the earth in the felde of Iezrahel/ that men shal not say, this is Iezabel.

¶ Iehu causeth the thre score and ten sonnes of Achab to be slayne, and after that fourtye and two of his brethren. He fyndeth a meane also to kyll all the prestes of Baal. After his death his sonne raygneth in his stede.

CAPI. X.

A Achab hadde thre score and ten sonnes in Samaria. And Iehu wrote letters, and sente to Samaria vnto the elders that were lordes of Iezrahel/ and to them that nourced vp Achabs chyldren, saynge: nowe at the commynge of these letters to you / ye haue with you youre masters sonnes / and ye haue with you charettes and horses / and a stronge citye and harnelle. Therfore chose the best/ and him that moost pleaseth you of your masters sonnes / and put hym on his fathers state / and fyghte for youre lordes house. And they were exceedyngly atrayde, and sayde: se, two kynges were not able to stande before hym, howe shall we then stande? And the gouernour of the kynges house, and of the citye and of the elders / and the nourses sent to Iehu, saynge: we are thy seruauntes, and wyll do all that thou shalt byd vs: we wyll make no man kyng: but do thou what semeth good in thyne eyes.

B Then he wrote other letters to them, saynge: If he be myne, and wyll obey my voice, then take the heedes of youre masters sonnes and come to me to Iezrahel by to morow this tyme. And the kynges sonnes were thre score and ten personnes with the greate men of the citye whiche nourysshed them. And when the letters came to theym, they toke the kynges children and slewe them in nombre thre score and ten personnes, and put their heedes in cophines, and sente them to hym to Iezrahell. And there came a messenger and tolde hym, saynge: they haue brought the heedes of the kinges sonnes. And he said: let them put them on two heapes in the entreyng of the gate, tyl it be daye. And in the morynge he wente out and stode and sayd to all the folke: Ye be righteous: for se, I conspyred agaynst my master, & slewe him: But who slewe these? ✠ Consider nowe howe there is nothynge of the Lordes word fallen to the erth, which he spake against the house of Achab: for the Lorde hath done that he spake to his seruaunt Eliah. And so Iehu slewe all that remayned in the house of Achab in Iezrahel/ and all that were great with him/ and his companions and his preestes, tyl he had lefte him naught. And he arose and departed, and wente to Samaria. And as Iehu was come to the house where the shepeherdes binde their shepe by the hye waye syde, he met with the brethren of Ohoziah kynge of Iuda, and sayd: what are ye? and they sayd, the brethren of Ohoziah are we, and goo to welcome the chyldren of the kynge & of the quene. And he sayd: take them alyue. And they toke them alyue, and slewe them at the well besyde the house where the shepherdes bynde their shepe, in nombre two and fourty persons, that he left none of them. E

D And when he was departed thence, he met with Ionadab the sonne of Rechab comming agaynste him. And Iehu welcomed hym, and sayde to him: is thyne herte ryghte, as myne herte is with thyne? And Ionadab sayde/ ye it is. He said: yf it be, then gyue me thyne hand. And he haue his hande, and the other toke him vp to him in to the charet, & sayd/ goo with me and se the zele I haue to the Lorde, & made him ryde with him in his charet. And when he came to Samaria, he slewe all that remayned vnto Achab in Samaria, tyl he had wypte him out, accordynge to the sayinge of the Lorde, which he spake to Eliah.

After that Iehu assembled all the people togyther, and sayde to them: ✠ Achab serued Baal a litle: But Iehu shal serue him a good. iii. Reg. xvi. g
Nowe therfore call vnto me all the Prophetes of Baal, and all his seruauntes, and al his preestes, ℔ none be lacking. For I haue a great sacrifice to do to Baal: and yf any be myssed, he shall not lyue. But Iehu dyd it of a wyle, to destroye the seruauntes of Baal. Wherfore Iehu sayde: Appointe a solempne feaste for Baal, and they proclaymed it. Then Iehu sét throwe oute all Israel. And all the seruauntes of Baal came, that there was not a man lefte behynde that came not. And when they were come in to the temple of Baal, the temple was full frome thone ende to thother.

Then he sayde to the keper of the vestrye/ brynge forthe garmentes for the seruauntes of Baal. And he brought them out garmentes. And Iehu wente with Ionadab sonne of Rechab in to the house of Baal: and sayd to the seruauntes of Baal: searche and loke that there be none here with you of the seruauntes of the Lorde, but the seruauntes of

Baal onely. And they went in to offre sacrifice and burntofferynges. But Jehu appoynted him foure score men without, and sayde: Yf anye of the men whiche I shall brynge vnto youre handes escape/ he that letteth him goo shall dye for him.

And as soone as he hadde made an ende of offerynge of burnt sacrifyce, he sayde to them of the garde, and to the capitaynes: goo in and slee them, lette none come oute. And they smote him with the edge of the swerde. And the garde and the capitaynes caste them oute, and went in to the cirye of the house of Baal, and fette oute the ymage oute of the house of Baal, and burnt it. And they brake the ymage of Baal, and brake the house of Baal / and made a Jakes of it euer after. And so Jehu destroyed Baal out of Israel. But from the synnes of Jeroboam the sonne of Nabat, whiche made Israel synne with the golden calues in Bethel and Dan, Jehu departed not. Then the Lorde sayde to Jehu / bycause thou hast busyly wone that pleaseth me/ and hast wone to the house of Achab all that was in myne herte: Therfore shall * thy chyldren in the iiii. Reg. x. v. c. fourthe generation, sytte on the seate of Israell. But Jehu forced not to walke in the lawe of the Lorde God of Israel with al his herte/ for he departed not frome the synnes of Jeroboam, whiche made Israell synne. In those dayes the Lorde began to cutte Israell shorte / for Hazael slewe them in all the coostes of Israel, from Jordan Eastwarde: euen all the land of Galaad/ the Gaddites, the Rubenites, and the Manassites/ from Aroer vpon the ryuer of Arnon, with Galaad and Basan. The reste of the actes of Jehu, and all he dyd, & all his power, are wrytten in the Chronicles of kynges of Israell. And when Jehu was layde to reste with his fathers / they buryed him in Samaria / and Joachaz his sonne raygned in his stede. And the tyme that Jehu raygned vpon Israel in Samaria, was eyghe and twenty yere.

¶ Athalia putteth to deth all the kynges sonnes, except Joas the sonne of Ohoziah: whiche is hydden and after he dothe is made kynge.

CAPI. XI.

A AND Athalia the mother of Ohoziah / when she saw that her sonne was deed she arose and slewe all the kynges bloude. But Josaba the doughter of kynge Jehoram, and sister of Ohoziah, toke Joas the sonne of Ohoziah, and stale him from amonge the kynges sonnes that were slayne, and his nource with hym oute of the nourserye, and hyd him from Athalia that he was not slayne. And he was with her, hyd in the house of the Lorde sixe yeres. And Athalia dyd raigne ouer the lande.

In the seuenth yere Joiada sent and fet the capitaines & souldiours, & toke them vnto him in to the house of the Lorde, and made a leage with them, and toke an othe of them in the house of the Lorde/ and shewed them the kinges sonne/ and commaūded them, saying: this is the thynge that ye must do: one third part of you shall come on the Saboth daye, and kepe the watche of the kynges house: And an other thyrde parte shall be at the gate Sur/ & an other thyrde parte shall be at the gate behynde the garde chamber/ and so shall ye kepe the watche of the house of Mesa/ and two partes of you / that is, all that goo out on the Saboth day, shal kepe the watche of the house of the Lorde about the kynge/ and shall compasse the kynge round about, euery man with his weapen in his hande. And who so euer commeth with in the ranges, shall dye for it. And se ye be with the kyng as he goeth out and in.

The capitaynes did al thynges as Joiada preest commaunded, and toke euerye manyes men/ that is, them that came in the Saboth daye with them that wente out the Saboth daye, and wente to Joiada the Preeste. And the Preeste gaue to the capitaynes the speares and shyldes that were kynge Dauids, and had remayned in the temple. And the garde stode euerye man with his weapon in his hande rounde about the kyng/ from the ryght corner of the temple to the left a long by the aulter and the temple. And he brought out the kinges sonne, and put the crowne vpon him and deliuered him the wytnesse, and made him kyng, and anointed him. And they clapt their handes and sayde God saue the kynge.

When Athalia heede the noyse of the commouse of the people/ she came to the people in to the house of the Lorde. And when she sawe the kynge stande by a pyller (as the maner was) and the syngers and the trompettes by the kynge/ and all the people of the lande reioysyng, and the blowyng of the trompettes, she rent her clothes and cryed, treason treason. Then Joiada the Preeste commaunded the capitaynes that had the rule of the hoste, and sayde to theym: haue her oute without the ranges, and yf anye folowe her, lette him dye with the swerde: for the preest sayd/ she maye not be slayne in the house of the Lorde. And they layde handes on her, and she went the waye that the horses of the kynges went out, and was slayne there.

And Joiada made a bond both bitwene the Lorde and the kyng, and bitwene the people that they shold be & Lordes people: and also bitwene the kyng & the people. Then all the people of the land went in to the house of Baal, and destroyed his aulters, and brake owne his ymages lustely, and slewe Mathan the preest of Baal before the aulter. And & put set watchemen in the house of the Lorde, and toke & rulers ouer hundredes, & the capitaines and the garde, and all the people of the lande. And they brought the kynge from the house of the Lord, and went the way of the gate of the garde vnto the kynges house. And he sat him downe vnder the clothe of estate. And all the people of the Lorde reioysed/ and the city was in quiet. So they slewe Athalia with & swerde in the kynges house.

¶ Joas maketh prouision for the repayrynge of the temple. He is kylled by two of his seruauntes, and Amazia raigneth in his stede.

CAPI. XII.

A IOas was seuen yeres olde when he was made kynge. And he began to raygne the seuenth yere of Jehu, and raygned fourtye yeres in Jerusalem. His mothers name was Zebia Berlabe. And he dyd that pleased the Lorde, as longe as Joiada the Preeste enformed him. But he toke not awaye the hyll aulters/ for the people slewe, and offered styll in the hyll aulters.

And Joas sayd to the preestes: al the syluer that is gyuen to the vse of the temple, and brought to the house of the Lorde by straungers, whether that it be the money that euery mā is set at/ or the money that any mans herte gyueth him to brynge in to the house of the Lorde/ let the preestes take it to them, euerye man in his course, and let them repaire the broken places of the temple, in all places where ought is founde decayed.

Neuertheleste the preestes had not repayred vnto the thre and twentye yere of Joas, the thynges decayed in the temple. Then kynge B Joas called for Joiada the preest, and for the other preestes, and sayd to them / why repayre yenot the broken places of the temple? Now therfore se ye receiue no more money according to your order, but deliuer it to repayre the temple withall. And the preestes consented to receyue no more money of the people: But that it shulde go to the repayrynge of the temple.

Then Joiada the Preeste toke a coffer, and bored an hole in the syde of it, and put it beside the aulter on the ryghte syde as one commeth to the house of the Lorde. And in to that dyd the preestes that kepte the wores, put all the money that was broughte to the Lordes house. And when they sawe there was moche money in the coffer * the kynges scrybe and the hye preest came and sealed vp the money that was founde in the house of the Lorde, after they had tolde it.

And they gaue the money by sommes in to C the handes of the maisters of the worke, that had the ouersyghte of the house of the Lorde: and they broughte it oute to the carpenters & buylders that wroughte vpon the house of the Lord, and to masons and hewers of stone, to bye tymbre and free stone, to repayre the decaye in the house of the Lorde / and all that neded reparacyons in the house: howe be it there was not made in the house of the Lorde bookes of syluer, shreddynge knyues, basens, trompettes, or any other instrumentes of gold or syluer, of that money that was brought for the house of the Lorde. For they gaue that to the workemen, to repayre therwith the house of the Lorde. Moreouer they reckened not with the men, in to whose handes they deliuered the money to be bestowed on workemen: But they dyd it euen of fidelitie. Howe beit trespace money and synne money myght not be brought in to the house of the Lorde, for it was the preestes.

Then came Hazael kynge of Syria / and foughte agaynst Geth, and toke it / and appoynted him selfe to go vp to Jerusalem. But D Joas kynge of Juda toke all the dedicat thynges, that Josaphat, Jehoram, and Ohoziah his progenitours kynges of Juda had dedicate / & that he him selfe hadde dedicated / and all the golde that coulde be founde in the treasure of the Lordes house, and of the kinges house/ and sent it to Hazael kynge of Syria/ and so he departed from Jerusalem.

The residue of the actes of Joas and all he dyd, are wrytten in the Chronicles of kynges of Juda. But his owne seruauntes arose and wrought treason, and slewe Joas in the house Melo, in the waye downe to Sela. For Josachar the sonne of Semaath and Jozabad the sonne of Somer his seruauntes, smote him & he dyed. And they buryed him with his fathers in the citye of Dauid. And Amazias his sonne raygned in his place.

¶ Joachaz the sonne of Jehu is delyuered in to the handes of the Syriens, and dyeth. Joas his sonne raygneth in his steade. Eliseus dyeth.

CAPI. XIII.

A IN the thre and twentye yere of Joas sonne of Ohoziah kynge of Juda / Joachaz the sonne of Jehu was made kyng ouer Israel in Samaria, and continued seuentene yeres/ & he wrought wyckednesse in the eye of & Lord/ for he followed the synne of Jeroboam the son of Nabat, which made Israel to synne, and departed not from the same. Wherfore the Lord was angrye with Israel/ and delyuered them in to the hande of Hazael kynge of Syria, and in to the hande of Benhadad the sonne of Hazael all theyr dayes. Joachaz

But Joachaz besought & Lorde, and & Lord herde him. For he had sene the affliction of Israel, how the kynge of Syria oppressed them. And therfore the Lorde gaue vnto Israel a sauyour, and they were deliuered forth of & handes of the Syrians. And the children of Israell B dwelt in their tentes as before tyme. Neuertheless they departed not from the synne of & house of Jeroboam, who made Israel to synne, but walked therin. And there remayned a superstitious wod also in Samaria stil / but there were left of the people to Joachaz, but fyftye horsemen and ten charettes, and ten thousand fotemen/ for the kynge of Syria had destroyed them, and made them like threshed chaffe. The rest of the actes of Joachaz, and all he did / and his power, are writte in & Chronicles of kinges of Israell. And Joachaz rested & his fathers/ and they buryed him in Samaria / and Joas Joas his sonne raygned in his stede. In the xxxvii. yere of Joas kynge of Juda, began Joas the sonne of Joachaz to raygne ouer Israel in Samaria, and continued sixtene yeres / and dyd naughtily in the syghte of the Lorde, and departed in nothyng from the synnes of Jeroboā the sonne of Nabat that made Israell synne/ C but walked therin.

The remnaunt of the actes of Joas, and all he dyd, and his power, howe he foughte with Amazias kynge of Juda, are wrytten in the Cronycles of kynges of Israel. And when Joas was layde to reste with his fathers, Jeroboam sate vpon his seate / and Joas was buryed in Samaria amonge the kynges of Israel.

Eliseus dyeth.

When Eliseus was fallen sycke of the sycknesse wherof he dyed / Joas kynge of Israell came to hym and wepte to him and sayd. O father father, chariot of Israell, and conductour of the same. Eliseus sayde vnto him/ bringe bowe and arowes. And he broughte to him bowe and arowes. And he sayde to the kynge of Israell: Put thyne hande vpon the bowe. And when he hadde put his hande vpon the bowe, Eliseus put his handes vpon the kynges handes. Then he sayd: open a wyndowe Eastwarde: and he opened. And Eliseus sayde: shote/and he shotte. And he sayde: the arowe of helpe of the Lorde, and the arowe of helpe agaynste the Sirians/ for thou shalte beate the Sirians in Aphek, tyll thou haue consumed them.

D

Then he sayde: take arowes/and he toke. Then he sayde to the kynge of Israell/smyte the grounde: and he smote thryse, and ceased. And the man of God was angrye with hym, and sayde: Thou sholdest haue smytten fyue or sixe tymes, & then thou haddest smytten the Sirians tyll thou haddest consumed them: where nowe thou shalte beate them but thryse.

When Eliseus was deed and buryed / an armye of the Moabytes came in to the land, the yere folowynge. And it chaunsed as they were buryinge a man, they espyed the souldiours, and therfore cast the deed corps in to the sepulchre of Eliseus. And as soone as it touched the bones of Eliseus, he reuyued & stode vp on his fete.

Eccle. xlviii. b

And Hazael oppressed Israel all the dayes of Joachaz. But the Lorde hadde mercye on them, and tourned to them bycause of his promyse made with Abraham, Isaac, and Jacob/ and wolde not destroye them, neyther caste them frome him as yet. And when Hazaell kyng of Siria was deed, Benhadad his sonne raygned in his stede. And then Joas the sonne of Joachaz went agayne, and toke out of the hand of Benhadad sonne of Hazael, the cities whiche he had taken forthe of the handes of Joachaz his father by law of armes. And thre tymes dyd Joas beate him and broughte the cities of Israel agayne.

¶ Amazias kyng of Juda putteth to deth the murderers of his father: and inuyteth Edom. Joas king of Israel taketh Amazias. Joas dieth, and Jeroboam succedeth: after him raygneth Zacharias. Amazias is kylled, and Azariah raygneth in his stede.

CAPI XIIII.

A
ii. Para xv. a

THe seconde yere of Joas sonne of Joachaz kyng of Israell, raygned Amazias sonne of Joas, kynge of Juda/ he was fyue and twentye yeres olde when he began/ and raygned nyne and twentye yeres in Jerusalem. His mothers name was Joadan / and was of Jerusalem. And he did that pleased the Lorde, yet not lyke Dauid his father: but dyd in all thynges as Joas his father dyd. Neyther toke they awaye the hyll aulters/ for the people slewe and offered styll in hyll aulters. And as soone as the kyngdome was settled in his hande / he slewe his seruauntes that kylled the kynge his father. But the chyldren of those murtherers he slewe not: accordyng to that is wrytten in the boke of the lawe of Moses / where the Lorde commaunded, saynge: * the fathers shall not dye for the chyldrens cause, nor the chyldren for the dedes of theyr fathers: but euery man shall be slayne for his owne synne.

* And he slewe of the Edomites in the salt valeye, ten thousande, and toke the towne Sela with strengthe of battayle / and called the name of it Iectheel euer after. After that Amazias sente messengers to Joas the sonne of Joachaz sonne of Jehu, kynge of Israel, sayinge: come, lette vs se eche other. But Joas kynge of Israel sent agayne to Amasias kynge of Juda, sayinge: A thystell in Libanon, sent to a cypresse tree in Libanon, sayinge: gyue thy doughter to my sonne to wyfe. But the wylde beastes in Libanon, wente and trode downe the thistell. Bycause thou hast beaten the Edomites, therfore thyne herte ryseth. Be gloryous: but tarye at home. For what nedest thou to prouoke myschiefe, that thou shouldest be ouerthrowen, and Juda with the?

But Amasias wolde not heare. And so Joas kynge of Israell wente vp, and he and Amazias kynge of Juda sawe eyther other at Bethsames in Juda. And Juda was put to the worsse before Israell / and they fledde euerye man to his tente. And Joas kynge of Israell toke Amazias kynge of Juda, sonne of Joas, the sonne of Ohoziah at Bethsames. And then he wente to Jerusalem, and brake downe of the wall of Jerusalem, from the gate of Ephraim to the corner gate, foure hundred cubites. And he toke al the gold and syluer, and all the vesselles that were founde in the house of the Lord, and in the treasure of the kinges house, and hostages therto: and then retourned to Samaria agayne.

The reste of the actes of Joas whiche he dyd, and his power/ and how he fought with Amazias kynge of Juda, are wrytten in the Cronicles of kynges of Israell: and Joas layde him to reste with his fathers / and was buryed at Samaria amonge the kynges of Israell: and Jeroboam his sonne raygned in his rowme.

Amazias the sonne of Joas kynge of Juda, lyued after the deathe of Joas sonne of Joachaz, kynge of Israel fyftene yeres. The reste of the dedes of Amazias, are wrytten in the Cronicles of kynges of Juda. And they conspired greate treason agaynste him in Jerusalem/ and he fledde to Lachis. And they sente after him to Lachis, and slewe him there. And they broughte him on an horse, and he was buryed at Jerusalem amonges his progenitours in the citye of Dauid. * And all the people of Juda toke Azarias beynge sixtene yere olde/ and made him kynge in place of his father Amazias. He buylt Ailath and brought it agayn to Juda/ after that the kyng was layde to rest with his fathers.

F

The fiftene yere of Amazias sonne of Joas kynge of Juda, was Jeroboam sonne of Joas made kynge ouer Israell in Samaria/ and raigned one and forty yeres, and wrought wyckednesse in the syghte of the Lorde: for he tourned in nothynge from the synne of Jeroboam the sonne of Nabat, whiche made Israel to synne. He restored the costes of Israel from the enteryng of Hemath vnto the see, in the wyld feldes/ accordyng to the word of the Lorde God of Israell whiche he spake thorowe his seruaunte Jonah the sonne of Amithai the Prophet, which was of Geth Ophir. For the Lorde hadde sene howe the affliction of Israel was exceding bitter/ in so moche that the prysoned and the forsakē were at an ende. And there was no helper vnto Israel. And the Lorde had not yet sayd that men shoulde put out the name of Israel from vnder heuen. And therfore he holpe them by the hande of Jeroboam the sonne of Joas.

G

The reste of the dedes of Jeroboam / and all he dyd, and his power how he fought, and how he restored Damasco and Hemath to Juda in Israell, are written in the boke of Cronicles of kynges of Israell. And Jeroboam layde him to reste with his fathers, and with the kynges of Israel, to whom Zacharias his sonne succeded.

¶ Azarias kynge of Juda becometh Leprouse. Jotham raygneth for him. Selum kylleth Jeroboam and succedeth him. After whom raygneth Manahem Phakeiah, Phakeh, Hosea, Jotham, Ahaz, one after an other.

CAPI. XV.

A

THe seuen and twentye yere of Jeroboam kynge of Israell / Azarias sonne of Amazias kyng of Juda began to raigne. Sixtene yeres olde was he, when he was made kynge, and raygned two and fiftye yeres in Jerusalem, his mothers name was Jechelia, and was of Jerusalem. And he dyd that pleased ÿ Lorde in all thynges, as dyd his father Amazias: saue that they put not the hyll aulters awaye / for the people offered and burnte styll in the hyll aulters. And the Lorde smote the kynge that he was a leper vnto the day of his death / and dwelte in an house at lybertye by him selfe / and Jotham the kynges sonne gouerned the house, and iudged the people of the lande. The reste of the dedes of Azarias and al he dyd, are written in Chronicles of kinges of Juda. And Azarias layd him to slepe with his fathers/ and they buryed him with his fathers in the citye of Dauid / and Jotham his sonne raygned in his stede.

B

In the. xxxviii. yere of Azarias kyng of Juda was Zacharias the sonne of Jeroboam made kynge vpon Israel in Samaria/ and raygned sixe monethes/ and * did that pleased ÿ Lord, as dyd his fathers/ and tourned not from the synnes of Jeroboam the son of Nabat, which caused Israel to synne. And Selum the sonne of Jabes conspired agaynste him, and smote him before the people, and kylled him, and raigned in his stede.

Gene. xxxix. a
C

The reste of the dedes of Zacharias, are wrytten in the Chronicles of kynges of Israel. This is the saying that the Lorde spake vnto Jehu, sayinge: * thy sonnes shall syt on the seate of Israell in the fourth generacion. And it came so to passe.

* iiii. Reg. x. f

Selum.

Selum the sonne of Jabes began to raigne the nyne and thirtye yere of Azarias kynge of Juda / and he raygned a moneth in Samaria. For Manahem the sonne of Gadi came vp frome Therzah, and wente to Samaria and smote Selum the sonne of Jabes in Samaria, and slewe him, and raygned in his stede. The rest of the dedes of Selum, and the treason whiche he conspired, are wrytten in the Chronycles of kynges of Israell. The same tyme Manahem destroyed Thaphsah, and all that were therin / and the costes therof from Therzah (bycause they opened not to hym) he smote, and rent all the women with chylde.

D

Manahem.

The nyne and thirtye yere of Azarias kyng of Juda, began Manahem the sonne of Gadi to raygne vpon Israel / and continued ten yeres in Samaria. And he dyd euyll in the syght of the Lorde, and tourned not all the dayes from the synne of Jeroboam the sonne of Nabat, whiche made Israell to synne. And Phul kynge of Assiria came vpon the land. And Manahem gaue Phul a thousande talentes of siluer, to helpe him to stablysshe his kyngdome. And Manahem raysed the money in Israell, vpon all men of substaunce, for to gyue the kynge of Assiria fiftye sycles of syluer a pece. And the kynge of Assiria turned backe agayne and taryed not there in the lande. The reste of the dedes of Manahem and all he dyd, are written in the Chronicles of kynges of Israel. And when Manahem was layde to reste with his fathers, Phakeiah his sonne raigned in his stede.

A Tax.
E

Phakeiah.

The fyftyeth yere of Azarias kynge of Juda, began Phakeiah the sonne of Manahem to raygne ouer Israell in Samaria / and continued two yeres, and wrought wyckedly in the syghte of the Lorde, and lefte not of from the synnes of Jeroboam sonne of Nabat, which caused Israel to synne. And Phakeh the sonne of Romeliah, a capitayne of his, conspired agaynste him, and slewe him in a toure of the kynges house, with Argob and Ariah, and fyftye men with him that were Galaadites. And when he had kylled him, raygned in his rowme. The reste of Phakeiah and all he dyd, are wrytten in the Chronicles of kynges of Israel.

F

In the. lii. yere of Azarias kyng of Juda, began Phakeh the sonne of Romelia to raygne ouer Israel in Samaria, & continued twentye yeres, and dyd euyll in the syght of the Lord,

and turned not from the synnes of Jeroboam sonne of Nabat that made Israel to synne. In the dayes of Phakeh kyng of Israel, came Teglath Phalasar king of Assiria/and toke Aion, Abel, Beth, Maaca, Janoa, Kades, Hazor, Galaad, Galile, and all the lande of Nephthali/& caried them awaye to Assiria.

And Hosea the sonne of Elah conspyred treason agaynst Phakeh the sonne of Romelia, and smote him and slewe him, and raigned in his stede / the twentye yere of Jotham the sonne of Oziah. The rest of the actes of Phakeh, and all he dyd, are written in the Cronicles of the kynges of Israel.

The seconde yere of Phakeh sonne of Romelia kyng of Israell, began Jotham the sonne of Oziah kyng of Juda to raigne. Fyue and twentye yeres olde was he, when he began to raygne/and he raygned sixtene yeres in Jerusalem. His mothers name was Jerusa, the doughter of Zadok. And he dyd that was ryghte before the Lorde: euen in all thynge, as dyd his father Oziah, so dyd he. But he put not awaye the hyll aulters / for the people offered and burnte incense styll in the hyll aulters/he buylte the hyghest wore in ỹ house of the Lorde. The rest of the dedes of Jotham and al he did, are written in ỹ Cronicles of kinges of Juda. In those dayes the Lorde began to sende agaynst Juda Razin the kynge of Syria, and Phakeh the sonne of Romelia. And Jotham rested with his fathers, and was buryed with his auncestours in the citye of David his father/and Achaz his sonne raygned in his stede.

¶ Achaz kynge of Juda, consecrateth his sonne in fyre: and hath many battayles agaynste the kynge of Israel. He causeth an aultare to be made lyke vnto it of Damasco. In the steade of Achaz raygneth Ezechias his sonne.

CAPI. XVI.

THe seuentene yere of Phakeh sonne of Romelia kyng of Israel/Achaz sonne of Jotham kynge of Juda, began to raigne being of thage of twentye yere, when he was made kynge/ and raigned sixtene yere in Jerusalem/and dyd not the thynge that was ryght in the eyen of the Lorde his God, as dyd David his father: But went in the waye of the kynges of Israel / & therto he offered his sonne in fyre, after the abhominacion of the hethen, whiche the Lorde cast out before the chyldren of Israel. And he offered and burnt the fat in ỹ hyl aulters, and on the hylles and vnder euery grene tree. * Then Razin kynge of Syria, and Phakeh sonne of Romelia kynge of Israell, came vp to Jerusalem to fight. And they besieged Achaz, but could not ouercome him. At the same tyme Razin kyng of Syria broughte Aelath agayn to Syria, and rid the Jewes thece. And the Edomites went to Aelath and dwelt therin vnto this daye.

Then Achaz sent messegers to Teglath Phalasar king of Assiria, saying: I am thy seruant and thy sonne/come and deliuer me out of the hande of the kyng of Syria, and out of ỹ hande of the kyng of Israel, whiche be rysen agaynst me. And Achaz toke the siluer & the golde that was founde in the house of the Lorde, & in the treasure of the kynges house, and sent it for a rewarde to the kynge of Assiria. And the kyng of Assiria was applyinge to his mynde, & went to Damasco, and toke it/and caried the people awaye to Kir, and slewe Razin.

And kynge Achaz wente agaynste Teglath Phalasar kynge of Assiria, to Damasco. And when he sawe a certayne aulter that was at Damasco, he sente to Uria the preest the patterne of the aulter, and the facyon of all the workemanshyp therof. And Uria the Preest made an aulter in all poyntes lyke to the patterne whiche kyng Achaz had sente from Damasco/and had fynished it by the kynges comynge frome Damasco. And when the kynge was come from Damasco, and saw the aulter, he went to it, and offered theron. And he burnt his burnt offeryng, and sprynckled the blonde of his peaxofferyng/and poured his wellayles, and sprynckled the blonde of his peaxofferynges vpon the sayde aulter. And the brasen aulter that was before the Lorde, he remoued from betwene the aulter and the house of the Lorde, and put it on the north syde of the sayde aulter.

And the king commaunded Urias the preest sayinge: vpon the greate aulter set on fyre the morninge burntofferynges, and in the meatofferynges / and the kynges burnt sacrifice, and his meatofferinges/and the burntofferynges of all the people of the lande and their meatofferynges & theyr drynkeofferynges, & poure theron all the blonde of all maner offrynges. But the brasen aulter shall be for me to enquyre with. And Urias the Preest dyd all thynges as kynge Achaz commaunded him. And kynge Achaz brake the sydes of the bottomes, and toke the lauers from them/and toke downe the see from the brasen oxen that were vnder it, and put it vpon a pauement of stone. And therto the pulpyt for the Saboth that they hadde made in the house, and the kynges entrye without, turned he to the house of the Lorde, for feare of the kynge of Assiria. The reste of the dedes of Achaz whiche he dyd, are wrytten in the Cronycles of kynges of Juda. And Achaz layde him to reste with his fathers/ and was buryed with his fathers in the citye of David / and Ezechias his sonne raygned in his rowme.

¶ Hosea kinge of Israel is taken. And he and all his royalme brought to the Assyryans.

CAPI. XVII.

IN the. xij. yere of Achaz kynge of Juda, Hosea sonne of Elah beganne to raygne in Samaria vpon Israel, and contynued nyne yeres, and dyd that displeased the Lorde but not so cupll as dyd the kynges of Israel that were before hym. And Salmanasar king of Assiria came vpon him/ and Hosea became his seruaunt, and gaue him trybutes. And the kynge of Assyria founde treason in Hosea, because he had sent messengers to Sua kynge of Egypte, and sent no tributes vnto the kynge of Assiria, as he was yerely wont to do. Therfore the kynge of Assiria besieged him & bound him and put him in prysion. * And then the kynge of Assiria came thorow out all the lād and came to Samaria & besieged it thre yere. And in the nynthe yere of Hosea, the kyng of Assyria toke Samaria & caryed Israel awaye vnto Assiria and put them in Hala, in Habor on the ryuer of Gozan, and in the cyties of ỹ Medes. For the children of Israel had synned againste the Lorde their God whiche hadde brought them out of the lande of Egypt, frō the hande of Pharao kynge of Egypte, and worshipped other goddes. And they walked in the ordinaunce of the heythen whiche the Lorde cast out before the children of Israel, & in the thinges whiche the kynges of Israell had made. And the children of Israel wrapte them selues in thinges that were not wel towarde the Lorde theyr God. And they buylt them hylaulters in all their cyties, bothe in the towres where they kept watche and also in the stronge townes. And they made theym Images and superstitious woodes on euery hyghe hyll and vnder euery grene tree. And there they sacrificed in the hylaultars, as dyd the heythen, which the Lorde caryed away at their commynge, and wrought wycked dedes to angre the Lorde with. And they serued Idoles, concerninge which thing the Lord had sayde to the: ye shall not do so. And the Lord testifyed to Israel and to Juda, by all the prophetes and by all the Seers, sayenge: Turne frome your wycked wayes, and kepe my commaundementes and myne ordinaunces, accordinge to all the lawes which I commaunded your fathers, and as I sent to you by my seruaunttes the Prophetes. But they wolde not heare, but hardened their neckes, lyke to the neckes of their fathers that dyd not beleue ỹ Lorde their God. And they refused his ordinaunces and his couenaunt that he had made with their fathers, and the wytnesse whiche he had wytnessed to them, and folowed vanite and became vayne, lyke to the heythen, ỹ were roundeabout them, of whych, the Lorde had charged theym, that they shoulde not do lyke them. But they left the commaundementes of the Lorde their God, and made them Images of mettall, that is to saye two calues and made groues and bowed them selues vn to all the host of heauen, and serued Baal.

And they sacrificed their sonnes & their doughters in fyre, and vsed witchecraft and enchauntementes, and had them appointed them selues to worke wickednesse in the sight of the Lorde, for to angre him.

Wherfore the Lorde was exceadinge wrayth with Israell and put them out of his sight, that there was left but the tribe of Juda only, yea and neyther Juda kept the commaundmentes of the Lorde their God, but walked in the ordinaunces of Israel which they had made. Therfore the Lorde cast vp all ỹ seed of Israel and vexed them and deliuer them in to the handes of spoylers, vntyll he had caste them out of his sight. And Israel diuided thē selues frome the house of David, and made Jeroboam the sonne of Nabat kynge. Which Jeroboam thrust Israel away from the Lord and made them synne a great synne. And so ỹ children of Israel walked in all the synne of Jeroboam which he had set vp, and departed not frome the same, tyll the Lorde hadde put Israel awaye out of his sight, as he sayde by all his seruauntes the Prophetes. And so he translated Israel out of their lande to Assiria, euen vnto this daye. Jerem.xxv.a

And the kynge of Assiria broughte people frome Babylon and frome Cutha, and frome Ava, and frome Hemath, and from Sepharuaim, and put them in the cyties of Samaria in stede of the children of Israel. And they possessed Samaria and dwelt in the cyties therof. But at the begynninge of their dwelling, they feared not the Lorde. Wherfore ỹ Lord sent Lyons vpon them whiche slewe theym. Then men tolde the kynge of Assyria, saying: The nations which thou hast broughte & put in the cyties of Samaria, know not the maner of the God of the lande, and therfore he hath sent Lyons vpon them, which slay them because they know not the maner of the God of the lande.

Then the kyng of Assiria commaunded sayenge: cary thyther one of the preestes whiche ye brought thence, and let him go and dwell there, and teache theym the facyon howe to serue the God of the countreye. And then one of the preastes which they had caryed thence, went and dwelt in Bethel, and taught them how they shulde feare the Lorde. Howbeit euery nacion made their owne Goddes & put them in the houses of the hilaultares whiche the Samaritans had made, euerye nacion in their cyties where they dwelt. The mē of Babilon made Socoth, Benoth. The mē of Cuth made Nergel. They of Hemath made Asima. The Auites made Nebahaz, and Tharthak. And the Sepharuaites burnt their children in fire vnto Adramelech & Anamelech, the goddes of the Sepharuaites. And thoughe they feared the Lord, yet they made them preastes of the lowest of the people, for the hilaulters which sacrificed for them in the houses of the hilaultars. And so they feared the Lorde, and yet serued their owne goddes after the maner of the people frome whence they were brought.

Unto this daye they do after the olde maner: they neyther feare the Lorde, neyther do after their owne ordinaunces and customes, & after the lawe and commaundement whiche the Lorde commaunded the children of Jacob whose name he called Israel, and made an appointement with them and charged them sayenge: feare not any other gods, nor bow your selues to them nor serue them, nor sacrifice to them: but to the Lorde which brought you out of the lande of Egypt with great power and a stretched out arme: him feare and to him bowe, and to him do sacrifice. And the ordinaunces, customes, lawe and commaund-

ment

f Socoth. Benoth. Nergel. Asima. Nebahaz. Tharthak. Anameleche

Gene.xxvii.b Jud.vi. Jere.x.a

ment which I wrote foꝛ you, se ye be diligent to do, foꝛ euer moꝛe, and feare not anye other goddes. And the appoyntmẽt that I haue made with you, se ye foꝛget not, and that you feare none other goddes: but the Lorde youꝛ God ye shall feare, and he shall delyuer you out of the handes of all youꝛ enemyes. Howbeit they herde not, but dyd after ꝯ olde maner. And euen so dyd these nacions feare the Lorde and serue theyꝛ Ymages therto: and so dyd theyꝛ chyldren and theyꝛ childrens chyldren to. Euen as dyd theyꝛ fathers, so w they vnto this daye.

¶ Ezechias kynge of Juda putteth downe the brasen serpent, and destroyeth the Idolles. Salmanasar bryngeth Israel to the Assyrians. The blasphemy of Sennacherib.

CAPI. XVIII.

A 4. Par. xxix. a

THe thyꝛde yere of Hosea sonne of Ela, kyng of Israel, raygned Ezechias sonne of Achaz kynge of Juda. Twentye and fyue yeres olde was he, when he beganne to raygne, and raygned .xxix. yeres in Jerusalem. His mothers name was Abi the daughter of Zacharias, and he dyd that pleased the Lord in all thynge, lyke to Dauid his father. He put awaye the hyll aultares and brake the Jmages and cut downe the grooues, and all to brake the brasen serpent that Moses made. Foꝛ vnto those dayes the chyldren of Israell dyd burne sacrefyce to it, and called it Nehustan. He trusted in the Lorde God of Israell, so that after him came none lyke him among all the kynges of Juda, nether amonge them that were afoꝛe him. He claue to the Lorde ꝯ departed not frome him, but kept his cõmaũdmentes which the Lorde commaũded Moses. And the Lorde was with him, And whatsoeuer he toke in hande he dyd it wysely. And he rebelled againste the kynge of Assiria and serued him not. He slet the Philistines euen vnto Azah and the costes therof, both in castels of garrisons and stronge cities to.

Deute. vii. a

Numer. xxi. a

Clayr. xiiii. c.

In the fourth yere of kynge Ezechias whiche was the seuenth yere of Hosea sonne of Ela kynge of Israel, came Salmanasar kyng of Assiria vpon Samaria and besieged it. And they toke it at the ende of thre yere, which was the sixte of Ezechias: that is to say the nynth yere of Hosea kynge of Israel, was Samaria wonne. And the kynge of Assiria dyd carye away Israel vnto Assiria, and put them in Halah and in Habor on the ryuer of Gozan, and in the cyties of Medes: because they wolde not herken vnto the voyce of the Lorde theiꝛ God, But transgressed his appointment, and all that Moses the seruaunt of the Lorde cõmaunded, and wolde neyther heare noꝛ do.

Samaria besieged and wonne.

4. Par. xxii. a
Esai. xxxvi. a.
Ezech. xix. ii. c

* The. xiiij. yere of kynge Ezechias came Sennacherib kynge of Assiria against all the stronge cyties of Juda and toke them. Wherupon Ezechias kynge of Juda sent to ꝯ kynge of Assiria to Lachis, sayenge: I haue offended. Depart frome me, and what thou putteste on me that will I beare. And the kyng of Assiria asseted vpon Ezechias kynge of Juda, thre hundred talentes of siluer and thirty talentes of golde. * And Ezechias gaue him all the siluer that was founde in the house of the Lorde and also in the treasure of the kynges house. And the sayde season Ezechias rent of the doꝛes of the temple of the Lorde and the pyllers, whiche the sayde Ezechias kynge of Juda couered ouer, and gaue thẽ to the kinge of Assyria.

And the kynge of Assyria sent Tharthan and Rabsaris and Rabsakeh from Lachis to kynge Ezechias with a great host to Jerusalem. And they went vp and came to Jerusalem, and went and stode by the coundyt of the ouermost pole whiche is in the waye to the fullers felde, and called to the kynge. And there came out to them, Eliakim the sonne of Helkiah gouarde of housholde and Sobnah the scribe, and Joah the sonne of Asaph, theiꝛ recoꝛder. And then Rabsakeh sayd to them, Tell ye Ezechias I pray you: thus sayeth the grete kynge the kynge of Assyria. What confidence is this that thou hast? thou wylte happely speake a lyght woꝛde, that thou hast counsell and power to make warre. On whome then doest thou trust, that thou rebellest agaynst me? doest thou truste to the staffe of this bruysed rede Egypt, on whiche yf a man leane, it wyll renne in to his hande and perce it. Foꝛ euen so is Pharao kynge of Egypte vnto all that truste on hym. * Yf ye saye vnto me, we trust in the Lorde our God. Is not this God he, whose hyaultares and other aultersto, Ezechias hathe put downe, and hath sayde to Juda and Jerusalem, bow your selues before this aulter here in Jerusalem? Now therfore ioyne thy selfe to my Lorde the kynge of Assiria, and I will delyuer the two thousande hoyses, yf thou be able to set ryders vpon them; (and yf thou be not) how then arte thou able to resist one of the leste Dukes of my maysters seruauntes? oꝛ trustest thou to Egypte for charettes and hoꝛsmen? Moꝛeouer thinkest thou I am come without the bydding of the Lorde to this place to destroye it? Naye: the Lorde sayde to me, go vp to this lande and destroye it. Then sayde Eliakim the son of Helkiah and Sobnah and Joah, to Rabsakeh: speake, we praye the, to thy seruauntes in the Syrians language, foꝛ we vnderstande it: and talke not with vs in the Jewes tongue, in the eares of the people that are on the walles. And Rabsakeh sayde vnto them: hath my master sent me only to thy master and to the, to speake these woꝛdes, oꝛ rather to the men that kepe the walles, that they shal eat their owne dyrt and drinke their owne pisse with you.

And so Rabsakeh stode and cryed with a lowde voyce in the Jewes language, and spake, sayenge: Heare the sayenge of the great kynge, the kynge of Assiria. Thus sayeth the kynge: Let not Ezechias beguyle you, foꝛ he is not able to delyuer you out of myne handes, neyther let Ezechias make you truste to the Lorde sayenge: the Lorde shall surely delyuer vs, and this cytie shall not be delyuered into the handes of the kynge of Assiria. Herken not vnto

vnto Ezechias, foꝛ thus sayth the kyng of Assiria. Deale kyndely with me, and come oute to me. And then eat euery man of his owne vyne, and of his frygge tree, and dryncke euery man of the water of his owne welle, tyll I come and fet you to as good a land as yours is, a land of coꝛne and wyne, a lande of breed and vynyardes, a lande of olyue trees of oyle and of hony. And ye shall lyue and not dye. And herken not vnto Ezechias foꝛ he wyll beguyle you, saying: the Lorde shall delyuer vs. Foꝛ haue the goddes of the nacyons delyuered any God his lande, oute of the hande of the kynge of Assyria? where are the gods of Hemath and of Arphad? where are the goddes of Sepharuaim of Ana and Auah? did they delyuer Samaria out of myne handes? what God of any lande hath delyuered his lande oute of myne hande, that the Lorde shulde delyuer Jerusalem out of myne hand?

But the people helde theiꝛ peax and answerd not him a woꝛde: foꝛ the kinge hadde commaunded, sayenge: answere him not.

Then Eliakim the gouarde of housholde, and Sobna the scribe, and Joah the sonne of Asaph the recoꝛder, came to Ezechias with their clothes rẽt and tolde him the woꝛdes of Rabsakeh.

¶ The Aungell of the Lorde kylleth. Clxxv. thousande men of the Assyrians. Sennacherib is kylled of his owne sonnes.

CAP. XIX.

WHen kynge Ezechias herde this, he rente his clothes and put on sacke, and went to the house of the Lorde. Furthermoꝛe he sent Eliakim gouarde of housholde, & Sobna the scribe, & the elders of the Preastes clothed in sacke, to Isai the Prophete the sonne of Amoz. And they sayde to him, thus sayth Ezechias: This daye is a daye of tribulation of rebukynge and raylinge: Euen as when ꝯ chyldren are redy to be borne, and the mothers haue no power to be delyuered. Oh that the Lorde thy God wolde heare al the woꝛdes of Rabsakeh, whome the kyng of Assiria his maister hath sent to rayle on the lyuynge God, & to rebuke him with woꝛdes, which the Lorde thy God hathe herde. Wherfoꝛe lyft vp thy prayer foꝛ the remnaunt that are left. When the seruauntes of kynge Ezechias were come to Isai: Isaia sayde to them. So shall ye say to youꝛ master. Thus sayeth the Lorde: be not afrayde of the woꝛdes thou herdest, w which the younge men of the kynge of Assiria haue rayled on me. Foꝛ I will sende him a blaste that he shal heare tydinges, and so returne to his owne lande: And I will ouerthrowe hym with the swoꝛde, euen in his owne lande.

And Rabsakeh went backe agayne & found the kynge of Assiria fighting against Lobnah: foꝛ he had herde, that he was departed from Lachis. And he herde tydinges of Tharaka kyng of the blacke Moꝛes, that he was come out to fight against him. And therupon he departed and sent messengers vnto Ezechias, sayenge. Thus saye to Ezechias kynge of Juda, Let not thy God carye the out of the way, in whome thou so trustest, saying: Jerusalem shall not be delyuered into the hande of the kynge of Assyria. Beholde, thou hast hearde what the kynges of Assyria haue done to all landes, howe they haue vtterlye destroyed theym, And howe then shuldest thou escape? hathe the goddes of the heythen delyuered them whiche myne auncestoures haue destroyed: as Gozan, Haran, Rezeph, and the chyldren of Eden which were in Thelasar? where is the kynge of Hemath, the kyng of Arphad the kynge of the cyte of Sepharuaim, & the kynge of Ana, and the kynge of Auah?

When Ezechias had receyued the lettres of the hande of the messengers and hadde red them: he went into the house of the Lorde, & layde them abrode before the Lorde. And Ezechias prayed before the Lorde & sayd: Lord God of Israell, whiche dwellest betwene the Cherubes, thou arte God alone ouer all the kyngdomes of the earthe, and thou hast made both heauen and earthe. Lorde, bowe thyne eares and heare: Open Lorde thyne eyen and se: & heare the woꝛdes of Sennacherib which hath sent to raple on the lyuing God. Certes o Lorde, the kynges of Assiria haue destroyed nacions and their lãdes, and haue set fyre on their goddes. Foꝛ they were no goddes, but the woꝛke of the handes of man: euen wood and stone. And therfoꝛe they destroyed them. Now therfoꝛe (Lorde our God) saue thou vs out of his hande, that all the kyngdomes of ꝯ earthe maye knowe, that thou Lord art God alone. And Isai the sonne of Amoz sent to Ezechias sayenge: Thus saith the Lorde God of Israel, the thynge that thou hast prayed to me concerninge Sennacherib kyng of Assiria, I haue herde, This is the thynge that ꝯ Lord sayth of him: He hath despysed the, O virgine wughter of Sion: He hath shaken his hed at the, thou wughter of Jerusalem: whome hast thou rayled on, and whom hast thou reuyled? Against whome hast thou lyfted vp thy voyce and hast eleuate thyne eyes so yghe? Euen against the holy of Israell. By the hand of thy messengers thou hast rayled on the Lord and sayde: with the multitude of my charettes I am come vp to the heyght of the mountaynes euen alonge by the sydes of Libanon, & haue cut of the hyghe Cedar trees. and the lustye fyrre trees therof, euen to the woode of Carmel that belongeth therto. I haue dygged & droncke straunge waters, and haue dryed by with the soles of my fete poles enclosed. But haste thou not hearde howe I haue ordeyned suche a thinge a greate whyle a go, and haue prepared it frome the begynnynge? And nowe I bringe it forth, and it shalbe to destroy, and to bringe stronge cyties, in to rude heapes of stones. And the enhabitauntes of them shall be of lytle power, and faynte hearted and confounded. * They shalbe lyke the grasse of the felde, and grene herbes, and as the hey on the toppes of the houses whiche wetherth or it come to any heyght. I wote where thou dwellest, and thy commynge oute, and goynge in, howe

Zacha. ii. b
Psal. xxxvi. a

knowe I to, and how thou settest vp, thy bristelles agaynste me. And because thou settest vp thy bristles agaynst me, and that thy ragynge is come vp to myne eares: therfore I wyll put a rynge in thy nose and a byt in thy lyppes, and wyll brynge the backe agayne ye same waye thou camest. And this shall be a sygne vnto the: eate this yere of the frutes of the seed that fel oute, and the nexte yere, that wareth of it selfe. And the thyrde yere sowe ye and reape, plant vyneyardes and eate the frutes therof. For ye house of Iuda that is escaped and left, shall yet agayne take rotyng downewarde, and beare frute vpward. For out of Ierusalem shall go a remnaunt, &
C a nombre that shall escape out of mount Si-
Aboue.xvii.c. on: the zele of the Lorde of * Hostes shall brynge this thynge to passe.

Wherfore thus sayth the Lorde ouer the kynge of Assyria: he shall not entre into this cytye, nor shote one arowe into it, nor come before with shylde nor caste anye bancke agaynst it: but shall go backe agayne ye waye he came, and shall not come at his cytye, sayth the Lorde. For I wyll defend this cytye and saue it. For myne owne sake & for Dauid my seruauntes sake.

Tob.i.d
Eccle.xlviii.g
Esa.xxxviii.a
i.Mach.vii.f.
ii.Mac.viii.c

The selfe same nyght the Aungell of the Lorde went out and smote in the hoste of the Assyrians an hundred foure score & fyue thousande. And when they were rysen early in the mornynge: beholde, they were al deed corses. And so Sennacherib kynge of Assiria auoyded and departed and went agayne, and dwelt at Niniue. And as he was in his deuocion knelinge in the house of Nisroch his God, Adramelech and Sarasar smote him with ye swerd. And they escaped into the lande of Ararat, & Asarhadon his sonne raygned in his steade.

¶ Ezechias is sycke and receyueth the sygne of his health by the dyall of Achaz. He receyueth rewardes of Berodach, and is reproued of Isai because he shewed hym the treasure. He dyeth and Manasses his sonne raygneth in his steade.

CAPI. XX.

A
ii.Par.xxxii.f.
Esa.xxxviii.a

About that tyme Ezechias was sicke vnto the deathe. And the Prophete Isai sonne of Amoz came to him and sayde to him. Thus sayth the Lorde: put thyne housholde in an ordre, for thou shalt dye and not lyue. And Ezechias turned his face to the wall and besought the Lorde sayenge: Oh Lorde, remembre yet how I haue walked before the truely, and with a perfecte herte, and haue done that which is good in thy sight, and wept a great pace. And Isai was scarce gone out into the myddle of the cytie, but that the worde of the Lord came to him, sayeng: turne agayne and tel Ezechias the leader of my people. Thus sayth the Lord God of Dauid thy father. I haue herde thy prayer and sene thy
B teares. Beholde I will heale the, and this daye thre dayes thou shalt go vp into ye house of the Lorde. And I will lenghten thy dayes yet fyftene yeres, and will delyuer bothe the and this cytie out of the hande of the kynge of Assiria, and will defende this cytie for myne owne sake, and for Dauid my seruauntes sake. And Isai sayde: bringe a lumpe of fygges. And they brought and put it on the sore, and he recouered.

Then sayde Ezechias to Isai: What is the signe, that the Lorde will heale me, and that I shall go vp into the house of the Lorde the thirde daye? And Isai sayde: this signe shalt thou haue of the Lorde, that the Lorde will do that he hathe spoken: shall the shadowe go forwarde ten degrees, or go backe agayne ten degrees? And Ezechias sayde: It is a lyght thing for the shadow to go downe ten degrees. Therfore I will not that: but let the shadow go backwarde ten degrees. And Isai the Prophete called to the Lorde, and he brought ye shadowe ten degrees backwarde by which it had gone downe, in the dyall of Achaz.

C At this same season Merodach Baladan the sonne of Baladan kynge of Babylon sent letters and presentes vnto Ezechias, for he herd that Ezechias was sicke. And Ezechias harkened vnto them and shewed them al that was in the spycery house, and his siluer and golde and odoures and preciouse oyntementes and his armorye and all that was founde in his treasure: there was nothinge in his house or in all his realme, that he shewed them not.

Then came Isai the Prophete vnto kynge Ezechias and sayde to him: What saye these men and frome whence come they to the? And Ezechias sayde: they be come from a farre countrey, euen frome Babilon. And he sayd: what haue they sene in thy house? And Ezechias sayde: all that is in my house haue they sene: there is nothinge amonge my treasure that I haue not shewed them. And Isai sayde to Ezechias: Heare the worde of the Lorde. Beholde the daye shall come, that all that is in thyne house and that thy fathers haue layde vp in store vnto this daye, shall be caryed to Babilon, and nothinge shall be left sayth the Lorde. And of thy sonne that proceded out of the, which thou begatest, shall there be caryed awaye, and shalbe made chamberlaynes in the palace of the kynge of Babilon. And Ezechias sayde to Isai: welcome be the worde of the Lorde which thou hast spoken: so that peace and trouthe be kept in my dayes.

The reste of the dedes of Ezechias, and all his power, and how he made a pole and a conduit and brought the water into the cytie, are written in the boke of Chronicles of kynges of Iuda. And Ezechias layde him to rest with his fathers, and Manasses his sonne raygned in his stede.

¶ Wycked Manasses restoreth agayne the Idoles, and after deeth, in whose stede Amon his sonne succedeth, which is kylled of his owne seruauntes. After him raygneth the faythfull Iosias.

CAPI. XXI.

Manasses was twelue yeres olde when he began to raygne and raygned fyftye and fyue yeres in Ierusalem: his mothers name was Haphzibah. And he dyd that

displeased the Lorde, euen after the abominacions of the heythen which the Lorde threw out before the children of Israel. And he went and buylt the hyllaulters agayne, whiche Ezechias his father had destroyed. And he rered vp aulters to Baal and made groues, as dyd Achab kynge of Israell. And he bowed him selfe vnto all the hoste of heauen and serued them. And he buylt aulters in the very house of the Lorde, of which the Lorde had sayde:
viii.b. * in Ierusalem I wyll put my name, And he buylt alteres vnto all the host of heuen, euen in two courtes of the house of the Lord. And he offered his sonne in fyre, and obserued dismal dayes, and vsed witchcraft and mayntayned workers with spirites, and tellers of fortunes: and wrought moche wyckednesse in ye syght of the Lorde to angre him.

B And he put an Ymage of a groue that he had made, euen in the verye temple of whiche the Lorde hadde sayde to Dauid and to Salomon his sonne, * in this house and in
viii.b Ierusalem whiche I haue chosen oute of all trybes of Israel, wyll I put my name for euer. Neyther wyll I make the fete of Israell moue anye more oute of the lande whiche I gaue theyr fathers: so that they wyll be dylygent to do all I haue commaunded them, and all the lawe that my seruaunte Moses commaunded them. But they herkened not: for Manasses had led them out of the waye, to do more wickedlye then dyd the Paynyms which the Lorde destroyed before the face of the children of Israel.

And the Lorde spake by his seruauntes the Prophetes sayenge: because Manasses kynge of Iuda hathe done suche abominacions, and hath wroughte wyckedly aboue all that the Amorites which were before him dyd: & hathe made Iuda synne also with his Ydoles: therfore thus sayth the Lorde God of Israell.
C * Beholde, I will bringe suche euell vpon Ierusalem and Iuda, that the eares of all ye heare it, shall tyngle at it. And I will stretche ouer Ierusalem the squarynge lyne of Samaria and the plometh of the house of Achab. And I will wype oute Ierusalem, as a man wolde wype a dysshe, and when he hath wyped it turneth it vpsetdowne. And thoughe I leue a remnaunt of myne enheritaunce, yet I will delyuer theym into the handes of theym that hate them, and they shall be robbed and spoyled of all their ennemyes: euen because they haue done wyckedly and haue angred me sythens the tyme their fathers came oute of Egypte vnto this daye. And moreouer Manasses shed innocent bloude excedinge aboundauntly, in so moche that he replenysshed Ierusalem in all corners, besyde his synne wherwith he made Iuda synne and to do euyll in the sight of the Lorde. The rest of the actes of Manasses and all he dyd and his synne that
D he synned, are written in the boke of Chronicles of kynges of Iuda. And Manasses layde him to slepe with his fathers, and was buryed in the garden of his owne house, euen in ye garden of Oza: and Amon his sonne raygned in his steade.

Amon. Amon was. xxii. yeres olde when he began to raygne, and he raygned two yeres in Ierusalem. His mothers name was Mesalemeth the doughter of Haru of Iathbah. And he did that displeased the Lorde as his father Manasses did. He walked in all the way that his father walked in, and serued the Idoles that his father serued, and bowed hym selfe to theym. And he forsoke the Lorde God of his fathers, and walked not in the waye of the Lorde.

And the seruauntes of Amon conspired against hym, and slue him in his owne house. But the people of the lande slue all that conspired agaynst kynge Amon, and made Iosias his sonne kynge in his rowme. The reste of ye actes of Amon whiche he dyd are wrytten in the Chronicle of ye kynges of Iuda And they buryed him in his sepulchre in the garden of Oza, and Iosias his sonne raygned in his steade.

¶ After Iosias herde of the boke of the lawe that was founde in the temple, he sendeth to Oldah the Prophetisse for counsill.

CAP. XXII.

A
ii.Paralip. xxxiiii.a
Iosias.

Iosias was. viii. yeres olde when he began to raygne, and he raygned. xxxi. yeres in Ierusalem. His mothers name was Idida ye doughter of Adaiah of Bezecath. And he dyd that semed right in the sight of the Lord, and walked in all the wayes of Dauid his father and bowed neyther to the righte hande ne to the lefte.

ii.Pa.xxxiiii.b And the. xviii. yere of his raygne kynge Iosias sent Saphan the sonne of Azalia, the son of Mesulam the scribe to the house of ye Lord sayenge: go to Helkia the hyghe preaste, and let him summe the siluer that is brought into
iiii.Reg.xii.b. the house of the Lorde, whiche the kepers of the dores haue gathered of the people, and let them delyuer it into the handes of the werkeman that haue the ouersighte of the house of
B the Lorde, which shall gyue it to theym that worke vpon the house of the Lord, to repayre the decayed places therof, euen vnto carpenters and masons, and for to bye tymbre and fre stone to repayre the house. Howe be it let no rekenynge be made with them of the mony that is delyuered into their handes, but let theym doo it of their conscience. And Helkia
ii.Par.xxxiiii. the hyghe prest sayde to Saphan the scribe. I haue founde the boke of the lawe in the temple of the Lorde, and Helkia gaue the booke to Saphan, and he red it. And then Saphan the scribe went to the kynge and brought him worde agayne. and sayde: thy seruauntes powred out the siluer that was founde in the temple, and haue delyuered it vnto the workemen that haue the ouersight of the house of ye Lord. Furthermore Saphan the scribe shewed the
C kynge sayenge: Helkia the preast hath delyuered me here a boke. And Saphan red it before the kynge.

And the kynge as sone as he had hearde the wordes of the booke of the lawe, he rente his clothes

clothes, and commaunded Helkia the preest & Ahikam the sonne of Saphā and Achobor the sonne of Michaia/and Saphan the scribe,and Asahiah a seruaunte of the kynges, sayinge: goo ye and seke of the Lorde for me and the Jeremy.xl.a people,and for all Juda,concernynge the wor des of this boke that is foude. For it is a great wrathe of the Lorde that is kendled vpon vs that oure fathers haue not harkened vnto the wordes of this boke,to do in all poyntes as it is wrytten therin.

And Helkia the hyghe preeste and Ahikam Achobor, Saphan, Asahia wente vnto Olda the Prophetesse, wyfe of Selum the sonne of Olda. Tekuah, the sonne of Harahams keper of the robes/ whiche Prophetesse dwelte in Jerusalem in the seconde warde,and communed with her. And she sayde to them: Thus sayethe the Lorde God of Israel. Tell the man that sente you to me/thus sayth the Lorde: Beholde I D wyll bringe euyll vpon this place, and on the dwellers therin: euen all the wordes of the boke whiche the kynge of Juda hathe redde/ bycause they haue forsaken me, & haue burnte offeringes vnto other Goddes, to angre me with all the ‡workes of their handes. Ther- ‡That is, with their Ima- ges. fore is my wrathe kendled agaynst this place, and shall not be quenched. But to the kynge of Juda, whiche sente you to enquyre of the Lorde/so shall ye saye: thus sayth the Lorde God of Israell/ as touchynge the wordes whiche thou herdest. Bycause thyne herte did melte, and thou mekedest thy selfe before me the Lorde, when thou herdest what I spake agaynste this place, and the inhabitauntes of the same/how that it sholde be destroyed and made a cursed: & tarest thy clothes and weptest before me: of that also I haue herde sayethe the Lorde. And therfore loo, I wyll receyue the vnto thy fathers, and wyll fette the vnto thy graue in peace: thyne eyes shall se none of the euyll whiche I wyll bringe vpon this place. And they brought the kynge worde agayne.

¶ Josias readeth Deuteronomium before the people. He putteth downe the Idolles, after he had killed the preastes therof. He keepeth passouer. He was kylled in Mageda, & his son Jehoaas raigneth in his stede: after he was taken his sonne Jehoakim was made kynge.

CAPI. XXIII.

A IIII.Pa.xxxiiii.c Then the kynge sente and gathered vnto him all the elders of Juda and of Jerusalem, and the kynge wente vp in to the house of the Lorde, and all the men of Juda and all thinhabitauntes of Jerusalem with him/ and the preestes and the Prophetes and all the people bothe small and great. And he redde in their eares, all the wordes of the boke of the testamente, whiche was founde in the house of the Lorde. And the kynge stode by a pyller, and made a conenaunt before the Lorde, that they sholde walke after the Lord, and kepe his commaundementes and his testemonies, and his ordinaunces with all their hertes, and all their soules/ and make good the wordes of the sayde appoyntment that were wrytten in the foresayd boke. And all the people consented to the appoyntment. Then the kynge commaunded Helkia the hyghe Preest and the lower Preestes and the kepers of the dore, to bringe out of the Lordes temple, all the vesselles made for Baal, and for the grouc and for all the hoste of heauen. And he burnte them without Jerusalem in the feldes of Cedron, and caryed the asshes of them into Bethel. And he put downe the relygyous persones, whiche the kynge of Juda hadde sette to burne offeringes in the hyll aulters in the cytyes of Juda rounde about Jerusalem, and also them that burnt sacrifices vnto Baal, to the sonne and to the moone, and to the planetes/ and to all the hoste of heauen. And he broughte oute the grouc frome the temple of the Lorde without Jerusalem, vnto the brooke Cedron/ and burnte it at the brooke Cedron/ and stampte it to pouldre, and caste the duste therof vpon the graues of the people of the countreye. And he brake downe the hye gerye places that were in the house of the Lord, in whiche the women woue coteyns for the grouc.

And he brought all the preestes out of the cities of Juda, and defaced the hyllaulters where the preestes dyd burne sacrifyce frome Gabaa to Berlabe. And he brake downe the hyllaulters of the Gates, that were in the entrye of the Gate of Josua the gouernour of the cytye, whiche were on the lefte hande of the Gate of the cytye. Neuertheles the preestes of the hyllaulters myght not come at the aulter of the Lorde in Jerusalem, saue only they dyd eate of the swete breed among their brethren.

And he destroyed Topheth also whiche is in the valeye of the children of Hynnom, because no mā wulde offer his son or his daughter in fyre to Moloch: he put downe the horses that the kynges of Israel had gyuen to the sonne at the entryng of the house of the Lord in the chamber of Nathanmelech the chamberlayne which was of Parua'im, and burnt the charettes of the sonne with fyre. And the aulters that were on the toppe of the parlour of Achaz which the kynges of Juda had made, and the aultares which Manasses had made in the two courtes of the house of the Lorde, the kynge brake downe, and ranne thence and caste the duste of them in to the brooke Cedron.

And the hylaulters that were before Jerusalem on the eyght hande of the mount Marhoth, whiche Salomon kyng of Israel hyght to Astaroth the abhominacion of the Zidons and to Chamos the abhominacion of the Moabites and to Melchom the abhominacion of the children of Ammon, the kynge destroyed and brake the ymages, and cut downe the groues, and spilled the places with the bones of men.

Moreouer the aulter that was at Bethel, and the hyl aultar made by Jeroboam the sonne of Nabat, whyche made Israell synne: both the aultare and also the hyll he brake downe and D burnt the hyll and stampte it to powder, and burnt the groue. And as Josias tourned hym selfe, he espyed the graues that were in the mounte, and sent and fet the bones oute of the graues and burnt them vpon the aultare and poluted it accordynge to the worde of the Lorde that the man of God had proclaymed, whiche openlye hadde tnounced the same thynges.

Then the kynge sayde: What meaneth yonder graue stone that I se? And the men of the cytie tolde him, it is the Sepulchre of the man of God, which came frome Juda and openlye tnounced the selfe same thynges that thou haste wone to the aultare of Bethel. And he sayde let hym be: se that no man moue his bones. And so his bones escaped, with the bones of a Prophete, that came oute of Samaria.

And therto all the houses of the hylaulters of the cyties of Samaria, whiche the kynges of Israel had made, to angre the Lorde with: Josias put out of the waye, and dyd to them in all poyntes as he dyd in Bethel. And he sacrificed all the preastes of the hylaultars that were there euen vpon the aultares, and burnt mens bones vpon them, and returned to Jerusalem.

And the kynge commaunded all the people sayeng: ✠ kepe the feast of passouer vnto the Lorde your God, as it is wrytten in the boke of this testament. For there was no passouer holden lyke that, frome the dayes of the iudges that iudged Israel, and thorowe oute all the dayes of the kynges of Israell and of Juda. And in the .xviij. yere of kynge Josias, was this passouer holden to the Lorde in Jerusalem.

Moreoure workers with spyrites, sothsayers, Ymages of wytchecrafte, Idoles and all other abhominacions that were espyed in the lande of Juda and in Jerusalem, Josias put out of the waye, to make good the wordes of the lawe, which were wrytten in the booke that Helkia the preaste founde in the house of the Lorde. Lyke vnto him was there no kynge afore him, that turned to the Lorde with all his herte, with all his soule, and all his might, accordinge to all the lawe of Moses, neyther after him arose there any suche.

Notwithstandinge the Lorde tourned not him selfe frome his fearce and great wrathe, wherwith he was angrye against Juda vpon all the prouocatiõs that Manasses prouoked him. But the Lorde sayde: I will put Juda in lyke maner out of my sight, as I haue done Israel, and will cast of, this cytie Jerusalem, which I haue chosen, and the house of which I saue sayde, my name shalbe there.

The rest of the dedes of Josias, and all he dyd, are written in the boke of the Chronicles of kynges of Juda.

✠ In his dayes Pharao Necoa, kynge of Egypte, went against the kynge of Assyria to the ryuer Euphrates. And kynge Josias wente agaynste him, and was slayne of him at Magew when he had sene him. And his seruauntes caryed hym deed from Magew & brought him to Jerusalem, & buryed him in his owne Sepulchre. And the people of the lande toke Joachaz the sonne of Josias, and annoynted hym, and made hym kynge in his fathers rowme.

And Joachaz was thre and twenty yeres olde, when he began to raygne, and raygned three monethes in Jerusalem. His mothers name was Hamital, the daughter of Jeremia of Lobnah. And he dyd that displeased the Lorde, in all thinges as his fathers had done. And Pharao Necoa put him in bondes at Reblah, in the lande of Hemath, in the tyme of his raygne in Jerusalem, and put the lande to a tribute of an hundred talentes of syluer and a talente of golde. And Pharao Necoa made Eliakim, the sonne of Josias, kynge, in the rowme of Josias his father, and tourned his name to Joakim, and toke Joachaz awaye, Jeremy.xxii. whyche when he came to Egypte/ dyed there.

And Joakim gaue the syluer and the golde to Pharao: howe be it he taxed the lande, to gyue the money at the commaundemente of Pharao, and as euery man was set at, so he requyred the syluer and the golde of the people of the lande, to gyue Pharao Necoa. Joakim was fyue and twenty yeres olde, when he beganne to raygne, and he raygned eleuen yeres in Jerusalem. His mother was named Zebda the daughter of Phadaia of Rama. And he dyd that was euyll in the syghte of the Lorde/ lyke in all thynges as dyd his fathers.

¶ Joakim dyeth, and after him succeadeth Joachin. Jerusalem is besyeged of the Babilonians. Joachin yeldeth him selfe to the kynge of Babilon. And in his rowme came Mathaniah, whiche was called Zedekias.

CAPI. XXIIII.

A IN his dayes came Nabuchodonozor kynge of Babilon, and Joakim became his seruaunte three yeres, and then tourned and rebelled agaynste hym. And the Lorde sent vpon him men of warre oute of Caldeye, oute of Syria, oute of the Moabites, and frome the children of Ammon: and sente theym into Juda, to destroye it, accordynge to the sayenge of the Lorde whiche he spake by his seruauntes the Prophetes. Only at the bydding of the Lorde happened it so to Juda, to put theym oute of his sight. for the synne of Manasses accordinge to all he dyd: and for the innocent bloude that he shed and spilled Jerusalem with innocent bloude, whiche the Lorde wolde not forgyue. IIII.Re.xxiii.E

The rest of the dedes of Joakim and all he dyd, are wrytten in the Chronicles of kynges of Juda. And Joakim layd him to slepe with his fathers, and Joacin his sonne raygned in his stede. But the Kynge of Egypte, Jere.xxxvi.da B

came now no moze oute of his lande: for the kynge of Babilon had taken frome the ryuer Euphrates, all that pertayned to the kynge of Egypte. Joacin was eyghtene yeres olde, when he began to raygne, and raygned in Jerusalem three monethes. His mothers name was Nehustha the doughter of Elnathan of Jerusalem. And he dyd that displeased the Lorde in all poyntes as his father dyd.

Daniel.i.a. ✱ In his tyme came the seruauntes of Nabuchodonozor kynge of Babylon, to Jerusalem and the cytie was beseged. And Nabuchodonozor came to the cytie as his seruauntes

✱Hester.ii.a. were yet besegynge it. ✱ And Joacin the kynge of Juda came out to the kynge of Babylon, with his mother, his seruauntes, his Lordes and his chamberlaynes. And the kynge of Babilon toke him, in the eyght yere of his raygne.

And he caryed out thence all the treasure of the house of the Lorde, and the treasure of the kynges house, and brake all the vesselles of golde which Salomon kynge of Israell hadde made, in the temple of the Lorde, as the Lord had sayde. And he caryed awaye all Jerusalē, and all the Lordes and all the men of myght, to the nombre of ten thousande into captiuitie and all craftes men and Joyners, none remayninge saue the poore people of the lande. And

D he caryed awaye Joacin to Babylon, and the kynges mother, and the kynges wyues, and his chambrelaynes, and the myghtye of the lande caryed he awaye frome Jerusalem to Babilon. And all the men of actiuite to the nombre of seuen thousande, and craftesmen & toyners a thousande, all stronge and apte for warre, dyd the kynge of Babilon bring to Babilon to dwell. ✱ And the kynge of Babilon

ii.Par.xxxvi.d Jerem.xxv.a made Mathaniah his fathers brother, kynge in his stede, and chaunged his name and called him Zedekia.

Zedekia was one and twentye yeres olde when he began to raygne, and he raygned eleuen yeres in Jerusalem. His mothers name was Hamital / the doughter of Jeremia, of Lobnah. And he dyd euyll in the sight of the Lorde, in all poyntes lyke to Joakim. For throughe the wrathe of the Lorde it so chaunced to Jerusalem and Juda, vntyll he had cast them out of his sight. And the sayde Zedekia rebelled against the kynge of Babilon.

¶ By the rebellynge of Zedekia is the towne of Jerusalem beseaged of Nabuchodonozor. The towne and the temple are both burnte. The sonnes of Zedekia are slayne before his eyes, and after are his eyes put oute. Juda is brought to Babilon, and after is Joacin exalted.

CAP. XXV.

A Jerem.xxxix.a. and.lii.a WHerefore in the nynthe yere of his raygne, the tenth daye of the tenth moneth came Nabuchodonozor kynge of Babilon with al his power to Jerusalem: and pitched against the towne and made engynes against it on euery syde. And the cytye continued besyeged vnto the eleuenth yere of kynge Zedekias. And the nynth daye of the fourthe moneth of that yere, there was so great hunger in the cytie, that there was no sustinaunce for the people of the lande.

And the cytie was broken vp: wherfore all the men of Armes fled by night, by a way the

E sewe a gate, betwene two walles harde on the kynges garden: the Caldeys syenge about the cytie.

Then the kynge went streyght towarde the wyldernesse. And the host of the Caldeys followed after him, and toke him in the wyldernesse of Jericho, all his armye beynge scattered awaye frome him. When they had taken him, they brought him to Nabuchodonozor kynge of Babilon to Reblah, whiche impeched him of treason. And they slewe the sonnes of Zedekias before his eyen, and put out the eyen of Zedekias, and fettered him, and caryed him to Babilon.

In the seuenth daye of the fifthe moneth which was in the nynetenth yere of kyng Nabuchodonozor kynge of Babilon, came Nabusaradan seruaunte of the kynge of Babilon, a chiefe Capitayne vnto Jerusalem: and burnt the house of the Lorde, and the kynges house and all the houses of Jerusalem, and al great houses with fyre. And all the host of the Caldeys that were with the chiefe Capitayne: brake downe the walles of Jerusalem rounde about. And the reste of the people that were lefte in the cytye, and they in that were fledde to the kynge of Babilon, and the reste of the commen people, Nabusaradan the chiefe Capitayne caryed awaye, and lefte of the poore of the lande to dresse the vynes, and to tyll the grounde.

And the pyllers of brasse that were in the houlse of the Lorde and the botomes, and the brasen see that was in the house of the Lorde, the Caldeys brake, and caryed the brasse of them to Babilon. And the lauers, shouelles, dressynge knyues, ladelles, and the mynistring vesselles of brasse, they caryed awaye. And fyrepannes, and basens that were eyther of golde or syluer, toke the chiefe Marshall & waye with the two pyllers & the see of brasse, and the bottomes which Salomon had made in the house of the Lorde, The brasse of all these vessells was without wayght. The heyght of the one pyller, was .xviij. cubytes, and the heed theron was brasse, and thre cubites longe with a wrethe and pommegranates roundabout vpon the heed, all of brasse. And of the same fassion was the seconde pyller & a wreth.

And the chief Capitayne toke Saraiah the chiefe preaste, and Zophoniah the hygheste preast saue one, and thre kepers of the doze. And out of the cytie he toke a certayne chamberlayne that had the ouersight of the men of warre, and fyue men that were euer in the kynges presence, which were founde in the cytye, and Sopher the Capitayne of the hoste caught the people of the lande & seates warre and thre score men of the people of the lande that

that were founde in the cytie also. And Nabuzaradā the chiefe Capitayne toke thē & brought them to the kynge of Babylon to Reblah. And the kynge of Babilon smote them & slewe them at Reblah in the lande of Hemath. And so Juda was caryed awaye out of theyr land.

f Iuda And ouer the people that remayned in the lande of Juda, which Nabuchodonozor kynge of Babylon lefte, he set Godoliah the sonne of Ahikam the sonne of Saphan. And when all the capitaynes of the men of warre and the men herde that the kynge of Babylon hadde made Godoliah gouerner: there came to Godoliah to Mazphah: Ismael the sonne of Nathaniah and Johanan the sonne of Kareah & Saraiah the sonne of Thanehumeth the Netophathite and Jezoniah the sonne of Maachati and their men. And Godoliah sware to them, and to their men, and sayde to them: feare not ye the seruauntes of the Caldeyes, but dwel in the lande and serue the kynge of Babilon and ye shalbe in good state.

G But it chaunced the seuenth moneth after, that Ismael the sonne of Nathaniah the son of Elisama of the kynges blaude came, and ten men with him, and smote Godoliah that he dyed: and so dyd he the Jewes & the Caldeyes that were with him at Mazphah. Wherupon all the people both smal and great and the Capitaynes of the mē of warre arose, and went to Egypte: for they were afrayed of the Caldeyes.

Notwithstandinge yet the thirtye and seuenth yere, after Joacin kynge of Juda was caryed awaye, the twenty and seuenth day of the twelfte moneth, dyd Euilmerodach kynge of Babilon lyft vp the heed of Joacin kynge of Juda out of the pryslonne house, and spake kyndly to him, and set his seate aboue the seate of all the kynges that were with him in Babilon, and chaunged his pryslon garmentes.

And he dyd euer eate bred before him all the dayes of his lyfe. And a cōtinual pozcion was alligned him of the kynge, frome daye to daye as longe as he lyued.

?✱?

¶ The ende of the fourth boke of the kynges, whiche after the Hebrues is the seconde.

Aa.iij.

THE CHRONICLES OF THE KYNGES OF IVDA, THE FYRST BOKE.

¶ A brief rehersall of the hole Pedigrée we of Adam, vnto the sonnes of Elau and Jacob.

CAPI. I.

A Dam, Seth, Enos
Kainan, Mahalchel,
Jared: Hanoch, Ma-
thusaleh, Lamech: Noe
Sem, Cham, and Ja-
pheth. The sonnes of
Japheth: were Gomer
Magog, Madai, Jauã
Thubal, Moloch, and
and Thiras. The sonnes of Gomer were: Ascanez, Japheth and Togormah. The sonnes of Jauan: Elisah, Tharsisah, Cethim and Dodanim.

The sonnes of Cham, Cus, Mizraim, Phut and Canaan. The sonnes of Cus: Saba, Heuilah, Sabatha, Remah, and Sabathaca. The sonnes of Remah: Saba, and Dadan. And Cus begat Nemrod: which Nemrod began to ware mighty vpõ the earth. And Mizraim begat Ludim, Anamim, Laabim, Nephthuim, Phetrusim and Chasluim: of whiche came the Philistines, and the Caphthorites. And Canaan, begat Zidon his eldest sonne, & Heth, Jebusi, Amori, Gergesi, Heui, Araki, Sini, Aruadi, Zamari, and Hamathi. The sonnes of Sem: Elam, Assur, Arphaxad, Lud, Aram, Uz, Hul, Gether, and Meloch. And Arphaxad begat Salah, and Salah begate Eber. And vnto Eber were borne twoo sonnes: the name of the one was Phaleg, because in his dayes the lande was diuided. And his brothers name was Jektan. Jektan begat Elmodah, Saleph, Hazermoth, and Jarah: Haduram, Usal, and Decklah: Ebal Abimael, and Saba: Ophir, Heuila, and Jobab. All these were the sonnes of Jektan.

Sem, Arphaxad, Salah: Eber, Phaleg, Rau: Serug, Nahor, Tharah: Abram other wyse called Abrahã. The sonnes of Abrahã Isaac and Ismael. And these are their byrdis: the Eldeste sonne of Ismael was Nabaioth, then Kedar, Abdeel and Mabsam: Masma, Dumah, Massa, Hadar, and Thema: Jatur Naphis, and Kedmah. These are the sonnes of Ismael. The sonnes of Keturah Abrahams concubyne: the bare Zamram, Jekian, Madan, Madian, Jesbok, & Suah. The sonnes of Jekian: Saba and Dadan. The sonnes of Madian: Ephah, Epher, Henoch, Abida and Eldaah. All these are the sonnes of Keturah.

Abraham begat Isaac. The sonnes of Isaac Esau and Israel. The sonnes of Esau: Eliphaz, Rauel, Jehus, Jaalom and Korah. The sonnes of Eliphaz: Theman, Omer, Zephi, Gaatham, Kenz, Themna and Amalech. The sonnes of Rauel: Nahath, Zarah, Samah, and Misah. The sonnes of Seir: Lotan, Sobal, Zebeon, Anah, Dison, Ezer and Disan. The sonnes of Lotan: Hori and Hemam, and Thamna was Lotans sister. The sonnes of Sobal: Alian, Manahath, Ebal, Sephi, and Onam. The sonnes of Zebeon: Aiah and Anah. The sonnes of Anah: Dison. The sonnes of Dison: Hamaran, Eshban, Jethran and Charan. The sonnes of Ezer: Balaan, Saauan and Jakan. The sonnes of Disan: Uz, and Aram. These are the kynges that raygned in the lande of Edom before any kynge raygned amonge the children of Israel. Bale the sonne of Beor, and the name of his cytie was Denahabath. And whē Bale was dyed, Jobab the sonne of Zareh of Bozrah raygned in his stede. And after the deathe of Jobab, Husam of the lande of Themani raygned in his rowme, and after the deathe of Husam, Hadad, the sonne of Badad which dyd Madianites in the feldes of Moab, raygned in his rowme, and the name of his cytie was Auith. And after the death of Hadad, Semlah of Masrekah raygned in his stede. And after the deathe of Semlah Saul of Rohoboth vpon Euphrates raygned in his place. And after the death of Saul, Baal Hanan the sonne of Achobor raygned in his rowme. And after the death of Baal Hanan, Hadad raygned in his place, and ✝ name of his citie was Phau, & his wyues name was Mehetabeel ✝ daughter of Matred the dyughter of Mesahab.

But after the deathe of Hadad, there were Dukes in Edom. Duke Thamna, Duke Aliah, Duke Jetheth: Duke Oholibama, Duke Elah, Duke Phinon, Duke Kenaz, Duke Teman, Duke Mabzar: Duke Magdiel & Duke Iram. These were the Dukes of Edom.

¶ The Pedigrewe of Juda vnto Jsai the father of Dauid.

CAPI. II.

THese be the sonnes of Israel: Ruben, Simeon, Leui, Juda, Isachar and Zabulon: Dan, Joseph, Ben Jamin, Nephthali, Gad and Aser. The sonnes of Juda: Er, Onan, and Selah. These thre were borne him of the dyughter of Sua the Cananitesse. But Er the eldest sonne of Juda was cursed in the sight of the Lorde, and therfore he slewe him. And Thamar his wyghter in lawe bare him Phares and Zarah: soo that all the sonnes of Juda were fyue. The sonnes of Phares Hezron and Hamul. The sonnes of Zarah: Zameri, Ethan, Heman, Chalchal, & Dara: fyue in al. The sonnes of Carmi: ✝ Achar that troubled Israel, which transgressed in vnlawfull thinges. The sonnes of Ethan: Azariah. The sonnes of Hezron that were borne him: Jerhameel, Ram and Calubai. And Ram begat Aminadab: and Aminadab begate Nahason a ruler amonge the children of Juda. And Nahason begat Salma: and Salma begate Booz: and Booz begat Obed: and Obed begat Jsai. And Jsai begat his eldest sonne Eliab, and Abinadab the seconde, and ✝ Hamaa the thyrde. Nathanael the fourth, Raddai the fyfte, Ozem the syxte, and Dauid the seuenthe whose systers were Zaruia and Abigail. The sonnes of Zaruiah: were Abisai, Joab, and Azahel, three. And Abigail bare Amaza, the father of whiche Amaza was Jether an Jsmaelite.

And Caleb the sonne of Hezron begat Asubah a woman and Jeroth whose sonnes are these: Jaser, Sobab, and Ardon. But Asubah dyed, and Caleb toke Ephratha whiche bare hym Hur. And Hur begat Uri, and Uri begat Bezeleel. And afterwarde Hezron went in to the daughter of Machir the father of Galaad, and was whē he toke her, three score yere olde. And she bare him Segub. And Segub begat Jair which had. xxiij. cyties in the lande of Galaad. And he ouercame the Gessurites and the Aramites, and toke the townes of Jair frome them, and Kenath with ✝ townes that longed to the same, euen three score townes. All these were the sonnes of Machir the father of Galaad. And after the death of Hezron at Caleb in Ephrata, Abia, his wyfe bare him Ashur, the father of Thekua.

And the sonnes of Jerhameel the eldest son of Hezron were, Ram, the eldeste and Buna, Ozam, Ozem and Ahaiah. And Jerhameel had yet an other wyfe named Atarah, whiche was the mother of Onam, and the sonnes of Ram, the eldeste sonne of Jerhameel were, Maaz, Jamin and Akar.

The sonnes of Onam were, Samai and Jada. The sonnes of Samai: Nadab and Abisur. And the wyfe of Abisur was called Abihail which bare him Ahaban and Molid. The sonnes of Nadab: Saled and Appoim. But Saled dyed without chyldren. The sonne of Appaim was Jesei. The sonne of Jesei was Sesan. And the sonne of Sesan was Oholai. And the sonnes of Jada the brother of Samai were Jether and Jonathan. But Jether dyed without chyldren. The sonnes of Jonathan were Phaleth and Ziza. These were the sonnes of Jarhameel. Sesan had no sonnes but onely daughters. And Sesan had a seruaunt that was an Egyptian named Jeraha to whome he gaue his daughter to wife, and she bare him Athai. And Athai begat Nathan. And Nathan begat Zabad. And Zabad begat Ophlal. Ophlal begatte Obed. Obed begat Jehu, Jehu begatte Azariah, Azariah begat Helez, Helez begat Eleasah, Eleasah begat Sisamai, Sisamai begat Selum, Selum begat Jecamiah, Jecamiah begat Elisama.

The sonnes of Caleb the brother of Jerhameel were Mesa his eldest sonne whiche was the father of Ziph: and the sonnes of Mare sa the father of Hebron. The sonnes Hebron were Coreh, Taphuah Rekem and Sama. Sama begat Raham the father of Jorkaam And Rekem begat Samai. The sonne of Samai was Maon. And Maon was the father of Bethzur.

And Ephah a concubyne of Calebs bare Haran, Mosa and Gazez: And Haran begate Gazez. The sonnes of Jahadai were Regē, Jotha, Getam, Phalet, Ephah and Saaph. And Maachah an other concubyne of Calebs bare Sabor Thahanah. And she bare also Saaph the father of Maomanah, & Sue the father of Machbe & the father of Gabaa. And Caleb had a daughter called Acsah.

These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrata: Sobal the father of Kariath Jarim, and Salma, ✝ father of Bethlehem: and Hareph the father of Beth Gader. And Sobal the father of Kariath Jarim had sonnes euen the halfe kinrede of Menuah.

The kynredes of Kariath Jarim were the Jethrites, the Puthites, the Semathites & the Maleretes. And of them came the Zarathites & the Eshaolites: The sonnes of Salma, Bethlehem and Netophathi that were the glorye of the house of Joab, and halfe the Manahthites & of the Zaraites. And so were ✝ kinreds of the wryters, that dwelt at Jabes the Thrathites, the Simeathites & Surhathites whiche are the Kenites, that came of Hemath the father of Beth Rechab.

¶ The Genealogye of Dauid in Hebron in and Jerusalem.

CAP. III.

A These are the sonnes of Dauid whiche were borne him in to Hebron: the eldest Amnon of Ahinoam the Jezrahelitesse. The. ij. Daniel by Abigail the Carmelitesse. The. iij. Absalom the son of Maacah daughter of Tholmai kynge of Gesur. The. iij Adonias the sonne of Hagith. The. v. Saphatiah by Abital. The. vi. Jethrãa by Eglah his wife These. vi. were borne him in Hebron where he raygned seuen yeres and syre monethes. And B in Jerusalem he raygned. xxxiij. yere.

And these were borne him in Jerusalem: Samua, Sobab, Nathan, and Salomon: these. iiij. of ✝ daughter of ✳ Bath Sua & the daughter of Amiel. The Jebahar ✳ Elisama, Eliphalet, Nogeh, Nepheg, Japhia, Elisama, Eliada, and Eliphelet: nyne in nũbre. These are al the sonnes of Dauid, beside the sonnes of his concubines and Thamar their syster. ✳ Otherwise Bethsabe. ✳ Otherwise Suua.

C Salomons sonne was Roboam, whose sonne was Abiah: and Asa was his sonne, and Josaphat his sonne: whose sonne was Joram: and his sonne was Ohoziah, and Joas was sonne to hym. And his sonne was Amaziah, and his sonne was Azariah, and his sonne was Jotham. And Achaz was hys sonne, and Ezechias was sonne to hym, and Manasses was his sonne. And Amon was hys sonne, And Josias was sonne to hym. And the sonnes of Josias were, the Eldest sonne Johanan, the seconde Joakim, the thyrde Zedekiah, and the fourth Sellum. The sonnes of Joakim were Jeconiah his sonne, whose sonne was Zedekiah. Matth. 1. b

D Aa. iij. The

The sonnes of Jeconiah ✠ Prysoner were Salathiel, Melchiram, Phadaiah, Senazer, Jecamiah: Hosama and Nadabiah. The sonnes of Phadaiah were Zorobabel & Semei. The sonnes of Zorobabel, Mosolam, Ananiah and Salumith their syster, and Hasubah, Ohel, Barachiah, Hasadiah, Josab Hesed, fyue in noumbre. The sonnes of Ananiah: Phaltiah and Jesaiah, whose sonne was Raphiah, and his sonne Arnan, and his sonne was Obdiah, and his sonne Sechaniah. The sonne of Sechaniah was Semaiah. And the sonnes of Semaiah were Hatus, Jegal, Bariah, Naariah, Sephat, and Hesa, fyue. And the sonnes of Naariah, were Elioenai, Ezechias, and Azricam, three. And the sonnes of Elioenai, were Hodaiah, Eliasub, Phelciah, Akub, Johanan, Dalaiah, and Anani, seuen.

¶ The Genealogye of the sonnes of Juda, and Simeon.

CAPI. IIII.

A Gen.xxxviii.g and.xlvi.b

THe sonnes of Juda: Phares, Hezron, Carmi, Hur, and Sobal. And Reaiah, the sonne of Sobal begat Jahath. And Jahath begate Ahumai and Laad, whiche are the kynredes of the Zarcathites. And of these came the father of Etam, Jezrael, Jesema, & Jedebos, with their suster called Zaleiphuni: And Phanuel father of Gedor: And Eser the father of Husah. These are the sonnes of Hur the eldest son of Ephrata father to Bethleyem. And Ashur the father of Thekua had two wyues: Halaah and Naarah. And Naarah bare him Ahusam, Hepher, Themani and Hahastari. These were the sonnes of Naarah

B And the sonnes of Halaah were Zareth, Jezar and Ethnan. And Coz begat Anub and Zobebah, and the kynredes of Aharhel the sonne of Harum. But Jabes was nobler then his brethre. And his mother called his name Jabes, sayeng: Because I bare him with sorow. And Jabes called on the God of Israel, sayeng: Yf thou wilt blesse me, and enlarge my borders, and wilt let thyne hande be with me and kepe me frome cuyll that it vexe me not, thou wilte deale bountyfullye with me. And God sent him his desyre.

Calub the brother of Suah begat Mahir, who was the father of Esthon. And Esthon begat Beth, Rapha, and Phaseh, and Thehenah the father of the cyte of Nahas which are the men of Rechah. The sonnes of Kenas

C Othniel and Saraiah. And the sonnes of Othniel were Hathath.

And Maonothi begat Ophrah. And Saraiah begate Joab the father of them of the valeye of Craftesmen, so called because they were craftesmen. And the sonnes of Caleb the sonne of Jephoneh, were Hiru, Ela, and Naam. And the sonne of Ela was Kenas. And the sonnes of Jehaleleel were Ziph and Ziphah, and Thiria, and Asarael. And the sonnes of Ezra: were Jether, Mered, Epher, Jalon, Thahar, Mariam, and Samai, and Jesbah the father of Esthamoa. And his wyfe Judiah bare Jared the father of Gedor, and Heber the father of Socoh, and Jeuthiel the father of Zanoah. And these were the sonnes of Bethiah the doughter of Pharao whiche Mered toke. The sonnes of the wyfe of Hodia, the suster of Nahan, the father of Keilah were Hagarmi, and Esthamoa the Maachathite. The sonnes of Simon were Amnon and Rinah, Benhanan, and Thilon. And the sonnes of Jesi were Zoheth and Benzoheth.

✠ The sonnes of Selah the sonne of Juda were Er the father of Lecah, and Laadah the father of Mareshah, and the kynredes of the housholdes of them that wrought buysse in houlle of Abea. And Jokim and the men of Cozebah, and Joas and Saraph, which were inhabited in Moab, but returned to Lehem, and to Debarim Aikim. These were potters and dwelte amonge trees and hedges, and were in the kynges worckes, and dwelt there.

The sonnes of Simeon: Namuel, Jamin, Jarib, Zorah, and Saul, whose sonne was Selum, and the sonne of him was Mabsam, and his sonne was Masma. And the sonne of Masma was Hamuel, and his sonne was Zachur, and the son of him was Semei. Semei hadde sixtene sonnes and sixe doughters. But his brethren hadde not manye children, neyther were the kynredes of theym lyke to the children of Juda in multitude. And they dwelt at Berlabe, Moladah, and at Hasar Sual, at Balaah, Ezem, Tholad, Bathuel, Hormah and at Zikeleg: at Bethmarcaboth, Hasar Susim, Bethberei and Saaraim. These were their cyties vntyll the raygne of David. And their villages were Etam, Ain, Remon, Tochen and Asan, fyue townes and all their vyllages that were roundeabout the sayd cyties vnto Baal.

This is the habitation of theym and their Pedigrewe.

And Mosobab, Jemlech, Josah the sonne of Amasias: and Joel and Jehu the sonne of Josabiah, the sonne of Saraiah, the sonne of Asiel: and Elioenai, Jakobah, Jesohaiah: Asaiah, Adiel, Jesimiel, and Banaiah: Ziza the sonne of Sephei, the sonne of Alon, the sonne of Jdaiah, the sonne of Zemri, the sonne of Samaiah. These are suche as came by name, heedes of their kynredes. And the auncient housholdes of them spred in multitude.

And they went as farre as Gador, euen to the eastsyde of the valey, to seke pasture for their catell. And they founde fat pasture and good, and a wyde lande, bothe quyete and frutefull: for they of Ham dwelte there before.

And these now afore writen by name went in the dayes of Ezechias kynge of Juda, and smote the tentes of theym, and the habitacions that were founde there, and destroyed them vtterly vnto this day, and dwelt in their rowmes: because there was pasture there for their shepe.

And besides this there went of the sayd children of Simeon fyue hundred men: Phaiah,

thiah, Naariah, Raphiah, and Oziel, the sonnes of Jesi beynge theyr heades: And smote the reste of the Amalekytes, that were escaped, and they dwelt therin vnto this daye.

¶ The genealogye of Ruben and Gad and of the halfe tribe of Manasses.

CAPI. V.

THe sonnes of Ruben the eldest sonne of Israel: for he was the eldest. ✠ But because he defyled his fathers bedde, his byrthe eyghte was gyuen vnto the sonnes of Joseph the sonne of Israel / and so he is not reckened vnto the byrthe eyghte. For vnto Juda whiche was myghtye amonge his brethren, was gyue the principalitye before him. But the byrthe eyghte was gyuen Joseph.

The sonnes then of Ruben, the eldest sonne of Israell: were Henoch: Phalu, Hezrom, & Carmi.

The sonnes of Joel: Samaiah, and his sonne Gog, and his sonne Semei, and his sonne Micah, and the sonne of him was Reaiah, and his sonne was Baal, and Beerah was his sonne. Whiche Beerah Thiglath, Phalneser, kynge of Assira caryed awaye: for he was a greate Lorde amonge the Rubenytes. But vnto his brethren in theyr kynredes / when they are reckened after theyr byrthe / were Jeiel, and Zachariah the chiefe heedes.

And Bala the sonne of Azan the sonne of Sema, the sonne of Joel, dwelte in Aroer and so forthe vnto Nebo, and Baalmaon.

B And Eastwarde he enhabyted vntyll the wilderneile / euen vpon the ryuer Euphrates / for theyr cattell was moche in the lande of Galaad.

And in the dayes of Saul, they warred with the Hagarites, whiche were ouerthrowen by theyr handes. And they dwelte in theyr tentes thorowe out all the Eastlande of Galaad.

And the chyldren of Gad dwelte ouer against them in the lande of Basan / euen vnto Helcah. And in Basan, Joel was the chyefest and Apham the nexte, then Jaanai and Saphat. And theyr brethren in the auncient houseboldes of them, were Michael, Mosolam, Seba, Jorai, Joacan, Zia, Eber and Henen. These were the chyldren of Abihail the sonne of Huri the sonne of Jeroah Galaad ✠ sonne of Michael, the sonne of Jesisai the sonne of Jahado the sonne of Buz. Ahi was the sonne of Abdiel the son of Guni, the heed of an auncient houshold among them. And they dwelt in Galaad & in Basa and her townes, and in al the suburbes of Saron / euen vnto the ende of theyr borders.

C And they were all reckened by kynredes in the dayes of Jotham kynge of Juda / and in the dayes of Jeroboam kynge of Israell. The sonnes of Ruben, of Gad, & of halfe the tribe of Manasses, euen of sygh tynge men hable to beare shylde and swerde, and shot with bowe / & taught to make warres, were foure & fourty thousande, seuen hundred, and thre score that went out to battayle. And they fought with the Hagarites, and with Jetur, Naphas and Nodab. And they were holpe agaynst them, & the Hagarites were delyuered in to theyr handes, w al that were wthe Hagarites. For they cryed to God in the battayle, & he herd them / bycause they trusted to him. And they toke of theyr cattell fyftye thousande camelles, and two hundred and fyftye thousande shepe, and two thousande asses / and of the people an hundred thousande: for there fell manye deed bycause the warre was of God. And they dwelt there in their stedes, vntyll the tyme that they were caryed awaye.

And the chyldren of halfe the tribe of Manasses dwelte in the lande, from Basan vnto Baal Harmon and Samir, and vnto mounte Hermon / and they were manye. And these were the heades of the auncient houseboldes of them: Epher, Jesi, Eliel, Azriel, Jeremiah, Hodaiah, Jehadiel, men of great power / men of name / and heades of the auncient houseboldes of them. D Josu.xiii.d

But when they hadde transgressed agaynste the God of their fathers / & had gone a hooring after the goddes of the people of the lande / whiche God destroyed before them / God stered vp the spirite of Phul, kyng of Assiria, and the spirite of Thiglath Phalneser kyng of Assiria / and caryed awaye the Rubenites, the Gaddites, and the halfe tribe of Manasses / & brought them vnto Helah, Habor, Hara, and to the ryuer Gozan / where they remayne vnto this daye. iiii.Reg.xv.b

¶ The pedigrue of the sonnes of Leui.

CAPI VI.

THe sonnes of Leui: Gerson, Cahath, and Merari. The sonnes of Cahath Amram, Jzehar, Hebron, and Oziel. The chyldren of Amram: Aaron, Moses, & Maria. The sonnes of Aaron: Nadab, Abihu, Eleazar and Ithamar. A Gene.xlvi.b

Eleazar begat Phinehes. Phinehes begat Abisue. Abisue begat Boki. Boki begat Ozi. Ozi begat Zarahia. Zarahia begat Meraioth. Meraioth begat Amariah. Amariah begat Ahitob. Ahitob begat Zadoc. Zadoc begat Ahimaaz. Ahimaaz begat Azariah. Azariah begat Johanan. Johanan begat Azariah whiche ministred in the temple that Salomon buylte in Jerusalem.

Azariah begate Amariah. Amariah begate Ahitob. Ahitob begat Zadoc. Zadoc begate Selum. Selum begate Helkiah. Helkiah begate Azariah. Azariah begate Saraiah. Saraiah begate Jozedec, whiche when the Lorde caryed awaye Juda and Jerusalem by the hande of Nabuchodonozor, wente with them. ii.Par.xxxvi.b B

✠ The sonnes of Leui are these: Gersom, Cahath, and Merari. And these be the names of the sonnes of Gersom: Lobni and Semei. And the sonnes of Cahath, were Amram/ *Exodi.vi.c

ram, Jzachar, Hebron, and Oziel. The sonnes of Merari: Moholi and Musi. These are the kynredes of Leui concernynge theyr auncient fathers.

The sonnes of Gerson: was Lobni, and his sonne Jahath, and his sonne Zamah, and his sonne Joah, and his sonne Ado, and his sonne Zerah, and his sonne Jeathai. The sonnes of Cahath: Aminadab and his sonne Core, and his sonne Assir, and his sonne Elcanah, and his sonne Abiasaph, and his sonne Assir, and Thahath was his sonne, and Uryel his sonne, and Oziah his sonne, & Saul was his sonne.

The sonnes of Elkanah: Amasai, Ahimoth, and Elcanah. The sonnes of Elcanah: Zophai, whose sonne was Nahath, and his sonne Eliab, and Jeroham his sonne, and Elcanah his sonne, and Samuel the sonne of him. And the sonnes of Samuel: the eldest Vaini, and then Abiah.

The sonnes of Merari: Moholi, & his son Lobni, and his sonne Semei, and his son Ozah and his sonne Samaa, and his sonne Hagiah, and his sonne Asaiah.

These be they whiche Dauid set for to sing in the house of the Lorde, after that the arcke had reste. And they ministred before the dwellynge place of the tabernacle of wunesse with syngynge, vntyll Salomon hadde buylte the temple of the Lorde in Jerusalem. And then they wayted on theyr offices, accordynge to the order of them. These are they that wayted with their chyldren of the sonnes of Cahath: Heman a synger which was the sonne of Joel the sonne of Samuel. The sonne of Elcanah, the sonne of Jeroham, the sonne of Eliel: the sonne of Thoah, the sonne of Zuph, the sonne of Elcanah, the sonne of Mahath, the sonne of Amasai, the sonne of Elcanah, the son of Joel, the sonne of Azarias, the sonne of Zophonias: the sonne of Thahath, the sonne of Assir, the sonne of Abiasaph, the sonne of Core: the son of Jzachar, the son of Cahath: the son of Leui: the sonne of Israel.

And his brother Asaph stode on his ryghte hande, whiche was the sonne of Barachias, the sonne of Samaa: the sonne of Michael, the sonne of Baasaias, the sonne of Melchias, the sonne of Athani, the sonne of Zarah, the sonne of Adaias: the sonne of Ethan, the sonne of Zamah, the sonne of Semei: the son of Jahath, the sonne of Gerson, the sonne of Leui.

And their brethren ℔ sonnes of Merari stode on the left hande: Ethan the sonne of Chusi, the sonne of Abdi, the sonne of Maloch: the sonne of Hasabias, the sonne of Amasias, the sonne of Helkias: the sonne of Amasi, the son of Boni, the sonne of Somer: the son of Mosoli, the sonne of Musi, the sonne of Merari, the sonne of Leui.

Their brethren the Leuites were apporn ted vnto all maner seruyce of the tabernacle of the house of God. But Aaron and his sonnes vsed vpon the aulter of burntofferinges, and on the aulter of incense & were appoynted vnto all that was to do in the place most holy, & to make an appoyntmēt for Israel in all poyntes, accordyng as Moses the seruaunt of God had commaunded.

These are the sonnes of Aaron: Eleazar, whose sōnes was Phinehes, & his son Abisue: and his sonne Boki, and the son of him Ozi: and his sonne Zarahia: and the sonne of him Meraioth, and his sonne of Amariah, and the sonne of him Achitob, and Zadoc his son, and Ahimaaz his sonne.

And these are the dwellynge places of them in theyr townes and coostes: I meane of the sonnes of Aaron of the kynred of the Caathytes, for so their lot fell. They gaue vnto them Hebron in the land of Juda with the suburbes rounde about it. But the countrey and villages therunto belongynge, they gaue to Caleb the sonne of Jephonely. And to the sonnes of Aaron, they gaue the enfraunchesed cityes, Hebron, and Lobna with theyr suburbes: and Jathir and Esthemoa with theyr suburbes: & Hilen with their suburbes, & Dabir with her suburbes, and Asan with her suburbes, & Bethsemes with her suburbes. And out of the lande of Ben Jamin Gabee & her suburbes, Alemath with her suburbes, Anathoth with her suburbes: so that all their cityes amonges their kinredes, were thyrtene.

And vnto the sonnes of Cahath, the reste of the tribe, were cityes gyuen out of the halfe tribe of Manasses by lot, ten cities. And vnto the sonnes of Gerson amonge their kynredes were gyuen out of the tribe of Jzachar, and out of the tribe of Asser, & out of the tribe of Nephthali: and out of the tribe of Manasses in Basan thirtene cityes. And vnto the sonnes of Merari were gyuen by lot amonge their kynredes out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon twelue cityes.

And the children of Israel gaue the Leuites suche cities with their suburbes, and that by lot, out of the tribe of the children of Juda, & of the tribe of Simeon, and out of the tribe of the chyldren of Ben Jamin, euen the said cities that are rehersed by name.

Concernynge the sonnes of Cahath, the cityes of their coostes were of the tribe of Ephraim. * In which tribe they gaue vnto them the cityes of refuge: Sichem in mount Ephraim with her suburbes, and Gaser with her suburbes, Jecmaam with her suburbes, Bethoron with her suburbes, Jalon with her suburbes, and Geth Remon with her suburbes. And oute of the halfe tribe of Manasses, Aner with her suburbes, and Baalam with her suburbes amonge the kynredes of the remnaunt of the sonnes of Cahath.

And vnto the sonnes of Gerson were gyuen out of the kynred of the halfe tribe of Manasses, Golan in Basan, with her suburbes, and Astaroth with her suburbes. And oute of the tribe of Jzachar, Kedes with her suburbes, Daberath with her suburbes, Ramoth with her suburbes, & Anem with her suburbes. And out of Asser, Masal with her suburbes, Abdō with her suburbes, Hukok with her suburbes, and Rohob with her suburbes. And out of ℔ tryb of

of Nephthali, Kedes in Galilea with her suburbes, Hamon with her suburbes, and Kuriathiarim with her suburbes.

And vnto the rest of the childzen of Merari were gyuen oute of the tribe of Zabulon, Remono with her suburbes, and Thabor with her suburbes. And on the other syde Jordan by Jericho, euen on the East syde of Jordan were gyuen them oute of the tryde of Ruben: Bosor in the wyldernesse with her suburbes, Jaha zah with her suburbes, Kademoth with her suburbes, Mephath with her suburbes. And oute of the tryde of Gad, Ramoth in Galaad with her suburbes, Mahanaim with her suburbes, Heledon with her suburbes, and Jezer with her suburbes.

¶ The pedigrue of Jssacar. Ben Jamin, Nephthali, Manasses, Ephraim, and Asser.

CAPI. VII.

THe sonnes of Jssacar: Thola, Phuah, Jasub and Samrom, foure. The sonnes of Thola: Ozi, Rephaiah, Jeriel, Jathmai, Jebsam and Samuel, which were heades in the auncient houshoides of Thola, and mē of might amonge their kynredes, the nombze of them in the dayes of Dauid, were two and twenty thousande, and fyre hundzed. The sonnes of Ozi: Jzrahiah. The sōnes of Jzrahiah: Michael, Obadiah, Joel, Jesiah, fiue heed men in all. And among them in theyr kynredes and auncyente houshoides, fyre and thyrtye thousande men prepared to warre. For they hadde many wyues and sonnes. And of their brethrē amonge all the kynredes of Jssacar, were reckened of men of warre, foure score and seuen thousande in all.

The sonnes of Ben Jamin: Bale, Bochor and Jadiel, thre. The sonnes of Bale: Ebon, Ozi, Oziel, Jerimoth and Uri, fyue heades, auncient houses, and men of might, and were in nombze, two and twenty thousande, & foure and thyrtye.

The sonnes of Bochor: Zamirah, Joas, Eliezer, Elioenai, Amri, Jeremoth, Abiah, Anathoth, and Alamath. All these are the childzen of Bochor, and were reckened in their kinredes, with the heedes of the auncyent houshoides of them that were men of power, twenty thousand and two hundzed. The sonnes of Jediael: Balahan. The sonnes of Balahan: Jeus, Ben Jami, Ahud, & Canaanah, Zethan, Thaesis, and Ahisahar. All these are the sonnes of Jediael, & auncient heedes, and mē of might, fyue thousand and two hundzed that went out to battayle. And Suphim and Huphim were the chyldzen of Jr. And the Husites were the chyldzen of Aher.

The sonnes of Nephthali: Jahaziel, Guni, Jezer & Selum, the chyldzen of Balahah. The sonnes of Manasses: Aziel whiche Aramiah his cōcubyne bare, the bare also Machir the father of Galaad. And Machir gaue to Huphim and Suphim wiues. And the name of his sister was Maacah, and the name of an other sonne was Zalphahad. And Zalphahad had vnghters. And Maacah wyfe of Machir, bare a son and called his name Phares, and the name of his brother was Sares, and his sonnes were Ulam and Rekem. The sōnes of Ulam: Badan. These are the sonnes of Galaad the sonne of Machir, the sonne of Manasses. And his sister Helcath bare Jeshud, Abiesser, and Mohelah. And the sonnes of Semida: were Ahaian, Sechem, Lekechi, and Aniam.

The sōnes of Ephraim: Suthalah, whose son was Bared, and Thahath his sonne, and his sonne Eladah, and Thahath his son, and Sabad his sonne, and Suthelah his sonne, and Ezer and Elead. And the mē of Geth that were borne in the lande slewe them, because they were come downe to take awaye theyr cattell. And Ephraim theyr father mourned manye a daye, and his brethren came to comforte him.

And he laye with his wyfe, whiche conceyued & bare him a son, and he called the name of him Bariah, because it went euyll with his houshoide. And his doughter was Sarah whē she buylte Bethoron the nether, and also the vpper, and Uzā Sarah. And Raphah was his sonne: whose sonne was Releph, with his brother Thaleh, whose sonne was Thahan, & his sonne Laadam, and his sonne Ammihud, and his sonne Elisama, and his sonne Nun, & his sonne Josua.

And their possession and habitacion was Bethel, and the townes that appertained therto, and vnto the East of Naeran, and on the west syde of Gazer, with the townes therof, and Sichem with the townes of the same, & Adaiah with her townes, and a longe by the borders of the children of Manasses, Bethseā with her townes, Thaanach with her townes, Hagew with her townes, & Dod with her townes. In those dwelt the chyldzen of Joseph the sonne of Jsrael.

The sonnes of Asser: Jomnah, Jesuah, Jsuai, Bariah and Serah theyr sister. The sonnes of Bariah: Heber and Melchiel whiche was the father of Barsaith. And Heber begat Japhlet, Sommer, Hotham and Sua their sister. The sonnes of Japhlet: Phisah, Banahal, and Asauath. These are the chyldzen of Japhlet. The sonnes of Somer: Ahi, Rohagah, Jahubah and Aram. And the sonnes of his brother Helem: were Zophah, Jemna, Seles, and Amal. The sonnes of Zophah: Suah, Harnepher, Sual, Beri, Jamrah, Bosor, Hod, Sama, Silsa, Jethran, and Beera. The sonnes of Jether: Jephoneh, Phasaph, and Ara the sonnes of Ola: Areh, Haniel, and Rezia. And these were the children of Asser and heedes of auncient houses & pure persons, and mē of mighte, & the heed of Lordes. And when they were nombzed in aray to battayle, they were in nombze fyre & twenty thousande men.

Genes. xlvi. d.

¶ An other Genealogye of the sonnes of Ben Jamin.

CAPI.

CAPI. VIII.

A Genesi.xlvi.b 1.Para.vii.b

BEnJamin begate Bale his eldest sonne, Asoal the seconde, Aharah the thyrde, Noh̄ah the fourth, and Raphaph the fyfte. And the sonnes of Bale: were Adar, Gera, Abihud, Abisua, Naaman, Ahohah, Gera, Saphuphan, and Huram. And these are the sonnes of Ahud, auncyent heedes among the inhabitauntes of Gabaa, whiche caryed theym to Manahath: Naaman, Ahiah, and Gera, whiche Gera caryed them awaye, and begate Oza and Ahihud. And he begate Haharaim in the countreye of Moab, after he hadde sente them awaye/ Husim and Barah was his wyues. And he begate of Hodes his wyfe Jobab, Zebia, Mosa, Malcham, Jeus, Sachiah and Marma. These are his sonnes, being auncient heades.

B And of Husim he begate Ahithob and Elphaal. The sonnes of Elphaal: were Eber, Misaam, and Hamad which buylt Ono, Lod, and the townes longynge thereto: and Barah and Hama, whiche were auncient heedes amonge the inhabiters of Aialon/ and they draue out awaye the inhabiters of Geth. And Haio, Sesac, Jerimoth, Sabadiah, Arod, Edar, Michael, Jespha, and Joha, the sonnes of Bariah: Zabadiah, Mosolam, Hezeki, Heber, Hamari, Jesiah, Jobab, the sonnes of Elphaal. And Jakim, Zechi, Sabdi, Elienai, Zelethai, Eliel, Adaiah, Baraiah, Zamareth the sonnes of Semei. And Jespha, Eber, Eliel, Abdon, Zechi, Hanan, Hananiah, Atian, Anthothiah, Jephdaiah, and Phanuel, are the sonnes of Sesac. And Samsari, Soboziah, Otholiah, Jerhah, Eliah, and Zechri, are the sonnes of Jeroham. These were auncient heedes in theyr kynredes, and dwelte in Jerusalem. And at Gabaon dwelleth ✠ the father of Gabaon, whose wyfe was called Maacah. And his eldest sonne was Abdon, then Zur, Cis, Baal, Nadab, Gedur, Ahaio, and Zachir. And Bakeloth begat Samaah. And these also dwelte with theyr brethren in Jerusalem ouer agaynste them. And Ner begate Cis, and Cis Saul, and Saul begate Jonathan, Melchisua, Abinadab and Isbaal. And the sonnes of Jonathā was Meribbaal, and Meribbaal begate Micah. And the sonnes of Micah were Phithon, Melech, Tharea and Achaz. And Achaz begate Joadah. And Joadah begat Almoth, Asmoth and Zamri. And Zamri begate Moza. And Moza begate Banah, whose sonne was Raphah/ and his sonne was Elasah, and his sonne Azel. And Azel had sixe sonnes, whose names are these: Ezricam, Bochru, Ismael, Sariah, Obdiah, and Hanan. All these were the sonnes of Azel. And the sonnes of Asek his brother, were Ulam his eldest, and Jeus the seconde, and Eliphelet the thyrde. And the sonnes of Ulam were myghtye men and bowmen, and hadde many sonnes, and sonnes sonnes, an hundred and fyfty. All these are the sonnes of BenJamin.

✠ After the greke, Some rede, Abigabaon.

1.Parali.ix.f.

1.Regum.ix.a and.xiiii.g

1.Parali.x.c

D

¶ Of the preistes, Leuites, and of theyr offyces.

CAPI. IX.

AND all Israel were nōbred by kynredes, and lo, they be wrytte in the boke of the kynges of Israel. And Juda were caryed awaye to Babilon for theyr offences. And the olde inhabiters that dwelte in theyr owne possessions and cities were Israel, the preestes, Leuites and Nathinctites. But in Jerusalem dwelte of the chyldren of Juda, of the chyldre of BenJamin, and of the chyldre of Ephraim and Manasses. Othai the son of Amihud the sonne of Amri the sonne of Omrai of the sonnes of Bani ✠ of the chyldren of Pharez the sonne of Juda. And of Siloni, Asiah the eldest, and his sonnes. And of the sonnes of Zarah, Jeuel with theyr brethren sixe hundred and fourscore and ten.

And of the sonnes of BenJamin: Sallu the sonne of Mosolam, the sonne of Hodauiah, the sonne of Halsnuah/ and Jobaniah the son of Jeroham. And Elah the sonne of Ozi, the son of Mochori. And Mosolam the sonne of Saphatiah the sonne of Rauel, the sonne of Jebaniah with other theyr brethre in theyr kynredes/ nyne hundred fyfty and sixe. And all these were honourable heedes in the auncient houlholdes of them.

And of the preestes: Jedaiah, Jehoiarib and Jacin: Azarias the sonne of Helkiah the son of Mosolam/ the sonne of Zadoc/ the son of Maraioth the son of Achitob the chyefe in the house of God. And Adaiah the son of Jeroham, the son of Phashor the sonne of Melchiah/ and Maasi the son of Adiel, the sonne of Jezerah, the son of Mosolam, the son of Mosolamoth, the son of Emer, with other theyr brethre, heades in the auncient houlholdes of them, a thousande, seuen hundred ✠ three score actiue men in the worke of the seruyce of the house of God.

And of the Leuites: Semeiah the sonne of Hasub, the sonne of Esricam, the son of Hasabiah of the sonnes of Merari. And Bakbakar the carpenter, and Galal. And Mathaniah the sonne of Micah, the sonne of Zeri, the sonne of Asaph. Obdiah the son of Semeiah, the sonne of Galal, the son of Jeduthun. And Barachiah ✠ son of Asa, the son of Elcanah that dwelte i the villages of the Netophathites.

The porters were Selum, Achub, Talmō, and Ahiman, with theyr brethrē, Selum being the chiefe. For vnto that tyme they had watched at the kynges gate Eastwarde, in the tentes of the childrē of Leui by companyes. And Selum the son of Core, the son of Abiasaph, the son of Core with his brethren the Corithites in the house of theyr fathers had theyr businesse and office to kepe the woze of the tabernacle for theyr fathers in the hoste of the Lorde kepte the entreynge. And Phinehes the sonne of Eleazar was ruler ouer them before the Lorde whiche was with hym. And Zacharias the sonne of Moselamiah kepte the wor of ✠ tabernacle of wytnesse. All these were chosen men to kepe the treeholdes, two hundred and twelue, and were nombred in theyr vyl-

lages.

lages. And them dyd Dauid and Samuel the Sear ordeyn in theyr stedfastnesse. And their childre had the ouerlyghte of the gates of the house of the Lorde, and of the house of the tabernacle to kepe them.

In foure quarters were the kepers: towarde the Este, West, Northe, and Southe/ and theyr brethren that were in the countreye came in theyr wekes as theyr course came aboute with them. For the Leuites were committed to these foure principall porters vpon theyr credence. And they had the ouerlyghte of the bedtres, and treasures of ✠ house of God, and laye all nyghte rounde aboute the house of God: because the keepynge therof pertayned to them, and to open it euerye morynge. And certayne of them hadde the rule of the mistynge vesselles, and broughte them in and oute by tale. And of them were certayne appointed to ouerse the vesselles, and all holye ornamentes, and of the flour, wyne, oyle, frankencense and swete odoures. But certayne of the sonnes of the preestes were sette to make swete sauoures.

And Mathathiah one of the Leuytes/ the eldest sonne of Selum: the Corathite, hadde the ouerlyghte of the thynges that were bakē in the fryenge panne. And other of theyr brethren the sonnes of Cahath hadde the ouerlyghte of the shewebreed, to prepare agaynste all Sabothes. These are the syngers, auncyent heedes amonge the Leuites, diuyded by chambers: for they had to wo bothe daye and nyght. These were the auncient amonge the Leuites in theyr generations. And these dwelt at Jerusalem.

And in Gabaon dwelte Jeuell the ✠ father of Gabaon, whose wyfe was called Maacah. And his eldest sonne was Abdon, then Zur, Cis, Baal, Ner and Nadab: Gedor, Ahio, Zacharias and Makeloth. And Makeloth begat Semaan. And they also dwelte with their brethren at Jerusalem, euen harde by them. And Ner begate Cis, and ✠ Cis Saul/ and Saul begate Jonathan, Melchisua, Abinadab and Isbaal/ and the sonne of Jonathan, was Meribbaal. And Meribbaal begate Micah, ✠ the sonnes of Micah, were Phiton, Melech and Thaarea. And Achaz begat Jaarah. And Jaarah begat Alamath, Asmoth, Zamri/ ✠ Zamri begat Moza. And Moza begat Baana, whose sonne was Raphaia, and his sonne was Elesah, and his sonne Azel. And Azel had sixe sonnes, whose names are these: Ezricam, Bochru, Ismael, Sariah, Obdiah and Hanā. These are the sonnes of Azel.

¶ The battayle of Saul agaynste the Philistines: in whiche he dyeth and his sonnes also.

CAPI. X.

AND the Philistines fought agaynst Israel/ and the men of Israell fledde before the Philistines, and were ouerthowen and slayne in mounte Gelboe. And the Philistines pursued Saul and his sonnes, and slewe Jonathas, Abinadab, and Melchisua the sonnes of Saul. And the battayle wente sore agaynste Saul/ in so moche that the shoters mette hym/ and he was wounded of the shoters. Then sayde Saul to his weapon bearer ✠ drawe thy swerde and thruste me thorowe therwith, that these vncircumcised come not and wo me shame. And his weapon bearer wolde not, but feared exceedyngly. Wherupon Saul caughte a swerde and fell vpon it. And when his harnesbearer sawe that Saul was deed, he fell on a swerde also and dyed.

Jud.ix.g 1.Regū.xxxi.d

B

C

And thus Saul and his thre sonnes, and all his house dyed togyther. And when all the men that dwelte in the valeyes sawe how they fledde/ and that Saul and his sonnes were deed, they forsoke theyr cityes and ran awaye/ and the Philistines came and dwelte in them.

On the morowe when the Philistines came to stryppe the deed bodyes, they founde Saul and his sonnes ouerthrowen in mounte Gelboe. And when they had strypt hym, they toke his heed and his harnesse and sent theym into the lande of the Philistines rounde aboute to shewe tydynges vnto theyr goddes and to the people. And they put his harnesse in the houses of theyr goddes. But his hed they hanged in the house of Dagon. And when all they of Jabes in Galaad herde all that the Philistines had wone to Saul, all the men of warre arose and fette awaye the bodye of Saul, and the bodyes of his sonnes and broughte them to Jabes, and buryed the bones of them vnder an oke in Jabes, and fasted seuen dayes.

D

Thus Saul dyed for his tresspace that he tresspaced agaynste the Lorde, in that he kepte not the worde of the Lorde, and in that he asked counsell of a woman that wroughte with a spirytе, and asked not of the Lorde. And therfore the Lorde kylled hym, and tourned the kyngdome vnto Dauid the sonne of Isai.

E

¶ After the deeth of Saul is Dauid annoynted in Hebron. The Iebusites rebell agaynst Dauid, from whiche he taketh the Towre of Sion. His men are nombred.

CAPI. XI.

A ii.Reg.v.b

THen all Israel assembled to Dauid vnto Hebron and sayd: se, we be thy bones and thy flesche. And moreouer in tyme past when Saul was kynge, thou leddest Israel out and in, and the Lorde thy God sayde vnto the: thou shalte leade my people Israel, and shalt be captayne ouer my people Israel. And when all the elders of Israell were come to the kynge of Hebron, Dauid made a couenaunt with them there, before the Lorde. And they annoynted Dauid kynge ouer Israel, according to the worde of the Lord by the hand of Samuel. Dauid also and all Israel went to Jerusalem, whiche is Jebus: for there dwelte the Jebusites the inhabitauntes of the lande. And the inhabitauntes of Jebus sayd to Dauid, thou commest not here. Neuertheles Dauid

813

B uid wan the castell of Sion, whiche is called
the citye of Dauid. Then sayde Dauid: who
so euer smyte the Jebusites fyrste, shall be
the principall capitayne and a lorde. And Joab
the sonne of Zaruiah went fyrst vp, and was
therfore the chiefe capitayne. And bicause Da=
uid dwelte in the castell, it was called the city
of Dauid. And he buylt the city on euery syde
from Millo rounde aboute. But Joab repay=
red the reste of the citye. And Dauid prospered
and waxed great, and the Lorde of hostes was
C with hym.
ii.Reg.xxiii.a ✱These are the principall men of power
that claue to Dauid in his kyngdome with
all Israel, to make him kynge vpon Israel ac=
cordynge to the worde of the Lorde, which he
spake to Israel. And this is the nombre of the
mighty men which Dauid had: Isabaam the
sonne of Hachamoni the chyefe of thirtye, he
lyfte vp his spere agaynst thre hundred, & slew
them at one tyme.
After him Eleazar the son of Dodo his vn=
cle an Ahothite, whiche was one of the thre
myghtyest, he was with Dauid at Phasdamin
where the Philistines were gathered to bat=
tayle. In whiche place was a parcell of grou͂d
full of barleye, and the people fledde for feare
of the Philistines. And they stepte forth in the
myddes of the grounde, and defended it, and
slewe the Philistines. And the Lorde gaue a
great victorye.
D And the thre of the thyrtye chiefe, went to a
rocke to Dauid at the caue Odollam, whe͂ the
hoste of the Philistines had pitched in the va=
leye of Raphaim. And Dauid was in an hold.
And there was a garrison of the Philistines at
Bethlehem the same tyme. And Dauid longed
ii.Reg.xxiii.c. and sayd. ✱Oh, that one wolde gyue me of the
water of the wel of Bethlehem that is in the
gate for to drinke. And these.iii.brake thorow
the hoste of the Philistines, and drewe of the
water of the well of Bethlehem, that was in
the gate, and toke it and brought it to Dauid.
Neuerthelesse Dauid wolde not drynke of it,
but offered it to the Lorde, and sayd: God for=
byd it me that I sholde do this thing, to drinke
the bloude of these men ŷ haue put their lyues
in ieopardye (for with the ieopardie of their ly
ues they brought it) and therfore he wolde not
drinke it. This did the thre mightyest.
E And Abisai the brother of Joab was capi=
tayne of the thre / and he lyfte vp his spere a=
gaynste thre hundred and slewe them, and had
a name amonge the thre. And he was moche
more noble then any of the thre, & was theyr
capitayne, but was not lyke to any of the thre
in actes.
Banaiah, the sonne of Joiada the sonne of a
stronge man that had done great dedes, & was
of Cabzeel: he slew two strong lyons of Mo=
ab, and went downe and slewe a lyon in a pit
in tyme of snowe and he slewe an Egyptian,
whose stature was fyue cubites longe, and in
his hand had a spere like a weuers beame. And
the other went to him with a waster, and pluc
F ked the spere out of the Egyptians hand, and
slewe him with his spere. Suche thynges dyd
Banaiah the sonne of Joiada, and had a name
with the thre myghtyest, and was the moost
gloryous of thyrtye: but attayned not vnto
the thre. And Dauid made hym of his secrete
counsell.
And these were the best men of warre of the
hoste: Asael the brother of Joab, and Elhanan
the sonne of Dodo of Bethlehem. Samoth the
Harorite, Helez the Phalonite: Ira the sonne
of Akes the Thekuite, Abieser ŷ Anathothite:
Sobacai the Husathite, Ilai the Ahohite: Ma
harai the Netophathite, and Heled the son
of Baanah the Netophathite: Ithai the son
of Rebai of Gabaah that pertayneth to the
chyldren of BenJamin: Banaiah the Phar
thonite: Hurai of the ryuer of Gaas and A
biel the Arbathite: Azmoth the Baharumite,
Elahaba the Saalbonite. The sonnes of Ha
sem the Gezonite, Jonathan the sonne of Sa
gah, an Hararite: Ahiam the sonne of Sacar
the Hararite, Eliphal the sonne of Ur. Hepher
the Mecharathite, Ahiah the Phalonite: Hez
ro the Carmelite, and Naari the son of Ezbai:
Joel the brother of Nathan: Mibahar the
sonne of Gari: Zelec an Ammonite and Na
harai a Berothite the bearer of the harnesse
of Joab the sonne of Zaruiah: Ira the Je
thrite, and Gared a Jethrite, Urias the He
thite, Zabad the sonne of Oholi: Adina the
sonne of Siza a Rubenite, and an heed amonge
the Rubenites, and thirty about him: Hanan
the son of Maacah, and Jonaphat a Mathe
nite: Ozeah an Astharothite: Sama & Jaiel
the sonnes of Hothan an Aroerite: Jediael the
sonne of Zamri and Joha, his brother The
tes: Eliel a Mahumite. And Jeribai and Je
soiah the sonnes of Elnaem and Jethmah
Moabite. Eliel and Obed, and Jasiel of Me
sobaiah.

¶What they were that went with Dauid when
he fledde frome Saul.

CAPI. XII.

And these folowynge came to Dauid to
Zikeleg whyle he yet kepte hym selfe
close for feare of Saul the son of Cis:
and they were of the men that succoured the
battayle, weaponed with bowes, and coulde
handle stones, arowes and bowe, as wel with
the lefte hande as with the ryght, and were of
Saules brethren, euen of the trybe of BenJa
min. The chyefest were Abiezer and Joas the
sonnes of Samaah a Gabaonite, and Jaziel &
Phalite, the sonnes of Azmoth. Baracah and
Jehu of Anathoth / & Ismaiah a Gabaonite
as myghty as any of thyrty, and more mighty.
And Jeremiah, Jehaziel, Johanan and Josabad
of Gedor, Eleusai, Jerimoth, Baaliah, Sama
riah and Saphatiah: Haraphites, Elcanah,
Jesiah, Azrael, Joezer, Joseboam of Karehim.
And Joelah, and Zabadiah the sonnes of Je
roham of Gedor.
Also certayne of the Gadites fledde vnto
Dauid, when he kepte an holde in the wylder
nesse, men of myght, and men apte for warre
and coulde handle shylde and spere, whose fa
ces were lyke the faces of lyons / and they

were also as swyfte as the roes of the moun=
taynes: Ezer the first, Obdiah the seconde, E=
liab the thyrde, Masmannah the fourth, Jere=
miah the fyft, Ethi the sixt, Eliel the seuenth,
Johanam the eyght, Elsabad the nynth. Jere
miah the tenth, and Macahbanai the eleue͂th.
These were of the sonnes of Gad, and were
capitaynes ouer men of warre, the small ouer
an hundred, and the greate ouer a thousande.
These are they that went ouer Jordan in the
firste moneth, when he had fylled ouer all his
banke / and they put to flyght them of the va=
leye, both of the east syde and also the west.
And there came of the chyldren of BenJa=
C min and Juda, to the holde of Dauid. And Da
uid went out to them, and answered and sayd
to them: Yf ye be come peasablye vnto me, to
helpe me, myne herte shall be togyther with
you. But yf you come to begyle me, and to be
myne aduersarye, sythe there is no wycked=
nesse in myne handes, the God of our fathers
loke theron and rebuke it. And the spirite came
vpon Amasai a capitayne ouer thyrtye / and he
sayde / thyne are we Dauid, and on thy syde
thou son of Isai: ✱peax be with the, and peax
with thyne helpers / for thy God helpeth the.
Then Dauid receyued them, & made them hee=
des of companyes of men of warre.
And there fell of Manasses to Dauid when
D he went with the Philistines agaynste Saul,
to battayle, but holpe them not. For the lordes
of the Philistines toke counsell and sente hym
awaye, sayinge: he wyll fall to his master
Saul to the ieopardie of our heedes. And as he
went to Zikeleg, there fell to him of Manas=
seh: Ednah, Jozabad, Jediel, Michael of Jo=
zabad, Elihu, and Zalthai, heedes of the thou=
sandes of Manasses. And they holpe Dauid
agaynst those rouers. For they were all migh=
tye men, and capitaynes in warre. And there
came one or other to Dauid daye by daye, to
helpe him: vntyll it was a greate hoste, lyke
the hoste of God.
And this is the nombre of the heedes prepa
red to battayle, that came to Dauid to Hebron
to turne the kyngdome of Saul to him, accor=
dyng to the worde of the Lorde.
The chyldren of Juda that bare shylde and
spere, were sixe thousande and eyghte hundred
E well furnysshed to warre. Of the chyldren of
Simeon, men of mighte to warre, seuen thou=
sande, and one hundred. And of the chyldren of
Leui, were foure thousande and sixe hundred.
And Joiada was the chyefe of them of Aaron,
and with him thre thousande and seuen hun=
dred. And Zadock a yonge man of greate po=
wer, had his fathers housholde with capitay=
nes two and twentye. And of the chyldren of
BenJamin ŷ brethre͂ of Saul, were thre thou=
sande. And a great part of them dyd yet folow
the house of Saul.
And of the chyldre͂ of Ephraim, were twen=
tye thousande, & eyght hundred, men of might,
and named men in the housholdes of their fa=
thers. And of the halfe tribe of Manasses.xviii
thousande, which were appoynted by name to
go to make Dauid kynge. And of the chyldren
of Isacar, which were men that had vndersta͂=
F dyng in the ryght tyme to know what Israel
ought to doo. The heedes of them were two
hundred, and all theyr brethren at theyr wyl.
And of Zabulon that went out with the host,
and proceded in araye to battayle with all ma
ner of wepons of warre / fyfty thousande that
kepte in araye with one accorde. And of Neph=
thali a thousande capitaynes / and with them
with shylde and spere seuen and thyrtye thou=
sande. And of Dan prepared to battayle, were
eyght and twenty thousande and sixe hu͂dred.
And of Asser that wente out with the hoste to
make battayle, fourtye thousande. And of the
other syde Jordan, of the Rubenites, Gaddi=
tes, and of the halfe tribe of Manasses, with al
maner of habilimentes of warre an hundred &
twentye thousande.
G All these beyng men of warre, hable to order
the araye, came to Hebron with pure herte, to
make Dauid kynge vpon all Israel. And more
ouer, all the rest of Israel was of one accorde
to make Dauid kynge. And there they were
with Dauid thre dayes eatyng and drynking:
for theyr brethren prepared for them. More=
ouer they that were nye to them: as Isacar,
Zabulon and Nephthali, broughte breed on
asses, camelles, mules, and oxen, and meate:
floure, fygges, reasynges, wyne, oyle, oxen,
and shepe abundantly. For there was myrthe
in Israel.

¶The Arcke is brought agayne from Kariath Ja=
rim to Jerusalem. Oza dyeth.

CAPI. XIII.

A And Dauid counseyled with the graund
capitaynes, and petye capitaynes, and
with all the lordes / and sayde vnto all
the co͂gregacion of Israel: yf it seme you good
and also to be of ŷ Lorde our God, let vs take
and sende vnto the remnaunt of our brethren
thorowe out all the lande of Israel, and to the
preestes and Leuites with them in their cities
and suburbes, and gather them togyther to vs.
and let vs brynge agayne the arcke of God to
vs: for we regarded it not in ŷ dayes of Saul.
And all the congregacion was contente so to
do / for the thyng semed good in the eyes of al
the people.
B And Dauid gathered all Israel togyther fro͂
‡Sihor in Egypt vnto Hemath, to brynge the ‡That is Ni
arcke of the Lorde frome Kariath Jarim. And lus.
Dauid went vp and all Israel to Baalah, and
so to Kariath Jarim that is in Juda, to fet
thence the arcke of the God and Lorde that
sytteth on the Cherubes, where his name is
called on. And they caryed the arcke of God in
a newe carte oute of the house of Aminadab.
And Oza and Ahio draue the cart. And Dauid
and al Israel played before God with al their
myghte, with syngynge, Harpes, Psalteryes,
tymbrelles, and trompettes. And when they
came on the threshyng floore of Chidon, Oza
C put forth his hande to holde the arcke / for the
oxen stombled. And the Lord was wroth with
Oza and smote him, bicause he put his hande

to the Arcke. And there he dyed before God. And Dauid was heuye / because the Lord had rent in peces Oza, and called the sayde place ᵹ Perez vnto this daye. And Dauid was so a= frayde of God that daye, that he sayde, how shall I bringe the Arcke of God home to me? And so Dauid brought not the Arcke home to him to the cytye of Dauid: But turned it in to the house of Obed Edom a Gethite. And ye Arcke of God was with Obed Edom in his house, thre monethes. And ye Lorde blessed the house of Obed Edom and all that he had.

ᵹ That is, the deuysyon of Oza.

¶ Hiram sendeth woode and workemen to Dauid. Dauid begetteth children, after he had taken hym wyues. He hath two vyctoryes of the Philistines.

CAPI. XIIII.

A 2. Regu. v. b.

Then Hiram kynge of Tyre sent messen= gers to Dauid, and tymbre of Cedar trees with masons and carpenters, to buylde hym an house. Wherby Dauid per= ceyued that the Lorde had prepared him to be kynge vpon Israel, in that his kyngdom was lyfte vp on hygh, because of his people Israel. And Dauid toke yet mo wyues at Jerusalem and begat mo sonnes & daughters. And these are the names of his children whiche he had borne him at Jerusalē: Samua, Sobab, Na= than, and Salomon: Jebhar, Elisua, and E= liphalet: Noga, Nepheg, and Japhiah, Eli= sama, Baliada, and Eliphelet.

B And when it was knowen amonge the Philistines, that Dauid was anoynted kyng vpon all Israel, all the Philistines went vp to seke Dauid. And Dauid herde of it, and went out agaynste them. And the Philistines came & praunsed in the valeye of Raphaim. And Dauid asked God, sayinge: shall I goo agaynst the Philistines? and wylt thou deli= uer them in to myne handes? And the Lorde sayde to him: go, for I will delyuer them in= to thyne handes. And when they were come

C as ferre as ᵹ Baal Pharazim, Dauid bet thē there. And Dauid sayde: God hathe deuyded myne enemyes with myne hande as a man wold deuide water. And therfore they called the name of the sayde place Baal Pharazim. ☞ And they left theyr gods there, which Dauid bad to be burnt with fyre,

ᵹ Some rede, the playne of Vally.

And the Philistines came agayne and ran abrode in the valey. Then Dauid asked God: And God sayd to him go not after them, but turne awaye from them, and come vpon them straygth from the pere trees. And when thou hearest a sounde of one ye go in toppes of the pere trees, then goo oute to battayle: for God wyll go out before the to smyte the host of the Philistines. And Dauid did as God cō maunded him. And they smote the host of the Philistines all the waye frome Gabaon to Gazer. and the fame of Dauid went out into all landes, and the Lorde made all nacions feare him.

¶ The Leuites brynge agayne the Arcke of the co= uenaunt of the Lorde. Dauid daunsynge before it is despysed of his wyfe Michol, the daughter of Saul.

CAPI. XV.

And Dauid made him houses in the ci= tye of Dauid, and prepared a place for the Arcke of God, and pitched for it a tent. And then Dauid sayd, the Arcke of God oughte not to be caryed but of the Leuites. For them hath the Lorde chosen to beare the Arcke of the Lorde and to mynyster to him for euer. And therfore Dauid gathered all Israel to Jerusalem, to fetche the Arcke of the Lord vnto the place, whiche he had ordeyned for it. And Dauid brought together the children of Aaron and the Leuites. Of the sonnes of Ca= hath: Uriel the chiefe, and of his brethren an hundred and twentye. And of the children of Merari: Asaiah the chiefe, and of his brethren two hundred and twentye. And of the sonnes of Gerson Joel the chief, and of his brethren an hundred and thertye. And of the children of Elizaphan: Semeiah the chiefe, and of his brethrē two hundred. And of the sonnes of He= bron Eliel the chief, and of his brethren foure score. And of the sonnes of Oziel, Aminadab the chiefe, and of his brethren an hundred and twelue.

b And Dauid called to Zadock and Abia= thar the preastes, and to the Leuites Uriel, Asaiah Joel, Semeiah, Eliel, and Aminadab: and sayde vnto them: ye are the pryncipall heedes of the Leuites, sanctifye therfore your selues and your brethrē, and brynge the Arcke of the Lorde God of Israel vnto the place I haue prepared for it. For because ye were not there at the fyrste tyme, the Lorde our God hathe deuyded vs, for that we soughte hym not as the fashion ought to be. And the preastes and the Leuites sanctifyed themsel= ues, to fet the Arcke of the Lorde God of Is= rael. And the chyldren of the Leuites, bare the Arcke of God vpon theyr shoulders with sta= ues as Moses commaunded, accordynge to the worde of the Lorde, And Dauid spake to the chiefe heedes of the Leuites, that they shulde appoynt of theyr brethren to synge with in= strumentes of musycke Psalteryes, Harpes, and Symbales that sounded, and to synge on hyghe with ioyfulnesse, And the Leuites ap= poynted Heman the sonne of Joel: and of his brethren, Asaph the sonne of Barachiah. And of the sonnes of Merari theyr brethren, Ethan the sonne of Cusaiahu. And with the theyr brethren the seconde degree: Zachari= ah, Ben, Jaaziel, Semiramoth, Jahiel, Uni, Eliab, Banaiah, Maasiah, Matta= thiah, Eliphelehu, Machaniah, Obed Edom, and Jaiel, porters. Heman, Asaph, and Ethan sange with symbales of brasse to make sounde. And Zachariah, Oziel, Semiramoth, Jehiel, Uni, Eliab, Maasaiah, and Banaiah sange with psalteries on an ᵹ Alamoth. And Matha= thiah, Eliphelehu, Makeniah, Obed Edom, Jehi= el, and Ozaziah sange with harpes, and eyght a= boue to courage withall. And Conaniah the chiefe of the Leuites was master of the songe, and taught to synge / for he was a man of vn= derstandynge.

And Barachias and Elcana kepte the dore of the

of the Arcke. And Sacaniah, Josaphat, Na= thanael, Amasai, Zachariah, Banaiah, and Eliezer Preestes, were blowers with trom= pettes before the arcke of God. And Obed=

D Edom and Jahiah were kepers of the dore of the arcke. * And Dauid and the elders of Is= raell, and the Capitaynes ouer thousandes wente to fet the arcke of the appoyntment of the Lorde oute of the house of Obed Edom with gladnesse. And when God had holpe the Leuites that bare the arcke of the appoynt= ment of the Lorde, they offered seuen oxen and seuen rammes. And Dauid hadde on hym an albe of bisse, and so had the Leuites that bare the arcke, and so had the syngers, and Cona= niah the ruler of the songe and of the syngers. And Dauid had moreouer vpō him an Ephod of lynnen. And all Israell broughte the arcke of the Lordes couenaunt with shoutyng and with blowynge of hornes, and with trompet= tes and symbales that sounded, and with psal teries and harpes.

And as the arcke of the appoyntment of the Lorde came in to the citye of Dauid, Mi= chol the doughter of Saul loked oute at a wyndowe: and when she sawe kynge Dauid daunsynge and playinge, she despised hym in her herte.

¶ After the Arcke was brought, Dauid ordeyneth Asaph and his brethren to minister before the Lord. And he prayseth the Lorde God of Israel.

CAPI. XVI.

a When they had brought in ye arcke of God, they set it in the tente, that Dauid hadde pitched for it. And they broughte burnt sacrifyce and peaceofferynges before God. And when Dauid had made an ende of offerynge of burntofferinges and of peaceofferinges, he bles= sed the people with the name of the Lord. And he dealte to all Israel bothe man and woman a cracknell of breed, a pece of fleshe, & a messe of soppes.

And he appoynted certayne of the Leuites to ministre before the Lorde, and to repete, and to thanke and prayse the Lorde God of Israell / that is to wete: Asaph the chief, and nexte to him Zachariah, then Jeiel. Semira= moth, Jehiel, Mathithiah, Eliab, Banaiah, Obed Edom, and Jeiel with psalteryes and harpes. But Asaph with soundynge symbales and Banaiah & Jahaziel Preestes with trom= pettes contynuallye before the arcke of the couenaunt of God. In that tyme Dauid dyd

b appoynte chyefly to thanke the Lorde, Asaph and his brethren. * Thanke the Lorde, call on his name, make his actes be knowen amonge the people.

Syng vnto him and play vnto him, and re= corde all his wonderfull dedes. Prayse his holy name, And let the hertes of them that seke the Lord reioyce. Seke the Lord and his strength: seke his presence alwaye.

Remembre his merueyles whiche he dyd, and his wonders, and the iudgementes of his mouth; The sede of Israel are his seruauntes: the chyldren of Jacob are his chosen. He is the Lorde our God: & in all landes are his iudge= mentes. Thynke on his appoyntment euer, & on the word which he commaunded to a thou= sande generacions. Of his couenaunt to Abra= ham, and of his othe to Isaac: whiche he set before Jacob for a decree, and to Israel for an euerlastyng couenaunt, sayinge: to the I wyll gyue the lande of Canaan, to be the porcion of your enheritaunce. When you were a smalle company in nombre, euen but a few, and them to straungers therin. And they went from peo ple to people, and frome one kyngdome to an other nacion. He suffered no man to do them

wronge: But rebuked kynges for their sakes. E Touche not myne anoynted, nor do my Pro= phetes anye harme. * Synge vnto the Lorde all the erth, and shewe from daye to daye his victoryes. Psal. xcv. a

Tell amonge the Heathen of his glorye: and amonge all nacyons of his wonderfull dedes.

For greate is the Lorde, and to be pray= sed excedynglye; and terryble is he aboue all goddes.

For all the goddes of the heathen are ydols: but the Lorde made heuen. ☞

Prayse & honour are in his presence: strēgth and gladnes are in his place.

Ascribe to the Lord, o ye kynredes of people: ascribe to the Lorde glory and strength.

Gyue honour vnto the Lordes name: bring presentes and come before him, and bowe to the Lorde in holy apparell.

All the earthe feare hym, he stablysshed the earthe that it can not moue. The heauen reioyce, and the earthe be gladde / and let men tell amonge the nacions, that the Lorde is a kynge.

Let the see sounde and his fulnesse, and let the feldes reioyce and all that are therin.

Let the trees of the wod syng at the presēce of the Lord: for he commeth to iudge the erth.

Thanke the Lorde for he is good, & his mer= D cye lasteth euer / and saye: saue vs (o God our sauiour) and gather vs togyther, and delyuer vs from the heathen, that we may thanke thy holy name, and prayse the with prayse that be= commeth the. Blessed be the Lorde God of Is= rael for euer & euer, and all nacions shall saye Amen / so praysynge the Lorde.

And he lefte there before the arcke of the Lordes couenaunt, Asaph and his brethren, to ministre before the arcke euermore daye by daye. And Obed Edom with his brethren thre score and eyght / and Obed Edom the sonne of Iduthum and Ozah to be porters. And Za= dock the preeste with his brethren the preestes dyd he set before the tabernacle of the Lorde at the hyll aulter of Gabaon, to offre burnt= offerynges vnto the Lorde vpon the burntof= ferynge aulter perpetuallye at mornynge and euenynge: accordynge to all that is wrytten in the lawe of the Lorde whiche he commaun= ded Israell. And with them Heman and Idu= thum, and other that were chosen and named by name, to thanke the Lorde that his mercye lasteth euer. And with the sayde Heman and

Exod. xxix. g Num. xxviii.

Iduthum were trompettes and sounding cymbales, and instrumētes of the melodye of God. And the sonnes of Iduthum were porters. And then all the people departed euerye man to his house, and Dauid returned to loke to his household.

¶ Dauid is forbydden to buylde an house vnto the Lorde. Christ is promysed vnder the tygure of Salomon.

CAPI. XVII.

A 2. Regū. vii. a

AND as Dauid dwelte in his house, he sayde to Nathan the Prophete: loo, I dwell in an house of Cedar tree: and the arcke of the Lordes couenaunt dwelleth vnder skynnes. And Nathan sayd to Dauid: w al that is in thyne herte, for God is with the. But the same nyght the worde of God came to Nathan, sayinge: goo and tell Dauid my seruaunt, thus sayth the Lorde: thou shalte not buylde me an house to dwell in. For I haue dwelt in no house sythens I brought out the chyldren of Israell vnto this daye: but I haue gone from tent to tent, and from one tabernacle to an other. Neyther in anye place where so euer I haue walked thorowe out all Israel, spake I euer one worde to anye of the Iudges of Israel which I commaunded to fede my people, sayinge: why buylde ye not me an house of Cedar tree? Now therfore thus saye vnto my seruaunt Dauid: thus sayth ✠ Lorde of hoostes: I toke the out of the pasture where thou keptest shepe, that thou shuldest be cappytayne ouer my people Israel. And I haue ben with the in all that thou tokest in hande, and haue, weded out all thyne ennemyes out of thy syghte, & haue made the a name lyke the name of the greatest men of the earthe. And I wold ordeyne a place for my people Israel, and wyl make it faste, and they shall dwelle vnder it, and shall moue no more. Neyther shall the chyldren of wyckednesse vexe them anye more, as at the begynnynge, and sythens the tyme I commaunded Iuges to be ouer my people Israell, and wyll bringe vnder all thyne ennemyes, (for I tolde the that the Lorde wyll buylde the an house.) But when thy dayes be cōppyzed that thou muste go after thy fathers, I wyll set vp thy seed after the, whiche shall be of thy sonnes, and wyl settle his kyngdome. He shal buylde me an house, & I wyll stablische his seate for euer. I wyll be his father, and he shall be my sonne, and I wyl not put my mercye away from him, as I dyd frome him that was before the. But I wyll set him in myne house, and in my kyngdome for euer, & his seat shall be sure for euer.

B

C

When Nathan had tolde Dauid according to all these wordes, and to all this vision, kinge Dauid went and sate him before the Lord, and sayd: what am I, O Lorde God, and what is myne household, that thou hast promoted me thus farre. And yet this semed lytle in thyne eyes, O God. But that thou holdest speake of thy seruantes house for a great while to come: and hast loked vpon me as vpon a mā of high degree, O Lorde God. What can Dauid desire more of the, wherin thou woldest make thy seruaunt more glorious? Thou knowest thy seruaunte: And Lorde for thy seruauntes sake, euen accordynge to thyne owne herte, thou hast wone all this magnifycence, to shewe all bounteousnesse Lorde, there is none lyke the, nor anye God saue thou: accordynge to all that we haue herde with oure eares. Moreouer what nacyon on the earthe is lyke thy people Israell? whiche God wente and redemed to be his owne people, and to make the a name of excellencye and terrybleness, with castynge oute nations before thy people for euer, and thou Lorde, arte become their God.

And now (Lorde) the thynge thou hast spoken concerning thy seruaunt and his house, be it true for euer, and do as thou hast sayd. And thy name continue and waxe greate for euermore, that it be sayd: the Lord of hoostes, the God of Israel is God in Israel, and the house of Dauid thy seruaunt be stable before the. For thou Lorde hast tolde thy seruaunt that thou wylt buylde him an house. And therfore thy seruaunt hath founde in his herte to praye before the. And now Lorde, thou arte the very God, and hast promysed this goodnesse vnto thy seruaunt. Now therfore goo to, and bielle the house of thy seruaunt, that it maye continue before the for euer. For what thou bliessest, O Lorde, that is blessed for euer.

¶ The battayles of Dauid agaynst the Philistines.

CAPI. XVIII.

AFter this, Dauid beat the Philistines, and subdued them, and toke Geth and the townes therunto pertenynge, out of the handes of the Philistines. And he beat the Moabytes, and the Moabytes became Dauids seruauntes, and payde him teybute. And Dauid beate Hadadezer kynge of Zobah vnto Hemath, as he wente to bynde his dominion vnto the ryuer Euphrates. And Dauid toke from him a thousande charettes, and seuen thousande horsemen, and twenty thousande fotemen, and brake all the charettes, saue that he reserued of them an hundred. Then came the Syrians of Damasco to helpe Hadadezer kyng of Zobah. And Dauid slewe of the Syrians, two and twentye thousande: and put garisons in Syria Damasco: And the Syrians became Dauids seruauntes, and broughte him teybute. For the Lorde helpe Dauid in all that he wente about. And Dauid toke the shyldes of golde that were on the seruauntes of Hadadezer and broughte them to Jerusalem. And frome Thebahath & Chun, cytyes of Hadadezer, broughte Dauid exceadinge moche brasse, wherwith Salomon afterwarde made the brasen see and the pyllers and the vessellles of brasse.

And when ✠ Thou kynge of Hemath herde how Dauid had beaten all the hoste of Hadadezer kyng of Zobah, he sent Haduram his sonne to kyng Dauid, to aske his peax, and to prayse hym

hym, bycause he had foughte with Hadadezer and beaten him, (for Thou had warre w Hadadezer) and sent all maner of iewels of golde syluer and brasse with him. And kynge Dauid dedicated them also vnto the Lorde with the syluer and golde that he brought from all nacyons, from the Edomites, from the Moabites, from the chyldren of Ammon, from the Philistines, and from the Amalekites. And Abisai ✠ sonne of Zaruiah slewe of the Edomites in the salt valeye. xviij. thousand, and put a garison in Edom. and all Edom became Dauids seruauntes, for the Lorde kept Dauid in all that he toke in hande. And Dauid raygned ouer all Israell, and dyd ryght and equite vnto all his people. And Joab the sonne of Zaruiah was ouer the hoste, and Josaphat the son of Ahilud recorde, and Zadock the son of Achitob, and Abimelech the son of Abiathar were the prestes, and Susa was scrybe, and Banaiah the sonne Joiada was ouer the Cerethites and the Phelethites, and the eldest sonnes of Dauid wayted at the kynges hande.

¶ Hanon kyng of the sonnes of Ammon doth great iniurye to the seruauntes of Dauid.

CAPI. XIX.

A

AFter this, it chaunsed that Nahas king of the chyldren of Ammon dyed, & his son made kynge in his stede. Then sayd Dauid: I wyll shewe kyndnes vnto Hanon the sonne of Nahas, bycause his father dealt kyndly with me. And therupon Dauid sēt messengers to comforte hym ouer the dethe of his father. And when the seruauntes of Dauid were come in to the land of the childrē of Ammon to Hanon to comforte hym, the lordes of the chyldren of Ammon sayd to Hanon: thinkest thou that Dauid dothe honoure thy father in thy syght, that he hath sent comforters vnto the? Naye, but it is to serche and ouerthrow and to espye out the land, that his seruauntes be come vnto the.

Wherupon Hanon toke Dauids seruāntes and shaued them, & cut of their cotes harde by their buttockes, and sent them awaye. Then they departed, and sent Dauid worde how they were serued and the kynge sent to mete them (for the men were excedyngly ashamed) and sayd: tarye at Jericho vntyll your berdes be growen, and then retourne. And when the chyldren of Ammon perceyued they had wone inmyte vnto Dauid: Hanon and the chyldren of Ammon sente a thousande talentes of syluer to hyre them charettes and horsemen oute of ✠ Mesopotamia and oute of Syria Maacah and oute of Zobah. And they hyred two and thirtye thousande charettes, and the kynge of Maacah and his people, whiche came & pytched before Medeba. And the chyldren of Ammon gathered them selues together from their cytyes, and mercched oute to battayle. And as soone as Dauid herde of it, he sent Joab with all the hoste of stronge men. And the chyldren of Ammon came out and put them in arayr to battayle before the gate of the cirye. And the kynges that were come, kepte them by them selues in the felde.

When Joab saw that the front of the battayle was before hym and after, he chose out of all the youthe of Israell, and put them in araye agaynst the Syrians. And the rest of the people he delyuered vnto Abisai his brother, that they wouldē put them selues in araye agaynst the chyldren of Ammon, and sayde: yf the Syrians be to stronge for me, succoure me/ and yf the chyldren of Ammon be to good for the, I wyll helpe the. Plucke vp thyne herte, and let vs playe the men for our peoples sake, and for the cirye of our God, and the Lorde do what semeth hym beste. And Joab and the people that were with hym drewe nye to the Syrians to fyght, and they fledde before hym. And when the chyldren of Ammon sawe that the Syrians were fledde, they ranne awaye lykewyse frome Abisai his brother, and gat them in to the cirye. And Joab came to Jerusalem. Also when the Syrians sawe that they were put to the worse of Israell, they sente messengers, and let oute the Syrians that are beyonde the ryuer with Sophach the cappytayne of the hoste of Hadadezer before them. Whiche when it was tolde Dauid, he assembled all Israel, and went ouer Jordan, and set vpon them. And Dauid put him selfe in araye agaynste the Syrians, and they foughte with him. But the Syrians fledde before Israel, and Dauid destroyed of the Syrians seuen thousande charettes, and slewe fourtye thousande fotemen, and kylled Sophach capitayne of the hoste. When the seruauntes of Hadadezer sawe that they were put to the worse of Israel, they made peax with Dauid, and serued hym. Neither wolde the Syrians helpe the chyldren of Ammon any more.

¶ The thre most victorious battayls of Dauid.

CAPI. XX.

A 2. Regū. xi. a

IN the yere folowynge about the tyme that kynges go out a warrefare, Joab caryed out the armye of the hoste and destroyed the cōtreye of the children of Ammon, and went and beleged Rabah and destroyed it: But Dauid bode at Jerusalem whyle Joab smote Rabah and destroyed it: ✠ And Dauid toke their kynges crowne from his heed, and founde therin the wayght of a talent of golde, & there were precyous stones in it. And it was set on Dauids heed. He broughte out also the spoyle of the cirye, whiche was exceadyng moche. And he brought forthe the people that were in it, and tamed them with sawes and harowes of yron and with brakes, and so dyd Dauid with all the cityes of the children of Ammon. And then Dauid and all the people came agayn to Jerusalem. ✠ After that, there arose warre at Gazer with the Philistines, at whiche tyme Sobocai the Husathite slew Saphai that was of the chyldren of ✠ Raphaim, and they were subdued. And there was battayle agayn with the Philistines / and Elhanan the sonne of Jair slewe Lahemi the brother of Goliath the Gethite.

B 2. Regū. xii. a

C 2. Regū. xxi. a

✠ Gen. xiiii. a

thite, whose spere was lyke a beame of a weuer. And there chaunsed yet agayne warre at Geth, where was a mã of a very long stature, with .xxiiij. fyngers & toes, sixe on euery hande, and sixe on euery foote, and was the sonne of Haraphah & defied Israel. And Jonathan the sonne of Samaa Dauids brother, slewe hym. These were borne of Haraphah at Geth, and were ouerthrowen by the hand of Dauid, and of his seruauntes.

¶ The people are punyshed with pestilence, because Dauid caused them to be nombred: so that there dyed thre score and ten thousande men.

CAPI. XXI.

A Nd Satan stode vp agaynst Israel, and perswaded Dauid to nombre Israell.
And Dauid sayd to Joab and the rulers of the people/ go ye and nombre Israell from Beersabe to Dan, & bynge it to me, that I may knowe the nombre of them. And Joab answered: the Lord make thy people an hundred eymes so many moo as they be. But my lorde kynge, are they not all my lordes seruauntes? why then dothe my lorde requyre this thynge? why shoulde my lorde be a cause of trespace to Israel?
Neuertheless the kynges wordes preuayled agaynst Joab. And Joab toke his wape & went thorow out all Israel, and came to Jerusalem and gaue the nombre of the count of ỹ people vnto Dauid. And all Israell were in nombre a thousande thousandes, & an hundred thousande men that drewe swerde: and Juda was foure hundred and thre score and ten thousande men that drewe swerde. But the Leuites and Benjamin he counted not amonge them. For the kynges dede semed abhominable to Joab. And the Lord was displeased with this thyng, and smote Israell. Then sayde Dauid to God: I haue synned exceedyngly in doynge this thyng. Neuertheless yet doo awaye the wyckednesse of thy seruaunt, for I haue done aboue measure folyshly.
And the Lorde spake vnto Gad Dauids sear of vysyons, sayinge: goo and tell Dauid sayinge: Thus saythe the Lorde: I gyue the the choyse of thre thynges: chose the one of them, that I may do vnto the. And Gad came to Dauid, and sayde vnto hym: Thus saythe the Lorde: Chose the, eyther thre yeres famyshement, or thre monethes to be consumed of thyne aduersaries, the swerde of thine ennemies ouertakynge the: or els the swerde of the Lorde thre dayes and pestilence in the lande, the aungell of the Lord destroying thorow out all the costes of Israel. And nowe aduyse thy selfe what worde I shal bryng agayn to hym that sent me. And Dauid said to Gad, I am in exceedynge strayghtes. But let me fall in to the handes of the Lorde / for pasynge greate is his mercye, and let me not fall in to the handes of men.
And the Lorde sente pestilence vpon all Israel, so that there were ouerthrowen of Israel thre score and ten thousande men. And God sente the aungell to Jerusalem to destroye it. And as he was aboute to destroye, the Lorde beheld, and had compassion on the wretchednesse, and sayde to the aungell that destroyed, it is ynoughe, now cease thyne hande. And the aungell of the Lorde stode by the threshynge flooze of Ornan the Jebusite. And Dauid lyft vp his eyes, and sawe the aungell of the Lord stand betwene the erth and heuen with a drawen swerd in his hand, stretched out towarde Jerusalem. Then fel Dauid and the elders of Israel clothed in sacke vpon theyr faces. And Dauid sayd vnto God: Is it not I that commaunded to nombre the people? And I am he that haue synned and done euyll in dede. But what haue these shepe done? let thyne hande therfore, O Lorde God, be on me and on my fathers house, and not on thy people to hurte them.
And the aungell commaunded Gad to saye to Dauid, that Dauid shoulde goo and rere vp an aulter vnto the Lorde in the threshing flooze of Ornan the Jebusyte. And Dauid wente at the sayinge of Gad, whiche spake in the name of the Lorde. And Ornan towned about, and sawe the aungell, and his foure sonnes with him, and hyde them selues: for Ornan was threshynge whete. And Dauid came to Ornan. And when Ornan loked and sawe Dauid, he wente out of the threshynge flooze and bowed hym selfe to Dauid, with his face to the grounde.
And Dauid sayde to Ornan: gyue me the place of the threshynge flooze, that I may buylde an aulter therin vnto the Lorde. Let me haue it for as moche money as it is worth, that the plage maye cease frome the people. And Ornan sayde to Dauid: take it to the/ and let my Lorde kyng do what semeth good in his eyes. Se, I gyue the oxen for a burnt sacrifice, and the threshynge sleades for wode, and whete for meateofferynge: I gyue it all. But kynge Dauid sayde to Ornan: not so/ but I wyll bye it for as moche money as it is worthe. I will not take that whiche is thyne for the Lorde, and offre burntofferynges without coste.
And so Dauid gaue to Ornan for the place syxtes of golde sixe hundred by wayghte. And Dauid buylte there an aulter vnto the Lorde, and offered burntofferynges and peaceofferynges/ and called vnto the Lorde, and he hearde hym frome heauen in fyre vpon the aulter of burntofferynge. And the Lorde commaunded the aungell to put vp his swerde agayne into the sheethe of it. At that tyme whē Dauid sawe that the Lorde had herd him in the threshing flooze of Ornan the Jebusyte, he vsed to offre there. For the tabernacle of the Lorde whiche Moses made in the wyldernesse, and the aulter of burntofferynge, were at that season in the hyll at Gabaon. And Dauid coulde not goo before it to seke God, because he was afferde of the swerde of the aungel of the Lord. And Dauid sayde: This is the house of the Lorde God, and this is the burntofferynge aulter for Israel.

¶ Dauid wylleth his sonne Salomon to buylde the temple of the Lorde: whiche thynge he hym selfe was forbydden to do.

CAPI. XXII.

A Nd Dauid commaunded to gather the straungers that were in the lande of Israell, and set hewers to hewe stone, to buylde the house of God. And Dauid prepared plentye of yron for nayles to the wyes of the gates, and to ioyne with all, and aboundaunce of brasse without wayght, and of Cedar trees without nombre. For the Tiwns & they of Tire brought moche Cedar woode to Dauid. For Dauid thus thought, Salomon my sonne is young and tender, and the house that is to be buylte for the Lorde, muste exceede in greatnesse, that it maye be spoken of and prayse in al landes. I wil therfore make ordinaunce for it. And so Dauid made greate prouision before his death.
And he called Salomon his sonne and charged hym to buylde an house for the Lord God of Israel: And Dauid sayde to Salomon: * my sonne, I hadde in myne hert to buylde an house vnto the name of the Lorde my God. But the worde of the Lorde came to me sayenge: thou hast shed moche bloude, and hast made many battelles. Thou shalt not buylde an house for my name, for as moche as thou hast shed so moche bloude to the earthe in my sight. Beholde a sonne shalbe borne the, whiche shalbe a man of reste, for I will gyue him rest frome all his ennemyes roundabout. And his name shalbe * Salomon: for I will send rest and peax vpon Israell in his dayes. He shall buylde an house for my name, & he shalbe my sonne, and I will be his father, and will stablysshe the seate of his kyngdome vpon Israell for euer. Nowe my sonne, the Lorde be with the, that thou mayst prospere & buylde the house of the Lorde thy God, as he hathe sayde of the. And the Lorde gyue the wysdom and vnderstandinge, and make the gouernor of Israel, and to kepe the lawe of the Lorde thy God. For then thou shalte prospere: If thou shalt be diligent to do the ordinaunces and lawes whiche the Lorde charged Moses with, to delyuer to Israell. Plucke vp thyne hert and be stronge, drede not nor be discouraged. Beholde in myne aduersite I haue prepared for the house of the Lord an hundred thousande talentes of gold, and a thousand thousand talentes of syluer, and as for brasse & yrō it can not be numbred, it is so moche. And I haue prepared tymbre and stone, & thou shalt prouyde more therto. Moreouer thou hast workemen ynoughe and masons and carpenters to worke in stone and tymbre, and al maner of wyse men for whatsoeuer worke it be. And of golde syluer, brasse and yron there is no numbre. Aryse therfore and set vpon it, & the Lorde shalbe with the.
And Dauid commaunded al the Lordes of Israel, to helpe Salomon his sonne sayeng, Is not the Lorde youre God with you? and hath he not gyuen you rest on euery syde? for he hath gyuen thinhabitauntes of the lande into myne hande, and the land is subdued before the Lorde and before his people. Nowe therfore set youre hertes and youre soules, to seke the Lorde your God. And aryse & buylde ye the temple of the Lord God, to bringe the arcke of the couenaunt of the Lorde, and the holy vesselles of God into the house so buylte for the name of the Lorde.

¶ Dauid beinge olde ordeyneth Salomon kynge. He causeth the Leuites to be nombred, and assigneth them to their offyces.

CAP. XXIII.

A Nd when Dauid was olde and stryken in yeres, he made Salomon his sonne kynge ouer Israel. And then he gathered togither al the Lordes of Israel with the preastes and the Leuites. And the Leuites were nombred frome .xxx. yere and aboue, and the tale of theym in men polle by polle was .xxxviij. thousand. Of which .xxiiij. thousande were set to further the worke of the house of the Lorde. And sixe thousande were officers & iudges. Foure thousand were porters & foure thousand praysed the Lorde with suche instrumentes as Dauid had made to prayse with. And Dauid put an order amonge the children of Leui: Gerson, Cahath and Merari: Of ỹ Gersonites was Laadan & Semei. The sonnes of Laadan: the chief was Jehiel, & then Zethan and Joel, thre. The sonnes of Semei Salomith, Haziel, and Haran, thre. These were the auncient heddes of Laadan. And the sonnes of Semei were also Jahath, Zinah, Jaus and Bariah: these foure were the sonnes of Semei. And Jahath was the chief, Zinah the seconde. But Jaus and Bariah hadde not many sonnes, and therfore they were reckened for one auncient housholde.
The sonnes of Cahath: Amram, Jsachar, Hebron and Vziel, foure. * The sonnes of Amram: Aaron and Moses. And Aaron was appointed to consecrate in the place most holy with his sonnes for euer: and to burne the offringes before the Lorde, and to minister, and to blesse in his name for euer. And the childre of Moses the man of God, were named with ỹ tribe of Leui. The sonnes of Moses: Gerson and Eliezer. And of the sonnes of Gerson: Sabael was the chiefe. The sonnes of Eliezer: Rohabiah the chiefe. And Eliezer hadde none other sonnes: But the sonnes of Rohabiah were verye many. And of the sonnes of Jsachar: Salomi, the chiefe. The sonnes of Hebron: Jeriahu the first, Amariah the second, Jahaziel the third and Jecmaam the fourth. The sonnes of Vziel: Micah the first and Jesiah the second. The sonnes of Merari: Mahali: and Musi. The sonnes of Mahali: Eleazar and Cis. And Eleazar dyed and had no sonnes, but doughters onely, and their brethren the sonnes of Cis toke them. The sonnes of Musi: Mahali, Oder, and Jeremuth, thre. These are the children of Leui in ỹ house holdes of their fathers the auncient heddes, hewed and nombred by name & polle by polle

from

frome. xx. yere and aboue, to worke in the ser
uice of the house of the Lorde. For Dauid sayd
the Lorde God of Israel hath gyuen rest vn=
to his people, and they shall dwell in Jerusa=
lem for euer.
Moreouer the Leuites shall now no more
beare the tabernacle and all the vesselles that
D pertayned to the seruice therof. But at the
last commaundement of Dauid, the Leuites
were nombred frome. xx. yere and aboue, to
wayte at the handes of the sonnes of Aaron
in the seruice of the house of the Lorde, and to
haue the ouersight of the courtes, and of the
store houses, and of the purifyenge of all ho
ly thinges, and of the worke of the thynges
that serued for the house of God, as the shew
bred, the fyne floure, the meatofferinges, the
flawnes of swete bred, and of the thinges ba
ken in the fryenge pan, or broyled on the gry
dyron, and on all maner measures and syse, &
to wayte euery mornynge to thanke & prayse
the Lorde, and lykewyse at euē. And to wayte
on euery offerynge of burntsacrifices vnto the
Lorde, the Sabbothes and firste dayes of the
monethes, and other feastfull dayes by nom=
bre and custome, was their office euer before
the Lorde. And that they shulde wayte on the
tabernacle of wytnesse and on the holy place,
and on the sonnes of Aaron their brethren, in
the seruice of the house of the Lorde.

¶ Dauid assygneth theyr offyce to the sonnes of Aaron.

CAPI. XXIIII.

A The diuision of the sonnes of Aaron: Na=
Leuiti. xvi. a. dab, Abihu, Eleazar and Ithamar. ✶
But Nadab & Abihu dyed before their
father and had no children. And Eleazar and
Ithamar were the preastes. And Dauid order=
red them on this maner: Zadock of the son=
nes of Eleazar and Achimelck of the sonnes
of Ithamar to be in office by course. And there
were mo myghty heddes founde of the sonnes
of Eleazar then of the sonnes of Ithamar.
And he diuided them into. xvi. heddes of aun
cient housholdes of the sonnes of Eleazar, and
eight of the sonnes of Ithamar. And he put
B them in order by lot, one with an other to be
rulers in the sanctuary & Lordes before God
as well of the sonnes of Ithamar as of ÿ son
nes of Eleazar. And Semeiah the son of Na=
thaneel the Scribe of the Leuites wrote thē
before the kynge and the Lordes, and before
Zadock the preast and Achimelck the sonne of
Abiathar, and before the auncient heddes of
the preistes and of the Leuites: one principal
housholde for Eleazar, and one for Ithamar.
And the first lot fell to Jehoiarib. The. ij.
to Jedaiah. The. iij. to Harim The. iiij. to
Seorim. The. v. to Melchiah. The. vj to Mi
amin. The. vij to Hakes. The. viij. to Abiah.
The. ix. to Jesua. The. x. to Secaniah. The
C xj. to Eliasib. The. xij. to Jakim. The. xiij.
to Huppah. The. xiiij. to Isbaab. The. xv. to
Belgah. The. xvj. to Emer The. xvij. to He
zir. The. xviij. to Haphziz. The. xix. to Patha
haiah. The. xx. to Jehezekiel. The. xxi. to Ja-
cin. The. xxij. to Gamul. The. xxiij. to Dela
iahu. The. xxiiij. to Maasiahu.
This is the order of them in their offices, to
come into the house of the Lorde according to
their maner vnder Aaron their father, as the
Lorde God of Israel commaunded.
The rest of the sonnes of Leui: of the son
nes of Amram, Subael. Of the sonnes of Su
bael Jehediahu. Of the sonnes of Rohabiah
the first Jesiah. Of the Izaharites, Salemoth D
Of the sonnes of Salemoth, Jahath. And the
sonnes of Hebron were Jeriahu the first, Ama
riah the. ij. Jahaziel the. iij. Jekameam the.
iiij. Of the sonnes of Uziel, Micah. Of the son
nes of Micah, Samir. The brother of Micah
was Jesiah. Of the sonnes of Jesiah, Zacha
riah. The sonnes of Merari, were Mahali, &
Musi. The sonnes of Jaaziahu, Beno. The
sonnes of Merari by Jaaziahu, Beno, So=
hem, Zacur and Ebri.
Maheli had Eleazar which had no sonnes.
The sonnes of Kis: Jerahemel. The sonnes
of Musi: Mahali, Eder and Jerimoth. These
are of the children of Leui, in the housholdes
of their fathers. And these cast lottes next to
their brethren the sonnes of Aaron, before Da
uid the kynge and Zadoc and Achimelec and
the auncient heddes and preestes of the Leui
tes: as well the youngest brother as an aun=
cient hed.

¶ The syngers are appoynted with theyr places, and lottes.

CAPI. XXV.

AND Dauid and the Capitaynes of the A
host appointed out to do seruice, ÿ son=
nes of Asaph of Heman and Iduthun,
which shulde prophesie with harpes, Psalte
ries and Symbales. And the multitude of the
were men to doo seruyce in their offices. The
sonnes of Asaph: Zaur, Joseph, Nathaniah,
Asereelah, to wayte on Asaph which prophe=
sied by the kynge.
The sonnes of Iduthun: Godoliah, Zu=
ri, Isaiah, Hasabiah and Mathathiah, Semei
sixe, at the handes of their fathers Iduthun,
with harpes: which Iduthun prophesyed for
to thanke and prayse the Lorde. The sonnes
of Heman: Bokiahu, Mathaniah, Uziel, Zu
buel, Jerimoth, Hananiah, Hanani, Eliathah
Gedalthi, Romanthi, Ezer, Jesbokasah, Ma B
lothi, Hothir and Mahazioth. All these were
the sonnes of Heman the kynges Sear of the
sions with the worde of God, to lyft vp the
horne. God gaue to Heman. xiiij. sonnes and
thre doughters. All these were at the hand of
their father to singe in the house of the Lorde
with Symbales, Psalteries and Harpes, in
the seruice of the house of God. And at ÿ hand
of the kyng was Asaph, Iduthun and Hemā:
But the multitude of theym were with their
brethren that were connynge in the songe of
the Lorde. And the nombre of al that taught
were two hūdred foure skore and eyght. And
they cast lottes indifferently, how they shulde
wayte as well the small as the great, as wel
the lerned as the vnlerned. And

C And the fyrst lot of Asaph fell to Joseph.
The second to Godoliahē with his brethren
and sonnes, twelue personnes. The thyrde
fell to Zacur with his sonnes and brethren
whiche were twelue personnes. The fourthe
to Izari with his sonnes and brethrē twelue
personnes. The fyft to Nathaniah with his
sonnes and brethren twelue personnes. The
syxte to Bokiahu with his sonnes and bre=
thren twelue personnes. The seuenth to Isa=
reelah with his sonnes and brethren twelue
personnes, The eyght to Isaiah with his son
nes and brethren twelue personnes. The. ix.
to Mathaniah with his sonnes and brethren
twelue personnes. The tenth to Semei with
his sonnes and brethren twelue personnes.
The leuenth to Azarael with his sonnes and
brethren twelue personnes. The twelueth to
Hasabiah with his sonnes and brethrē twelue
personnes. The thirtene to Subuel with his
D sonnes and brethren twelue personnes. The
fourtene to Mathathiah with his sons and
brethren twelue personnes. The fyften to
Jeremoth with his sonnes & brethren twelue
personnes. The sixtene to Hananiah with his
sonnes and brethren twelue personnes. The
seuentene to Jesbokasah with his sonnes and
brethren twelue personnes. The eyghtene to
Hanani with his sonne and brethren twelue
personnes. The nynetene to Malothi with
his sonnes and brethren twelue personnes.
The twentye to Eliathah with his sonnes
and brethren twelue personnes. The. xxi. to
Hothir with his sonnes and brethren twelue
personnes. The. xxij. to Gedalthi with his
sonnes and brethren twelue personnes. The
xxiij. to Mahazioth with his sonnes and bre=
thrē twelue personnes. The. xxiiij. to Romā=
thiEzer with his sonnes and brethren twelue
personnes.

¶ The porters of the temple are ordeyned euerye man to the gate whiche he shulde kepe.

CAPI. XXVI.

A The diuisyon of the porters amonge the
Corhites: Meselemiah the son of Ko=
reh of the chyldren of Asaph.
And the sonnes of Meselemiah were these:
Zachariah the eldest/ Jadiel the seconde, Za=
badiah the thyrde/ Jathaniel the fourthe/ E=
lam the fyfte/ Johanan the syxte/ Elioenai
the. vij. And Obed Edom had sonnes Semei=
ah the eldest/ Josabad the seconde/ Joah the
thyrde/ Sacar the fourthe/ Nathanael the
fyfte/ Amiel the syxte/ Isachar the seuenth/
and Peulthai the eyghte/ for God hadde bles=
sed him.
And vnto Semeiah his sonne, were sonnes
borne that ruled in the house of their father/
for they were men of myghte. The sonnes of
Semeiah: Othni, Raphael, Obed and Elza=
bad, and his brethren men of actiuitie, Elihu
and Samachiah. All these were of the chyldrē
of Obed Edom, whiche with their brethren
and theyr chyldren, actiue men, and of strength
B to do seruyce, were thre score and two of
Obed Edom. And Meselemiah hadde sonnes
and brethren, & actyue men eyghtene. And Ho=
sah of the children of Merari had sonnes. Se=
ri the chiefe, yet he was not the eldest, but his
father made him the chyefest. Helkiah the se=
conde. Tabeliah the thyrd/ and Zachariah the
fourth: so that all the sonnes and brethren of
Hosah were thyrtene.
Unto these was diuyded the offyce of the
portershyp, as vnto heedes ouer the men that
wayted with theyr brethren, and ministred in
the house of the Lorde. And they caste lottes,
the smalle as well as the greate in the hous=
holdes of theyr fathers, frome gate to gate.
And the East lotte fell to Selemiah. And for
Zachariah his sonne a wyse counseyllour,
they caste lottes/ and his lotte came oute to=
warde the Northe. And Obed Edoms lot fell
to the Southe. And to his sonnes fell φ the φ Some rede
counsell houses. And to Suphim and Hosah the howse of
fell the West with the gate Salcheth, where Asuphim.
the waye goeth vpwarde, the one waye being
fast by the other.
In the East kept sixe Leuites: in the North
foure a daye, and in the South foure a daye, &
in euery counsell house two, & φ in the watche
houses on the hyghe waye westwarde foure: φ Some rede
two in a house. These are the diuisions of the in Parbar.
porters amonge the sonnes of Koreh, and the C
sonnnes of Merari. And of the Leuites Ahi=
ah hadde the ouersyghte of the treasure of the
house of God/ and of the treasure of the offe=
red thynges.
As concernyng the sonnes of Laadan whi=
che were Gersonites: Laadan had auncyente
fathers. Laadan the Gersonite hadde Jehieli.
The sonnes of Jehieli: Zetham and Joel his
brother, whiche were ouer the treasures of the
house of the Lorde. Amonge the Amramites,
Izaharites, Hebronites, and Ozielites, was
Subuel the sonne of Gerson, the sonne of Mo
ses, a ruler ouer the treasure. And of his bre=
thren the sonnes of Eliezer, was Rahabiah,
whose sonne was Isaiah, and his sonne was
Joram, and his sonne Zechri, and his sonne
was Selomith, whiche Selomith and his
brethren were ouer all the treasures of the
dedycate gyftes, whiche Dauid the kynge
and the auncyente heedes of the Capitaynes
ouer thousandes and hundredes, and the capi=
taynes of the hoste had dedicated of the spoyle
wonne in battayle, to mayntayne the house,
of the Lorde: and ouer all that. Samuel the
Sear, and Saul the sonne of Cis, and Abner D
the sonne of Ner, and Joab the sonne of Zer=
uiah hadde dedicated. All that was dedicated,
was vnder the hande of Selomith, and of his
brethren.
Of the Izaharites, Conaniah and his son=
nes were in businesses, without forth made of=
ficers and iudges ouer Israell. And of the He=
bronites: Hasabiah and his brethren, men of
actiuitie a thousande and seuen hundred were
offycers in Israell on this syde Jordan west=
warde, in all affayres of the Lorde and ser=
uyce of the kynge. And Jediah was the chye=
fest amonge the kynredes and fathers of the
Hebronites. And in the fourty yere of ÿ raigne
of Dauid, they were soughte for. And there
were

were founde of them men of prowesse at Jezer in Galaad. And his brethren were in men of prowesse, two thousande and seuen hundred auncient heedes, whiche kynge Dauid made rulers ouer the Rubenites, Gadites, and halfe the tribe of Manasses, in all matters concernynge God buisynesses of the kynge,

¶ Of the prynces and rulers that mynystred vnto the kynge.

CAPI. XXVII.

A TO speake of the chyldren of Israell: in the nombre of them were auncient heedes and capitaynes of thousandes and hundredes, and officers that serued the kynge in all thynge accordynge to the companyes that came in, or wente oute, monethly by moneth thorowe oute all the monethes of the yere. And euery company had four and twenty thousande. Ouer the fyrst companye in the fyrst moneth, was Jasoboam the sonne of Zabdiel. And in his nombre were foure and twenty thousand. And the chyefest of all ꝑ capitaynes in the host of the fyrst moneth was of the children of Pharez. Ouer the companye of the seconde moneth, Dodai and Ahoyite, and in his bande was Makeloth a ruler. And in his company were foure and twenty thousande. The chyefe Capitayne of the thyrde bande in the thyrde moneth, was Banaiah the sonne of Joiada the preest. And in his host foure & twenty thousande. This is the same Banaias that was myghty amonge thyrtye and aboue thyrtye. And in his parte was Amizabad his sonne.

B The fourth capitayne in the fourth moneth was Asael the brother of Joab, and Zabadiah his sonne after him. And in his bande foure and twenty thousande. The fyfte capitayne in the fyfte moneth was Samahut the Jezrahite. And in his host xxiiij. thousande. The sixt capitayne in the sixt moneth was Ira the son of Ikes a Thekonite: and in his host foure and twenty thousande.

The seuenth capitayne in the seuenth moneth was Helez the Phalonite, of the children of Ephraim: and in his bande foure and twenty thousande. The eyght capitayne in ꝑ eyght moneth was Sobocai an Husathite of the kin of Sarah: and in his bande foure and twenty thousande. The nynthe capitayne in the nynth moneth: was Abiezer an Anathothite of the seruaūts of Jemini: and in his bande xxiiij. thousande. The tenthe capitayne in the tenth moneth, was Maharai the Netophathite of ꝑ Zarhites: and in the bande foure and twenty thousande. The eleuenth moneth was Banaiah a Pirathonite of the children of Ephraim: and in his bande foure and twenty thousande. The twelfte capitayne in the twelfte moneth, was Heldai the Netophathite of Othoniel: and in his bande xxiiij. thousande. And ouer the tribes of Israell were these: The ruler ouer the Rubenites, was Eliezer the sonne of Zechri. Ouer the Simeonites, was Saphatiah the sonne of Maacah. Among the Leuites: Hasabiah the son of Kamuel. Amonge the Aaronites: Zadock. In Juda: Elihu of the brethren of Dauid. In Isachar: Amri the sonne of Michael. In Zabulon: Ismaiah the sonne of Abdiah. In Nephthalie: Jerimoth the sonne of Azriel. Amonge the chyldren of Ephraim: Hosea the sonne of Ozias. In the halfe tribe of Manasses: Joel the sonne of Phadaiah. Of the halfe tribe of Manasses in Galaad: Iado the sonne of Zacharias. In Benjamin: Jasiel the sonne of Abner. In Dan: Azariel the sonne of Jeroham: These are the Lordes in the tribes of Israel.

But Dauid toke not the nombre of them vnder twenty yere: for the Lord said he wold encrease Israell lyke vnto the sterres of the skye. And Joab the sonne of Zaruiah began to nombre, & though he fynyshed it not, yet there fell wrathe for that vpon Israel. And therfore the nombre was not put in the Chronicles of kynge Dauid.

Ouer the kynges treasure was Azmoth the sonne of Adiel. And ouer the treasure of the fyldes, in the cytyes, vyllages, and castelles, was Jonathan, the sonne of Oziah. And ouer the workmen in the feldes that tylled the ground was Ezri the sonne of Chelub. And the ouersyght of the vynyardes had Semeiah the Ramathite. Ouer the wynecellers was Sabdi the Saphontite. And ouer the olyue trees and mulbery trees that was in the valeyes, was Baalhanan the Gadarite. And ouer the treasure of oyle was Joas. And ouer the oxen that fed in Saro was Setari the Saronite. And ouer the oxen in the valeyes, was Saphat the sonne of Adlai. And ouer the cameles Obil the Ismaelite. And ouer the asses was Jehat iah the Meronothite. And ouer the sheepe was Jazis the Hagarite. All these were the rulers of the substaunce of kynge Dauid. And Jonathan Dauids brothers sonne, a man of counsell, a man that taught wysdom, & a writer: he and Jehiel the sonne of Hachamoni wayted on the kynges sonnes. And Achitophel was of the kynges counsell. And Husai the Arachite was the kynges companyon. And nexte to Achitophel was Joiada the sonne of Banaiah, and Abiathar. And the capitayne of the kynges warre was Joab.

¶ Because Dauid was forbydden to buylde the Temple, he exhorteth Salomon and the peoples to pertayne it.

CAPI. XXVIII.

AND Dauid gathered togyther all the lordes of Israel: the lordes of the tribes, the lordes of the companyes that ministred to the kynge by course, the lordes ouer the thousandes and ouer the hundredes, and the lordes ouer all the goodes and catell of the kynge and of his sonnes, with the chamberlaynes, warryours, and all valyaunt men vnto Jerusalem. And kynge Dauid stode vpon his fete and sayd,

Heare me my brethren and my people: I had in myne herte to buylde an house of reste for the arche of the couenaūt of the Lorde, and a fote stole for our God, and had made redye to buylde. But God sayde to me: thou shalte not buylde an house for my name / because thou art a man of warre and hast shed bloude. Moreouer the Lorde God of Israel chose me of all the house of my father, to be kyng ouer B Israel for euer: for he chose Juda to be a capitayne: and in the house of Juda the house of my father, & of the sonnes of my father he had a lust to me, to make me kyng ouer all Israel. And of all my sonnes, (for the Lorde hath gyuen me many sonnes) he hath chosen Salomō my sonne, to syt in the seat of the kyngdome of the Lorde ouer Israel. And he sayde vnto me: Salomon thy sonne shall buylde my house and my courtes / for I haue chosen hym to be my sonne, and I wyll be his father, and wyll stablysshe his raygne for euer, yf he wyll harden hym selfe to do my commaundementes / and my lawes, as it goeth this daye. And nowe I saye vnto you before all Israel the congregacion of the Lorde, and in the audience of oure God: kepe & seke for all the commaundementes of the Lorde your God, that ye maye enioye a good lande, and enheryte your chyldren after you for euer. And thou Salomon my son knowe God thy father, and serue him with a pure herte and lust of soule. For the Lord sercheth all hertes, and vnderstandeth all the ymaginacions of thoughtes. Yf thou shalt seke him, he wyll be founde of the: But yf thou forsake hym, he wyl cast the of for euer. Take hede nowe, for the Lorde hathe chosen the to buylde an house of thy sanctuarye. Be stronge and do it.

And Dauid gaue Salomon his son the patterne of the porche and of the houses that belonged therto / and of the store houses, vpper chambers, inner parlioures, and of the house of the mercye seate: and the example of that was in his mynde, bothe in the courtes of the house of the Lord, and of the treasure houses rounde aboute, for the treasures of the house of God, and for the treasure of the dedycate gyftes / and of the companyes of the preestes and Leuytes that wayted vpon course, and of all workemanshyp that shold serue for the house of the Lorde, and for all vesselles that shulde serue in the house of the Lorde. And appoynted him what waygthe of golde shulde serue for chyngres of golde thorowe oute all vessellis, for what so euer vse it serued: And what waygthe of syluer shulde suffyse for all maner vessellis of syluer, for what so euer purpose they serued. And the waygthe of the golden candelsticke, & of theyr lampes of golde, the waight for euery candelsticke, and for their lampes. And for the candelsticke of syluer by waygthe / both for the candelsticke, and also for the lampes, accordynge to the office of euerye D candelsticke. And the waygthe of golde for the tables of shewbreed, table by table: and lykewise syluer for the tables of siluer. And for flesh hokes, basens, and drynkynge pottes of pure golde. And for cuppes of golde by waygthe, cup by cup. And for cuppes of syluer by waight, cup by cuppe. And for the aulter of incense of tryed golde by waygthe. And the similitude of the seate of the Cherubes that stretched out theyr wynges and couered the arche of the couenaūt of the Lorde. All (sayth he) was gyuen me by wrytynge of the hande of the Lorde, whiche made me vnderstande all the workemanshyp of the patterne.

And Dauid sayde to Salomon his sonne: harden thy selfe and be stronge, and do it / feare not, nor lette thyne herte discourage the. For the Lorde God my God is with the, and shall not leaue the nor forsake the, vntyll thou haste fynyshed all the worke that muste serue for the house of the Lorde. Beholde, the Preestes and Leuytes diuyded in companyes, to do all maner seruyce that pertayneth to the house of God / and besyde that, thou haste with the for all maner of workmanshyp, all that are wyllynge and wise for any maner of seruyce. And the lordes and all the people are at thy commaundement in all thynges.

¶ The offerynges of Dauid and of the prynces for the buyldynge of the temple. Dauid dyeth and Salomon his sonne raygneth in his steade.

CAPI. XXIX.

AND Dauid the kynge sayd vnto all the congregacyon: God hathe specyallye chosen Salomon my sonne, whiche is yet ponge and tender, and the worke is great, for the house is not for man, but for the Lord God. Moreouer I haue prepared with all my myghte for the house of God: golde for thyngs of golde, and syluer for thynges of syluer, brasse for thynges of brasse / yron for thynges of yron / and wodde for thynges of wodde: and onykes stones / set stones / and of other gaye stones / and all maner precyous stones / and of marble great abundaunce. And yet bycause I haue lust to the house of my God: I haue seuerall golde and syluer, which I giue to the house of my God aboue all I haue prepared for the holye house: euen three thousande talentes of golde, of Ophir, and seuen thousande talentes of syluer tryed: to syle the walles of the house with golde where it be commeth, and with syluer where syluer is mete, and for all maner of worcke by the handes of artificers. And lette me se who is wyllynge also to fyll his hande for the Lorde this daye.

And the auncient lordes, & the lordes of the tribes of Israell, and the capitaynes of thousandes and hundredes, and the lordes ouer the substaunce of the kynge, were wyllynge / and gaue for the seruyce of the house of God, fyue thousande talentes of golde, and tenne thousande peces of golde coynes / and tenne thousande talentes of syluer, and xviij. thousande talentes of brasse / and an hundred thousande talentes of yron. And they that had precyous stones, gaue them for the treasure of the house of the

* Some rede Carbuncle or another precyous stone called Stubion.

of the Lorde, vnto the hande of Jeheliel the Gersonite. And the people reioyced that they were so wyllynge: for with a pure herte they were wyllynge vnto the Lorde, And therto Dauid the kyng reioyced with grete gladnesse. And Dauid blessed the Lorde before all the congregacion and sayde: Blessed arte thou Lorde God of Israel oure father, for euer & euer. Thyne (O Lorde) is greatnesse, power glorye, victorye, and prayse: for all that is in heauen and in erthe is thyne and thyne is the kyngdome (O Lorde) and thou arte lyfte vp an heed aboue all. Ryches and honoure come of the, and thou raygnest ouer all and in thine hande is power and strengthe, and in thyne hande it is to make great & to gyue strengthe vnto all. And Nowe oure God, we thanke the, and prayse thy glorypouse name. For what am I? and what is my people? that we shuld obtayne strengthe to be so wyllynge? But all is of the, and of that we receyued of thyne hande we haue gyuē the. For we be but straūgers before the and tenauntes, as were all oure fathers. Oure dayes on the erthe is but a shadowe, and there is none abydynge. O Lorde oure God, al this heape that we haue prepared to buylde the an house for thy holye name, commeth of thyne hande, and is al thyne.

I wote my God, that thou prouest the herte and hast pleasure in playnesse. And in playnesse of myne herte I haue wyllynglye gyuen all this. And now I se thy people whiche are here in gladnesse to offer wyllyngelye to the. O Lorde God of Abraham / Isaac and of Israel our fathers / kepe this for euer in the ymaginacyon of the thoughtes of the herte of thy people / and prepare theyr hertes vnto the. And gyue vnto Salomon my sonne / a pure herte to kepe my cōmaundementes / thy testimonyes and thyne ordynaunces / and to do all / & to buylde the house which I entended.

And Dauyd sayde to all the congregacyon: blesse the Lorde youre God. And all the congregacyon blessed the Lorde God of theyr fathers / and stowped and bowed them selues vnto the Lorde and to the Kynge. And they offered offerynges vnto the Lord. And on the morowe after the sayd daye / they offered in burntofferynges vnto the Lorde a thousande oxen / a thousande rammes and a thousande lam mes with theyr drynkofferinges. And they slue plenteously thorowoute all Israel, and dyd eate and drynke before the Lorde the same day with great gladnesse. And they made Salomon the sonne of Dauyd kynge the second tyme, and anoynted him vnto the Lord to be ruler, and Sadocke to be the preste. And so Salomō sate on the seate of the Lord and was kynge for Dauyd his father, and prospered, and all Israel obeyed him. And al the Lordes and men of power, and all the sonnes of kynge Dauyd submytted them selues vnder kynge Salomon. And the Lorde magnifyed Salomon on hyghe in the syght of all Israel, and gaue him so glorious a kyngdome as none of all that were kynges before in Israell had. Now Dauyd the sonne of Isai was kynge ouer all Israel. And the space he raygned ouer Israel was fourtie yere: seuen yere in Hebron and .xxxiij. yere in Jerusalem. And he dyed in a good age: olde, ryche and glorious: And Salomon his sonne raigned in his steade. The actes of Dauyd the kyng bothe fyrst and laste, are wryten in the bokes of Samuel the seare and in the boke of Nathan ꝑ prophete, and in the boke of Gad the sear of bisyons, with all his kyngdome and power & tymes that wēt ouer him & ouer al ꝑ kīn gdomes of the erth.

(:)

¶ The ende of the fyrste boke of chronicles of kinges of Juda, called Paralipomenon.

THE CHRONYCLES OF THE KYNGES OF IVDA, THE SECONDE BOKE, THE FYRST CHAPTER.

¶ The offerynge of Salomon in the hyllaultee at Gabaon, where he receyueth an aunswere of God what wysdom shulde be gyuen hym with the nombre of his charettes and horsemen.

CAPI. I.

AND Salomon the sonne of Dauid waxed stronge in his kyngdom and the Lorde his God was with him & auaunced him on hyghe. And Salomon comuned w all Israel, the capitaynes ouer thousandes & hundredes the iudges and al other lordes and auncient hedes thorow out all Israel. And so Salomon and all the congregacion with him went to the hillaultee of Gabaon: for there was the tabernacle of the wytnesse of God, *whiche Moses the seruaunt of the Lorde made in the wyldernesse. But the Arcke of God had Dauid brought frome Kariath Jarim, in to the place he hadde prepared for it. Where he had pytched a tent for it euen at Jerusalem. Moreouer the brasen aulter that Bezeleel the sonne of Uri, the sonne of Hur had made, was at Gabaon also, before the tabernacle of the Lorde. And Salomon and the congregacion went to vyset it. And Salomon offred there before the Lorde vpon the brasen aultare that was by the tabernacle of wittnesse, a thousande burntsacrifyces. And the same night God apeared vnto Salomon and sayd to him: aske what shal I gyue the. And Salomon sayde vnto God: thou hast shewed great mercy vnto Dauid my father, and haste made me kynge in his stede *& now Lord God let thy promyse vnto Dauid my father be true for thou haste made me kynge ouer a people lyke the dust of the earth in multitude. Wher fore gyue me wysdome and knowledge howe to behaue my selfe vnto this people: for who is hable to iudge this people that is so great?

Then God sayde to Salomō, because thou haddest this in thine hert, and dydest not aske treasure and rychesse, honoure and the lyues of thyne enemyes, neyther yet longe lyfe: but hast asked wysdome and knowledge, to iudge my people, ouer which I haue made the kyng: wysdome and knowledge shalbe gruen the, & I will gyue the treasure, rychesse, and glorye also, that amonge the kynges before the or after the, none was or shalbe lyke ꝑ. And so Salomon came frome the hyaulter that was at Gabaon to Jerusalem frome the tabernacle of wytnesse and raygned at Jerusalē. And Salomon gathered charettes & horsemen: so that he had a thousande and foure hundred charettes, and twelue thousande horsemen, whiche he bestowed in the charet cyties and aboute ꝑ kynge at Jerusalem. And the kynge made siluer and golde at Jerusalem as plenteous as stones, and Cedar trees as plentye as the mulberey trees that growe in the valeyes. And the horses which Salomon hadde, were brought him out of Egypte frome Keua. The kynges marchantes fet them out at Keua at a pryce. They came and brought out of Egypte a charet for sixe hundred syeles, and an horse for an hundred and fyfty. And so brought they to all the kynges of the Hethites and to the kynges of Suria thorow the handes of the sayd marchauntes. ii. Regū. i. d.

¶ Salomon sendeth to Hiram the kynge of Tyre for wood and workemen.

CAP. II.

AND Salomon determined to buyld an house for the name of the Lorde, & an house for his kyngdome: and tolde out thre skore and ten thousand men to beare burdens and foure skore thousand to hewe in the mountayne, and thre thousande and sixe hundred to ouerse them.

* And Salomon sente to Hiram kynge of Tire sayenge: As thou dyddest deale with Dauid my father and dyddest sende him Cedar wodde, to buylde him an house to dwell in, euen so deale with me nowe that I may buyld an house for the name of the Lorde my God, to consecrate it to him to burne swete odoures and to set shewbred before him perpetually, & for burntsacrifice mornynge and euenynge, & on the Saboth dayes, and the fyrst daye of euery newe moone, and in the solemne feastes of ꝑ Lorde our God, so to continewe euer in Israel. And the house whiche I buylde is greate: for great is our God aboue all goddes: So that who can be hable to buyld him an house: whe that heauen, neyther heauen aboue all heauens is hable to receyue him, what am I then that I shoulde buylde him an house? naye, but to burne sacrifice before him: sende me nowe therfore a connyng man to worke in golde, siluer, brasse, yron, scarlet, cremosyn, and Jacinct coloure, and that can skyll to graue, to be ꝓ the connynge men that are with me in Juda and Jerusalem, whiche Dauid my father dyd prepare. And sende me also Cedar trees, firre trees and * Algume trees out of Libanon. For I wote well thy seruauntes can skyll to hewe tymbre in Libanon. And loo, my men shalbe with thyne, that they may prepare me tymbre ynough. For the house which I buyld is great and wonderfull. And behalde, I sende for thy seruauntes the cutters and hewers of tymbre twenty thousande quarters of whete, and twentye thousande quarters of barleye, and twentye thousande bathes of wyne, and twenty thousand bathes of oyle. iii. Regū. v. c. * Some rede Coral or Bzel syll.

And Hyram kynge of Tire answered in wry

tynge and sent to Salomon: because the Lorde loueth his people, he hathe made the kynge ouer them. And Hiram sayde moreouer: blessed be the Lorde God of Israell, whiche hath made both heuen and erth, that he hath gyuen Dauid the kynge a wyse sonne ꝑ hath discretion and vnderstandynge, to buylde an house for the Lord, and an other for his kingdome. And nowe I haue sent a wyse man and a man of vnderstandynge called Hiram Abi, D is the sonne of a woman of the daughters of Dan (how be it his father was a Tirian) and he can skylle to worke in golde, syluer, brasse, yron, stone, tymbre, scarlet, Jacinct, blue, and cremosin: and graue all maner of grauinges, and to fynde all maner sotle worke that shalbe set before hym, with thy cunnynge men, ꝑ with the cunnynge men of my Lorde Dauid thy father. And nowe the wheat, barley, oyle and wyne whiche my Lorde hath sayde, lette him sende his seruauntes. And we wyll cutte wood out of Lybane, as moche as thou shalt nede and wyll brynge it to the in shyppes, by see to poyne Jabo: and thence thou mayste carye them to Jerusalem. And Salomon nombred all the straungers that were in the lande of Israel, after the tyme his father Dauid had nombred them. And they were founde an hundred and. liij. thousande and sixe hundred. And he set. lxx. thousande of them to beare burthens, and. lxxx. thousande to hewe in the mountayne, and three thousande and sixe hundred to encourage and to set the people a worcke.

¶ The temple of the Lorde an the porche are buylded with other thinges therto belongynge.

CAPI. III.

A Then Salomon began to buylde ꝑ house of the Lorde, at Jerusalem, in mounte Moriah, which was shewed Dauid his father when he prepared a place in the threshinge floure of Ornan the Jebusite. And he began to buylde the seconde daye of the seconde moneth, the fourthe yere of his raygne. And this is the foundacion of Salomon in buyldinge the house of God. The length was three score cubites after the old cubyte, ꝑ the bredth xx. And the porche at the ende was as large as the house bredth twenty cubytes: ꝑ the height was an hundred and twenty cubytes. And he ouerlayde it on the inner syde with pure gold.

B And the great house he syled with firre tre, and ouerlayde it chefely with good golde, ꝑ grauen therin palmetrees ꝑ cheynes folדינge in with spinckes. And he paued the house with precious marbell goodly. And it was gold of Pharuaim. And he ouerlayde the house: both beames, postes, walles and dres with golde, and grauen Cherubes vpon the walles.

And he made the house moste holye, whose length was twenty cubytes ryse to the bredth of the house, and the bredth thereof was also twenty cubytes. And he ouerlayde it with the best golde, that drue to the somme of sixe hundred talentes, he made also naples of golde, ꝑ the waycht of euery naple of golde weyed fyfty sycles. And he ouerlayde the vpper chābres with golde.

And he made in the house moste holy two ✳ Cherubes of Image worke, and gylded them with golde. And the wynges of the Cherubes were twenty cubytes longe. The one wynge was fyue cubytes and touched the wal of the house, and the other wynge was lykewyse. v. cubytes and touched the wynge of the other Cherub. And the one wynge of the other Cherub was fyue cubytes, and touched the wall of the house, and the other wynge was fyue cubytes also, and reached to the wynge of the other Cherub. So that ꝑ wynges of the sayde Cherubes raught twentye cubitts. And they stode on their fete and loked inwardes. And he made a fore hangynge of Jacynct coloure, of scarlet, cremosyne and bysse: and caused Cherubes to be bourdered theron. And he made before the house two pyllers of. xxxv. cubytes longe. And the hed that was aboue on the top of one of them was. v. cubytes. And he made suche chaynes as was in the quere, ꝑ put them on the heedes of the pyllers, and made an hundred pomegranates, and put them on ꝑ cheynes. And he rered vp the pyllers before the temple: one on the right hande and an other on ꝑ lefte, and called the right Jachin and the lefte Boaz.

¶ The auter of brasse, the see, the vessels to washe with, the candelstyckes, ꝛc.

CAPI. IIII.

And he made an auter of brasse. xx. cubytes longe and. xx. cubytes brode and ten cubytes hyghe ✳ And he cast a brasen see of ten cubytes from brym to brym, and round in compase and fyue cubytes hygh: and a lyne of thirty cubytes might haue copased it rounde about. And the lykenes of oxen dyd compase it roundabout vnder it: that is to wete, two rowes of oxen cast whiche when it was cast dyd compase that see which was ten cubytes wyde, roundeabout. And it stode also vpō. xii. oxen: of which three loked North, three West, three South, and three East, and the see vpon them aboue an hyghe, and the hynder partes of them inward. And the thickest of it was an handebreede, and the brym lyke the brym of a cup, with floures of lylyes. And it receyued ꝑ holde thousand bathes.

And he made ten lauers: and put fyue on ꝑ right hande and fyue on the left, to washe in. And in them they thrust the flesh of the burnt offerynges. But the see was for the preastes to washe in. And he made ten candelstyckes of golde in their facyons, and put them in the temple: fyue on the right hande and fyue on the left. And he made also ten tables, and put them in the temple: fyue on the right syde and fyue on the left. And he made an hundred basens of golde. And he made the courte of the preastes, and the greate courte and dores for the courte, and ouerlayde the doores of them with brasse. And he set the see in the right syde of ꝑ east ende, towarde the south. And Hiram made pottes, shoueles and basens.

And Hiram fynished the worke he made for kynge Salomon vnto the temple of God: The two pyllers with their scalpes of ꝑ two heedes that were on the toppes of the pyllers and the two wreathes to couer the two scalpes of the heedes that were on the toppes of the pyllers: and foure hundred pomegranates for the two wreathes, two rowes of pomegranates for euery wreathe, to couer the two scalpes of the heedes that were on the pyllers. And he made bottomes, and lauers vpon the bottomes: and the see with twelue oxen vnder it. And therto pottes, shoueles, flesshe hokes, and all their vessels dyd Hiram Abi make for kyng Salomon for the house of the Lorde, of bryght brasse. In the playne of Jordan dyd ꝑ kynge cast them, in the thicke earthe, betwene Socoth and Zaredatha. And made of al these vessels so wyghty great aboundance, that the waycht of brasse could not be reckened.

And Salomon made all the vesselles that pertayned to the house of God: the golden auter and the tables with the shewbred vpō thē the candelstyckes with their lampes to burne after the maner before the quere, and that of pure golde, and the floures and the lampes, ꝑ the snoffers were golde, and that perfect golde: and the spedynge knyues, basens, spones and censers of pure golde. And the vnner wyes of the place moste holy, and the wyes of the temple, were golde. And thus was all the worke ꝑ Salomon made for the house of the Lorde fynished.

And when the worcke that Salomon made in the house of the Lorde was fynished: then Salomon brought in the gyftes dedycate by Dauid his father, the syluer and the gold and all the iewels, and put them amonge the treasure of the house of God.

¶ After the store houses and the Arcke were put in the temple, the glorye of the Lord fylled the temple.

CAPI. V.

A Then Salomon gathered the elders of Israel togither and al the heedes of the trybes and auncient Lordes among the childrē of Israel, vnto Jerusalem: to brynge the Arcke of the couenaunt of the Lorde forth of the cyte of Dauid which is Sion. And all the men of Israell resorted vnto the kynge in the feast of the seuenth moneth. And when al the elders of Israell were come, the Leuites toke vp the Arcke, and the preastes and the Leuites brought awaye the Arcke and the tabernacle of wytnesse, and all the holye vesselles B that were in the tabernacle. And kynge Salomon and all the congregacion of Israell that were assembled vnto him before the Arcke, offred shepe and oxen, so many that they could not be told or numbred for multitude. And the preastes brought the Arcke of the apoyntemēt of the Lorde vnto his place in the quere of the temple and place moost holye: euen vnder the wynges of the Cherubes, that the Cherubes stretched oute their wynges ouer the place of the Arcke and couered the arcke and her staues aboue on hyghe. And the staues of the Arcke, were so longe, that they were sene a lytle before the quere, but not farre without. And there it remayneth vnto this daye. Moreouer there was nothinge in the Arcke saue the two tables whiche Moses put therein at Horeb, which the Lorde had wroten to the children of Israel, after their commynge forth frome Egypte. And when the preastes were come oute of the holy place (for all the preastes that were founde there sanctified theym selues and dyd not as yet at that tyme wayte by course) But the Leuites euery one of them that were vnder Asaph, Heman and Jduthun, and amonge their children ꝑ brethren, were arayed in bysse and sange with Symbales, Psalteries ꝑ harpes standinge east frome the auter, and with them an hundred ꝑ twenty preastes blowinge trompettes. And the trompet blowers and the singers so agreed, that it semed but one voyce D in prayslinge and thankynge the Lorde. And as the voyce of the trompettes, symbales and instrumentes of melody arose, ✳ ꝑ as they praysed the Lorde, that he was good and that his mercy lasteth euer, the house of the Lorde was fylled with a cloude: so that the preastes could not endure to minister by reason of the cloud. For the glorye of the Lorde hadde fylled the house of God.

¶ The wordes of Salomon, to the people, and the prayer he made to God.

CAPI. VI.

Then Salomon sayde: The Lorde hathe spoken, that he wyll dwel in darcknesse. A

And I haue buylt an habitation for the and a place to dwell in for euer. And the kyng turned his face and blessed the hole congregacion of Israel, and all the congregacion of Israel stode. And he sayde: blessed be the Lorde God of Israel whiche spake with his mouthe to my father Dauid ꝑ hathe fulfylled it with his handes, for God sayde: sythens the tyme I brought my people oute of the lande of Egypte, I chose no cyte amonge all the trybes of Israel to buylde an house in, that my name myght be there, neyther chose I anye man to be a ruler ouer my people Israell. But nowe I haue chosen Jerusalem to haue my name there, and haue chosen Dauid to be ouer my people Israel.

✳ And it was in the herte of Dauid my father to buylde an house for the name of the Lorde God of Israel: But the Lorde sayd to Dauid my father: for as moche as it was in thyne herte, to buylde an house for my name, thou dydest well that thou haddest it in thyne hert. Notwithstandinge thou shalt not buyld the house, but thy sonne which shall issue out of thy loynes, he shall buylde an house for my name. And the Lorde hathe made good his

sayenge that he hathe spoken. For I arose in the rowme of Dauid my father, and sate on the seate of Israell, as the Lorde promysed, & haue buylt an house for the name of the Lord God of Israel. And therin I haue put ꝑ aerke wherin the couenaunt of the Lord made with the childzen of Israel, is. And he stepte forthe before the aulter of the Lorde in the presence of all the congregacion of Israell, and stretched out his handes, for Salomon had made a brasen pulpyt of fyue cubytes longe and. v. cubytes broade, and three of heyght, and had set it in the myddes of the great court, vpon ꝑ he stept and kneled downe vpon his knees before all the congregacion of Israel, and stretched out his handes to heaue and sayd: Lord God of Israel there is no God lyke the ether in heauen or in earthe, which kepest couenaũt
vi.Macha.ii.b and shewest mercy vnto thy seruauntes, that walke before the with all their hertes. Whiche hast kept with Dauid my father that thou promysedest him: thou saydest it w thy mouth and hast fulfilled it with thyne hand, as it is to se this daye.

Now Lorde God of Israel kepe with thy seruaunt Dauid my father, that thou promysedest him sayenge: ✳thou shalt not be without one or other in my sight that shall sit vpõ
iii.Regũ.ii.a and.ix.b ii.Para.vii.d the seate of Israel, vpon this condition yet, if thy childzen will take hede to their wayes to walke in my law, as thou hast walked before me. Now Lorde God of Israel let thy saying be true, whiche thou saydest vnto thy seruaũt Dauid. How be it in very dede, cã God dwel with man on earthe? Beholde, neyther heauen or heauen aboue all heauens is hable to
☞ D contayne the: how shuld the house then whiche I haue buylt for the w it? But turne to ꝑ prayer of thy seruaunt and to his supplicatiõ (O Lorde my God) to herken vnto the voyce and prayer which thy seruaũte maketh before the. That thyne eyes be open ouer this house daye and nyght, and ouer the place of whiche thou hast sayde, that thou woldest put thy name there: to herken vnto the prayer which thy seruaunt prayeth at this place: herkẽ ther fore vnto the prayers of thy seruaunte and of thy people Israell, whiche they praye in this place. But heare thou it out of thy dwellinge place heauen: and when thou hearest it be mer
iii.Reg.viii.d cyfull. ✳ If a man synne againste his neyghbour, & an aduiuration be layde to his charge, to aduure him with all, and the aduiuration come before thyne aulter in this house: then heare thou from heauen, and worke & iudge thy seruauntes, that thou rewarde the cupll, and bringe his waye vpon his heed, and iustifye the righteous, and gyue him accoꝛding to his righteousnesse.

Lykewyse yf thy people Israel be put to ꝑ worse before their ennemyes, because they haue synned against the: Yet yf they turne & confesse thy name, and make intercession and praye before the in this house: the heare thou from heauen and be mercyfull vnto the synne of thy people Israel, and bringe them agayne vnto the land which thou gauest to them and to their fathers.

If heauen be shut vp, ꝑ there be no rayne, & because they haue synned againste the: yet yf they praye at this place and confesse thy name and turne from their synnes at thy scourging: then heare thou from heauen and be mercyfull vnto the synne of thy seruauntes and of thy people Israel, that thou shewe thẽ a good waye to walke in, and sende rayne vpon thy lande which thou hast gyuen vnto thy people for an enheritaunce.

If there chaunce darthe in the lande, pestilence, drought, or myldewe, grashoppers or caterpillers, or that their ennemyes besyege them in the cyties of their owne land, or what so euer plage or sickenesse it be. Then all the supplications and prayers that shall be made of all men amonge all thy people Israel, whiche shall know euery man his owne sore and his owne griefe, and shall stretche out their handes towarde this house: thou shalt heare from heauen thy dwellynge place, and shalt be mercyfull, and gyue euerye man accoꝛdinge vnto all his waye, euen as thou shalt knowe euery mans herte: for thou onely knowest the hertes of the childrẽ of Adam: that they may feare the and walke in thy wayes as longe as they lyue vpon the earthe, which thou gauest to our fathers.

Moreouer a straunger whiche is not of thy people Israell, yf he come from a farre lande for thy great names sake & thy myghty hande and stretched out arme, and so come and praye at this house: thou shalt heare him from heauen thy dwellynge place, and shalt woꝛke accoꝛdinge to all that the straunger calleth to the for: that all the nacyons of the erth may know thy name, and feare the, as doth thy people Israell: and that it maye be knowen that this house which I haue buylt, is called after thy name.

When thy people shall go out to warre against their enemyes ꝑ way ꝑ thou shalt sende them: If they praye to the, the waye towarde this cytie whiche thou hast chosen, and house which I haue buylte for thy name: then heare from heauen, their supplication and prayer, and helpe them in their right.

If they shall synne against the (as there is no man but that he shall synne) and thou be angeye with them and delyuer them to their enemyes, and they leade them awaye captyue vnto a lande ferre or neare, yet yf their hertes come to them agayne in the lande, where they be in captiuite, and turne and praye vnto the in the lande where they be in captiuite, sayeng we haue synned and haue done cupll and wickedly, and turne agayne to the, with all their hertes, & all their soules, in the lande of their captiuite where they be kept in bondage, and so praye towarde their lande which thou gauest vnto their fathers, and cytie whiche thou hast chosen, and to this house whiche I haue buylt for thy name: Then heare from heauen thy dwellinge place, their supplication & prayers, and iudge their cause, and be mercyfull vnto thy people, thoughe they haue synned against the.

Soo now my God let thyne eyes be open and

and thyne eares attent vnto the prayers made in this place. And nowe therfore aryse Lorde God in thy restinge place: bothe thou and the Arche of thy strength, and let thy preastes put on victory and thy sayntes reioyse in goodnes And Lorde God turne not awaye the face of thyne annoynted: But remembre the mercyes promysed to Dauid thy seruaunt.

¶ The fyre consumeth the sacrifyce. The Lorde appeareth to Salomon the seconde tyme.

CAPI. VII.

1 When Salomõ had made an ende of prayenge, there came downe fyre from heauen and consumed the burntoffeing and the sacrifices. And the glory of the Lorde fylled the house: that the preastes coulde not go into the house of the Lorde, because the glory of the Lorde had fylled the house of ꝑ Lord.
☞ And all the childzen of Israel sawe howe the fyre came downe, and the glorye of the Lorde vpon the house, and stouped with their faces to the earthe vpon the pauement and bowed theym selues, and confessed vnto the Lorde, that he was good, and that his mercye lasted
3 euer.
And the kynge and all the people offred offringes before the Lorde, So that kynge Salomon offred. xxij. thousand oxen, and an hundred and twenty thousande shepe. And so the kynge and al the people halowed the house of God. And the preastes waited on their offices and the Leuites with instrumentes of musyke of the Lorde whiche kynge Dauid made to confesse vnto the Lorde that his mercy lasteth euer, when Dauid gaue prayse thorow their handes. And the preastes blewe trompettes fast by them: and all Israel stode. Moreouer Salomon halowed the myddle of the courte that was before the Lorde: for there he offred burntofferinges and the fat of the peaceoffrings, because the brasen aulter which Salomõ had made, was not hable to receyue ꝑ burntoffringes and the meatoffeinges and the fat.
4 And Salomon kept a feast the same season of seuen dayes, and all Israell with him, an exceadinge great congregacion, euen from the myth vnto the ryuer of Egypte. And ꝑ eyght dayes they made a gatheringe. For they kepte the halowynge of the aulter seuen dayes and the feast seuen dayes. And the. xxiij. daye of ꝑ seuenth moneth, he let the people departe into their tentes, glad and merye in hert for the goodnesse that the Lorde had shewed to Dauid, to Salomon and to Israel his people.
5 ✳ And so Salomon synished the house of the Lorde, and the kynges house, and all that came in his herte, to make in the house of the Lorde and in his owne house, and that prosperously.
And the Lorde appeared to Salomon by
7 nyght and sayde to him: I haue herde thy petition and haue chosen this place for my selfe, to be an house of sacrifice. Moreouer yf I shut vp heauen that there be no rayne, or yf I commaunde the grashoppers to deuoure the lande
or yf I sende pestilence amonge my people: yet yf my people that are named after my name, shall humble them selues and make intercession and seke my presence, and turne from their wycked wayes, then will I heare from heauen and be mercyfull to their synnes, and wil heale their lãde. Furthermore myne eyes shal be open and myne eares attent vnto the prayers made in this place. And synally I haue chosen & sanctified this house, that my name be there for euer, and myne eyes & myne herte shalbe there perpetually.
And yf thou shalt walke before me as Dauid thy father walked, to do accoꝛdinge to al that I haue commaunded, and shalte kepe myne ordinaunces and my lawes: then I wil stablyshe the seat of thy kyngdome, accoꝛding to the couenaunt I made with Dauid thy father sayenge: ✳ Thou shalt haue euer one or iii.Regũ.ii.d: and.ix.b ii.Para.vi.c other that shall rule in Israel. But yf ye turne awaye and forsake myne ordinaunces and my commaundementes whiche I haue set before you, and shall go and serue other goddes and bowe your selues to them: then wil I plucke them vp by the rootes out of my lande which I haue gyuen them, and will cast this house which I haue sanctifyed for my name oute of my sight, and wil make a prouerbe and a tale of it amonge all nations. And this house that is so hyghe, shall be a wonder to all that passeth therby, that they shall saye: Why hathe the Lorde dealt on this fassion with this land and with this house? And it shall be aunswered them, because they forsoke the Lord God of their fathers whiche brought them out of the lande of Egypte, and clawe to other goddes, and bowed to them and serued them: euen therfore brought he on them all this euyll.

¶ The cities that Salomon buylded after the house of God was synyshed.

CAPI. VIII.

A After twenty yeres when Salomõ had buylte the house of the Lorde. and his owne house: he buylte the cyties that Hiram gaue him, and put certayne of the childzen of Israel in them. And Salomon wente to Hemath Zobah and strengthed it. And he buylte Thadmor in the wyldernesse and all ꝑ store cyties which he buylt in Hemath. And he buylt Bethhoron the vpper and Bethhoron the nether, and made them stroge cyties with walles, gates and barres. And Baalath and all the store cyties that Salomon had, and all the charet cyties and the cyties of horsmen. & all that Salomon had lust to buylde in Ierusalem and Libanon, and thoꝛowoute all the lande of his dominion.
B And all the people that were left of the Hethites, Amorites, Pherezites, Heuites and Iebusites, whiche were not of the childzen of Israel: euen the childzen of them, which were lefte after them in the lande, and were not cõsumed of the childzen of Israel, dyd Salomõ

make tributaries vnto this daye. But of the childzen of Israel dyd Salomō make no bōdmen in his wozke: but they were men of war and rulers and greate Lozdes with him, and capitaynes ouer his charettes and hozsemen. And kynge Salomons officers that ouersawe and ruled the people, were two hundzed and fyftye.

And Salomō brought the wughter of Pharao out of the cytie of Dauid vnto the house þ he hadde made foz her. Foz he sayde: my wyfe shall not dwell in the house of Dauid kynge of Israell, foz it is holy, because the Arcke of the Lozde came into it.

And frome thencefozthe Salomon offered burntoffringes vnto the Lozde on the aultare of the Lozde whiche he hadde buylt befoze the porche to offer daye by daye accordinge to the commaundement of Moses, and in the sabbotes and newmones, and the thze solemne feastes of the yere, the feast of swete bzed, þ feast of wekes and the feast of boothes.

And Salomon alligned the preastes euerye man to his office as Dauid his father had ozdred them, and the Leuites vnto their office, foz to prayse and minister befoze the preestes daye by daye, and the porters by course at euery gate. Foz so hadde Dauid the man of God commaundd. And the commaundemente of the kynge vnto the preastes and the Leuites concernynge what so euer cause it was, and concernyng the treasures, was not disobeyed.

And all the wozke of Salomon went well fozwarde euen frome the daye of the foundacion of the house of the Lozde was layde: tyll he had fynyshed it, that the house of the Lozd was perfect. And then went kynge Salomon to Azion Gaber, and to Eloth and to the seeside in the lande of Edom. And Hiram sent him by the hande of his seruauntes, shippes & seruauntes that coulde skill of the see: Whiche went with the seruantes of Salomon to Ophir, and brought thence foure hundzed and fyftye talentes of golde, and brought it to kynge Salomon.

¶ The cōmunicacion of Salomon with the quene of Saba, and the gyftes that the one gaue the other. The deth of Salomon: after whome succedeth Roboam.

CAPI. IX.

1.Regū.x.a Math.xii.d Luc.xi.d

AND the quene of Saba herde of þ fame of Salomon and came to proue him with eyddelles at Jerusalem, with a very greate companye, and with camelles that bare swete odoures and plentye of golde and precioule stone. And when she was come to Salomon, she communed with him of al that was in her herte. And Salomon soyled her al her questions, that there was nothinge hyd frome Salomon, which he tolde her not.

And when the quene of Saba had sene the wysdome of Salomon and the house that he had buylt, and the meat of his table and the sittinge of his seruauntes, and the standinge of his waytets, and their apparell, and his buttelars with their apparel, and his porte out of whiche he went into the house of the Lozde, she was so astonyed that there was no moze hert in her.

And then she sayde to the kynge: the saying whiche I herde in myne owne lande, of thyne acates and of thy wysdome, is truthe. But I beleued not the wozdes of theym, vntyll I came and myne eyes hadde seneit. And lo, the one halfe of thy wysdome was not tolde me: thou excedest the fame that I herde, happy are thy men, and happy are these thy seruauntes which stande befoze the alwaye and heare thy wysdome. Blessed be the Lozde thy God whiche had lust to the, to make the, kynge on his seate, vnto the Lozde thy God. Because thy God loued Israel, to make them continue euer, therfoze made he the kynge ouer them to weight and equite.

And she gaue the kynge an hundzed and.xx. talentes of golde, and of swete odoures muche kynge great abounndaunce with precious stanes, that there was no such swete odoures as the quene of Saba gaue kynge Salomon.

And moreouer the seruauntes of Hiram and the seruauntes of Salomon whiche brought golde frome Ophir, brought also * Algum wood and precyouse stones. And the kynge made of the Algume wood stepares in þ house of the Lozde and in the kynges palace, harpes and psalteries foz singers. And there was no suche wood sene befoze in the lande of Juda. And kynge Salomon gaue to the quene of Saba all her desyre that she asked aboue that she brought vnto the kyng. And so she turned and went awaye to her owne lande with her seruauntes.

The somme of golde that came to Salomon yere by yere, was sixe hundzed. lxvi. talentes of golde, besydes that which chapmen and marchauntes brought, and all the kynges of Arabia, and Dukes of countreyes brought golde and siluer to Salomon. And kynge Salomō made two hundzed bokelars of golde. vj. hundzed sycles of beten golde to a bokelar: and three hundzed shyldes of beten golde, three hundzed sycles of golde to a shylde, and he put them in the house of the forrest of Libanon.

And the kynge made a great seate of yuory and ouerlayde it with pure golde. And there were sixe steppes to the seate with a fotestole of golde fastened to the seate: and pomelles on eche syde of the sittinge place, and twoo lyons standinge by the pomelles. And. xij. lyons stoode on the one syde and on the other, vpon sixe steppes, that there was no such in any kyngdome.

And all the drynkynge vessels of kyng Salomon were golde, and all the vessels of the house of the forrest of Libanō, were pure golde, & as foz siluer, it was coūted nothinge worth in the dayes of Salomō. Foz the kynges shypes went * to Tharsis with the seruantes of Hirā euery thze yere onis. And the shippes of Tharsis brought golde, siluer, the teeth of Elephantes, apes and peacockes.

And kynge Salomon passed al the kynges of the

of the earthe in rychesse and wysdome. And all the kynges of the earthe soughte the presence of Salomon, to heare the wysdome that God hadde put in his herte. And they brought euerye man his presente in vesselles of syluer, and vesselles of golde, and rayment, harnesse, swete odoures, hozses and mules, yere by yere.

And Salomon had foure thousande maungers of hozses and charettes foz them, and. xij. thousande hozsemen. And he bestowed them in the charet cityes, and with the kynge at Jerusalem. And he raygned ouer al the kinges from Euphrates, vnto the lande of the Philistines, and so to the bozders of Egypt. * And the king made syluer in Jerusalem as plenteous as stones, and Cedar trees as plenteous as the mulbeye trees that grow in the valeyes. And Salomon had hozses brought him out of Egypt, and out of all landes.

* The rest of the actes of kynge Salomon bothe fyrste and laste, are wrytten in the boke of Nathan the Prophete, and in the prophesye of Ahiah the Silonite, and in the vysyons of Jadi the sear of vysyons agaynste Jeroboam the sonne of Nabat. And when Salomon had raygned in Jerusalem vpon all Israell fourtye yeres, he layde hym to reste with his fathers, and was buryed in the citye of Dauid his father, and Roboam his sonne raygned in his stede.

¶ The folisshnesse of Roboam, and the deuysion of his realme.

CAPI. X.

AND Roboam wente to Sichem: foz to Sichem were all Israel come to make him kynge. And when Jeroboam the sonne of Nabat beynge in Egypt herde it (foz he was fled foz feare of Salomon the kynge) he retourned out of Egypte. And they sent and called him. And so Jeroboam and all Israell came and communed with Roboam and said. Thy father made vs a greuous yoke: but remyt thou somwhat of the greuous seruyce of thy father, and of his heuye yoke that he put vpon vs, and we wyll serue the. And he sayde to them: come agayne after thze dayes to me. And the people departed.

And kynge Roboam counselled with the elders that stode befoze Salomon his father, whyle he lyued, and sayde: What counsell geue ye me, to aunswere this people agayne? And they tolde him sayinge: yf thou shalte be kynde to this people and please theym / and shalte speake louynge wozdes to them, they wyll be thy seruauntes foz euer. But he lefte the counsell whiche the elders gaue him, and toke counsell with the younge men that were nourled vp with hym, and hadde stande in his presence, and sayde to them: What aduyse geue ye, that I may answere this people whiche haue communed with me, sayinge: Abate somwhat of the yoke whiche thy father dyd put vpon vs.

And the younge men that were nourled vp with him, talked with him, sayinge: thus answere the people that spake to the, sayinge. Thy father made our yoke heuye: But make thou oure yoke somwhat lighter. Thus wyse aunswere them: My lytle synger shall be heuyer then my fathers loynes. * Foz where my father put a heuye yoke vpon you, I wyll put moze therto / & where my father chastised you with whippes, I wyl chastise you with Scozpyons. Nowe when Jeroboam and all Israel were come the thyrde daye, as the kynge had, sayinge: come agayne to me the thyrde daye. The kynge answered them cruelly: foz kyng Roboam lefte the counsell of the aged men, & answered them after the aduyse of the yonge men, sayinge: Yf my father haue made youre yoke greuouse, I wyll adde therto / and where my father chastised you with whippes, I will chastise you with scozpions. And so the kynge harkened not vnto the people / foz the turnyng awaye was of God, that the Lozde myghte make good his sayinge whiche he spake by the hande of Ahiah the Silonite to Jeroboam the sonne of Nabat. And when all Israel saw that the kynge wolde not heare them, the people answered the kynge sayinge: what part haue we with Dauid, oz enheritaunce with the son of Isai? let euery mā of Israel go to his tent. * And nowe Dauid se to thyne owne house. And therupon all Israell gette them to theyr tentes / so that Roboam raygned ouer no mo of the childzen of Israel then dwelte in the cityes of Juda. Then kyng Roboam sent to the Haduram that was ouer the trybute, and the childzen of Israel stoned him with stones that he dyed. But kynge Roboam made spede and gat him vp to his charet to fle to Jerusalem. And so Israel departed from the house of Dauid vnto this daye.

1.Reg.xii.c

¶ Roboam is forbydden to fyghte agaynste Jeroboam. He hathe eyghtene wyues and thze score concubines: and by them eyght and twentye sonnes and thzee score daughteres.

CAPI. XI.

AND when Roboam was come to Jerusalē, he gathered of the house of Dauid and Benjamin to the nombze of nyne score thousande chopse men of warre to fyght with Israell / foz to bzynge the kyngdome agayn to Roboam. But the wozde of the Lozd came to Semeiah the man of God, sayinge: speake vnto Roboam the sonne of Salomon kynge of Juda, and to all Israell that are in Juda, and to Benjamin, and saye: thus sayth the Lozde. Go not noz fight with your brethre: but retourne euerye man to his house / foz this thing is done of me. And they obeyed the wozdes of the Lozde, and retourned from goynge agaynst Jeroboam.

3.Reg.xii.c

And Roboam dwelte in Jerusalem & buylt stronge cityes in Juda: as Bethlehem, Etam, and Thekua: Bethzur, Socho, and Odllam: Geth, Marelah and Ziph: Adurahim, Lachis and Azecah: Zarah, Aialon, & Hebzon. Which were the stronge cityes of Juda, & Benjamin.

And

And when he hadde repayred suche stronge cities, he put capitaynes in them, and store of victayle, and of oyle, and of wyne. And he ordeyned in all cities shyldes and speres, and made them exceadyng stronge. And so Juda and Benjamin store vnder him.

And the preestes and the Leuites that were L in all Israell resorted to him out of all theyr coostes. Ja to moche that the Leuites lefte their suburbes and possessions and came to Juda and Jerusalem: for Jeroboam and his sonnes had cast them oute from ministrynge vnto the Lorde. * And he ordeyned him preestes of xi.Regū.xii.g hyllaulters, bothe to shyde deuylles, and also to the calues whiche he hadde made. And after them there came of al the tribes of Israel (such as their hertes moued them to seke the Lorde God of Israell) to Jerusalem to offre vnto the Lord God of their fathers, & so they stregthed the kyngdom of Juda, and made Roboam the sonne of Salomon myghty thre yere long/ for thre yere they walked in the waye of Dauid and Salomon.

And Roboam toke him Mahalath D ughter of Jerimoth the sonne of Dauid to wife/ And Abihail the doughter of Eliab the sonne of Jsai, whiche bare him chyldren: Jeus, Samariah & Zaham. And after her, he toke Maacah the wughter of Absalom, whiche bare him Abiah, Athai, Ziza and Salumith. But Roboam loued Maacah the doughter of Absalom aboue all his other wyues & concubynes/ for he toke eyghtene his wiues, & thre score concubynes, and begate thre score doughters, and eyght and twenty sonnes. And Roboam made Abiah the sonne of Maacah the chefe ruler amonge his brethren, for to make him kynge. And he played a wyse parte, and scattered of al his chyldren thorow out all the countreyes of Juda and Benjamin in euery stronge city. And he gaue them aboundaunce of vitayle, and asked many wyues.

¶ Sesac kynge of Egypt robbeth the temple of the Lorde. Roboam dyeth, and Abiah his sonne succedeth him.

CAPI. XII.

A AND when Roboam had stablysshed the kyngdome and made it stronge he forsoke the lawe of the Lorde, and all Jsrael with him. * Wherfore the fyfte yere of xi.Reg.xiiii.g kynge Roboam, Sesac the kynge of Egypte came vp agaynste Jerusalem (bicause they had trespassed agaynste the Lorde) with twelue hundred charettes, and thre score thousande horsemen. And the people were without nombre that came with hym forth of Egypte, with them of Libia / and the ♀ Suchites, and the blackemoores. And they toke the stronge cytyes that were in Juda, and came to Jerusalem. ♀ Some rede Troglodites.

Then came Semeiah the Prophete to Roboam, and to the lordes of Juda that were gathered to Jerusalem for feare of Sesac, & sayd to them: thus sayth the Lorde: Ye haue lefte me, and therfore wyll I leaue you also in the

B handes of Sesac. Wherupon the lordes of Jsrael and the kyng humbled them selues & sayde the Lorde is righteous. And when the Lorde sawe they submitted them selues, the worde of the Lorde came to Semeiah, sayinge: they meke them selues, and therfore I wyll not destroye them. But I wil minuer them somwhat, and my wrath shall not fall vpon Jerusalem. Neuertheles they shall be his seruaunnes, to knowe what difference is betwene my seruyce and the seruyce of the kyngdomes of other landes. So Sesac kynge of Egypte came to Jerusalem, & toke away the treasures of the house of the Lorde, and the treasures of the kynges house, and shortly he toke all. And he toke also the shyldes of golde whiche Salomon made. In stede of whiche kyng Roboam made shyldes of brasse, and put them in the keppynge of the capitaynes of his garde, whiche wayted in the gate of the kynges house. And as often as the kynge went to the house of the Lorde, the garde went and fet them, and brought them ageyne vnto the garde chambre. And so bicause he humbled him selfe, the wrathe of the Lorde turned from him, and destroyed not all together. And moreouer there were many good thynges yet in Juda.

So kynge Roboam waxed myghtye in Jerusalem and raigned. And Roboam was one and fourty yeres olde when he was made kyng, and he raigned seuentene yeres in Jerusalem the citye whiche the Lorde had chosen out of all the tribes of Jsrael, to put his name there. His mothers name was Naamah, an Ammonite. * And he dyd euyll, for he prepared not his herte to seke the Lorde. The actes of Roboam first and last, are written in the sayinges of Semeiah the Prophete, and of Abo the seer at of bysyons, so moche as they receyue by genealogye, and the perpetuall warre that was betwene Roboam and Jeroboam in eyther theyr lyfe. And Roboam layd hym to slepe with his fathers, & was buryed in the citye of Dauid, and Abia his sonne raigned in his stede.

¶ The vyctorye of Abia agaynste Jeroboam.

CAPI. XIII.

THe eyghteenth yere of kynge Jeroboam began Abia to raygne ouer Juda, and he raigned thre yeres in Jerusalem. His mothers name was Michaiah, the doughter of Uriel of Gabaah. And there was warre betwene Abia and Jeroboam. And Abia made a battayle with an hoste of eyghtynge men of foure hundred thousande chosen men. And Jeroboam put in araye to fyghte agaynste hym, with eyght hundred thousande ryche men and stronge.

And Abia stode vp vpon Zemaraim an hyll in mount Ephraim, and sayd: Heare me thou Jeroboam and all Jsrael. Becommeth it not you to knowe that the Lorde God of Israell gaue the kyngdome of Jsrael to Dauid for euer: euen to hym and to his sonnes, with a ♀ salted couenaūt? But Jeroboam the sonne of

Nabat, the seruaunt of Salomon, the sonne of Dauid rebelled agaynste the Lorde. And there gathered to hym lewde men and vnthryftes, and preuayled agaynst Roboam the sonne of Salomon: for Roboam was yonge and tender herted, and not stronge ynoughe for them.

And nowe ye thynke to preuayle agaynste the kyngdome of the Lorde in the hande of the sonnes of Dauid, bicause ye be a greate multitude, and haue with you the golden calues whiche Jeroboam made you for goddes. And haue ye not caste oute the preestes of the Lorde the sonnes of Aaron, and the Leuites/ and haue made you preestes lyke the nacions of other landes: euen who so euer commeth and consecrateth his hande with an oxe, and seuen rammes, the same is made preest to them that are no goddes.

But with vs is the Lorde our God whom L we haue not forsaken / and the preestes of the sonnes of Aaron ministrynge vnto the Lorde/ and the Leuites in office burnynge vnto the Lorde euery morynge and euery euen burntofferynges, & swete incense: and the shewebreed put in order vpon a pure table: and the candel sticke of golde, with the lampes of the same, to be lyght euery euen. For we kepe the watch of the Lorde oure God: But ye haue forsaken him. Moreouer, beholde, God is with vs in the forewarde, and his preestes and the soynge trompettes to crye alarum agaynste you. Je chyldren of Jsrael fyght not with the Lorde God of youre fathers: for it wyll not prosper with you. But for al that, Jeroboam sent men priuily aboute to come behynde vpon them: and so they were before Juda, and the layers in wayte were behynde them. And whe Juda tourned and sawe the battayle behynde and before, they cryed vnto the Lorde, and the preestes blewe the trompettes, and the men of Juda gaue a shoute. And as the men of Juda shouted, God smote Jeroboam and all Jsrael before Abia and Juda. And the chyldren of Jsrael fledde before Juda / and the Lorde deliuered them in to the handes of Juda. And Abia and his people slewe a greate slaughter of them: so that there were stryken downe of Jsrael, fyue hundred thousande chosen men. And so the chyldren of Jsrael were broughte vnder at that tyme/ and the chyldren of Juda preuayled, bycause they leaned vnto the Lord God of their fathers. And Abia folowed after Jeroboam, and wanne certayne cityes from him: Bethel, with townes belongynge therto/ and Jesanah with the townes that longed thereto/ and Ephron with her townes. And Jeroboam recouered not strengthe agayne in the dayes of Abia. At laste the Lorde plaged hym that he dyed.

And Abia waxed myghtye, and toke hym fourtene wyues, and begat two and twentye sonnes, and sixtene doughters. The reste of the actes of Abia, and his wayes and demynges, are wytten in the hystorye of the Prophete Ido. And when Abia was layde to slepe with his fathers, they buryed hym in the citye of Dauid. And Asa his sonne raygned in his stede. In whose dayes the lande was quyet tenne yeres.

¶ Abia dyeth, after whom succedeth Asa.

CAPI. XIIII.

AND Asa dyd that was good and eyghte in the eyes of the Lorde his God, and toke awaye the aulters of straungers, & the hyllaulters, and brake the ymages, and cut downe the groues, and commaunded Juda to seke the Lorde God of their fathers, and to do accordynge to the lawe and commaundement. And he put awaye oute of all the citryes of Juda, the hyllaulters and the ydolles: for the kyngdome was quiet before him. And he built stronge citryes in Juda, bicause the land was in reste, & he had no warre in those yeres. For the Lorde had gyuen him rest. A iii.Regū.xv.b Asa.

And therfore he sayd to Juda: let vs buylde these citryes, and compasse them with walles and towres, gates and barres, whyle we haue the lande quiet. For we haue sought the Lord oure God: and bicause we haue sought him, he hathe giuen vs reste on euerye syde. And so they buylte and prospered. And Asa hadde an armye that bare shylde and spere, oute of Juda thre hundred thousande/ and oute of Benjamin that bare shilde and drewe bowes, two hundred and foure score thousande, and were all stronge men. B

And there came oute agaynste them Zarah C the Morian, with an host of ten hundred thousande, and thre hundred charettes, and came as ferre as Maresa. And Asa wente oute to him, and they put in araye to battayle in the valeye of Zephatah beside Maresa. And Asa cryed vnto the Lord his God, and sayd: Lorde it is all one with the, to helpe them that haue no power, with fewe or with manye: helpe vs O Lorde our God for we trusle to the, and in thyne name we be come agaynste this multytude. Thou arte the Lorde oure God, let not man preuayle against the. And the Lord smote the blacke Moores before Asa and Juda, that they fled. And Asa and the people that was with him, pursued them as farre as Gerar. And the blacke Moores were ouerthrowen, that there remayned none alyue of them, but were destroyed of the Lorde, and of his hoste/ they carried also a mighty great pray. And they smote all the citryes rounde aboute Gerar. For the feare of the Lorde came vpon them. And they robbed all the citryes, for there was exceadynge moche to be robbed in them. Furthermore they smote the tentes of the cattel, and caried awaye plentye of sheep, and camelles, and so returned to Jerusalem. 2.Reg.xiiii.d

¶ Kynge Asa by the monicion of the Prophet Azaria after he had put downe the Idolles, sacrifyseth to the Lorde. He deposyth his mother of her dominion.

CAPI. XV.

And

A ND the spirite of God came on Azaria the sonne of Obed. And he went out a-
gaynst Asa, and sayde to hym: heare me
☞ Asa and all Juda and Benjamin. The Lorde
is with you whyle ye be with him / and yf ye
shall seke him, he wyll be founde of you: but
yf ye shall forsake him, he wyll forsake you.
☞ There wyll come manye dayes in Israell, in
whiche there shall be no true God nor preeste
that teacheth, nor anye lawe. And in theyr tri-
bulacion they shall tourne vnto the Lorde
God of Israel, and shall seke him, and he shall
be founde of them. And in those dayes there
shall be no peax to them that goo oute and in.
But great vexacion on euery syde vpon the in-
habitoures of all landes. For one nacion shall
destroye an other, and one citye an other: for
God wyll vexe them with all aduersitie. But
plucke you vp youre hertes, and let not youre
handes faynte, for youre workes shall be re-
warded.

B When Asa herde those wordes and the Pro-
phesye of Azaria the sonne of Obed the Pro-
phete, he toke courage & put awaye the abho-
minacions oute of all the lande of Juda and
Benjamin, and oute of the cityes whiche
he wanne in mounte Ephraim, and renued
the aulter of the Lorde that was before the
porche of the Lorde. And he gathered all Ju-
da and Benjamin, and the straūgers with the
out of Ephraim, Manasses, and Simeon. For
there fell manye to him oute of Israell, when
they sawe that God was with him. And they
C assembled at Jerusalem the thyrde moneth of
the fyftene yere of the raygne of Asa. And they
offered vnto the Lorde the same tyme of the
spoyle whiche they had brought, seuen hun-
dred oxen, and seuen thousande shepe. Then
they made a couenaunt to seke the Lord God
of theire fathers, with all theyr hertes, and all
their soules: so that all that soughte not the
Lord God of Israel, sholde dye for it whether
he were small or greate, man or woman. And
they sware vnto the Lord with a loude voyce
and showtyng, and with trompettes and hor-
nes. And al Juda reioysed in the othe, for they
had sworne with all theyr hertes, and soughte
him with all their lust, and he was founde of
them. And the Lorde gaue them rest rounde a-
boute. Furthermore kynge Asa put Maacah
his mother oute of auctorite, bycause she had
made an ydoll in a groue; and brake downe
her ydoll, and stampte it and burnte it by the
brooke Cedron. But they put not the hyllau-
ters out of Israel: neuertheles the herte of
Asa was pure all his lyfe. And he broughte in
to the house of God the sedicate gyftes whi-
che he and his father hadde dedicate, in golde,
syluer, and other iewelles. And there was no
more warre vnto the fyue and thyrtye yere of
the raygne of Asa.

In the fyue and thyrtye yere of the raygne of
Asa, came Baasa kynge of Israell agaynst
Juda, and buylte Ramah, to the entent he
wolde let none that pertayned to Asa kynge
of Juda haue passage in and out. Wherupon
Asa fet syluer and golde forth of the treasure
of the house of the Lorde, and of the kynges
house, and sent it to Benhadad kyng of Syria
that dwelt at Damasco, and sayd. There is a
leage betwene me and the, and so was betwen
my father and thyne, wherfore I haue sent the
syluer and golde, that thou goo and breake
thyne appoyntment with Baasa kynge of Is-
rael, that he may depart from me. And Ben-
hadad graunted vnto kynge Asa, and sent the
capitaynes of his armye agaynst the cityes of
Israel. And they beat Ijon, Dan, Abelmaim,
and all the store cityes of Nephthali. But whē
Baasa herde this, he lefte buyldynge of Ra-
mah, and lette his worke cease. And then As
the kyng toke al Juda, and caryed away stones
and tymbre of Ramah, wherwith Baasa wa
a buyldynge: and he buylte therwith Gaba
and Maspha.

At that same tyme Hanani the sear, came
to Asa kynge of Juda, and sayde to hym: be-
cause thou trustest in the kynge of Syria, and
trustest not in the Lorde thy God, therfore is
the hoste of he kynge of Syria escaped oute of
thyne hande. Were not the blacke Moxes and
they of Libia a greate hoste, with exceedynge
manye charettes and horsemen? And yet be-
cause thou trustedest in the Lorde, he delyue-
red them in to thyne hādes. For the eyes of the
Lorde beholde all the earthe, to strengthe the
hertes of them that are hole with hym. Wher-
in thou haste wone folysshely / and therfore
frome henceforthe thou shalte haue warre.
Wherupon Asa was wrothe with the Sear,
and put him in prysō, for he was displeased
with hym bycause of that. Moreouer Asa
oppressed certayne of the people the same
season.

The dedes of Asa bothe firste and laste, are
written in the boke of the kinges of Juda and
Israell. And the nyne and thyrtye yere of his
raygne, Asa fell sycke of his feete, and that his
disease exceded. And besyde this in his sickenesse
he asked no counsell of the Lorde, but of phy-
sicions. And at the laste Asa fell on slepe with
his fathers, and dyed when he hadde raygned
one and fourtye yere. And they buryed hym in
his owne sepulchre whiche he had made in the
citye of Dauid, and layd him in the bed which
he hadde fylled with swete odoures of dyuers
kyndes, made by the crafte of the potecaryes.
And they dyd exceadynge great coste aboute the
eryinge of him.

¶ Josaphat succedeth after Asa, whiche caused
the feare of the Lorde to be renued among the peo-
ple.

CAPI. XVII.

AND Josaphat his sonne raygned in his
stede, and mightyer then Israell. And
he put souldyours in all the strongeste
tyes of Juda, & set rulers bothe in the lande of
Juda, and also in the cities of Ephraim, which
Asa his father had wonne. And the Lorde was
with Josaphat, bycause he walked in the olde
wayes of his father Dauid, and soughte not
Baals: But soughte the Lorde God of his
father, and walked in his commaundemen-
tes, and not after the doynges of Israell.
Therfore the Lorde stablyshed the kingdome
in his hande, and all Juda broughte him pre-
sentes, that he became exceadynge ryche and
glorious. And his herte was courageous in
the wayes of the Lorde, and he put downe
yet more of the hyllaulters and groues out of
Juda.

In the thyrde yere of his raygne he sente
of his Lordes: Benhail, Abdiah, Zacharias,
Nathanael, and Michaag to teache in the cy-
tyes of Juda: and with them Semeiah, Na-
thamiah, Zabadiah, Asahel, Semiramoth, Jo
nathan, Adoniah, Thobiah, and Thobodoni-
ah Leuites: and with them Elisama and Jo-
ram prestes. And they taughte in Juda, and
had the boke of the law with them, and went
aboute thorow out all the cityes of Juda and
taught the people.

And the feare of the Lorde fell vpon all the
kyngedomes of the landes that were rounde
aboute Juda, that they durst not warre with
Josaphat. And the Philistines brought Jo-
saphat giftes and tribute siluer. And therto
Arabians broughte him of hepe, seuen thou-
sande and seuen hundred rammes, and seuen
thousande and seuen hundred he gotes. And
so Josaphat prospered and grewe vp on hygh.
And he buylte in Juda castelles and store cy-
tyes, and had great substaunce in the cityes of
Juda, and hyghtynge men and men of myghte
in Jerusalem.

And this is the order in the houses of theyr
fathers of the capitaynes ouer thousandes in
Juda: Edna the capitayne, and with him of
hyghtynge men, thre hundred thousande. And
nexte to him Johanan a capitayne, and with
him two hundred and foure score thousande.
And by his syde Amasias the sonne of Zechri
wyllynge vnto the Lorde, and with him two
hundred thousande mightye men. And of the
children of Benjamin, Eliada was a man of
myght, and had with him armed with bowes
and shyldes, two hundred thousande. And by
his syde Josabad, with whom were an hūdred
and foure score thousande furnysshed for war.
These wayted on ỹ king, besydes those which
the king had put in stronge cityes thorow out
all Juda.

¶ After Ahab had asked counsell of the foure hun-
dred Prophetes, he putteth Micheas in prysō. He
dyeth with the shote of an arowe.

CAPI. XVIII.

AND Josaphat became verye ryche & glo-
rious / and ioyned alliaunce with Achab.
And after certayne yeres he wēt downe
to Achab to Samaria. And Achab slewe sheepe
and oxen plenteously for him, and for the peo-
ple that came with him, and intreated him to
go vp vnto Ramoth in Galaad. And Achab
kyng of Israel sayd to Josaphat kyng of Juda:
wilt thou go with me to Ramoth in Galaad?
And he answered him, I wyll be as thou, & my
people shall be as thyne, and we wyll be with
the in the warres.

And Josaphat sayde vnto the kynge of Is-
rael: aske I praye the, the worde of the Lord.
And the kynge of Israel gathered together of
the prophetes foure hundred men, and sayd vn
to them: shall we goo to Ramoth in Galaad
to fyght, or shall I cease? And they sayde, go:
the Lord shal delyuer it in to the kinges hand.
And Josaphat sayd: Is there yet here neuer a
Prophete more of the Lorde, that we myghte
aske of him? And the kynge of Israell sayd to
Josaphat: there is yet one, to aske the Lorde
by him: But I hate him, for he neuer prophe-
sieth me good, but alwaye euyll, one Micheas
the sonne of Jemla. And Josaphat sayde:
let not the kynge saye so. Then the kynge of
Israell called one of his chamberlaynes, and
sayde: fetche hyther quyckly Micheas the son
of Jemla. And the kynge of Israell, and Jose-
phat kyng of Juda, sate eyther of them on his
seate in their apparell, in a threshynge flooze
beside the gate of Samaria, and all the Pro-
phetes prophesyinge before them. And one Se-
dechias the sonne of Chanana made him hor-
nes of yron, and sayde, thus sayth the Lorde:
with these thou shalte pushe Syria, vntyll
thou haste broughte them to noughte. And all
the Prophetes prophesied euen so, sayinge:
goo vp to Ramoth in Galaad and prospere,
for the Lorde shall delyuer it in to the hande
of the kynge. And the messenger that wente
to call Micheas, spake to him, sayinge: behold
the wordes of the Prophetes are pleasaunt to
the kynge with one assente, lette thy wordes I
pray the, be lyke one of theirs, and speake that
whiche is pleasaunt. And Micheas sayde: as
truly as the Lord lyueth, euen what my God
sayth, that wyll I speake. And when he was
come to the kynge, the kynge sayd to him: Mi-
cheas, shall we goo to Ramoth in Galaad to
fyght, or shall I be in reste? And he answered:
go ye and prospere, for the Lorde shall delyuer
it in to youre handes. But the kynge sayde to
him: how often tymes shall I adiure the that
thou saye nothyng but truthe to me in ỹ name
of the Lorde.

Then he sayd: I se al Israel scattered in the
mountaynes, as shepe that haue no shepeherd.
And the Lorde sayd: these haue no master, let
them returne euerye man to his house in peax.
Then sayde the kynge of Israell to Josaphat:
dyd I not tell the that he wolde not prophesye
good vnto me, but euyll? And he answered:
therfore hearke ye the worde of the Lorde. I
sawe the Lorde sytte vpon his seate, and all
the companye of heuen standynge on his right
hande and on his lefte. And the Lorde sayde:
who shal disceyue Achab kynge of Israel, that
he may go and be ouerthrowen at Ramoth in
Galaad. And whyle one sayd thus, & an other
that, there came out a spirite and stode before
the

the Lorde and sayd: I wyll discepue him. And the Lord sayd to him, how? And he sayd I wyl go out, and wyll be a lyenge spirite in ỹ mouthes of all the Prophetes. And the Lorde sayd thou shalte discepue him, and shalte preuayle, go out and do euen so. And nowe beholde the Lorde hath put a lying spirite in the mouthes of all these thy Prophetes, and yet the Lorde hath spoken euyll agaynste the. And Sedechias the sonne of Canana went and smote Micheas vpon the cheke, and sayd: by what way wente the spirite of the Lorde frome me, to speake in the? And Micheas sayde: thou shalte se the daye when thou shalte runne from chambre to chambre for to hyde thy selfe. Then sayd the kynge of Israel: take ye Micheas, and deliuer him to Amon the gouernour of the citye, and to Joas the kynges sonne, and saye/ thus sayth the kynge: put this felowe in pryson, & fede him with breed of sorowe, and water of trouble, tyll I come agayne in peax. And Micheas sayd: yf thou come agayne in peax, then hath not the Lorde spoken in me. And Micheas sayd moreouer: harken ye people euery one of you. And so the kynge of Israell and Josaphat the kynge of Juda wente vp to Ramoth in Galaad. Then sayd the kynge of Israel to Josaphat: I wyl chaunge my clothes and get me to battayle, but se thou haue thyne owne apparel vpon the. And the kyng of Israel chaūged him selfe, and they went to battayle. But the kynge of Syria commaunded the capitaynes of his charettes, sayinge: se ye fyghte not agaynst small or great, sauc agaynst the kynge of Israel onely.

And when the capitaynes of the charettes sawe Josaphat, they had thoughte he had ben the kynge of Israell, and therfore compassed him, to fyghte. But Josaphat cryed oute, and the Lorde holpe him, and God tourned them awaye from him. For when the capitaynes of the charettes perceyued that it was not the kynge of Israell, they tourned backe agayne from him. And a certayne man drewe his bow at auenture, and smote the kynge of Israel betwene the ioyntes of his habergyne. And he sayde to the charet man, tourne thyne hande and carye me oute of the hoste, for I am hurte. And the battayle was sore that daye. Howbeit the kyng of Israel contynued standynge in his charet agaynste the Sirians vntyll euen. And about the sonne goynge downe, he dyed.

¶ After Josaphat was rebuked by the Prophete Jehu, he called agayne the people to the honourynge of the Lorde God.

CAPI. XIX.

A Jehu THen Josaphat kynge of Juda retourned to his house safe and sound to Jerusalē. And Jehu the sonne of Hanani the sear, went out agaynst him, and sayd to kynge Josaphat: oughtest thou to helpe the wycked, and to loue them that hate the Lorde? For this cause is the wrath of the Lorde vpon the. Neuertheles there are good thynges founde in the, in that thou hast put awaye the consecrate groues oute of the lande, and hast prepared thyne herte to seke God. And as Josaphat dwelte at Jerusalem, he wente agayne amonge the people frome Berlabe to mount Ephraim, and broughte them agayne vnto the Lorde God of their fathers. And he set Judges in the lande, throwowe oute all the stronge citeyes of Juda, citye by citye/ and sayde to the Judges: take hede what ye do, for ye be not Judges in the lawe of man, but of God, whyche is with you in the wordes of the lawe. Wherfore let the feare of the Lorde be with you, and take hede and do it. For there is no vnryghtousnesse in the Lorde our God, nor regardynge of persones, nor takynge of rewardes.

Moreouer in Jerusalem dyd Josaphat appoynt certayne of the Leuites of the preestes, and of the auncient heades of Israell, ouer the customes of the Lorde, and causes of strife. Whyche wone, they returned to Jerusalem. And he charged them, sayinge: do euen so in the feare of the Lorde, with trouthe and perfyte herte. And what so euer come to you of your brethren that dwelle in their citeyes/ betwene blonde and blonde, lawe, commaundement, ordinaunces and customes: se ye warne them that they trespace not agaynst the Lorde, lest wrathe come vpon you, and on your brethren. Thus do, and ye shall not offende. And beholde here Amarias the Preeste, whiche is heade ouer you in all matters of the Lorde, and Zabadias the sonne of Ismael, a ruler in the house of Juda, he is ouer all causes concernynge the kynge, with officers of the Leuites before you. Take courage to you, and goo vpon it, and the Lorde shall be with the good.

¶ The merueilouse victory that the Lorde gaue Josaphat kynge of Juda agaynst the Moabites, and the chyldren of Ammon, and them of Seir.

CAPI. XX.

AFter this came the chyldren of Moab & the chyldren of Ammon, and with them a companye of the Ammonites agaynst Josaphat to battayle. And there came y^e tydynge to Josaphat, saying: there commeth a great multitude agaynste the from the other syde the see out of Syria. And se, they be in Hasason Thamar, whiche is Engadi. Then Josaphat feared and set him selfe to seke the Lorde, and proclaymed fastynge throwowe out all Juda. And Juda gathered them selues togyther to aske counsell of the Lorde. Furthermore there came out of al ỹ citeyes of Juda to seke the Lord. And Josaphat stode in the assemble of Juda and Jerusalem in the house of the Lorde before the newe courte, and sayd: O Lorde God of oure fathers, arte not thou God in heuen, and raygnest not thou ouer al the kyngdomes of the Paynymes? And in thyne hande is power and myght, so that no man can stand before the? Art not thou our God, whiche dyddest call out thinhabitantes of this lande before thy people Israel, and gaue it to the seed of Abraham thy frend for euer? And they dwelte therin, and haue buylt for the a temple therin vnto thy name, & sayd: when cuyll commeth vpon vs, as the swerde of iudgement, pestilence, or hungre: then ye we stande before this house and before the (for thy name is in this house) and shall crye vnto the in our tribulacion, thou shalt heare and helpe. And nowe beholde, the chyldren of Ammon and Moab, and mount Seir, by whiche thou woldest not let Israell passe, what eyme they came forthe of Egypte: but they departed from them, & destroyed them not. And now marke how they rewarde vs/ they come to cast vs out of thy possession whiche thou hast geuen vs. O ourre God, wylte thou not iudge them? for we haue not so great puyssaūce that we can make resistence agaynst this great company that commeth agaynst vs. Neyther wot we what to do, but our eyes be vnto the. And as all Juda stode before the Lorde with their yonglynges, their wyues and their chyldren: the spirite of the Lord came vpon Jahaziel the sonne of Zacharias, the sonne of Banaia, the sonne of Jeiel, the sonne of Mathaniah a Leuite of the sonnes of Asaph, euen as he was in the myddes of the company. And he said: harken all Juda, and the inhabitours of Jerusalem, and also kyng Josaphat. Thus sayth the Lorde vnto you, be not aferde or dysmayde for this greate multitude. For the warre is not yours, but Gods. And to morow ye shall goo downe to them: se, they come vp at Ziz, and ye shall mete them in the toppe of the brooke of the wyldernesse of Jeruel. For it shall not be you that shall fyghte in this quarell: but stand forth onely, and behold the helpe of the Lorde, whiche is with you: feare not, nor let your hertes faile, O ye of Juda and of Jerusalem. To morow marche forwarde to them: for the Lorde is with you.

And Josaphat bowed him selfe with his face to the citye, and all Juda and the inhabitours of Jerusalem fell before the Lorde, and worshypped him. And the Leuites and the childrē of the Cahathytes and of the Corahites rode vp to prayse the Lorde God of Israell with a loude voyce on hyghe. And so they arose early in the morninge and gat them out vnto ỹ wildernesse of Thekua. And when they went out Josaphat stode and sayd: heare me Juda, and ye inhabitours of Jerusalem. Bileue in ỹ Lord your God, and so shal ye continue: and bileue his Prophetes, and so shal ye prospere. And he gaue the people counsell, and set the singers of the Lorde, and them that praised in holy apparell, to goo oute before the armye, and to saye praise the Lord, for his mercy lasteth euer. And what time they began to laud and prayse, then the Lorde set their enemyes vpon their owne selues as many as were come to fight agaynst Juda, euen the chyldren of Ammon and Moab & mount Seir, for the children of Ammon and Moab arose agaynst the inhabitours of mount Seir, to destroye them vtterlye, and to wype them awaye. And when they had made an ende of the inhabitoures of Seir, then they holpe to destroye eche other.

And when Juda came to Maspha in ỹ wildernesse, they loked to the multitude. And beholde, they were dead carkelles fallen to ỹ erth, and none escaped. And Josaphat and his people went to steype and spoyle the dead, & found amonge them aboundance of goodes and rayment and of pleasaunt iewelles, and caughte from them more then they coulde carye awaye: so that they were thre dayes in gatheryng of ỹ spoyle, it was so moche. And ỹ fourth day they assembled in ỹ valey of blessyng, for there they blessed the Lorde. And therfore they called the name of the said place the valey of blessing vnto this daye. And so al the men of Juda and Jerusalem returned, & Josaphat among the thickest of them, for to go agayne to Jerusalem with gladnesse, for the Lord had made them to reioyse of their enemyes. And they came to Jerusalem with psalteries & harpes and trompettes, euen vnto the house of the Lorde, & the feare of God fel in the kyngdomes of all landes, when they had herde that the Lorde fought agaynst the ennemyes of Israel. And so the realme of Josaphat was in tranquilite: for his God hadde gyuen him rest on euery syde.

So Josaphat raygned vpon Juda, and was xxxv. yeres olde when he began to raygne, and raigned xxv. yere in Jerusalē. And his mothers name was Asuba the doughter of Silhi. And he walked in the waye of Asa his father, and bowed not thence, but did that was pleasaunt in the syghte of the Lorde. Howbeit they put not downe the hylaulters, neither did the people yet prepare their hertes vnto the God of their fathers. The rest of the actes of Josaphat first and last are written in the workes of Jehu the sonne of Hanani, which noted them in the boke of the kynges of Israel.

After this Josaphat kynge of Juda ioyned him selfe with Ochoziah kynge of Israell, whiche was a wycked doar. And he coupled him selfe with him to make shyppes to goo to Tharsis. And they made the shyppes in Azion Gaber. And Eliezer the sonne of Dodanah of Mareša prophecied agaynst Josaphat, saying: because thou hast ioyned thy selfe with Ochoziah, the Lorde hath broken thy workes. And the shyppes were broke that they were not able to go to Tharsis.

¶ Josaphat dyeth & Joram succeadeth him, which putteth to deathe his brethren/ and is oppressed of the Philithines/ and dyeth of the styxe.

CAPI. XXI.

IOsaphat layde him to rest with his fathers, and was buryed with his fathers in the cyte of Dauid, and Joram his sonne raygned in his rowme, which Joram had other brethē sonnes of Josaphat: Azariah, Jehiel, Zacharias, Azariah, Michael, and Sephatiah. All these were the sonnes of Josaphat kynge of Juda. And their father gaue them many great gyftes in syluer, golde, and other precious thinges, & stronge citeyes in Juda: but the kyngdome he gaue to Joram because he was the eldest. Whe Joram was promoted vpon the kyngdome of

his father and setled, he slew all his other brethren with the swerde, and diuers of the lordes of Israel also. *Ioram was two and thirtye yere olde when he began to raygne, & raigned eyghte yeres in Ierusalem. (iiij.Re.viij.d) And he walked in

B the wayes of the kynges of Israel, lyke as did the house of Achab (for a doughter of Achab was his wife) and he wrought euil in the eyes of the Lorde. How be it the Lorde wolde not destroye the house of Dauid, bicause of the couenaunt he hadde made with Dauid, and as he promised to gyue a lyght to him and to his sonnes for euer.

In his dayes the Edomites rebelled bicause they wolde not be vnder the hande of Iuda, & made them a kynge. And Ioram wente forthe

C with his lordes and al his charettes with him and rose by nyghte and layde on the Edomytes. Whiche compassed hym in, and the Capitaynes of his charettes. And so Edom departed from the subiection of Iuda vnto this day. That same tyme also dyd Lobnah departe frõ beynge vnder his power, bycause he lefte the Lorde God of his fathers. Moreouer he made hyll aulters in the mountaynes of Iuda, and caused thinhabitauntes of Ierusalem to commyt adulterye, and he thrust Iuda oute of the waye.

The lettres of Elias

And there came a wrytyng to him from Elias the Prophete of this tenoure. Thus sayth the Lorde God of Dauid thy father: bycause thou walkedest not in the wayes of Iosaphat thy father, and in the wayes of Asa kynge of Iuda, but walkedest in the wayes of the kynges of Israel, and hast made Iuda & the dwellers of Ierusalem go a horyng, lyke to the horing of the house of Achab, & hast therto slayne thy brethren that were thy fathers house, whiche were better then thou: Beholde, the Lorde wyll smyte the with a myghtye plage in thy folke, in thy chyldren, in thy wyues, and in thy goodes. And thou shalt haue moche disease thorowe infirmitie in the bowelles, tyll thy bowelles fall oute by reason of thy sycknesse daye by daye.

D And the Lorde stered vp agaynst Ioram the spirite of the Philistines and the Arabiãs that border on the blacke Mores: Whiche came agaynst Iuda and all to tare the lande, and caryed awaye all the substaunce that was found in the kynges house/ and moreouer his sonnes and his wyues, so that there was not one son lefte him, saue Ioachaz his yongest sonne. And after all this, the Lorde smote him in his bowelles with an incurable disease. And in processe of tyme, euen about the ende of two yeres his guttes fell oute by reason of his sycknesse: and so he dyed of euyll diseases. But they made him no bonefyre lyke the bonefyres of his fathers. When he began to raygne, he was .xxxij. yere olde, and raygned in Ierusalẽ eyght yere. And he walked not pleasauntly, and they buryed him in the citye of Dauid: but not in the sepulchre of the kynges.

¶ Ochoziah raygneth i the rowme of Ioram/ Iehu kyng of Israel kylleth Ochoziah. Athaliah putteth to deth all the kynges lynage onely Ioas escapeth.

CAPI. XXII.

AND the inhabitoures of Ierusalem made Ochoziah his yongest sonne king in his stede. (A) For the men of warre that came with the Arabians in the hoste, had slayne all his elder sonnes. And so Ochoziah the son of Ioram kynge of Iuda was made kynge. Two and fourtye yere olde was he, when he began to raygne, and raygned one yere in Ierusalem. His mothers name was Athaliah the (B) doughter of Amri. And he walked also in the wayes of the house of Achab / for his mother was his counsellour for to do euyll. Wherfore he dyd that displeased the Lorde, lyke to the house of Achab, for they were his counsellours after the deth of his father, to his destruction, and he also walked after their counsell. And Ioram sonne of Achab kyng of Israel went to fyght with Hazael kynge of Siria at Ramoth in Galaad/ and they of Ramoth wounded him. Wherfore he returned to be healed in Iezrael (C) of the woundes which were gyuen him at Ramoth, when he foughte with Hazael kynge of Siria. And Ochoziah the son of Ioram king of Iuda, wente downe to se Ioram the son of Achab at Iezrael, bycause he was diseased. For it was comme in to Ochoziah of God to go to Ioram, and that when he was come, he sholde go out with Ioram, agaynst Iehu the sonne of Namsi, whom the Lorde hadde annoynted to destroye the house of Achab.

And as Iehu was executynge iustyce vpon the house of Achab: he founde the lordes of Iuda, and the sonnes of the brethren of Ochoziah, that wayted on Ochoziah, and he slewe them. And he sought Ochoziah, & they caught him where he was hid in Samaria, & brought him to Iehu. And when they hadde slayne him, they buryed him: bicause (sayde they) he was the son of Iosaphat whiche sought the Lorde with all his herte. And there was none of the house of Ochoziah that coulde obtayne to be kynge. (D)

*For Athaliah the mother of Ochoziah, when she sawe her sonne was deed, arose and slewe all the seed of the kyngdom of the house of Iuda. But Iosabeth the doughter of the kynge toke Ioas the sonne of Ochoziah, and stale him from among the kynges sonnes that were slayne, and put him and his nource in a sleppynge chambre. And so Iosabeth the doughter of kynge Ioram and wyfe of Ioiada the Preeste (bycause she was the syster of Ochoziah) hyd him from Athaliah that she slewe him not. And he was with them hydde in the house of God, sixe yere. And Athaliah raygned ouer the lande.

¶ Ioas the sonne of Ochoziah is made kynge/ Athaliah is put to death.

CAPI. XXIII.

IN the seuenth yere Ioiada toke herte, and made a bonde with the capytaynes of hundredes, Azariah the sonne of Ieroham, Ismael the sonne of Iohanan, Azariah the sonne of Obed, Maasiah the sonne of Adaiah, and

Elisa-

Elisaphat the sonne of Zechri. And they wente aboute in Iuda and gathered the Leuites oute of all the cityes of Iuda, and the auncyente headdes of Israell, and came to Ierusalem. And all the congregacyon made a bonde with the kynge in the house of God. And Ioiada sayd to them: Beholde, the kinges sonne muste raygne ouer the chyldren of

B Dauid, as the Lorde hathe sayde. This is it therfore that ye shall do. The thyrde parte of you Preestes and Leuites whiche come in the Saboth daye, shall kepe the dores, and an other thyrde parte shal be in the kynges house, and an other thyrde parte shall be in the gate of the foundacion, and all the people shall be in the *courtes of the house of the Lorde. And there shall none come in to the house of the Lorde, saue the preestes and the Leuites that minister. They shall goo in, for they are holye. and all the people shal kepe the watche of the Lorde. And the Leuites shall compasse yͤ kyng rounde aboute, euerye man his weapon in his hand: and what so euer other man come in to the house of the Lorde, he shall dye for it, and they shal be with the kyng, as he commeth in, as as he goeth out.

C And the Leuites and all Iuda dyd in all thynges as Ioiada the preeste commaunded, and toke euery man his men: both them that came in, and them that went out the Saboth daye: for Ioiada the preest dyd let none of the companyes departe. And Ioiada the preest delyuered to the capitaynes of hundredes speres and shyldes, and bouklers that pertayned to kynge Dauid, and were in the house of God. And he sette all the people and euery man his weapon in his hande, from the ryghte corner of the house to the lefte corner of the house, along by the aulter, and the house round about the kynge. And they broughte out the kynges sonne, and put on him the crowne and the testimonie, and made him kyng. And Ioiada and his sonnes annoynted him and said: God saue the kynge.

When Athaliah herde the noyse of the people runnynge and praysynge the kynge, she went amonge the people into the house of the Lorde. And when she sawe the kynge stande at his pyller in the enterynge, and the lordes and trompettes aboute the kynge, and all the people of the lande reioysynge and blowynge with trompettes, and the syngers with instrumentes of musycke teachynge to prayse: She rente her clothes and cryed: treason treason. And Ioiada the Preeste wente oute with the capitaynes of hundredes that were appoynted to gouerne the hoste, and sayde to them: haue her oute withoute the araye, and who so euer foloweth her, lette hym be slayne with the

D swerde. For the Preeste sayde: slee her not in the house of the Lorde. And they layde handes on her/ and when she was come out to the enterynge of the horsegate in the kynges house, they slew her there. *And Ioiada made a bond bytwene him and all the people and the kyng to be the Lordes people. And all the people wente to the house of Baal and destroyed it, & brake the aulters and ymages, and slewe Mathan the Preeste of Baal afore the aulters. And Ioiada put the offices of the house of the Lorde in the handes of the Preestes, the Leuites whiche Dauid hadde diuided in companyes for the house of the Lorde, to offer burnt offerynges vnto the Lord, as is wrytten in the lawe of Moses, with reioysyng and singing, as it was ordeyned by Dauid. And he set porters vnto the gates of the house of the Lord, yͭ no vncleane person in anye poynte shoulde entre in.

And he toke the capitaynes of hundredes, and the nobles and the gouernours of the people and all the folke of the lande, and brought the kyng downe out of the house of the Lord, and they went thorowe the hyghe gate in the kynges house, and set the kynge vpon the seat of the kyngdome. And all the people of yͤ land reioysed, and the citye was in tranquilitie, but they slewe Athalia with the swerde.

¶ Ioas durynge the lyfe of Ioiada kepeth the lawe, but after his deathe he regardeth it not. He kylleth Zacharias the Prophete. Ioas is kylled of his owne seruauntes, after whome raygneth Amazias.

CAPI. XXIIII.

A IOas was seuen yere olde when he began to raygne, and raygned fourtye yeres in Ierusalem. His mothers name was Zebia of Bersabe. (iiij.Regũ.xj.d) And Ioas dyd that pleased the Lorde all the dayes of Ioiada the Preeste. And Ioiada gaue him two wyues, and he begate sonnes and doughters.

It chaunsed after that, that Ioas was minded to mende the house of the Lorde. (B) Wherevpon he gathered togyther the Preestes & the Leuites, and sayd to them: *go out thorowe the cities of Iuda, and gather of all Israel siluer to strength the house of your God, yere by yere, and se ye haste the thynge: how be it the Leuites were slacke. Then the kynge called Ioiada that was the chyefest, and said to him: Why requyrest thou not of the Leuytes to brynge in, oute of Iuda and Ierusalem, the summe appoynted by Moses the seruaunt of the Lorde, and by the congregacion of Israel, for the tabernacle of wytnesse. For wycked Athaliah and her chyldren hadde broken the house of God, and hadde bestowed all the dedicat gyftes of the house of the Lorde, aboute Baals.

Wherfore at the kynges commaundement they made a cofer, and sette it at the gate of the house of the Lorde: and made proclamacyon thorowe Iuda and Ierusalem to brynge in to the Lorde the *taxacion of Moses the (Exod.xxx.b.) seruaunt of God, whiche he set vpon Israel in the wildernesse. And the Lordes and al the people reioysed, and brought in and caste in to the cofer, vntyll it was full. And when the tyme came that the chest sholde be brought in by the handes of the Leuites at thappoyntmente of the kynge. when they sawe that there was mo che moneye: then came the kynges scrybe,

 and

and one appoynted by the chiefe Preeste, and powred out that was in the coffer, and toke it and caryed it to his place agayne, and thus they dyd daye by daye, and gathered moche money.

And the kyng and Iotada gaue it to workemen that wrought vpon the house of ꝑ Lorde, and hyred masons and carpenters to repayre ꝑ house of the Lorde, and artificers in yron and brasse, to repayre the Lordes house. And the workemen wrought, and the worke prospered thorowe their handes: and they made ꝑ house of God as it oughte to be, and strengthed it. And when they had finished it, they brought the rest of the money to the kyng and Iotada, and therwith were made vessels for the house of the Lorde: that is to saye vessels to ministre withall, and to serue for burntofferynges, as ladels and vessels of golde and syluer. And they offered burntofferynges in the house of ꝑ Lorde continually all the dayes of Iotada.

And Iotada waxed olde and full of yeres, and dyed. An hundred and thirtye yere olde was he when he dyed. And they buryed him in the citty of Dauid amonge the kynges, bicause he had wone good in Israell, and on God, and on his house. After the deth of Iotada came the lordes of Juda and made obeysaunce to the king. And then he harkened vnto them. And so they left the house of the Lorde God of their fathers, & serued groues & ymages. And then came there wrath vpon Juda and Jerusalem for this their trespace. Notwithstandynge God sente Prophetes to them, to bringe them agayne vnto the Lorde. And they testifyed vnto them. But they wolde not heare.

Zacharias. And the spirite of God came vpon Zacharias the sonne of Iotada the preeste, and he stepte vp aboue the people, and sayde to them. Thus sayth God: why breake ye the cõmaundementes of the Lorde? ye shall therfore not prospere, but as ye haue forsaken him, so shall he forsake you. * Wherupon they conspyred agaynst him, and stoned him with stones, at commaundement of the king, euen in the court of the house of the Lorde. And Ioas the kynge remembred not the kyndnes which Iotada his father had done to him, but slewe his son. And when he dyed, he sayd: the Lorde se & requyre a reckenynge.

Math. xxiii. d

And when the yere was oute, the hoste of the Syrians came agaynst hym: and they came to Juda and Jerusalem, and destroyed all the lordes of the people, and sente all the spoyle of them vnto the kynge to Damasco. And thoughe the armye of Syria came with a small companye of men, yet the Lorde deliuered a verye great hoste in to their handes, bycause they had forsaken the Lord God of their fathers, and therto they serued Ioas according to his desertes.

And as soone as they were departed frome him, thoughe they lefte him in greate diseases, yet his owne seruauntes conspired agaynst him for the bloude of the chyldren of Iotada the Preeste, and slewe him on his bedde. And when he was deed, they buryed him in the cytye of Dauid, but not in the sepulchres of the kynges. And these are they that conspyred agaynst him: Zabad the sonne of Samaath an Ammonite, and Iosabad the sonne of Simrith a Moabite, and his sonnes. And the summe of the taxe that came to him, and the foundacion of the house of God, are wrytten in the boke of kynges. And Amazias his sonne raygned in his stede.

¶ Amazias ouercometh the Edomites. And Ioas kynge of Israel ouercometh and byndeth Amazias.

CAPI. XXV.

AMazias was fiue and twenty yere olde when he began to raygne, and raygned nyne and twentye yere in Jerusalem. His mothers name was Iotadan of Jerusalem. And he dyd that pleased the Lord, but not with the hole herte. And as soone as he was settled in the kyngdome, he slewe them ꝑ killed the kyng his father. But he slewe not their children, accordynge to that is wrytten in the lawe in ꝑ boke of Moses, to whom the Lorde commaunded, sayinge: * the fathers shall not dye for the childrens causes, nor the childre for the fathers, but euery mã shal dye for his owne synne. And Amazias assembled Juda togither and made capitaynes ouer thousandes, & ouer hũdredes in the houses of their fathers throwout all Juda and Benjamin. And he nombred them from twenty yere and aboue, and founde them thre hundred thousande yonge lusty men able to go to battayle, and that could handle spere and shild. And he hyred therto an hundred thousande syghtynge men out of Israel, for an hundred talentes of syluer.

But there came a man of God to him and sayde: Kynge, lette not the armye of Israell goo with the, for the Lorde is not with Israel neyther with anye of the house of Ephraim. Or elles yf thou nedes wylte, then go and worke, and make thy selfe stronge to battayle: and thou shalte se, that God shall make the falle before thyne ennemyes. For God hath power to helpe or to caste downe. And Amazias sayd agayne to the man of God, what shall we do then for the hundred talentes whiche I haue gyuen vnto the hoste of Israel? And the man of God sayde: the Lorde is able to gyue the moche more then that.

Then Amazias seuered the armye that was come to hym oute of Ephraim, to goo home agayne. Wherfore they were exceadynge wrothe with Juda, and returned home in great angre.

And Amazias toke herte, and caryed oute his hoste, and wente to Saltdale. * Where he slewe of the chyldren of Seir ten thousande. And other ten thousande the chyldren of Juda toke alyue, and caryed them vnto the top of a rocke, and cast them downe from the top of the rocke, that they al to burst: but the men of the armye whiche Amazias had turned backe and wolde not let go with his people to battayle, ran vpon the cities of Juda from Samaria vnto Bethhoron, and slewe thre thousande of the and wan moche spoyle.

And

And it chaunced, after that Amazias was come from the slaughter of the Edomites, and had brought the goddes of the children of Seir, he set the vp to be his goddes, and bowed him selfe before them, & burned incense vnto them. Wherfore the Lorde was wrothe with Amazias, and sent to him a Prophete, & said to him: why seketh thou the goddes of the people whiche were not able to deliuer their owne people out of thyne handes? And as the Prophet spake to him, he said to ꝑ Prophete: haue men made the of ꝑ kynges counsel? cease, leest thou be beaten. And the Prophete ceased and sayd: I am sure that God hath taken counsel to destroy the, bicause thou hast done this, and obeyest not my counsell.

Then Amazias kyng of Juda toke aduyse, and sente to Joas the sonne of Joachaz the son of Jehu kynge of Israell, and sayd: come and let vs se eyther other. And Joas kynge of Israell, sente agayne to Amazias kynge of Juda sayinge: a thystell in Libanon sente to a Cedar tree of Libanon, saying: * giue thy daughter to my sonne to wyfe. But there came the wylde beastes of Libanon, and trode downe ꝑ thystel. Thou thynkest: lo, I haue beaten the Edomites, therfore thyne herte aryseth to glorye thy selfe. Now abyde at home: what needeth the to prouoke to cupl, that thou perisshe and Juda with the?

But Amazias rested not: for it came of God, euen to deliuer them in to the handes of their ennemyes, and that bycause they hadde soughte the goddes of the Edomites. And Joas kyng of Israel came vp: and they sawe eyther other, bothe he and Amazias kynge of Juda at Bethshames in Juda. And Juda was put to the worsse before Israel, and fledde euery man to his tente. And Joas kynge of Israel toke Amazias kynge of Juda the sonne of Joas, the sonne of Ohoziah at Bethshames: and broughte him to Jerusalem, and tare the wall of Jerusalem, from the gate of Ephraim, vnto the corner gate, foure hundred cubytes longe. And he toke all the golde and syluer and all the iewelles that were founde in the house of God with Obed Edom, and the treasure of the kynges house and hostages, and returned to Samaria.

And Amazias the sonne of Joas kynge of Juda lyued after the deathe of Joas sonne of Joachaz kynge of Israell fyftene yeres. The rest of the actes of Amazias fyrst and laste, are wrytten in the boke of kynges of Juda and Israel. And after the tyme that Amazias dyd turne awaye frome the Lorde, they conspyred treason agaynst hym in Jerusalem: and he fledde to Lachis, whyther they sente after him and slew him there, and brought him vp with horsses, and buried him with his fathers in the cite of Juda.

¶ After the deathe of Amazias raygneth Oziah whiche is strycken with the lepre, and Joatham raygneth in his rowme.

CAPI. XXVI.

THen all the people of Juda toke Oziah whiche was sixtene yere olde, and made him kynge in the rowme of his father Amazias. And he buylte Eloth and brought it agayne to Juda, after the kynge was layde to reste with his fathers. Sixtene yere olde was Oziah when he began to raygne, and he raygned two and fifty yere in Jerusalem. His mothers name was Jecaliah of Jerusalem. And he dyd that pleased the Lord in all poyntes, as dyd his father Amazias. And he soughte God whyle Zacharias the teacher to fe God lyued: and as long as he sought the Lord, God made him prospere.

And he went to battayle agaynste the Philistines, and brake downe the walles of Geth and the walles of Jabneh, and the walles of Asdod / and buylte cityes aboute Asdod, and amonge the Philistines. And God holpe hym agaynste the Philistines, and agaynste the Arabiens that dwelte in Gurbaal, and agaynst the Meunites. And the Ammonites gaue tribute to Oziah, and his name spred abrode euen to Egypt: for he played the man, and exceded. Moreouer Oziah buylte towres in Jerusalem ouer the corner gate, and ouer the valeye gate, and ouer other corners, and made the stronge. And he buylte towres in the wyldernesse, and dygged manye welles. For he hadde moche cattell, bothe in the valeye, and also in the playne, and plowmen and vyne dressers in the mountaynes and in Charmel, for he loued husbandrye.

And Oziah hadde an hoste of fyghtynge men that wente oute to warre in the armye, and were tolde and nombred by Jeiel the scrybe, & Maaliah an officer, vnder the hande of Hananiah one of the kynges lordes. And the hole nombre of the auncient heades of the men of myght, were two thousande and fyre hundred, and vnder the handes of them was the armye of the hoste, thre hundred and seuen thousande, and fyue hundred that made warre wt myghte and strengthe, to helpe the kynge agaynste his ennemyes. And Oziah prouyded them thorowoute all the hoste, shyldes, speres, helmetes, habergynnes, bowes, and slynges for stones. And he made engynes in Jerusalem by the crafte of artificers, to be on the towres and corners, to shote arowes and greate stones with. And his name spred farre abrode / for he was wonderlye holpe, vntyll he was become myghtye.

And in his greatnesse his herte arose, that he was marred, and transgressed agaynste the Lorde his God. For he wente in to the temple of the Lorde to burne incense vpon the auter of incense. But Azarias the preest wente in after him with foure score preestes of ꝑ Lorde that were bolde men. And they stepte to Oziah the kynge, and sayde to him: it pertayneth not to the Oziah to burne incense vnto the Lorde, but to the preestes the chyldren of Aaron that are consecrate for to burne incense. Come out of the sanctuarye, for thou hast trespaced, and it shall be no worshyp to the before the Lorde God.

And Oziah was wroth & had incense in his

hande to offre, and in his indignacion agaynste the Prest, * the leppe sprange in his forehed before the Preestes in the house of the Lorde, euen beside the incense aulter. And Azarias the chyefe Preeste with all the other Preestes loked vpon hym: and beholde, he was a lepre in his forehed, and they draue hym thence. And therto he was fayne to go oute, because the Lorde hadde plaged hym. And Oziah the kynge continued a lepre vnto the daye of his deathe, and dwelt in an house at libertie: how be it he was cast oute of the house of the Lorde. And Joatham his son had the gouernaunce of the kynges house, & iudged the people of the lande.

iiii. Reg. xv. a.

The reste of the actes of Oziah bothe firste and laste, dyd Isaias the Prophete, the sonne of Amos write. And when Oziah was layde to rest with his fathers, they buryed him with his fathers in the felde of the burial of the kinges. For they sayd: he is a lepre. And Joatham his sonne raigned in his stede.

¶ Joatham raygneth and ouercōmeth the Ammonites. Achaz his sonne raygneth after him.

CAPI. XXVII.

IOatham was fyue and twentye yere olde when he began to raygne, and raygned sixtene yere in Jerusalem. His mothers name was Jeruiah the doughter of Zadoc. And he dyd that pleased the Lorde in all poyntes as dyd his father Oziah: saue, that he came not to the temple of the Lorde, and that the people dyd yet corrupte themselues. He buylte the hye gate of the temple of the Lorde, and on the walle Ophel he buylte moche. Moreouer he buylte cities in the mountaynes of Juda, and in the woodde countrey he buylte castels and towres.

And he foughte with the kynge of the chyldren of Ammon, and preuayled agaynst them. And the chyldren of Ammon gaue him that same yere an hundred talentes of syluer, and tenne thousande quarters of wheate, and as moche barley. So moche also did the chyldren of Ammon gyue him the seconde yere, and the thirde to. And Joatham became myghtye, because he dyrected his waye before the Lorde his God.

The reste of the actes of Joatham and all his warres and his wayes are wrytten in the boke of kynges of Israell and Juda. He was fyue and twentye yere olde, when he began to raygne, and raygned sixtene yere in Jerusalem. And when Joatham was layde to reste with his fathers, they buryed him in the citye of Dauid: and Achaz his sonne raigned in his stede.

¶ The wyckednesse of Achaz kynge of Juda. After him raygneth Ezechias.

CAPI. XXVIII.

ACHaz was twentye yere olde whan he began to raygne, and raygned sixtene yere in Jerusalem. And he dyd not that pleased the Lorde, as dyd his father Dauid: but walked in the wayes of the kynges of Israel, and made therto Baals of metall. And he offered incense in the valeye of the chyldren of Hennon, and burnte his chyldren in fyre after the abhominacion of the nacyons whiche the Lorde threwe oute before the chyldren of Israel. And he offered buent incense in hyllers, and on mountaynes, and vnder euery grene tree.

Wherfore the Lorde his God deliuered him in to the hande of the kynge of the Syrians: whiche beat him, and caryed awaye a great multitude of his captiue in to Damascon. And further, he was delyuered in to the hande of the kyng of Israel, which slewe of his a mighty slaughter. For Phaketh the sonne Remaliah slewe in Juda an hundred and twentye thousande in one daye, and all fyghtyng men: and that because they had forsaken the Lorde God of their fathers. And Zechri a mighty man in mount Ephraim slewe Maaliah the kinges sonne, and Ezricam the lorde stewarde of hys house, and Elcanah that was next to the kyng. And the chyldren of Israell toke prysoners of their brethren two hundred thousande wiues, sonnes and doughters, and therto caryed away moche spoyle of them, and brought it to Samaria.

But there was a Prophet of the Lorde named Obed, whiche wente oute to the hoste that came to Samaria, and sayd to them: lo, because the Lorde God of youre fathers was wrothe with Juda, he delyuered them in to youre handes. And ye haue slayne them with cruelte that reacheth vp to heauen. And now ye purpose to kepe vnder the chyldren of Juda and Jerusalem, and to make them bondemen and bondewomen. What other thynge wo ye (ye vnhappye) then offende the Lorde youre God? But nowe heare me, and deliuer the pryseners agayne whiche ye haue taken of youre brethren, for the great wrathe of the Lorde is vpon you.

And certayne of the heades of the chyldren of Ephraim: as Azarias the sonne of Johanan, Barachiah the sonne of Mesumelech, Jezekiah the sonne of Selum, and Amasaie the sonne of Hadalai stode vp agaynste them that came from warre, and sayd vnto them: ye shall not bryng in the captyues hyther. For wherwe haue offended the Lorde alredye, pretende to adde moze to oure synnes and trespace. For oure trespace is greate alredye, and there is fearce wrathe vpon Israel. Wherupon the men of armes lefte the captyues and the spoyle before the lordes and all the congregacion.

And there arose certayne appointed therto by name, and toke the pryseners and clothed all that were naked amonge theym, of the spoyle, and araied them and shod them, and gaue them to eate and to drynke, & annointed them, & caried all that were feble of them vpon asses, and brought them to Jericho the cyte of palme trees fast by theyr brethren: and the returned to Samaria agayne.

And at that same tyme kynge Achaz sent vnto the kynges of Assur to haue helpe. And the Edomites came yet agayne and slue of Juda and caryed awaye some captyues. And the Philistines inuaded the cytyes in the lowe countrey and the south of Juda: And toke Bethsames, Ataion, Gaderoth, and Socoh: with the townes belongynge therto, and Thimna with the townes of the same. And Gimso with her townes, and dwelte therin. For the Lorde brought Juda lowe, because of Achaz kynge of Juda, whiche made Juda naked and transgressed agaynst the Lorde. And Thiglath palneser kynge of Assur came vpon him and besieged him, but preuayled not agaynste him. For Achaz toke awaye out of the house of the Lorde and oute of the kynges house and out of the Lordes houses and gaue vnto the kynge of Assur, though it holpe him not. And therto in the very tyme of his tribulacion dyd kynge Achaz trespace yet moze against the Lorde. For he offered vnto the Gods of them of Damasco which bet him and sayde because the goddes of the Syriens helpe them therfore will I offer to them, that they maye helpe me also. But they were his destruction & the destruction of all Israel. And Achaz gathered togither the vessels of the house of God & brake them, & shut vp the wyes of the house of the Lorde, and made him aultars in all corners of Jerusalem. And in al the cyttes of Juda cytte by cytie he made hyaulters to burne incense vnto other goddes, and angred the Lord God of his fathers. The rest of his actes and all his wayes both first and last are wrytte in the boke of kynges of Juda and Israell. And whē Achaz was layde to rest with his fathers they buryed him in the cytie of Jerusalem: but brought him not vnto the sepulchres of the kynges of Juda. And Ezechias his sonne raigned in his stede.

¶ Ezechias restoreth vnto the temple of the Lorde all the thynges that had not bene regarded of his predecessoures.

CAPI. XXIX.

EZechias began to raygne when he was. xxv. yere olde, and raygned. xxix. yere in Jerusalē. And his mothers name was Abia the doughter of Zachary. And he dyd that was right in the sight of the Lorde in all poyntes, as dyd Dauid his father. He opened the wyes of the house of the Lorde in the fyrste yere and first moneth of his raigne, and repaired them. And he brought in the preastes and the Leuites and gathered theym togyther into the east strete: and sayde vnto them.

Heare me ye Leuites: purifye youre selues and halow the house of the Lorde God of your fathers, and dryng out the fylthynesse out of the holy place. For our fathers haue trespaced and done wyckedly in the eyes of the Lorde our God: and haue forsaken him, and turned awaye their faces from the habitation of the Lorde and turned to their backes. And beside that they haue shut vp the wyes of the porche and quenched the lampes and haue neyther burned incense nor offred burntofferinges in the holy place vnto the God of Israel.

Wherfore the wrathe of the Lorde fell on Juda and Jerusalem: and he scatered theym & made them so thynne that men bille at it, euen as ye se with youre eyes. For lo, our fathers were ouerthrowen with the swerde, and oure sonnes, our doughters and our wyues were caryed awaye pryseners for the same. Now haue I in my herte to stryke a couenaunt with the Lorde God of Israel: that his wrathe maye cease. Now therfore my sonnes be not negligent: for the Lorde hathe chosen you to stande before him, and to ministre and burne offrynges to him.

Then the Leuites arose: Mahath the son of Amasai and Joel the sonne of Asariah beynge of the children of the Cahathites: and the sonnes of Merari, Kis the sonne of Abdi, and Asariah the sonne of Jalaleel: and of the Gersonites, Joah the sonne of Zimma and Eden the sonne of Joah: and of the sonnes of Elizaphan, Simri and Jeiel: and of the sonnes of Asaph, Zachariah and Mathaniah: & of the sonnes of Heman, Jehiel and Semei: & of the sonnes of Jeduthun, Semaiah and Oziel. And they gathered their brethren and purifyed them selues, and then went at commaundement of the kynge by the worde of the Lorde for to clense the house of the Lorde. And the preastes wente into the house of the Lorde to clense it, and brought oute all the vncleannesse they founde in the temple of the Lorde, and in the courte of the house of the Lorde. And the Leuites toke it & caried it oute into the broke Cedron. They began the firste daye of the firste moneth to purifye, and came the eyght day to the porche of the Lorde: so that they had purged the house of the Lorde in eyght dayes and the. xvj. daye of the first moneth they made an ende.

And then they wet in to Ezechias the kyng and sayde: we haue clensed all the house of the Lorde, and the aulter of burntofferinges, with all his vessels, and the shewbreed table with all his apparell: and therto all the vessels whiche kynge Achaz dyd cast a syde when he raygned and transgressed, them we haue repayred and sanctified: and se, they are before the aulter of the Lorde. And Ezechias the kynge rose early and gathered the Lordes of the cyty and went vp to the house of the Lorde. And there were brought seuen oxen, seuen rammes, seuen lambes, and seuen kyddes to be a synneoffring for the kyngdom, for the sanctuary and for Juda. And he commaunded the preastes the sonnes of Aaron to offre them on the altar of the Lorde.

And they slewe the oxen: and the preastes receyued the bloude and sprynkled it on the aultare: and they slew the rammes and sprinkled the bloude vpon the aultare: and they slewe the lambes and sprinkled the bloude vpon the aultare. And then they brought forth the kydes of the synneoffringe before the kynge and the

the congregacion which put their handes vpõ
them. And the preastes slew them and offered
the bloude of them vpon the aultare, to make
F satisfaction for all Israel: for the kynge sayd:
that the burntofferinge and the synneofferinge
shulde serue for all Israel. And they set the Le
uites in the house of the Lorde with Symba-
les, Psalteries and harpes accordynge to the
commaundemente of Dauid and of Gad the
kynges sear of visions and of Nathan the pro
phete. For so was the commaundement of the
Lorde thorow the hande of his prophetes.
And so the Leuites stode with the instrumen-
tes of Dauid, and the preastes with trompet-
tes. And Ezechias commaunded to offer the
burntofferinge vpon the aulter. And when the
burntofferinge began, the songe of the Lorde
began, and the trompettes with the instrumé
tes of Dauid kynge of Israel. And all the con
gregacion bowed theym selues, and the syn-
gers sange, and the trompettes blew, and cõ-
tinued vntyll the burntofferinge was fynys-
shed.

And when they hadde made an ende of the
burntofferinge, the kynge and all that were wt
him kneled downe, and bowed them selues, &
gaue prayse and thankes. And Ezechias the
kynge & the lordes bade the Leuites to prayse
the Lorde with the wordes of Dauid and of
Asaph the Sear of vysions. And the Leuites
praysed that they reioysed agayne, and the o-
ther stouped and bowed them selues.

And Ezechias aunswered and sayde: nowe
G that ye haue fylled your handes to the Lorde
go to and bringe in the sacrifices and thankof
fringes into the house of the Lorde. And the
congregacion brought in the sacrifices & thank
offeringes, and all that were willing brought
burntofferinges. And the nombre of the burnt
offringes which the congregacion brought in
was seuenty oxen, and an hundred rammes &
two hundred lambes: and all for burntoffrin-
ges to the Lorde. And besyde that they dedi-
cated sixe hundred oxen, and thre thousande
shepe.

But the preastes were to fewe, and were
not hable to fleye all the burntofferinges.
Wherfore their brethren the Leuites holpe
them tyll the worke was ended, and vntyll yͤ
preastes were sanctified. For the Leuites were
purer herted to sanctifie them selues then the
preastes. And therto the burntofferinges were
manye with the fat of the peaxofferinges and
the drynkeofferinges that belonged to yͤ burnt
offeringes. And so the seruice pertaynynge to yͤ
house of the Lorde went forwarde. And Eze-
chias reioysed, and all the people, that God
had made the folke so redy: for the thing was
sodenly done.

¶ Ezechias renueth the feast of passeouer.

CAPI. XXX.

A And Ezechias sent to all Israel and Ju
da: and therto wrote letters to Ephra
im and Manasses, that they shoulde
come to the house of the Lorde at Jerusalem,
to offer passeouer vnto the Lorde God of Is-
rael. And the kynge helde a counsell with his
lordes and all the congregacion at Jerusalẽ
to kepe the feast of passeouer in the second mo
neth. For they coulde not kepe it at that tyme
for there were not preastes ynough sanctified,
neyther was the people gathered togither to
Jerusalem. And the thynge pleased the kynge
and all the congregacion. And they decreed it
shulde be proclaymed thorowe out all Israell
frome Bersabe to Dan, that they shuld come
and holde the feast of passouer vnto the Lord
God of Israell at Jerusalem: for they hadde
not often done it, as it is wrytten howe they
shulde.

And the messengers went with letters of yͤ
hande of the kynge and of his lordes thorow
out all Israel and Juda, at the commaunde-
ment of the kynge which sayd: children of Is
raell, tourne agayne vnto the Lorde God of
Abraham, Isaac, and Israell, and so will he
tourne to the remnaunt of you that are esca-
ped out of the handes of the kynge of Assur.
And be ye not lyke youre fathers and your bre
thren whiche trespaced againste the Lorde of
your fathers, which therfore gaue them vp yͤ D
they are wasted as ye se. Wherfore be not styf
necked lyke vnto your fathers, but yelde your E
selues vnto the Lorde, and come to his holye
place whiche he hathe sanctified for euer, and
serue the Lorde youre God, that his wrathe
maye turne frome you. For yf ye tourne vnto
the Lorde, youre brethren and youre children
shall fynde compassion in the presence of them
that holde them captyue, that they may come
agayne vnto this lande: for the Lorde youre
God is full of mercye and compassion, & wyll
not turne his face frome you, yf ye tourne a-
gayne to him.

And the postes went from cytie to cytie tho
row out the lande of Ephraim and Manasses
and euen vnto Zabulon. But they laughed
them to scorne and mocked theym. Neuerthe-
lesse yet dyuers of Asser, Manasses and of Za
bulon meakened them selues and came to Je
rusalem. And therto the hand of God was in
Juda, to make them of one accorde to do the
commaundment of the kynge and the capitay
nes, which was according to the worde of the
Lorde. And so there assembled to Jerusalem
moche people and a myghtye great congrega-
cion, to holde the feast of swete bred in the se-
conde moneth.

And they arose and put awaye the aultars F
that were in Jerusalem. And all the incense
they dyd awaye and cast theym into the broke
Cedron. And they slewe passouer the fourtene
daye of the seconde moneth. And the preastes
and Leuites sanctified them selues for shame,
and broughte in the burntofferinges into the
house of the Lorde. And they stode in their or
dinge after their maner accordinge to the law
of Moses the man of God. And the preastes
sprynkled the bloude receyuinge it of the han
des of the Leuites. And because there were
many in the congregacion that were not san-
ctified: and therfore dyd the Leuites sley pas
seouer for all that were not cleane to sanctify
them

them to the Lorde.
There was very moch people out of Ephra
im, Manasses, Isachar & Zabulon that were
not cleane, and therfore dyd eate passeouer o-
therwyse then wrytinge specifieth. But Eze-
chias prayed for them and sayd: yͤ good Lorde
be mercyful to all that set their hertes to seke
the God that is the Lorde God of their fa-
thers, thoughe they do it not accordinge to the
D clennesse of the holy place. And the Lord herd
Ezechias and healed the people. And so yͤ chil
dren of Israel that were founde at Jerusalem
helde the feast of swete bred seuen dayes with
great gladnesse, and the Leuites and the prea
stes praysed the Lorde day by day with lowde
instrumentes.

And Ezechias spake hertely vnto the Leui
tes that had good vnderstandinge of yͤ Lord.
And they dyd eate that feast seuen dayes long
and offred peaxofferinges & thanked the Lorde
God of their fathers. And the hole assemble
toke counsell to kepe seuen dayes moo: & they
helde those seuen dayes with gladnesse. For
Ezechias kynge of Juda gaue for heaueoffrin-
ges to the congregacion a thousand oxen and
seuen thousande shepe. And the Lordes gaue
to the congregacion for heaueofferinges a thou
sande oxen and ten thousande shepe. And the
preastes sanctified them selues, that they were
ynoughe.

And all the congregacion of Juda with the
preastes and Leuites, and all the congrega-
cion that came out of Israell and the straun-
gers, both that came out of the lande of Isra-
el and that dwelt in Juda, reioysed: and there
was greate ioye in Jerusalem. For frome the
tyme of Salomon the sonne of Dauid kynge
of Israel it happened not so in Jerusalem.
And the preastes and the Leuites arose & bles
sed the people, and their voyce was herde, and
their prayer went vp vnto his holy dwelling
place heauen.

¶ After Ezechias had called agayne the people vn-
to the waye of the Lorde he ordeyneth the preastes,
vnto whome he commaundeth to gyue tythes.

CAPI. XXXI.

a And when they had fynisshed all this:
all Israell that were founde in the cy-
ties of Juda, went oute and brake the
Images and cut downe the groues, and all to
brake the hylaultares and the other aultares
thorow out all Juda and Ben Jamin, Ephra-
im and Manasses, tyl they had made an ende
of theym. And afterwarde all the children of
Israel returned euery man to his possession in
their owne cyties. And Ezechias set the prea-
stes and the Leuites in their ordre to wayte
by course, euerye man accordinge to his office
whyther preast or Leuite: for the burntoffe-
ringes and peaxofferinges, and to ministre and
to thanke & to praye in the gates of the lodge
of the Lorde. And the kynge gaue a porcyõ of
his substaunce for burntoffringes at morninge
and euen, and for burntoffringes on the Sab
both dayes and new mones, and other solẽne
feastes, accordinge * as it is wrytten in the Nu. xxviii b.
lawe of the Lord. And he bad the people that B
dwelte in Jerusalem to gyue the parte of the
preastes & Leuites, that they might be mayn-
teyned in the lawe of the Lorde. And as sone
as the worde came abrode, the children of Is-
raell brought aboundaunce of firste fruites of
corne, wyne, oyle, and hony, and of al maner
of frutes of the felde: and the tythes of al mã
ner of thinges brought they in plenteously.
And the children of Israel and Juda yͭ dwelt
in the cyties of Juda, they also brought in the
tythes of oxen and shepe, and tythes of dedi-
cate thinges which were dedicate to the Lord
their God, and put theym on heapes. In the
thirde moneth they began to laye the heapes
and fynisshed them the seuenth.

And when Ezechias and the lordes came &
sawe the heapes, they blessed the Lorde and
his people Israell. And Ezechias questioned
with the preastes and the Leuites concerning
the heapes. And Azarias the chief prest of the
house of Zadoc answered him & sayde: sythens
they began to bringe the heueofferinges into
the house of the Lorde, we haue eaten & had
ynoughe, and yet lefte aboundaunce, for the
Lorde hathe blessed his people and therfore is
this heape left. And Ezechias bad dresse vp yͤ C
store houses about the house of the Lorde.
And so they dyd, and caryed in the heaueoffe-
ringes and the tythes and the dedicat gyftes,
euen of fydelitie.

Ouer which Chonaniah the Leuite hadde
the rule with Semei his brother next to him.
And Jehiel, Asariah, Nahath, Asael, Jeri-
moth, Josabad, Eliel, Jesmachiah, Mahath
and Banaiah, were ouersears comitted. by
Chonaniah and Semei his brother, at the ap
poyntement of Ezechias the kynge, and Aza-
rias the ruler of the house of God. And Chore
the sonne of Jemna the Leuite porter of the
East dore had the ouersight of the frewilloffrin
ges of God, to gyue heaueofferinges vnto the
Lorde, and was ouer thinges most holy. And
vnder him were Eden, Miniamin, Jesua, Se
meiah, Amariah and Sechaniah in the cyties
of the prestes of their fidelite, to gyue to their
brethren their porcions, as well to the small
as to the great.

And to the males also that were reckened
from thre yere & aboue amonge all that went D
into the house of the Lorde daye by day, to do
seruice & to wayte by course. And to the prea-
stes that were reckened in the housholdes of
their fathers from. xx. yere & aboue, to wayte
when their courses came. And to theym that
were reckened thorow out al their babes, wy
ues, sonnes & doughters thorow out al the cõ-
gregacion. For to the fidelitie of them dyd mẽ
committe their sanctified gyftes. And therto a-
monge the children of Aarõ the preastes were
men named by name in the feldes of the sub-
urbes of all their cyties, cytie by cytie, for to
gyue porcions to all the males of the preastes
and to all that were reckened amonge the Le
uites.

And on this maner dyd Ezechias thorowe
out all Juda, & dyd that was good, ryght &
trueth,

truthe, before the Lorde his God. And in all the workes that he began in the seruice of ẏ house of God, to seke his God after the lawe and commaundement, he dyd with al his hert and prospered.

¶ Sennacherib which shulde haue beseged Jerusalē is stryken of the Aungell. Ezechias dyeth after whom succedeth Manasses.

CAPI. XXXII

A iiij.Re.xviij.c After these dedes and truthe, Sennacherib kynge of Assur came and entred into Juda and pytched agaynst the stróge cytes and thought to drawe them to him. But when Ezechias sawe that Sennacherib was come & that he purposed to fyght against Jerusalem: he toke counsel with his capitaynes and men of might, to stop the water of ẏ fountaynes that were without the cytie: and they were content to helpe him. And so there gathered moche people togither and stopt all the welles and the broke that ran thorow the myddes of the lande, entendinge that the kynges of Assur shoulde not fynde moche water, when they came. And he wente to justely and buylte up the wall where it was broken, and made towres aboue upon, & yet an other wal without, and repayred Melo the cytie of Dauid, and made many dartes and shildes.

B And he set capitaynes of warre ouer ẏ people & gathered theym togither into the large strete of the gate of the cytie and spake gently to them, sayenge. Plucke up your hertes and be stronge: Be not afrayed or in any wyse discouraged for feare of the kynge of Assur, and iiij.Reg.vj.c. of the great multitude that is with him: * for there is one greatter with us then with him. With him is an arme of flesh: but with us is the Lorde our God for to help us and to fight our batayles. And the people were well couraged with the wordes of Ezechias kynge of Juda.

After that, Sennacherib kyng of Assur sent of his seruauntes to Jerusalem (he him selfe lyenge before Lachis and all his kyngdome wt him) unto Ezechias kynge of Juda and unto all Juda that were at Jerusalem, sayenge.

C iiij.Re.xviij.c Thus sayth Sennacherib kynge of Assur: * wherein do ye trust O ye that are beseged in Jerusalem? Ezechias deceyueth you, to delyuer you to death, hongre, and thurst, sayeng: the Lorde oure God shall rydde us out of the hande of the kynge of Assur. Is it not that Ezechias that put downe his hyll aultares and his other aultares, and commaunded Juda & Jerusalem sayenge: before one aulter ye shal bowe your selues and upon that offer also?

Moreouer haue ye not herde what I and my fathers haue done unto the people of all landes? were the gods of the people of other landes hable to saue their landes oute of my hande? which of all the goddes of those nacions that my fathers destroyed was it, that coulde delyuer his people out myne hande, that your God shulde be hable to delyuer you oute of myne hande? Wherfore nowe let not Ezechias deceyue you eyther perswade you on this facion, nor yet beleue him. For as no God amonge so many nacions and kyngdomes, was hable to rydde his people out of myne hande & the handes of my fathers: euen so moche lesse shall your God kepe you out of myne hande. And yet more dyd his seruauntes speke against the Lorde God and against his seruaunt Ezechias. Furthermore he wrote a letter to rayle on the Lorde God of Israel and spake therin sayenge: as the goddes of the nacions of other landes haue not delyuered their people out of myne hande, no more shall the God of Ezechias delyuer his people out of myne hande. And they cryed with a lowde voyce in the Jewes speache unto the people of Jerusalem, ẏ were on the walles, to feare them and to dismaye theym, that they might haue taken the cytie. And they spake against the God of Jerusalem, as against the goddes of the nacions of the earth, which are the workes of the handes of men.

But Ezechias the kynge and the Prophete Isai sonne of Amoz prayed concernynge that thinge and cryed up to heauen. And the Lorde sent an aungell and destroyed all the men of warre and the Lordes and Capitaynes of the host of the kynge of Assur, that he turned his face with shame towarde his owne lande. And when he was come into the house of his God, he was there ouerthrowen wt the swerd euen by them that issued out of his bowels. And so the Lorde saued Ezechias and the inhabiters at Jerusalem oute of the handes of Sennacherib kynge of Assur and of all other, and maynteined them on all sydes, In so moch that many brought presentes unto the Lorde to Jerusalem and preciouse gyftes to Ezechias kynge of Juda: so that he was magnifyed in the sight of all nacions from thence forth. F * In those dayes Ezechias was sicke unto ẏ death and besought the Lorde: which answered him and shewed him a wonderfull myracle: But Ezechias dyd not accordinge to the curtesye shewed him, for his hert arose: therfore came there wrath upon him and upon Juda and Jerusalem. Notwithstanding Ezechias mekened him selfe for the arysing of his hert bothe he and the inhabiters of Jerusalem. Wherfore the wrath of the Lord fel not upō them in the dayes of Ezechias.

And Ezechias had exceding moch rychesse and honour. And he gathered him treasure of siluer, golde, preciouse stones, spices, shildes, and all maner pleasaunt iewelles: and made store houses for the frutes of corne, wyne and oyle: and stables for all maner beastes, & foldes for shepe. G And made him townes because he had catel of shepe & oxen great aboundaūce For God had gyuen him substaunce exceding moche. And the sayde Ezechias stopped ẏ upper waterspringes of Gihon & brought them downe to the West syde of the cytie of Dauid And Ezechias prospered in all his workes. But when the Embassadoures of the lordes of Babylon were sente to him, to enquyre of the wonder that chaunced in the lande, God left him: to tempte hym that all that was in his herte

myght be knowen.

The reste of the dedes of Ezechias and his goodnesse are wrytē in the vision of Isai the Prophete the son of Amoz in the boke of the kynges of Juda and Israel. And then Ezechias layde him to rest with his fathers, and they buryed him in the hyghest sepulchre of the sonnes of Dauid: and Juda and the inhabitauntes of Jerusalem dyd him worshyppe at his deathe. And Manasses his sonne raygned in his stede.

¶ Manasses is taken prysoner, and after destroyeth the Idoles. He dyeth after him succeadeth Amō. Amō was kylled of his owne people, and Josiah his sonne raygneth for him.

CAP. XXXIII.

A Manasses was.xij.yere old when he was made kynge, and raigned.lv.yere in Jerusalem. And he dyd wyckedlye in the sight of the Lorde, lyke unto the abominacions of the Haythen which the Lorde cast out before the chyldren of Israel. For he went and buylt agayne the hylaulters which Ezechias his father had broken downe. And he rered up aulters unto Baals, and made groues, & bowed him selfe unto all the host of heauen and serued thē. And he buylt aulters in the house of the Lorde: Of which the Lorde had sayde * in Jerusalem shall my name be for euer. And he made aulters unto all the host of heauen in the two courtes of the house of ẏ Lord And he burnt his chyldren in fyre in the valey of the sonnes of Hennon. And he obserued dismal dayes and occupyed wytchecraft and sorsery, and maynteined workers with spirites & sears of fortunes: and wrought moche euyll in the sight of the Lorde, to angre him with.

B And he put the kerued Image of an Idole which he had made, in the house of God. Of which house God sayde to Dauid and to Salomon his sonne, in this house here in Jerusalem which I haue chosen out of all the trybes, * I wil put my name for euer, & no more brynge the feete of Israell forthe of the lande which I haue ordeyned for your fathers, In case they shalbe dyligent to do all I haue commaunded by Moses in all the lawe ordinaunces and maners. But Manasses made Juda & the inhabiters of Jerusalem to erre, and to do worse then the Heythen which the Lorde destroyed before the chyldren of Israel. And whē the Lorde spake to Manasses and to his people, they attended not to him.

Wherfore the Lorde brought upon them ẏ Capitaynes of the host of the kynge of Assur, which toke Manasses in an holde and bound C him with chaynes and caryed him to Babilon And when he was in tribulacion he besought the Lorde his God, and humbled him self exceadyngly before the God of his fathers, and made intercession to him: and he was entreated of him and herde his prayer and brought him agayne to Jerusalem into his kyngdome. Then Manasses knewe how that the Lorde was the very God. After that, he buylt a wal withoute the cytie of Dauid on the west syde of Gihon in the broke and so forth to fishgate and rounde about Ophel and brought it up of a very greate heyght, and put Capitaynes of warre in all the stronge cyties of Juda. And he toke away straunge goddes and the Idole out of the house of God, and all the aulters that he had buylt in the mont of the house of God and in Jerusalem, and cast them oute of the cytie. And he made an aulter unto ẏ Lord and sacrifised theron peaceofferinges and thank offringes, and charged Juda to serue ẏ Lorde God of Israel. Neuerthelesse the people dyd offer styll in the hyllaulters, howe be it unto the Lorde their God only.

D The reste of the actes of Manasses and his prayer unto his God, and the wordes of the sears of visions that spake to him in ẏ name of the Lorde God of Israell, are wrytten amonge the dedes of the kynges of Israel. And his prayer and how that he was herde, and al his synne and trespace, and the places where he made hyllaulters and set up groues & kerued Images before he was mekened, are wrytten amonge the dedes of the sears of visions. And when Manasses was layde to rest with his fathers, they buryed him in his own house and Amon his sonne raygned in his rowme. Amon. Amon was.xxij.yeres olde, when he began to raygne, and raygned two yere in Jerusalem. And he dyd that displeased the Lorde lyke unto Manasses his father, for Amon sacrifised to all the kerued Images whiche Manasses his father made, and serued theym, and mekened not him selfe before the Lorde, as Manasses his father had mekened him selfe: But Amon trespassed greatly. Wherfore his owne seruauntes conspired against him and slew him in his owne house. And the people of the lande slew all that had conspired against kynge Amon. And therto the people of the lande made Josias his sonne kynge in his rowme.

¶ Josias destroyeth the Idoles and restoreth the temple in whiche is founde the boke of the lawe. He sendeth to Holdah the prophetisse for counsell.

CAP. XXXIIII.

A Josias. iiii.Re.xxii.a Josias was made kynge when he was.viij. yere olde, and he raygned in Jerusalem.xxxj yeres. And he dyd that pleased the Lorde, & walked in the wayes of Dauid his father bowinge neyther to the ryghthande ne to ẏ left. In so moche that the eyght yere of his raigne, when he was yet a lad, he began to seke after the God of Dauid his father. And in the.xij. yere he began to purge Juda and Jerusalem of hyllaulters, groues, kerued Images, & Images of metall: so that they brake downe ẏ aulters of Baals euen in his presence, and the Idolles that were upon theym, he caused to be destroyed. And the groues, kerued Images, & Images of metall he brake and made dust of them, and strawed it upon the graues of them that had offred to them. B And he burnt the bones of the preastes upon the aultars. And clensed Juda and Jerusalem. And euen so dyd he in the

in the cytties of Manasses, Ephraim, Simeon and of Nepht hali. And in the wyldernesses of them rounde about he plucked a sondre the aultares and the groues and dyd breate them and stampe theym to powdre, and bet wone the ydoles throwout all the lande of Israel: and then returned to Jerusalem.

In the.xviij. yere of his raygne when he had purged the lande and the temple, he sent Saphan the sonne of Azalia, and Maasiah the gouernoure of the cytie, and Joah the sonne of Joachaz the recorder, to repayre the house of the Lorde his God. And when they came to Helkiah the hyghe preaste, men delyuered theym the moneye that was brought into the house of God, which the Leuites that kept ꝑ enterpes had gathered of the handes of Manasses and Ephraim and of all that yet remayned in Israel and of all Juda and Benjamin and of the enhabiters of Jerusalem. And they put it in the handes of the worckmē that had the ouersight of the house of the Lorde, whiche gaue it to the labourers that wrought on the house of the Lorde, to repayre and mende it, and to masons and carpēters to bye hewed stone and tymbre, for to make couples & beames for the houses which the kynges of Juda had destroyed: And the men wrought in ꝑ worke faithfully.

And the ouerseers of them to courage them were Jahath and Obadiah Leuites of ꝑ children of Merari: and Secharia and Mesulam of the children of the Cahathites, and as many other of the Leuites as coulde skill of instrumētes of Musike. And ouer the bearers of burthens and ouer all that wrought, in what so euer workmanship it were, were there scribes, officers and porters of the Leuites.

And as they brought out the moneye that was brought into the house, Helkiah ꝑ preast founde the boke of the lawe of the Lorde gyuen by Moses. And Helkiah aunswered and sayde to Saphan the scribe: I haue founde ꝑ boke of the lawe in the house of the Lorde, & gaue the boke to Saphan. And Saphan caryed the boke to the kynge, and brought ꝑ kynge worde agayne, sayenge: all that was committed to thy seruaunces, that do they. And they haue powred out the money that was founde in the house of the Lorde and haue delyuered into the handes of the ouerseers of the workmen. And then Saphan the scribe shewed the kynge, sayenge: Helkias the preast hath gyuē me a boke, and he red it before the kynge.

And when the kyng had herde the wordes of the lawe, he tare his clothes, and commaunded Helkiah and Ahikam the sonne of Saphā and Abdon the sonne of Micah and the sayd Saphan the scribe and Asaia a seruaunt of the kynges, sayenge: go and enquire of the Lorde for me and for them: that are left in Israel and Juda, concernynge the wordes of the booke ꝑ is founde. For great is the wrath of the Lord that is fallen ꝑō vs, because our fathers kept not the worde of the Lorde, to do after all that is wrytten in this boke. And Helkias with thē that he had appointed to the kynge went to Holdah a prophetisse wyfe of Sallum the son of Thekohath the sonne of Hasarah keper of the wardrope (which prophetisse dwelt in Jerusalem in the seconde warde) and they communed with her. And she sayde vnto them: thus sayth the Lorde God of Israel, tell ye the man that sent you to me: euen thus sayth the Lorde, I will bringe euyll vpon this place and vpon the enhabiters therof, euen all the curses that are wrytten in the boke whiche they haue red before the kynge of Juda, because they haue forsaken me and haue offred vnto other Gods to angre me with all maner workes of their handes, therfore is my wrathe set on fyre agēst this place and shall not be quenched.

The boke of the lawe is founde.

And as for the kynge of Juda whiche sent you to enquire of the Lorde, so shall ye say vnto him: thus sayth the Lorde God of Israell concernyng the wordes which thou hast herd. Because thyne hert dyd melt and thou dyddest meke thy selfe before God, when thou herdest his wordes against this place and against the enhabiters therof: and humbledst thy selfe before me, and tarest thy clothes and wepest before me, that haue I herd also sayth the Lord. Beholde I will take the to thy fathers & thou shalt be put in thy graue in peace, & thyne eyes shall not se all the myschefe that I will bring vpon this place and vpō the inhabiters of the same. And they brought the kynge worde agayne. Then the kynge sent and gathered together all the elders of Juda and Jerusalem. And the kynge went vp into the house of the Lorde, and all the men of Juda and the inhabiters of Jerusalem and the preastes and Leuites and all the people great and small: and red al the wordes of the boke of the couenaūt that was founde in the house of the Lorde. And the kynge stode at his standing and made a couenaunt before the Lorde, to folowe the Lorde and to kepe his commaundmentes, his wytnesses and his statutes with all his herte and with all his soule and to fulfill the wordes of the appoyntement wrytten in the sayde booke.

And he made to come forthe all that were founde in Jerusalem and Ben Jamin, and the inhabiters of Jerusalem promysed to kepe the couenaunt of ꝑ God wyche was the God of their fathers. And Josias put away al maner abhominations out of all landes that pertayned to the children of Israel, and brought all that were founde in Israell to serue the Lorde their God. And they tourned not a syde from the Lorde God of their fathers as longe as he lyued.

¶ Josias holdeth passouer. He fyghteth agayne the kynge of Egypte / and dyeth. The people bewayle hym.

CAPI. XXXV.

And Josias helde the feast of passouer vnto the Lorde in Jerusalem, and they slewe passouer in the.xiiij. daye of the first moneth. And he set the preistes in their offices and ayded thē in the seruyce of the house of the Lorde. And he sayd to the Leuites that taught

taught thorow out all Israel and were sanctified vnto the Lorde: put the holy arcke in the house which Salomon the son of David kyng of Israell dyd buylde, ye nede not to beare it vpon your shoulders. Wherfore now serue the Lorde your God and his people Israell. And prepare your selues by your auncient housholdes and companyes, accordinge to the wrytynge of David kynge of Israel, and the wrytinge of Salomon his sonne. And stande in the holy place accordynge to the deuysions of the auncyent housholdes of youre brethren the chyldren of the people, and after the deuyson of the auncyent housholdes of the Leuites, & kyll passouer, sanctifye and prepare your brethren that they maye doo accordynge to the worde of the Lorde by the handē of Moses.

And Josias gaue to the common people in lambes and kydds, for palle ouer offerynges onely, vnto all that were present thirty thousande by tale, and thre thousande oxen, euen of ꝑ kynges substaunce. And his Lordes gaue willyngly both vnto the people and vnto ꝑ preastes and vnto the Leuites. Helkias, Zacharias & Jehiel rulers of the house of God, gaue vnto the preastes for palle ouer offerynges two thousande and syxe hundred lambes and kydds, and thre hundred oxen. And Conania with Semeia and Nathanael his brethren, and Hasabiah and Jaiel and Josabad, Lordes of the Leuites, gaue vnto ꝑ Leuites, fyue thousande palle ouer offerynges, & fyue hundred oxen.

And in the seruyce went forwarde: and ꝑ preastes stode in theyr places, and the Leuites in theyr companyes at the kynges commaundment. And they offred passouer: and the preastes sprynkled the bloude receaupynge it of the Leuites, and the Leuites stroppe the beastes. And they set awaye the burntofferynges, to gyue them vnto the commē people as they were deuyded by auncient houses, for to offer vnto the Lorde, as is wrytten in the boke of Moses. And so dyd they with the oxē. And they dressed the passouer with fyre as the maner was. But the other halowed dedicat beastes they sod in pottes, caudrons and pannes and deled them quickely amonge all the commen people. And afterwarde they made redy for them selues and for the preastes and for the children of Aaron, which were busyed in offeringe burntoffringes and the fat vntyll night. And therfore the Leuites prepared for them selues and for the preastes the sonnes of Aaron. And the singers the children of Asaph stode in their standinge accordinge to the commaundement of David and Asaph, Heman & Jduthun the kynges sear of visions: and the porters wayted at euery gate, and might not departe from their seruice: But their brethis the Leuites prepared for them. And so all the seruice of the Lorde was forwarde the sayde daye, to offeringe passouer of burntofferinges vpon the aultare of the Lorde, accordinge to the commaundement of kynge Josias. And so the children of Israell that coulde be founde, kepte passouer the same tyme and kepte the feast of swete breed. vij. dayes. And there was no passouer lyke to that kept in Israel frome the tyme of Samuel the Prophete: nether dyd any of the kynges of Israel holde suche a passouer feast as dyd Josias and the preastes & Leuites and all Juda, and almoche of Israel as coulde be had, and the inhabiters of Jerusalem. And this passouer was holden in the xviij. yere of the raygne of Josias.

iiij. Re. xxiij. c

After all this, when Josias had fynyshed the temple, Necho kynge of Egypte came vp to fight againste Carcamis vpon Euphrates, and Josias went out against him. And the other sent messengers to him, sayenge: what haue I to do with the thou kynge of Juda? I came not against the now at this tyme, but against an house with whome I haue warre, & God bad me haste. Leaue therfore and medle not with God which is with me, least he destroy the. Neuertheles Josias turned not his face frō him, but made him redy to fight with him, & herkened not vnto the wordes of Necho out of the mouthe of God. And when he was come to fight in the valeye of Magedo, ꝑ shooters shot against the kynge Josias. And ꝑ kynge sayd to his seruauntes: cary me away, for I am sore hurt. And his seruauntes yadde him out of that charet & put him in an other, and brought him to Jerusalem where he dyed and was buryed in ꝑ sepulchre of his fathers. And all Juda and Jerusalem mourned for Josias. And Jeremye lamented Josias, and all singynge men and singynge wemen speake of Josias to this daye, and made it an ordinaūce in Israel: and they be written in lamentacions. The rest of the actes of Josias & his goodnes in folowinge the writinge of the lawe, & his dedes first and last are wrytten in the boke of the kynges of Israel and Juda.

2 Chron. xxxiij. d

¶ After Josias raigned Joachaz, Joakim, Joachin, Sedechias, in whose tyme all the people were caryed away to Babilon and were brought agayne the lxx. yere after, by kynge Cyrus.

CAP. XXXVI.

A Joachaz. iiij. Re. xxiij. f

And the people of the lād toke Joachaz the son of Josias & made him kyng after his father in Jerusalem. And Joachaz was. xxiij. yere olde when he began to raygne, & raygned thre monethes in Jerusalē. For the kynge of Egypt put him downe at Jerusalem & raunsomed the lande in an hundred talentes of syluer & a talent of golde. And the kynge of Egypte made Eliakim his brother kynge vpon Juda & Jerusalem, & turned his name vnto Joakim, but Joachaz his brother Necho toke & caryed him to Egypte. Joakim was. xxv. yere old when he began to raigne, & raygned. xj. yere in Jerusalē: & he dyd ꝑ displeased the Lord his God. Against him came Nabuchodonozor kyng of Babilō & bounde him in fetters to cary him to Babilon. Moreouer the kyng Nabuchodonozor caryed of ꝑ vessels of ꝑ house of the Lorde to Babilon & put them in his temple at Babilon. The rest of the actes of Joakim & his abominacions, & ꝑ was layd to his charge, are wrytten in the bookes of the kynges of Israel: & Joachin his sonne raygned

Eliakim.

B

Joachin.

So in his

in his steade. Joacin was. viij. yere olde when he began to raygne, and raygned three monethes and ten dayes in Jerusalem / and dyd þ displeased the Lorde. And when the yere was out, kynge Nabuchodonozor sent and fet him to Babilon with the goodly vessels of þ house of the Lorde, and made Sedekias his brother kynge ouer Juda and Jerusalem.

And Sedekias was. xxj. yere olde when he began to raygne, and raygned a. xj. yere in Jerusalem. And he dyd that displeased the Lord his God, and humbled not him self before Jeremy the Prophete at the mouth of the Lord. And therto he rebelled against Nabuchodonozor which had receyued an othe of him by god and was to styfnecked and to harde hetted to turne vnto the Lord God of Israel. Furthermore all the rulers of the preastes with the people trespaced a pace after all manor of abominations of the Panyms & polluted þ house of the Lorde whiche he had halowed in Jerusalem.

And the Lord God of their fathers sent to them by his messengers, sendynge them by tymes: for he had compassion on his people and on his dwellynge place. But they mocked the messengers of God and despysed their wordes and mysused his Prophetes, vntyll the wrath of the Lorde so arose against his people that it was paste remedy. And so he brought vpon them the kynge of Caldey & slew their young men with the swerde in their holy temple, and neyther spared younge man nor mayden, neyther olde man, neyther so moche as him that stowped for age: But gaue al into his hande.

And all the vessels of þ house of God both great and smal, and the treasures of the house of God, and the treasures of the kynge & his Lordes he caryed to Babilon euery whit. And they burnt the house of God and brake downe the walles of Jerusalem, and burnt all the palaces therof with fyre, with all the goodly stuffe therof, and marred it. And he caryed awaye them that had escaped the swerde, to Babilon, where they were seruauntes to him and his children, vntyll the kyngdome of Persia began to rule, to fulfill the worde of the Lord by the mouthe of Jeremy, vntyl the land had her pleasure of her Sabbothes: for as longe as she laye desolate, she kept Sabboth vntyll she had fulfilled. lxx. yeres. And the first yere of Cyrus kynge of Persia to fynysh the word of the Lorde by the mouth of Jeremy, þ Lord stered vp the spirite of Cyrus kynge of Persia that he made a Proclamation throwow out all his kyngdome, and set it vp in wrytinge, sayenge: Thus sayth Cyrus kynge of Persia, all the kyngdomes of the earth the Lord God of heauen hath gyuen me, whiche hathe charged me to buylde him an house in Jerusalem that is in the lande of Juda. Wherfore who so euer is amonge you of all his people, the Lorde his God be with him, and let him go vp.

¶ The ende of the seconde boke of the Chronycles of the kinges of Juda.

THE FYRST BOKE OF ESDRAS THE PROPHETE.

¶ Cyrus sendeth agayne the people that was in captyuytye, and restoreth them theyr holy vesselles: And commaundeth them to buylde agayne the temple.

CAPI. I.

In the fyrste yere of Cyrus kynge of Persia (that the worde of the Lorde spoken by the mouth of Jeremy myght be fulfilled) the Lorde stered vp the spirite of Cyrus kynge of Persia, that he caused it be proclaymed thorow out all his empyre, yea and by wrytinge also, sayenge: Thus sayth Cyrus the kynge of Persia: The Lorde God of heauen hathe gyuen me all the kyngdomes in the lande and hath commaunded me to buyld him an house at Jerusalem in Juda. Who so euer nowe among you is of his people, the Lord his God be with him, and let him go vp to Jerusalem in Juda, and buylde the house of the Lorde God of Israel. He is the God that is at Jerusalem. And who so euer remaynyth yet in any manor of place (where he is a straunger) let þ men of his place, helpe him with syluer and golde, with good and catel, beside that whiche they willyngly offer, for þ house of God at Jerusalem.

Then gat vp the principall fathers of Juda and Ben Jamin, and the preastes and Leuites, and all they whose spyrete God had raysed to goo vp, and to buylde the house of the Lorde at Jerusalem. And all they that were about them, strengthed their handes with vessels of syluer and golde, with good and catell and Jewels, beside that whiche they gaue of their frewill. And kynge Cyrus brought forth of the vessels of the house of the Lorde, whiche Nabuchodonozor had taken out of Jerusalem, and put in the house of his God. But Cyrus the kynge of Persia brought them forthe by Mithridates the treasuree, and numbred them vnto Sesbazar the prince of Juda. And this is þ numbre of them: thirty basins of gold and a thousand basens of syluer, and nyne and twenty knyues, thirty cuppes of golde, and of other syluer cuppes foure hundred and ten. and of other vessels a thousand. So that all þ vessels both of golde and syluer, were fyue thousand and foure hundred. Sesbazar brought them all vp, with them that came vp oute of the captiuitie of Babilon vnto Jerusalem.

¶ The nombre of them that returned from captyuytye.

CAPI. II.

These are the children of the lande that went vp oute of the captiuitie (whome Nabuchodonozor the kynge of Babilon had caryed away vnto Babilon) and came agayne vnto Jerusalem and in to Juda, euery one vnto his cyte, and came with Zorobabel Jesua, Nehemiah, Saraiah, Raelaiah, Mardochai, Bellan, Aspharat, Begauai, Rehum, and Baanah. Thys is now the numbre of the men of the people of Israel: The children of Phares, two thousand, an hundred, and. lxxij. The children of Saphatiah thre hundred and two and seuenty: the children of Araty, fyuen hundred and. lxxv. The children of Pahath Moab amonge the children of Jesua Joab, two thousand eyght hundred and twelue: the children of Elam, a thousande, two hundred and foure and fyfty: the children of Zethua, nyne hundred, and fyue and fourty: the children of Zacai, seuen hundred and thre score: the children of Bani, fyre hundred and. xly. The children of Bebai, fyre hundred and. xxij. The children of Asgad, a thousande two hundred and. xxij. The children of Adonicam, fyre hundred, and. lxvi. The children of Begual, two thousand and. lvj. The children of Adin, foure hundred and. liij. The children of Ater of Ezechias, eyght and nynety: the children of Besai, thre hundred and three and twenty: The children of Jorath, an hundred and twelue: the children of Hasum, two hundred and thre and twenty: The childre of Gebar, fyue and nynety: the children of Bethlehem, an hundred and thre and twenty: the men of Netopha fyre and tyrty: the men of Anathoth, an hundred and eyght and twenty: the children of Almaueth, two and fourty: the children of Kariath Jarim, Cephirah and Beerothy seuen hundred and thre and fourty: the children of Ramah and Gabaah fyre hundred and. xxj. The men of Machmas, an hundred and two and twenty: the men of Bethel and Ai, two hundred and thre and twenty: the children of Nebo, two and fyfty: the children of Magbis, an hundred and fyre and fyfty: the children of the other Elam a thousande, two hundred and foure and fyfty: the children of Harim, thre hundred and twenty: the children of Lodhadid and Ono, seuen hundred & fyue and twenty: The children of Jericho, three hundred and fyue and fourty: the children of Senaah, three thousande, fyre hundred, and thirty.

The preastes. The children of Jedaiah of the house of Jesua, nyne hundred and three & seuenty: the children of Emer, a thousande & two and fyfty: The children of Phashur, a thousande and two hundred, & seuen & fourty: The children of Harim, a thousande and seuentene.

The Leuites. The children of Jesua and Cadmiel of the children of Hodauiah, foure and seuenty. The singers, The children of Asaph, an hundred, and eyght and twenty. The children of the wrekepers. The children of Selum, the children of Ater, The children of Talmon, the children of Akub, the children of Hatita, and the children of Sobai: all together

gyther an hundred and nyne and thirty.

The Nethinims, the children of Ziha, the children of Hakupha, The children of Tababaoth, the children of Ceros, the children of Sicha, the children of Phadon, the children of Lebanah, the children of Hagabah, the children of Acub, the children of Hagab, the children of Samlai, the children of Hanan, the children of Gadel, the children of Gahar, the children of Reaiah, the children of Rezin, the children of Necuba, the children of Gasan, the children of Usa, the children of Phaleah, the children of Bessai, the children of Asena, the children of Meunim, the children of Nephussim, the children of Bacbuc, the children of Hacupha, the children of Harhur, the children Bezeluth, the children of Mahira, the children of Harsa, the children of Barcom, the children of Sisara, the children of Thamah, the children of Neziah, the children of Hatipha.

The children of Salomons seruauntes, the children of Sotai, the children of Sopheretth the children of Pharuda, the children of Jaalah, the children of Darcon, the children of Gebeli, the children of Saphatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami. All the Nethinims and the children of Salomons seruauntes were all together, three hundred and nynety and two.

And these went vp also, Thelmelah, Thel, Harsa, Cherub, Addon & Emer. But they could not shewe their fathers house nor their sede, whether they were of Israel. The children of Dalaiah, the children of Tobiah, the children of Necoda, sixe hundred and two and fyftye.

And of the children of the preastes. The children of Hobaiah, the children of Hakoz, the children of Berzilai, whiche toke one of the dughters of Berzilai the Galaadite to wyfe, and was counted amonge the same names: these sought the register of their byrth, & found none, therfore were they put frome the preasthode. And Hathirsatha sayde vnto them, that they shuld not eate of the most holy, tyll there rose vp a preast with the * lyght and perfitnesse.

The hole congregacion as one man, was two and fourty thousande, three hundred and three score: beside their seruauntes and maydens, of whome there were seuen thousande, three hundred and seuen and thirtye. And they had two hundred singynge men and women, seuen hundred and sixe and thirty horses, two hundred and fyue and fourtye Mules, foure hundred and fyue and thirty Camels, and.vi. thousande, seuen hundred and twenty Asses. And certayne of the chefe fathers, when they came to the house of the Lorde at Jerusalem, they offred willyngly vnto the house of God, that it shulde be set in his place, and gaue after their habilitie vnto the treasure of the worke three score and one thousande drammes, and fyue thousand pounde of siluer, and an hundred preastes garmentes. So the preastes and the Leuites, and certayne of the people, and the syngers, and the porters, and the Nethinims dwelte in their cyties, and all Israell in their cyties.

¶ After the foundacyon of the temple ones layed, they sacrifyse vnto the Lorde.

CAP. III.

When the seuenth moneth came, and the children of Israel were now in their cyties, the people clouered together as one man, vnto Jerusalem. And Jesua the sonne of Josedec arose and his brethren the preastes, & Zorobabel the son of Salathiel and his brethren, and buylded the aultar of the God of Israel, to offre burntofferinges theron, as is written in the law of Moses the man of God and the aultar they dyd set vpon his sockettes (for there was a fearfulnes among them because of the nacions and landes) and offred burnt offringes theron vnto the Lorde in the mornynge and at euen. And beside the feast of Tabernacles (as is written) and offred burnt sacrifices dayly in order, accordinge to the custome, daye by daye. Afterwarde the dayely burntoffringes also, and of the new Monthes of all the feast dayes of the Lorde that were halowed, and all maner of freewill offringes, whiche they dyd of their owne motion vnto the Lorde.

Upon the first daye of the seuenth month begaune they to offre burnt sacrifices vnto the Lorde. But the foundacion of the temple of the Lorde was not yet layde. Neuertheles they gaue money vnto the masons and carpenters, and meat and drinke and oyle vnto them of Zidon and of Tire, to bringe them Ceder timbre frome Libanus by see vnto * Joppa, accordinge to the commaundement of Cyrus kynge of Perlia.

In the seconde yere of their commynge vnto the house of God at Jerusalem and the seconde moneth, began Zorobabel sonne of Salathiel, and Jesua sonne of Josedec, and the rest of their brethren the preastes and Leuites and all that were come out of captiuite vnto Jerusalem, and appointed the Leuites from twenty yere olde and aboue, to ouersee the worckes of the house of the Lorde. And Jesua stode with his sonnes and brethren, and Cedmiel with his sonnes, and the children of Juda, to forther the worckemen of the house of God, namely the children of Henadad, with their children, and their brethren the Leuites.

And when the buylders layde the foundacion of the temple of the Lorde, the preastes stode in their araye, with trompetters. And the Leuites the children of Asaph with Cymbales, to praise the Lorde * after the maner of Dauid kynge of Israel. And they sange together, grupynge praises and thankes vnto the Lorde, that he is gracious, and his mercy endureth for euer vpon Israel.

And all the people shouted loude in praysinge the Lorde, because the foundacyon of the house of the Lorde was layde. Many also of the olde Preastes and Leuites and auncient fathers

fathers, which had sene the first house: when the foundacion of this house was layde before their eyes, wepte with a loude voyce. And many shouted with ioye, so that the noyse gaue a great sounde, in so moch that the people could not perceyue the ioyfull sounde for the noyse of the weppynge amonge the people: for the people shouted with a loude crye, so that the noyse was herde farre of.

¶ The buyldynge of the temple is hynderyd.

CAPI. IIII.

But when the aduersaryes of Juda and Ben Jamin hearde, that the children of captiuitie buylded the temple vnto the Lorde God of Israell, they came to Zorobabel and to the principall fathers, and sayd to them: We wil buylde with you: for we seke the Lorde youre God as ye do. And we haue vsed sacrifice vnto him, sythens that Asor Hamon kynge of Assur brought vs vp hyther. But Zorobabel and Jesua and the other auncient fathers of Israel answered theym: It belongeth not to you, but to vs to buylde the house vnto our God: for we our selues will buylde alone vnto the Lorde our God of Israell, as Cyrus kynge of Persia hath commaunded vs.

Then the folke of the lande hyndered the people of Juda, & made them afeayde to buyld and hyred counselours against them and hynbered their deuyse, as longe as Cyrus kynge of Persia lyued, tyll the raygne of Darius kynge of Persia. And whē Asuerus was made kynge, in the begynninge of his raygne they wrote vnto him a complaynt against them of Juda and Jerusalem.

Also in the tyme of Artaxerxes, wrote Bisellam, Mithridates, Tabeel, and the other of their conspiracie vnto Artaxerxes kynge of Persia. But the scripture of the letter, was written in the Syrians speache, and was red in the language of the Syrians. Rehum the chaunceler, and Samsai the scrybe, wrote also an Epistle frome Jerusalem, to Artaxerxes the kynge, of this tenour.

We Rehum the chaunceloure, and Samsai the scrybe, and other of the counsel of Dina, of Arphasath, of Tarplat, of Persia, of Arach of Babylon, of Susan, of Deha, and of Ela, and other of the people, whome the great and noble Asenaphar brought ouer, and set in the cyties of Samaria, and other on this syde the water, and in Ceneeth. (This is the summe of the letter that they sente vnto kynge Artaxerxes). Thy seruauntes the men on this syde the water and in Ceneeth to kyng Artaxerxes greting. Be it knowen vnto the kynge, that the Jewes are come vp frome the to vs vnto Jerusalem a cytie seditious and frowarde, and buylde the same, and laye the foundacion of the walles therof, and repayre them. Knowe now therfore, O kynge, that yf this cytie be buylded and the walles made vp agayn, they shall not gyue tribute, tolle, ne pearely custome and so euen vnto the kynges shall this hurt redounde. But now sythe we al are therby, whiche destroyed the temple, we woll no longer se the kynges dishonoure. Therfore we haue sent out, and caused the kynge to be certified therof: that serche maye be made in the Chronycles of thy progenitours, and so shalt thou fynde in the same Chronycles, and perceyue, that this cytie is seditious and noysom vnto kynges and landes, and that they cause others also to rebell of olde, and for the same cause was this cytie destroyed. Therfore we certifye the kynge, that yf this cytie be buylded, & the walles therof made vp, thou shalte kepe nothinge on this syde the water by reason of it.

Then sent the kynge an answere vnto Rehum Chaunceler, and Samsai the Scribe, & to the other of their counsel that dwelt in Samaria, and vnto the other beyonde the water. Peax and salutation. The letters whiche ye sent vs, haue bene openly red before me, and I haue commaunded to make searche: and it is founde, that this cytie of olde hath made insurrection against kynges, and how that sedicion and rebellion hathe bene committed therin. There haue bene myghty kynges also at Jerusalem, whiche haue raigned ouer all that is beyonde the water, and colle, tribute and yerely custome was gyuen therm. Do ye now after this commaundemente, forbyd the same men, that the cytie be not buylded, tyll I haue gyuen commaundement. Se nowe ye be not negligent here in, least the kynge haue harme by meanes of it. The kynges answere.

When kynge Artaxerres letters were red before Rehum the chaunceler and Samsai the Scrybe and their counsell, they went vp in al haste to Jerusalem vnto the Jewes, and forbad them with vyolence and power. The ceased the worke of the house of God at Jerusalem, and continued so tyll the seconde yere of Darius kynge of Persia. The worke ceaseth

¶ By the exhortacyon of Aggeus and Zachary the temple is redified.

CAP. V.

The Prophetes, Aggeus and Zachary the sonne of Ado, prophecyed vnto the Jewes that were in Juda and Jerusalem, in the name of the God of Israell. Then gat vp Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and began to buylde the house of God at Jerusalem, and with the the Prophetes of God which helped them. At the same tyme came to theym Thathanai the Capitayne on this syde the water, and Sthar buzanai, and their felowes, and sayd thus vnto theym: Who hathe commaunded you to buylde this house, and to make vp the walles thereof? Then tolde we theym the names of the men, that made this buyldynge. But vpon the Elders of the Jewes came the eye of their God, so that they coulde not cause theym to ceasse, tyll the matter was brought afore Darius, and tyll they had answered by letters therunto.

This is the coppe of the letters that Thathanai Capitayne on this syde the water, and Sharbuzanai, and their adherentes of Aphar sach (which were on this syde the water) sent vnto kynge Darius. The wordes they sente vnto him were these: Vnto Darius the kyng All peax. Be it knowen to the kynge, that we came into Jewri to the house of ℔ great God which is buylded with rought stone, and beames are layd in the walles, and the worke goeth fast forthe, and prosspereth in their handes. We asked therfore the elders, and sayde vnto them: Who hath commaunded you to buylde this house, and to make vp the walles therof? We asked their names also, that we myghte certifye the, and haue written the names of the men that were their rulers. But they answered vs these wordes, and sayde: We are the seruauntes of the God of heauen and earthe, and buylde the house that was buylded many yeres ago, which a great kynge of Israel buylded and set vp. And after our fathers had sorowed ℔ God of heauen vnto wrath, he gaue them ouer into the hande of Nabuchodonozor kynge of Babilon the Caldee, which ouerthrew this house, and caryed the people awaye vnto Babilon. But in the first yere of Cyrus the kynge of Babilon, the same kynge Cyrus commaunded to buylde this house of God, for the vessels of golde and syluer in the house of God, which Nabuchodonozor toke out of the temple at Jerusalem, and brought theym into the temple at Babilon, those dyd Cyrus the kynge take out of the temple at Babilon, ✠ and deliuered them vnto Sasbazar by name, whom he made Capitayne, and sayde vnto him. Take these vessels, go thy waye and bringe them vnto ℔ temple at Jerusalem, & let the house of God be buylded in his place. Then came the same Sasbazar and layd the foundacion of ℔ house of God at Jerusalem. Sithes that tyme hath it bene in buyldinge, and as yet is not fynysshed. Nowe therfore yf it lyke the kynge, let searche be made in the kynges treasure house at Babylon, whether it was kynge Cyrus cõmaundement, that the house of God at Jerusalem shulde be buylded: and sende vs the kynges pleasure in this behalfe.

iij. Reg. vj. a. ii. Para. iij. a.

iiij. Re. xxiiij. and. xxv.

i. Eldra. i. a.

i. Eldr. i. d.

¶ Cõmaundement of Darius, when the temple was buylded and dedycate, the chyldren of Israel kepe the feast of vnleuend bread.

CAPI. VI.

Then commaunded kynge Darius, search to be made in the Library of the kynges bookes, whiche laye at Babilon. So at Ecbathanis in a castel that lyeth in the lande of the Medes, was founde a booke, and in it was a recorde written after this maner: In the first yere of kynge Cyrus, commaunded kyng Cyrus to buylde the house of God at Jerusalem, in the place where ℔ sacrifice is made and to laye a foundacion of thre shore cubites hyghe, and thre shore cubytes brode, and thre walles of rought stones, and one wall of tymber, and the expenses shulde be gyuen of the kynges house. And the golde and syluer vessels of the house of God (which Nabuchodonozor toke oute of the temple at Jerusalem, and brought vnto Babilon) shulde be restored agayne, that they may be brought vnto the temple at Jerusalem to their place into the house of God.

A ii. Eldr. v. a.

Nowe therfore thou Thathanai capitayne beyonde the water, & Sharbuzanai, & youre felawes which are beyonde the water, get ye awaye frome theym. Let theym worke in the house of God, that the Capitayne of the Jewes and their elders may buylde the house of God in his place. I haue commaunded also, what shall be wone to the Elders of Juda in the buyldinge of the house of God, that there shall dyligently be taken of the kynges goodes, euen of the reuenues beyonde the water, and gyuen vnto the men, and that they be not hyndred. That yf they haue nede of calues, lambes, or gotes, for burntoffrynge vnto the God of heauen, wheate, salt, wyne and oyle, after the custome of the preastes at Jerusalem be it gyuen them dayly that no complaynt be made therein. And let them offre swete sauoures vnto the God of heauen, and praye for the kynges lyfe, and for his children. This commaundement haue I gyuen. And what man so euer altereth these wordes, there shall a beame be taken frome his house, and set vp, & he shalbe hanged theron, and his house shall be forfayted for the dede. Yea the God that hath made his name to dwell there, destroye all Realmes & people, that put to their hand to alter and breake wowne the house of God at Jerusalem. I Darius haue commaunded, that this be diligently wone.

Then Thathanai, the Capitayne beyonde the water, and Sharbuzanai with their fellowes (to whome kynge Darius hadde sent) dyd their deuour. And the elders of the Jewes buylded, and they prospered thorowe ℔ prophecyenge of Aggeus the prophete and Zacharye the sonne of Aw: and buylded, and set vp the worke, accordinge to the commaundment of the God of Israel, and after the commaundement of Cyrus, Darius and Artaxerres kynges of Persia. And they were in fynysshynge the house vnto the thirde daye of the moneth Adar, that was in the sixte yere of the raygne of kynge Darius.

And the children of Israel, the preastes, the Leuites, and the other children of captyuite helde the dedication of the house of God with ioye, and offred at the dedication of the house of God, an hundred calues, two hundred lambes, foure hundred gotes: and for the synnes of all Israel twelue he gotes, according to the nombre of the trybes of Israel, and set the preastes in their courses, and the Leuites in their offices to minister vnto God which is at Jerusalem, as is written in the booke of Moses.

And the children of captiuite helde passeouer, vpon the fourtenth daye, of the fyrst moneth: for the preastes and Leuites hadde purified them selues, so that they were all clene as one man, and offered Passeouer for all the children of captiuitie, and for their brethren the preestes, and for them selues. And the children of Israell, whiche were retourned oute of captiuitie, and all suche as hadde seuered them selues frome the fylthynesse of the Paynymes in the lande to seke the Lorde God of Israel, ate and helde the feaste of vnleuend breed seuen dayes with ioye: for the Lorde hadde made them gladde, and tourned the herte of the kynge of Assur vnto them, so that their handes were strengthed in ℔ worke of the house of God, whiche is the God of Israel.

¶ By cõmaundement of Artaxerres/Esdras taketh the children of Israel/ and returneth to Jerusalem.

CAPI. VII.

After these thynges in the raygne of Artaxerres kynge of Persia, there wente vp frome Babilon, Esdras the sonne of Saraiah, the sonne of Asariah, the son of Helkia, the sonne of Helum, the sonne of Sadoc, the sonne of Achitob, the sonne of Amariah, the sonne of Asaria, the son of Maraioth, the sonne of Zaraiah, the sonne of Ozi, the sonne of Boki, the son of Abisua, the sonne of Phines, the sonne of Eleazar, the sonne of Aaron the chiefe Preeste. This Esdras was a quicke scribe in the lawe of Moses, ✠ which the Lord God of Israell dyd gyue. And the kynge gaue him all he requyred, accordynge to the hand of the Lorde his God vpon him. So went vp certayne of the children of Israel, and of the preastes, and of the Leuites, of the syngers, of the porters, and of the Nethinims vnto Jerusalem, in the seuenth yere of kynge Artaxerres. And they came to Jerusalem in the fifth moneth, that is the seuenth yere of the kynge. For vpon the first daye of the firste moneth began he to goo vp from Babilon: and on the firste daye of the fifth moneth came he to Jerusalem accordinge to the good hande of God vpon him. For Esdras prepared his herte to seke the lawe of the Lorde, and to do it, and to teache the precept and iudgement in Israel. This is the coppe of the letter that kynge Artaxerres gaue vnto Esdras the Preest, the scribe, which was a teacher in the wordes of the Lorde, and of his statutes ouer Israell. Unto Esdras the preest and scribe in the lawe of the God of heuen peax and greetynge. I haue commaunded that all they of the people of Israel, and of the preestes and Leuites in my realme, whiche are mynded to go vp to Jerusalem, that they goo with the, beinge sente of the kynge and of the seuen Lordes of the counsell, to vysyte Juda and Jerusalem, according to the lawe of God, whiche is in thy hande: and that thou take with the, syluer and golde, whiche the kynge and the Lordes of his counsell haue gruen of their good wyll vnto the God of Israel (whose habitacion is at Jerusalem) and all the syluer and golde thou canst fynde in all the countrey of Babilon: with that also that the people and preestes gyue of their good wyll vnto the house of God at Jerusalem. Take thou ℔ same and bye dilygently with it, calues, lambes, gotes, and sacrifices, and drynckoffrynges, to be offered vpon the aultare of the house of youre God at Jerusalem. And loke what it lyketh the and thy brethren, to do with the rest of the moneye, that do after the wyll of youre God. And the vesselles that are gruen the for the ministracion in the house of thy God, those delyuer thou before God at Jerusalem.

And what so euer thyng more shall be nedefull for the house of thy God, whiche is necessarye for the to spende, let the same be gyuen oute of the kynges chamber. I kynge Artaxerres haue decreed and commaunded to all the kepers of our treasour beyond the water, that loke who so euer Esdras the Preest and scryde in the lawe of the God of heuen requyreth of you, that ye fulfyll the same dilygentlye, vntyll an hundred talentes of syluer, vntyll an hundred quarters of wheate, and tyll an hundred Bathes of wyne, and tyll an hundred Bathes of oyle, and salte without measure. What so euer belongeth to the rytes of the God of heuen, let the same be done with diligence for ℔ house of the God of heuen, that there come no wrath of, vpon ℔ kinges realme and his children.

And knowen be it vnto you, that ye shall haue no auctorite to requyre taxes and custome and yerely rentes vpon anye of the Preestes, Leuites, syngers, porters, Nethinims, and ministers in the house of this God. But thou Esdras (after the wysdome of the God that is in thy hande) set thou Judges and presidentes to iudge all the people that is beyonde Jordan, euen all suche as knowe the lawe of thy God: and theym that knowe it not, those se that ye teache. And who so euer wyll not dylygentlye fulfyll the lawe of thy God, and the kynges lawe, shal haue his iudgement for the dede, whether it be vnto death or to be banysshed or to be condemned in goodes, or to be put in pyson.

iii. Esd. viij. c.

✠ Praysed be the Lorde God of youre fathers, which so hath inspyred the kynges hert to garnysshe the house of God at Jerusalem: and hathe enclyned his mercye vnto me in the presence of the kyng and his counsellours, and before all the kynges hye estates. And I was comforted (accordyng to the hand of the Lord my God ouer me) and so gathered I the heades of Israel togyther, that they myghte goo vp with me.

¶ The nombre of them that returned to Jerusalem with Esdras.

CAP. VIII.

These are the heades of their fathers that were named, whiche wente vp with me from Babilon, what tyme as kyng Artaxerres raigned. Of the children of Phines, Gersom: Of the chyldren of Ithamar, Daniel: of the children of Dauid, Hatus: of the

ii. Esd. viij. c.

children

chyldren of Zecaniah, of the chyldren of Pharos, Zacharye, and with him were nombred an hundred and fiftye men: of the chyldren of Pahath, Moab, Eltoenai, the sonne of Zarahiah, and with him two hundred men: of the chyldren of Zechaniah the sonne of Jahaziel, and with him thre hundred men: of the chyldren of Adin Abed, the sonne of Jonathan, & with him fiftye men: of the chyldren of Elam Esaiah the sonne of Athaliah, and with hym seuentye men: of the chyldren of Saphatia, Zabadiah the sonne of Michael, and with him. lxxx. men.

Of the chyldren of Joab, Obadiah the son of Jehiel, and with him two hundred & eyghtene men: of the chyldren of Selomith the son of Josphiah, and with hym an hundred & three men. Of the children of Bebai, Zacharye the sonne of Bebai, and with him eyght & twenty men. Of the children of Asgad, Johanan the sonne of Hakatan, and with hym an hundred and ten men. Of the last chyldre of Adonicam, and these were their names: Eliphelet, Jehiel and Samaiah, and with them thre scoze men. Of the chyldren of Begui, Uthai and Zabud, and with them seuentye men. And I gathered them together by the water that renneth towarde Ahaua, and there abode we thze dayes.

And when I loked amonge the people and the preestes, I founde no Leuites there. Then sent I Eliezer, Ariel, Semetah, Elnathan, Jarib, Elnathan, Nathā, Zachary and Mosollam the rulers/and Joiarib and Elnathā the teachers, and those sent I vnto Ew the chiefest at Calphia, that they sholde fetche vs ministers for ꝑ house of our God, and I told them what they sholde saye vnto Ew, and to his brethren the Nethinims at Calphia.

And (accordynge to the good hande of our God vpon vs) they broughte vs a wyse man keome the chyldren of Moboli the sonne of Leui, the sonne of Israell, I meane Sarabia with his sonnes and brethren eyghtene. And Hasabia, and with him Jsaiah of the children of Merari, with his brethren and their sonnes, twentye. And of the Nethinims, whome Dauid and the Princes gaue to minister vnto the Leuites, two hundred and twenty, all named by name.

A fastynge proclaymed.

And euen there at the water beside Ahaua, caused I a fastynge to be proclaymed, that we myght humble our selues before our God, to seke of him a right waye for vs, and oure children, and all our substaunce. For I was ashamed to requyre of the kynge, souldiours and horsemen, and to helpe vs agaynst the ennemy in the waye. For we had sayd vnto the kynge: The hande of our God is vpon all them that seke him in goodnesse, and his vyolence and wrathe vpon all them that forsake him. So we fasted, and sought this at our God, and he herde vs. Then I rose out twelue of the chief preestes, Sarabia, and Hasabia, & ten of their brethren with them, and weied them there the syluer and golde, and vessells for the offeryng vnto the house of our God, whiche the kynge and the lordes of his counsell and princes, and all Israel that were at hand, had gyuen to the offeryng: and there weyed I them vnder their hande, fiue hundred and fiftye talentes of syluer, and in syluer vessell an hundred talentes, and in golde an hundred talentes, twenty cuppes of golde of a thousand drammes, and two costly ornamentes of good brasse, as cleare as golde, and sayd vnto them: Ye are holye vnto the Lorde, therfore are the vesselles holy also, and so is the syluer and golde that is gyuen of a good wyll vnto the Lorde God of your fathers: Watche ye therfore and kepe it, tyll ye weye it downe before the chiefe Preestes and Leuites, and auncient fathers of Israel at Jerusalem in the Thelaurie of the house of the Lorde. Then toke the Preestes and Leuites the weyed syluer and gold and vessell, to bring it to Jerusalem vnto the house of oure God.

So we marched forwarde, from the water of Ahaua, on the twelueth daye of the firste moneth, to goo vnto Jerusalem: and the hande of oure God was vpon vs, and delyuered vs keome the hande of the ennemye and lyers in awaye by the waye. And we came to Jerusalem, and abode there thze dayes. But on the fourth daye was the syluer and golde, and vessell weyed in the house of oure God vnder the hande of Meremoth the sonne of Uria the Preestle, and with him Eleazar the son of Phinees, and with him Josabad the sonne of Jesua, and Noadia the sonne of Benoi the Leuites, accordynge to the nombre and weyght of euery one. And the weyght was all written at the same tyme.

And the chyldren of the captiuytie, whiche were come oute of prison, offered burntoffrynges vnto the God of Israell: twelue bullockes for all Israell, nynetye and fiue rammes: seuentye and seuen lambes, and twelue gotes for a synneoffrynge, all to the burntoffreynge of the Lorde. And thy delyuered the kynges commyssion vnto the kynges officers, and to the capitaynes on this syde the water. And they auaunced the people, and the house of God.

¶ Esdras complayneth on the people, that had mixed them selues from God, and entermaryed with the gentyles.

CAPI. IX.

When all this was performed, the rulers cam to me, and sayde: the people of Israell and the Preestes and Leuites are not seuered from the nations in the landes as touchyng their abhominations, namely of the Cananites, Hethytes, Pherezites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites. * For they haue taken their doughters, and their sonnes/and haue myxte the holye seed with the nacyons of the landes: and moreouer the hande of the prynces and rulers hath ben peynepall in this trespace. * When I herde this, I tare my clothes and my rayment, and pluckt of the heere of my heed and of my berde, and sat mournynge. Then resorted vnto me all suche as feared the worde of the Lorde God of Israel, bycause of the great transgression. And I sate mournynge tyll the euenynge sacrifyce. And aboute the euenynge sacrifice, I rose vp fro my heuynesse, and rente my clothes and my rayment, and fell vpon my knees, and spred our my handes vnto ꝑ Lorde my God, and sayd. My God, I am ashamed, and dare not lyfte vp myne eyes vnto the my God: for our wyckednesses are growen ouer our heed, & our trespaces are waxen great vnto the heuen: Sithes the tyme our fathers, haue we ben in great trespace vnto this daye, * and bicause of oure wyckednesse haue we and oure kynges ben gyuen vp in to the hande of ꝑ kynges of the nacions in to the swerde, in to bondage, in to spoyle, and in to confusion of face, as it is come to passe this daye.

But now a lytle and sodayne graciousnes is come from the Lord our God, so that some of vs are escaped, that he maye giue vs a nayle in his holy place, that our God maye lyght oure eyes, and gyue vs a lytle lyfe in oure bondage. For we are bondmen, and our God hathe not forsaken vs in our bondage, but hath enclyned mercy vnto vs in ꝑ sight of the kinges of Persia, that he sholde gyue vs lyfe, & auaunce the house of our God, and buylde vp the desolate places therof, and to gyue vs an hedge in Juda and Jerusalem.

And nowe, O our God: what shall we saye after this? for we haue forsaken thy commaundementes, whiche thou hast commaunded by thy seruauntes the Prophetes, and sayd: The lande vnto whiche ye go to possesse, is vncleane thorow the filthynesse of the people of the landes, by their abhominacions wherwith they haue filled it with vnclennes on euerye syde.

Therfore ye shall not gyue your doughters to their sonnes, and their doughters shall ye not take vnto your sonnes, and seke not their peax and welthe for euer, that ye maye be stronge and eniaye the good in the lande, and that ye and your chyldren may haue the inheritaunce of it for euermoze.

And after all this that is come vpon vs, bycause of our cupl wrks and great trespace thou our God hast spared oure wyckednesses, and hast gyuen vs a delyueraunce as it is come to passe this daye.

And neuertheles we haue tourned backe, and haue let goo thy commaundementes, to make contracte with the people of these abhominacions. Wylte thou then be wrothe with vs, tyll we be vtterly consumed, so that nothynge remayne, and tyll there be no delyueraunce? O Lorde God of Israel thou art righteous/ for we remayne yet escaped, as it is this daye. Beholde in thy presence are we in oure trespace, for bycause of it there is no standyng before the.

¶ The people repente them / and put awaye theyr straunge wyues.

CAPI. X.

While Esdras prayed after this maner, and knowleged, wepte, and laye before the house of God, there resorted vnto him out of Israel a very great nombre of men and women, & chyldren: for the people wepte verye sore. And Sechanias the sonne of Jehiel one of the chyldren of Elam, answered & sayd vnto Esdras: We haue trespaced agaynst the Lorde oure God, in ꝑ we haue taken straunge wyues of all the people of the lande. Nowe there is hope yet in Israell concernynge this, therfore let vs make a couenaunt nowe with our God, to put awaye all the wyues, & suche as are borne of them, accordynge to the counsell of the Lorde, and of them that feare the commaundement of oure God, that we maye do accordynge to the lawe. Ryse vp therfore, for the matter belongeth vnto the. We will be with the, be of good comforte and do it. * Then rose Esdras, and toke an othe of the rulers, Preestes and Leuites, and of all Israell, that they sholde do accordynge to this worde: and they sware. And Esdras stode vp before the house of God, and wente in to the chambre of Johanan the sonne of Eliasib. And when he came thyther, he ate no breed, nor dranke water: for he mourned bycause of the transgression of them that hadde bene in captiuitie. III. Esdr. iv.

And they caused a proclamacion be made thorowe oute Juda and Jerusalem, vnto all the chyldre which had ben in captiuitie, that they sholde resorte vnto Jerusalem: And that who so euer came not within thze dayes, accordyng to the determinacion of the rulers and elders, all his substaunce sholde be forfeyt, and he to be put out of the congregacion of the captiue. Then all the men of Juda and Benjamin assembled vnto Jerusalem in thze dayes, that is on the twentye daye of the nynth moneth: and all the people sate in the strete before the house of God, and trembled bycause of theyr synnes, and for the rayne. And Esdras ꝑ preest stode vp and sayd vnto them: * Ye haue transgressed, in that ye haue taken straunge wiues, to make the trespace of Israell yet more: confesse nowe therfore vnto the Lorde God of youre fathers, and do his pleasure, and seuer your selues from the people of the lande, and from the straunge wyues. Then answered all the assemble, and sayd with a loud voyce: Loe it be done as thou hast sayde. But the people are many, and it is a rayny wether, and they can not stande here without, neyther is this a worke of one day or two, for we are many that haue offended in this transgression. Let vs appoynte oure rulers therfore in all the congregacion, ꝑ all they whiche haue taken straunge wyues in oure cityes, maye come at the tyme appoynted, and the elders of euery citye, and theyr Judges with them, tyll the wrathe of our God be tourned awaye from vs for this offence. * Deut. xxi. & Judith. viii.

Then were appoynted Jonathan the sonne of Asahel, and Jahasia, the sonne of Thekua ouer this matter: And Mosollam and Sabathai the Leuite holpe them. And the chyldren of the captyuitie, dyd euen so. And Esdra the Preest, and the auncient heades thorowe the house of theyr fathers, and all that were now rehersed by name, seuered them selues, and sat them

them downe on the fiest daye of the tenth moneth to examyn this matter. And in the fyrste daye of the fyrste moneth they made an ende concernynge all the men ꝑ had taken straunge wyues.

And amonge the chyldren of the Preestes there were men founde ꝑ hadde taken straunge wyues, namely amonge the chyldren of Jesua the sonne of Josedec and of his brethren, Maasiah, Eliezer, Jarib and Godoliah. And they gaue their handes there vpon, that they wolde put awaye their wyues: and for their offering to giue a ramme for their trespace. Among the children of Emer, Hanani, and Zabadiah. Among the children of Harim, Maasiah, Eliah, Semeiah, Jehiel, and Ozias. Amonge the children of Phachur, Elioenai, Maasia, Ismael, Nathanael, Jozabed and Elasa. Amonge the Leuites, Jozabed, Semei and Kelaia, which same is Kalithah, Pathahiah, Juda and Eleazar. Amonge the singers: Eliasib. Amonge the porters: Selum, Telem and Uri.

Of Israel. Amonge the children of Pharos: Remiah, Jesiah, Melchia, Miamin, Eleazar, Melchia, and Banaiah. Amonge the children of Elam, Mathania, Zacharye, Jehiel, Abdi, Jerimoth and Elia. Amonge the children of Zethua, Elioenai, Eliasib, Mathania, Jerimoth, Zabad and Aziza. Amonge the children of Bebai, Johana, Hananias, Zabai and Athelai. Amonge the children of Boni: Mosolam, Maluch, Adaia, Jasub, Saal and Jerimoth. Amonge the children of Pahath Moab, Edna, Calai, Banaiah, Maasia, Mathaniah, Bezeleel, Benui, and Manasses. Amonge the children of Harim, Eliezer, Isiah, Melchiah, Semeiah, Simeon, Ben Jamin, Maluch and Samarias. Among the children Hasem, Mathnu, Mathatha, Zabed, Eliphelet, Jeremai, Manasse and Semei. Amonge the children of Beni, Madai, Amram, Uuel, Baneay, Chelai, Badaia, Uania, Maremoth, Eliasib, Mathania, Mathanai, Jaasan, Baui, Benui, Semei, Salamia, Nathan, Adaia, Machnadebai, Sasai, Sarai, Asarael, Selemiah, Samaria, Sellum, Amariah, and Joseph. Amonge the children of Nebo, Jaiel, Mathathiah, Zabed, Zebina, Jedai, Joel and Banaiah. All these had taken straunge wyues. And among ꝑ same wiues there were some that had borne children.

¶ The ende of the fyrste boke of Esdras.

THE BOKE OF NEHEMIAS, OTHERVVYSE CALLED THE SECONDE BOKE OF ESDRAS.

¶ Nehemy butteler to kynge Artaxerxes, prayeth to God for the people.

CAPI. I.

THese are the actes of Nehemie the sonne of Hachalia. It fortuned in the moneth Casleu, in the twenty yere, that I was in the castell at Susa: and Hanani one of my brethren came wt certayne men of Juda, and I asked them howe the Iewes dyd that were delyuered and escaped from the captiuitie, and how it went at Jerusalem. And they sayde vnto me: The remnaunt of the captiuitie are there in the lande in greate myschefe and rebuke. * The walles of Jerusalem are broken downe, and the gates therof are brent with fyre.

When I heerde these wordes, I sate me downe and wepte, and moumed thre dayes, and fasted and prayed before the God of heauen, and sayd: O Lorde God of heuen, thou greate and terrible God, * thou that kepest couenaunt and mercy for them that loue the, and obserue thy commaundementes: Lette thyne eares harken, and thyne eyes be open, that thou mayste heare the prayer of thy seruaunt, whiche I praye nowe before the, daye and nyght, for the chyldren of Israel thy seruauntes, and knowlege the synnes of the chyldren of Israell, whiche we haue committed agaynst the. And I and my fathers house haue synned also. We haue bene corrupte vnto the, in that we haue not kepte the commaundementes, statutes and lawes, whiche thou commaundedst thy seruaunte Moses. Yet call to remembraunce the worde that thou commaundedst thy seruaunt Moses, and saydest: Yf ye transgresse, I wyll scatter you abrode amonge the nacyons. But yf ye tourne vnto me, and kepe my commaundementes and do them: thoughe ye were caste out vnto the vttermoll parte of heuen, yet wyll I gather you thence, and bringe you euen vnto the place that I haue chosen for my name, to dwelle there. They are thy seruauntes, and thy people, whome thou haste delyuered thorowe thy greate power, and stronge hande. O Lorde, let thyne eares harken to the prayer of thy seruaunte, and the prayer of thy seruauntes, whose delyte is to feare thy name, and let thy seruaunt prospere this daye, and graunte hym mercye in the syghte of this man: for I was the kynges butler.

¶ After Nehemy had obtayned letters of Artaxerxes, he cometh to Jerusalem, and buildeth the walle.

CAP. II.

IN the moneth of Nisan, in the .xx. yere of kynge Artaxerxes, when the wine stode before him, I toke vp the wine and gaue it vnto the kynge, and I was heuye in his presence. Then sayde the kynge vnto me: why lokest thou so sadly? Thou art not sycke, this is not without cause, but there is somwhat not well in thyne herte. And I was sore afrayde & sayde vnto the kynge: God saue the kynges lyfe for euer: sholde I not loke sadly? the citye of my fathers burial lieth waste, and the gates therof are consumed with fire. Then sayd the king vnto me: what is thy request? the made I my prayer to the God of heuen, and said vnto the kyng: yf it please the kyng, and if thy seruaunt be fauoured in thy syght: I beseche the sende me in to Juda, vnto the city of my fathers burial, that I may buylde it. And the kynge said vnto me, and also the quene that sate by him: how longe shall thy iourney continue, & when wilt thou come again? And it pleased the king to sende me, and I set him a tyme, and sayd vnto the kyng: yf it please the kyng, let him giue me letters to the capitaynes beyonde the water, that they may conueye me ouer, til I come in to Juda: and letters vnto Asaph keper of ꝑ kings wod, that he may gyue me wod for beames to the gates of the temple, for the towres of the house, for the walles of the city, and for the house that I shal entre in to. And the kyng gaue me accordyng to the good hande of God vpon me. And when I came to the capitaynes beyonde the water, I deliuered them the kynges letters. And the kynge had sent capitaynes and horsemen with me. But whē Sanaballat the Horonite, and Tobiah the seruaunt of the Ammonites herde this, it greued thē sore, that there was come a man which sought ꝑ welth of the chyldren of Israel. And when I came to Jerusalem, and had ben there thre dayes, I gat me vp in the night season, and a few men with me: for I tolde no man what God had gyuē me in myne hert to do at Jerusalem, and there was not one beast with me, saue that I rode vpon. And I rode by night vnto valey gate before the dragon well, and to the donge gate, & considered the walles of Jerusalem that were broken downe, and the gates therof consumed with the fyre. And I went ouer vnto the well gate, and to the kinges condite, and there was no rowme for my beast, that it could go vnder me. Then went I on in the night by the broke side, and considered the wall, and turned backe and came home agayne to valeye gate.

And the rulers knewe not wyther I went, or what I dyd, for hither to had I not told ꝑ Jewes and the preestes, the counsellers and the rulers, & the other that laboured in the worke. And I sayd vnto them: ye se the misereye that we are in, how Jerusalem lyeth waste, & howe the gates therof are brent with fyre, come let vs buyld vp the walles of Jerusalem, that we be no more a repproche. And I told them of the good

good hande of my God, whiche was vpon me: and the kynges wordes that he had spoken vn to me. And they said: then let vs arise & buyld: and their handes were strēgthed to good. But when Sanaballat the Horonite, and Tobias the seruaunt of the Ammonites, and Gesem ỹ Arabian herde this, they laughed vs to scorne, and despised vs and said: what is this that ye do? Wyll ye fal away agayne from the king? Then answered I them, and said: the God of heuē it is that causeth vs to prospere: and we be his seruauntes Let vs arise and buylde. As for you, ye haue no porcion nor right nor remēbraunce in Jerusalem.

☞

¶ The nombre of them that buylded the walles.

CAPI. III.

A AND Eliasib the high preest gat him vp wt his brethren the preestes, and buylded the shepegate. They repayred it, & sette vp the wies of it: euen vnto the tower Meah repayred they it, namely vnto the * tower of Hananeel. Nexte vnto him buylded the men of Jericho. And beside him buylded Zachur the sonne of Amri. But the fyshgate dyd the chyldren of Asanah buylde, they couered it, and set on the dores lockes and barres of it. Nexte vnto him buylded Marimoth the sonne of Vrias the sonne of Hakoz. Nexte vnto him buylded Mesolam the sonne of Barachiah the sonne of Mesesabeel. Next vnto him buylded Sadoc ỹ son of Baana. Next vnto him buylded they of Thekua. But their great mē put not their neckes to the seruice of their Lorde.

Ierre. xxxi. g
Zacha. xiiii. c

B

The oldegate buylded Joiada the sonne of Pasah, and Mosolam the sonne of Besodiah they couered it, and sette on the wozes, lockes, and barres. Nexte vnto them buylded Malatiah of Gabaon, and Jadon of Merano, men of Gabaon, and of Maspha for the seate of the capitayne on this syde the water. Nexte vnto him buylded Vsiel the sonne of Harhaiah the goldsmyth. Nexte vnto hym buylded Hananiah the Apotecarys sonne, and they repayred Jerusalem vnto the brode wall. Nexte vnto him buylded Raphaiah the sonne of Hur the ruler of the halfe quarter of Jerusalē. Next vnto him buylded Jedaiah the sonne of Harumaph ouer agaynst his house. Next vnto him buylded Hatus the sonne of Hasabonaiah. But Melchia the sonne of Harim, and Hasub the son of Pahath Moab buylded the other pece, and the towre beside the fornace. Nexte vnto him buylded Sellum the sonne of Balohes the ruler of the halfe quarter of Jerusalem, and his daughters.

C

The valey gate buylded Hanun, and the cityzens of Zanoah. They buylded it, and set on the dores, lockes and barres, and a thousande cubites on the walle, vnto dounggate. But dounggate buylded Melchiah the sonne of Rechab the ruler of the fourth parte of the vnnesarbes: he buylded it, and set on the wozes, lockes and barres therof. But the welligate buylded Sellum the sonne of Cholhasah, the ruler of the fourth part of Maspha. He buylded it, and couered it, and set on the dozes, lockes, and barres, and the wall vnto the pole of Siloah by the kynges garden, vnto steppes goo downe frome the cuye of Dauid. After him buylded Nehemias the sonne of Asbuk, the ruler of the halfe quarter of Bethzur vntyll the other lyde ouer agaynste the sepulchres of Dauid, and the pole Asuta, and vnto the house of the myghtye.

D

After him buylded the Leuites, Rehum the sonne of Bani. Next vnto him buylded Hasabiah the ruler of the halfe quarter of Keila in his quarter. After him buylded their brethren, Bauai the sonne of Hanadad, the ruler of the halfe qnarter of Keilah. After him buylded Ezer the sonne of Josua the ruler of Maspha, the other pece harde ouer agaynste the harnesse corner. After him buylded Baruch the sonne of Zabai the other pece worshyppfully & costly, from the corner vnto the dore of ỹ house of Eliasib the hyghe preest. After him buylded Marimuth the sonne of Urias the son of Hacos the other pece, from the doze of the house of Eliasib, euen as long as the house of Eliasib extēded. After him buylded the preestes, the men of the countrey. After him buylded Benjamin and Hasub our against their house. After them Asariah the son of Maasiah the son of Ananiah nexte vnto his house. After him buylded Benui the sonne of Henadad, the other peace frome the house of Asariah, vnto the turnynge, and vnto the corner. After him buylded Phalel the sonne of Vsai ouer against the corner and the hye towze, whiche lyeth out ouer from the kynges house, beside the coute of the prison. After him Phadaiah the sonne of Pharos (as for the Nethinims they dwelte in Ophel, vnto the water gate, towarde ỹ East where the towre lyeth oute.) After him buylded they of Thekua the other pece ouer against the great towre that lyeth outwarde, and vnto the wall of * Ophel.

E

F

But from hoze gate forth buylded the preestes, euerye one ouer agaynste his house. After them buylded Zadok the sonne of Emer ouer against his house. After him buylded Semeiah the sonne of Sechaniah keper of Eastgate. After him buylded Hananiah son of Helemiah, & Hanun son of Talaph the fyft, the other pece. After him buylded Mosolam the sonne of Berachiah ouer agaynste his treasurie. After him buylded Melchiah the goldsmythes son, vntil the house of ỹ Nethinims, and of the marchantes ouer agaynst the counsel gate, & to the paylour in the corner. And betwene the parlour of the corner vnto Hepe gate buylded the goldsmythes and the marchauntes.

G

¶ The buyldynge of Jerusalem is hyndred and let, but the Jewes buylde it beinge redy harneysed: lest theyr enemyes shulde muade them.

CAPI. IIII.

WHen Sanaballat herde that we buylded the wall, he was wroth, and toke great indignacion, and mocked the Jewes, and sayd before his brethren and the hoste of Samaria;

maria what do the weake Jewes? shall they be thus suffered? shall they offre? shall they perfourme it in one daye? shall they make the stones pole agayne that are brought to duste and dyrte? And Tobias the Ammonite beside him sayd: let them buylde on, yf a fore go vp he shall breake downe their stony wall. Heare O thou ouer God how we are despised, turne their shame vpon their owne heed, that thou mayste gyue them ouer in to despisynge in the lande of their captiuitie. Couer not their wickednesse, and put not oute their synne frome thy presence: for they haue prouoked the buylders. Yet buylded we the walle, and ioyned it hole together vnto the halfe heygthe. And the people were well mynded to laboure. But when Sanaballat and Tobias, and the Arabians, and Ammonites, and Asdodites herde that the walles of Jerusalem were made vp, and that they had begon to stoppe vp the gappes, they were very wrothe, and conspyred all together to come and fyght against Jerusalem, and to make an hynderaunce therin. Nerthelesse we made our prayer vnto our God and set watchemen vpon the walle daye and nyght ouer agaynst them. And Juda sayd: the strength of the bearers is to feble, and there is to moche dust, we are not able to buylde vp the wall. And our aduersaryes thought: they shal not knowe neither se, tyll we come in the myddes amonge them, and slee them, and hinder the wozke. But when the Jewes ỹ dwelte beside them came out of all the places where they dwelte aboute vs, and tolde vs as good as ten tymes/ then set I the people after their kynredes with their swerdes, speres and bowes benethe in the lowe places behynde the wall, and loked, and gat me vp, and sayde vnto the chiefe men and rulers, and to the other people: be not ye afrayde of them, * thynke vpon the greate Lorde, whiche oughte to be feared, and fyght for youre brethren, sonnes, doughters, wyues, and houses. Nouertheles when our ennemyes herde that we had goten worde of it, God brought their counsell to nought, and we turned all agayne to the wall euery one vnto his labour. And from that time forthe it came to passe, that the halfe parte of the ponge men dyd the laboure, and the other halfe parte helde the speares, shyldes, bowes, and brestplates: and the rulers stode behynde all the house of Juda, whiche buylded on the walle, and bare burthens frome those that laded them. With one hande dyd they the worke, and with the other helde they their weapen. And euerye one that buylded, hadde his swerde gyrde by his syde, and so buylded they/ and the trompetters stode beside me. And I sayde vnto the pyncipall men and rulers, and to the other people: the wozke is greate and large, and we are diuided vpon the walle one farre from an other. Loke in what place nowe ye heare the noyse of the trompet, resorte ye thither vnto vs. * Our God shal fight for vs, and we wyll be labourynge in the wozke. And the halfe parte of them helde the speares from the mornynge sprynge, tyll the starres came forthe. And at the same tyme sayd I vnto the people: euerye one abyde with his seruaunte at Jerusalem, that in the nyghte season, we maye gyue attendaunce to the watche, and to laboure on the daye tyme. Surely I and my brethren and my seruauntes, and the men of the watche behynde me, we put neuer of our clothes, so moch as to washe our selues.

¶ The people are vexed with hōger. Nehemias forbiddeth vsurye. He requyreth not the lyuynge of a capitayne.

CAPI. V.

A AND there arose a great complaint of the people and of their wyues against their brethren ỹ Jewes. And there were some that sayd: our sonnes and oure doughters are to many, let vs take corne for them and eate, that we maye lyue. Some sayd: let vs set our landes, vineyardes and houses to pledge, and take vp corne in the derth. But some sayd: let vs borowe moneye of the kynges tribute for our landes and vineyardes. Now are our brethrens bodyes as our owne bodyes, and their children as our children: elles wolde we subdue our sonnes and doughters vnto bondage, and some of oure doughters are subdued alredye, and no strength is there in our handes, and other men shall haue oure landes and vineyardes.

A

But when I herde their complaynte and suche wordes, it displeased me sore, and I reuolued so in my mynde; that I rebuked the heades & rulers, and sayd vnto them: * wyll ye requyre vsurye one of an other? And I brought a great congregacion agaynste them, and sayd vnto them: we (after our habilitie) haue bought our brethren the Jewes, whiche were solde vnto the Paninies. And wyll ye sell youre brethren, whome ye haue bought vnto vs? Then helde they their peace, and coulde fynde nothynge to answere.

B

Deute. xxiii. d

Vsurye.

And I sayde: It is not good that ye woughte ye not to walke in the feare of God, because of the rebuke of the heythen oure ennemyes? I and my brethren, and my seruauntes haue lent them money and corne: but as for vsurye, let vs leaue it. Therfore this same daye, se ye restore them their landes agayne, their vineyardes, oyle gardens, and houses, yea, the hundred parte of the money, of the corne, wyne, and oyle, that ye haue wonne of them. Then sayd they: we wyll restore them agayne, and wyll requyre nothynge of them, and wyl do as thou hast spoken. And I called the preestes, & toke an othe of them, that they sholde do so. And I shoke my lappe and sayde: God shake out euery man after the same maner frome his house and laboure, that mayntayneth not this worde: euen thus be he shaken out, and voyde. And all the congregacion sayd, Amen: and praysed the Lorde. And ỹ people dyd so. And frome the tyme that it was commytted vnto me to be a capytayne in the lande of Juda, namely frome the twentyeth yere vnto the two and thirtyeth yere of kynge

C

D

Artaxerxes

☞ Actareres (that is twelue pere) I and my bre-
thren dyd not eate suche sustenaunce as was
D giuen to a capitayne. For the olde capitaynes
that were before me, had ben chargeable vn-
to the people, and hadde taken of them breed
and wyne, and fourty sicles of syluer: yea and
their seruauntes hadde oppressed the people.
But so did not I, and that because of the feare
of God. I laboured also in the worke vpō the
walle, and boughte no lande. And all my ser-
uautes came thyther together vnto the worke
Moreouer there were at my table an hundred
and fyftye of the Iewes and rulers, whiche
came vnto me from the Panyms that are a-
boute vs, and there was prepared me daply an
oxe, and sixe chosen sheepe and byrdes, and euer
ones in ten dayes a greate quantite of wyne.
Yet required not I the ipuyng of a capitayne,
for the bondage was greuous vnto the peo-
ii. Esdra. vi. d and. xiii. b ple. ✳ Thinke vpon me God vnto the beste,
accordynge to all that I haue done for this
people.

¶ The buyldinge is yet agayne hyndred and left.

CAPI. VI.

A Nd when Sanabalat, Tobiah, and Ge
sem the Arabian, and the other of oure
ennemyes herd that I had buylded the
wall, and that there were no moo breakes
therin (how be it at the same tyme I had not
hanged the wyes vpon the gates) Sanabalat
and Gesem sente vnto me, sayinge: come and
let vs mete togyther in the villages vpon the
playne of the citye Ono. Neuertheselle they
thoughte to woo me euyll. Notwithstandynge
I sent mellengers vnto them, sayinge: I haue
a great busynelle to w, I can not come downe.
The worke sholde stande styl yf I were slacke
and came downe to you. How be it they sente
vnto me as good as foure tymes after ꝑ same
manor. And I gaue the same answere. Then
E sente Sanabalat his seruaunte vnto me the
fyfth tyme, with an open letter in his hande,
wherin was wrytten: it was tolde the Hey-
then, and Gesem hathe sayde it, that thou and
the Iewes thynke to rebell: for the whiche
cause thou buyldest the walle, and wylte be
their kyng in these maters, and hast ordeyned
the Prophetes to preache of the at Jerusalem,
and to saye he is kyng of Juda. Now shal this
come to the kinges eares: come now therfore,
& let vs take hur counsel togyther. Neuerthe-
lesse I sent vnto him, saying: there is no suche
thynge done as thou sayest: thou haste fay-
ned it out of thyne owne herte. For they were
all mynded to make vs afrayde, and thought:
they shall withdrawe their handes frome the
worke, that they shall not laboure. How be it
F I strengthed my hande the more. And I came
vnto the house of Semeiah the sonne of Me-
latiah the son of Mehetabeel, and he had shut
him selfe within, and said: let vs come togy-
ther in to the house of God, euen in to the mid-
des of the temple, and shut the wyes of the tem
ple: for they wyll come to sle the, yea euen in
the night will they come to put ꝑ to deth. But
I said: sholde any suche man as I flee? Who is
that being as I am, that wil go in to the tem-
ple to saue his lyfe? I wyll not go in. For I
perceyued ꝑ God had not sent him: Yet hath
he prophesie vpon me, neuertheselle Tobias &
Sanabalat had hyred him for money. There-
fore toke he the money, that thoughe fearr I
sholde so do, and synne: that they might haue
an euil reaporte of me, to blaspheme me. Re-
G member God thynke thou vpon Tobias and Sanaba-
lat, according vnto these their workes, & of the
prophet Noadiah, and of the other prophetes,
that would haue put me in feare. And thus
was fynyshed on the fyue and twentye dye
of the moneth Elul, in two and fiftye dayes.
And when all our ennemyes herde therof, all
the Heythen that were about vs, were afrayde
and their courage fayled them: for they per-
ceyued that this worke came of God. And in
the same tyme were there manye of the chefe
of Juda, whose letters wente vnto Tobias, &
from Tobias vnto them (for there were many
in Juda ꝑ were sworne vnto him: for he was
the sonne in lawe of Sechaniah, the sonne of
Arah, and his sonne Johanan had the doughe-
ter of Mosolam the sonne of Barachiah, and
they spake good of him before me and tolde
him my wordes) and Tobias sente letters, to
put me in feare.

¶ After the wall ones buylded the watche is ap-
poynted. They that returned frome the captyuyte
are nombred.

CAPI. VII

When we hadde buylded the wall I hanged on the wores, and the porters, syn-
gers, & Leuites were appoynted. And I
commaunded my brother Hanani and Hana-
niah the ruler of the palace at Jerusalem (for
he was a faythful man, and feared God more
then dyd many other,) And I sayd vnto them:
let not the gates of Jerusalem be opened tyl
the sonne be hote. And whyle they are yet stan
dynge in the watche the dores shal be shut and
barred. And there were certayne citezins of Je-
rusalem appoynted to be watchemen, euery
one in his watche, and aboute his house. And
the citye, was large of rowme and greate, but
the people were few therin, & the houses were
not buylded.

And my God dyd put in my herte that I
gathered togyther the pryncipall men, and the
people to nombre them, and I founde a regi-
ster of the nombre of them, whiche came vp a-
fore oute of the captiuite: and founde wryt-
ten therin: ✳ these are the sonnes of the lande
that wente vp from the captiuite of the cap-
inge awaye (whom Nabuchodonozor the king
of Babilon had broughte awaye) and came a-
gayne to Jerusalem and Juda, euery one vn-
to his citye, whiche came with Zorobabel: Je-
sua, Nehemias, Asariah, Raamiah, Nahama-
ni, Mardochee, Belsan, Mesparath, Begual,
Nahum, and Baanah.

This is the nombre of the men of the peo-
ple of Israel. The childrē of Pharos were two
thousand

thousande, an hundred and two and seuentye:
the chyldren of Saphatiah, thre hundred and
two and seuentye: the chyldren of Arah, sixe
hundred and two and fyftye, the chyldren of
Pahath Moab, amonge the chyldren of Je-
sua and Joab, two thousande, eyght hundred
and eyghtene: the chyldren of Elam, a thou-
E sande, two hundred and foure and fiftye: the
chyldren of Zathua, eyghte hundred and fyue
and fourty, the chyldren of Zachai, seuen hun
dred and thre score: the chyldren of Banu, sixe
hundred and eyght and fourtye: the chyldren
of Bebai, sixe hundred and eyghte and twen-
tye: the chyldren of Asgad, two thousande,
thre hundred and two and twentye: the chyl-
dren of Adonicam, syxe hundred and thre score
and seuen: the chyldren of Begoai, two thou-
sande and thre score and seuen: the chyldren
of Adin, syxe hundred and fyue and fyftye:
the chyldren of Ater, of Ezechias, eyghte and
nyntye.

The chyldren of Hasom, thre hundred
and eyghte and twentye: the chyldren of
Bezai, thre hundred and foure and twentye:
the chyldren of Hariph, an hundred and
twelue: the chyldren of Gabaon, fyue and
nyntye: the men of Bethlehem and Netho-
phah, an hundred foure score and eyghte: the
men of Anathoth, an hundred and eyghte and
twentye: the men of Beth Asmoth, two and
F fourtye: the men of Kariath Jarim, Cephi-
rah and Beeroth, seuen hundred and thre and
fourtye: the men of Rama and Gaba, syxe
hundred and one and twentye: the men of
Machmas, an hundred and two and twen-
tye: the men of Bethel and Ai, an hundred
and thre and twentye: the men of Nebo, an
hundred and two and fyftye: the chyldren of
the other Elam, a thousande, two hundred
and foure and fyftye: the chyldren of Harim,
thre hundred and twentye: the chyldren of
Jericho, thre hundred and fyue and fourtye:
the chyldren of Lodhadid and Ono, seuen
hundred and one and twentye: the chyldren
of Senaah, thre thousande, nyne hundred and
thirtye.

The preestes. The chyldren of Jadaiah
of the house of Jesua, nyne hundred seuentye
and thre: the chyldren of Emer, a thousande
and two and fyftye: the chyldren of Pashur
a thousande, two hundred and seuen and four-
tye: the chyldren of Harim, a thousande and
seuentene.

The Leuites. The chyldren of Jesua of
Cadmiel amonge the chyldren of Hodauah four
and seuentye. The syngers. The chyldren of
Asaph, an hundred and eyght and fourty. The
porters: The chyldren of Selum, the children
of Ater, the chyldren of Talmon / the chyl-
dren of Acub, the chyldren of Hatita, the chyl-
dren of Sobai, all togyther an hundred and
eyght and thirtye.

The Nethinims. The children of Tiha, the
chyldren of Hasupha, the chyldren of Teba-
oth, the chyldren of Ceros, the chyldren of
Sia, the chyldren of Phadon, the chyldren of
Lebanah, the chyldren of Hagaba, the chyl-
dren of Salmai, the chyldren of Hanan, the
chyldren of Gidel, the chyldren of Gaher, the
children of Raaia, the chyldren of Rasin, the
children of Necoda, the children of Gesem, the
children of Uza, the children of Phaseah, the
chyldren of Besai, the chyldren of Meunim:
the chyldren of Nephusasim, the chyldren of
Bachuc, the chyldren of Hacupha, the chyl-
dren of Harhur, the chyldren of Bazlith, the
children of Mahida, the children of Harsa, the
children of Bercos, the children of Sisera, the
children of Thamah, the children of Nesiah, the
children of Hatipha.

The chyldren of Salomons seruauntes:
The children of Sotai, the children of Sophe-
reth, the children of Pherida, the children of
Jaala, the chyldren of Darcon, the children of
Gidel, the chyldren of Saphatiah, the children
of Hatil, the children of Pochereth of Zaba-
im, the children of Amon. All the Nethinims
& the children of Salomons seruauntes were
thre hundred, nyntye and two.

And these wente vp also of Thel Mela,
Thel Harsa, Cherub, Adon and Emer: but
they coulde not shewe their fathers house,
nor their seed, whether they were of Israell.
The chyldren of Dalaiah, the children of To-
bia, and the chyldren of Necoda, sixe hundred
and two and fourtye. And of the preestes the
chyldren of Habaiah: the chyldren of Hacos,
the chyldren of Berzilai, whiche toke one of
the doughters of Berzilai the Galaadyte to
wyfe, and was named after their name. These
soughte the register of their pedigrue, & when
they founde it not, they were put frome the
Preesthode. And Hathirsatha sayd vnto them,
that they shoulde not eate of the moost holye,
tyll there came vp a Preest with the light and
perfectnelle,

The hole congregacion as one man, was
two and fourtye thousande, thre hundred and
thre score, beside their seruauntes and mayres,
of whome there were seuen thousande, three
hundred and seuen and thirtye. And they had
two hundred and seuen and fourtye syngynge
men and women, seuen hundred and sixe and
thirtye horses, two hundred and fiue and four-
tye mules, foure hundred and fyue and thirtye
camelles: sixe thousande, seuen hundred and
twentye asses.

And certayne of the auncyent fathers gaue
vnto the worke. Hathirsatha gaue to the trea-
sure a thousande drammes, fifye basins, fyue
hundred and thirtye preestes garmentes. And
some of the chiefe fathers gaue vnto the trea-
sure of the worke twentye thousande drām̄es,
two thousande and two hundred pound of sil-
uer. And the other people gaue twentye thou-
sande drammes, and two thousande pounde of
syluer, and thre score and seuen Preestes gar-
mentes. And the Preestes and Leuites, the
porters, the syngers, and the other of the peo-
ple and the Netinims, and all Israell dwelte
in their cities.

¶ Esdras gathereth the people and readeth to them
the lawe. They kepe the feast of tabernacles.

CAPI. VIII.

Kk.ij. When

ii.Esdr.iii a
iii.Esdr.ix.c

A When the seuen moneth drewe nye, and the chyldren of Israel were in theyr cytyes, all the people gathered togyther, as one man, vpon the strete before the water gate, and sayde vnto Esdras the scrybe, that he sholde fetche the boke of the lawe of Moses, whiche the Lorde commaunded to Israel. * And Esdras the Preest broughte the lawe before the congregacion, bothe of men and women, and of all that coulde vnderstande it, vpon the fyrste daye of the seuenth moneth, and redde therin in the streate that is before water gate (frome the mornynge vntyll the noone daye) before men and women, and suche as coulde vnderstande it: and the eares of all the people were inclyned vnto the boke of the lawe. And Esdras the scrybe stode vpon an hyghe pulpyt of wodde, whiche they hadde made for the preachynge, and besyde him stode Mathathiah, Sema, Ananiah, Vriah, Helkiah, and Maaseiah on his ryghte hande: and on his lefte hande stode Phadaiah, Misael, Melchiah, Hasum, Hasbadanah, Zacharye and Mosolam.

Deute.xxxi.c
iiii.Re.xxiii.a

The boke of the lawe is red to the people.

B And Esdras opened the boke before all the people, for he stode aboue all the people. And when he opened it, all the people stode vp. And Esdras praysed the Lorde the great God. And all the people answered: Amen, Amen / with theyr handes vp, and bowed them selues, and worshipped the Lorde with their faces to the grounde. And Iesua, Baani, Serabiah, Iamin, Acuba, Sebathai, Hodaiah, Maasiah, Celita, Azariah, Iosabed, Hanan, Phalaiah, and the Leuites caused the people to giue hede vnto the law, and the people stode in their place. And they red in the boke of the lawe of God distinctly and playnely, so that men vnderstode the thynge that was redde. And Nehemias (whiche is Hathirsatha) and Esdras the preest and the scrybe, and the Leuites that caused the people to take hede, sayde vnto all the people: this daye is holye vnto the Lorde your God: be not ye sorye therfore, and wepe not. For al the people wepte when they herde the wordes of the lawe.

C Therfore sayde he vnto them: goo youre waye, and eate the fat, and drynke the swete / and sende parte vnto them also that haue not prepared them selues, for this daye is holy vnto oure Lorde, be not you sorye therfore: for the ioye of the Lorde is youre strengthe. And the Leuites stylled the people, and sayd: hold youre peace, for the daye is holye, vexe not ye your selues. And al the people went their way to eate and drynke, and sende part vnto other, and to make greate myrthe, bicause they hadde vnderstande the wordes that were declared vnto them.

And on the nexte daye assembled the chiefe fathers amonge all the people and the Preestes and Leuites, vnto Esdras the scrybe, that he shoulde teache theym the wordes of the lawe. And they founde wrytten in the lawe * how the Lorde hadde commaunded by Moses, that the chyldren of Israel shoulde dwell in boothes in the feast of the seuenth moneth. And so they caused it be declared and proclaymed, in all their cityes, and at Ierusalem, sayinge: goo vp vnto the mounte and fetche Olyue braunches, Pyne braunches, Myrre braunches, Palme braunches, and braunches of thycke trees, to make boothes, as it is wrytten. D

Leuitic.xxiii.f

And the people went vp and fet, and made them boothes, euerye one vpon the rofe of his house, and in their courtes, and in the courtes of the house of God, and in the strete by water gate, and in the strete by the gate Ephraim. And all the congregacion of theym that were come agayne oute of the captiuitie, made boothes, and dwelte therin: for sythens the tyme of Iosua the sonne of Nun vnto this daye, had not the chyldren of Israell done so, and there was verye greate gladnesse. And euerye daye frome the fyrst daye vnto the laste, redde he in the boke of the lawe of God. And the seuen dayes helde they the feaste, and on the eyghte daye they made a gatherynge, accordynge to the maner.

¶ The people repent and forsake theyr straunge wiues. Esdras receyteth the benefytes of God and the synnes of the people.

CAPI. IX.

In the foure and twentye daye of this moneth, came the chyldren of Israel togyther with * fastynge and sacke clothes, and erth vpon them, and separated the seed of Israell from all the straunge chyldren, and stode and knowleged their synnes, and the wyckednesses of their fathers, and stode vp in their place, and redde in the boke of the lawe of the Lorde theyr God foure tymes on the daye, and they knowleged, and worshypped the Lorde their God foure tymes on the daye. And the Leuites stode on hygh, namelye Iesua, Bani, Cadmiel, Sabaniah, Buni, Sarebiah, Bani and Chanani, and cryed loude vnto the Lorde their God. And the Leuites, Iesua, Cadmiel, Bani, Hasabniah, Serebiah, Hodiah, Sebaniah, Phathahiah, sayd: stande vp, prayse the Lord your God for euer: and let thankes be geuen vnto the name of thy glorye, whiche excelleth all thankesgyuynge and prayse. Lorde, thou alone hast made heuen, and the heuen of all heuens, with all their hoste, the earthe and al that is therin, the see and all that is therin: thou geuest lyfe vnto all, and the hoste of heuen bowe them selues vnto the. Thou art the Lorde God, that haste chosen Abram, and broughtest him out of * Vr in Chaldea, * and calledst him Abraham, and foundest his herte faythfull before the, * and madest a couenaunt with him to gyue vnto his seed the land of the Cananites, Hethites, Amorites, Pherezites, Iebusites, and Gergesites, and hast made good thy wordes: for thou arte ryghtous, * and hast consydered the miserye of our fathers in Egypte, and herde their complaynt by the reed see / and shewed tokens and wonders vpon Pharao, and on all his seruauntes, and on all the people of his land: for thou knewest that they were presumptuous and cruell agaynste theym, and so madest thou the name as it is this daye. And the redde see dyddest thou deuyde in sonder before them, so that they wente thorowe the myddes of the see drye shoed: and their persecuters threwest thou in to the depe as a stone, in the myghtye waters, and leddest them on the daye tyme in a cloudye pyller, and on the nyghte season in a pyller of fyre, to shewe them lyghte in the waye that they went.

E * Thou camest downe also vpon mounte Sinai, and spakest vnto them frome heuen, and gauest them ryghte iudgementes, true lawes, good commaundementes and statutes, and declaredst vnto them thy holye Saboth, and commaundedst them preceptes, ordinaunces, and lawes, by Moses thy seruaunt: and * gauest them breed frome heauen when they were hungrye, and * broughtest forthe water for them oute of the rocke when they were thyrstye: and promysedst them that they sholde go in and take possession of the lande, ouer which thou haddest lyfte vp thyne hande for to gyue them.

But oure fathers were proude and hardnecked, so that they folowed not thy commaundementes, and refused to heare, and were not myndeful of the wonders that thou dyddest for theym: but became sturdye and headye, in so moche that they tourned backe to their bondage in their disobedience. But thou my God forgauest, and wast gracious, mercyfull, pacyent, and of greate goodnesse, and forsokest them not. * And thoughe they made a moulten calfe, (and sayd: this is thy God that broughte the oute of the lande of Egypte) and dyd greate blasphemyes, yet forsokest thou them not in the wyldernesse, accordyng to thy greate mercy. * And the cloudye pyller departed not from them on the day tyme to leade them the waye, neyther the pyller of fyre in the night season, to shewe them light in the way that they went.

And thou gauest theym thy good spirite to enforme them, * and withheldest not thy Manna frome theyr mouthe, * and gauest them water when they were thyrstye. Fourty yeres longe madest thou prouysion for theym in the wyldernesse, so that they lacked nothynge * their clothes waxed not olde, and their fete swelled not. And thou gauest them kyngdomes and nacions, and partedst theym accordynge to their porcions, so that they possessed * the lande of Sehon kynge of Hesebon, and the lande of Og the kynge of Basan. And their chyldren multiplyedst thou as the sterres of heauen, and broughtest them in to the lande wherof thou haddest spoken vnto their fathers, that they sholde go in to it, and haue it in possession.

And the chyldren wente in, and possessed the lande, * and thou subduedst before them the inhabiters of the lande, euen the Cananites, and gauest them in to their hande, and theyr kynges and the people of the lande, that they myghte do with them what they wolde. And they wanne theyr stronge cityes, and a fatte lande, and toke possession of houses that were full of all maner goodes, welles dygged oute, vyneyardes, oyle gardens, and manye fruteful trees: and they ate and were fylled, and became fat, and lyued in welthe thorowe thy greate goodnesse. Neuerthelesse they were disobedient, and rebelled agaynste the, and cast thy lawe behynde their backes, and slewe thy Prophetes (whiche exhorted them so earnestly that they sholde conuerte vnto the) and dyd great blasphemyes. Therfore gauest thou them ouer in to the hande of their enemyes that vexed them.

And in the tyme of theyr trouble they cryed vnto the, and thou herdest them from heuen, and thorowe thy greate mercye, thou gauest them sauiours, whiche helped them out of the hande of their enemies. But when they came to reste, they tourned backe agayne to do euyll before the: therfore leftest thou them in the hande of their enemies, so that they had the dominion ouer them. So they conuerted, & cried vnto the, and thou herdest them from heuen, and many tymes hast thou delyuered them accordynge to thy great mercye, and testifiedst vnto them, that they sholde turne agayne vnto thy lawe. K

Notwithstandynge they were proude, and harkened not vnto thy commaundementes, but synned in thy lawes, (* whiche a man shulde do, and lyue in them) and tourned the shoulder awaye, and were styffenecked, & wold not heare. And manye yeres dyddest thou forbeare them, and diddest witnesse vnto them thorowe thy spirite, euen by the offyce of thy Prophetes, and yet wolde they not heare. Therfore gauest thou them in to the hande of the nacions in the landes. But for thy greate mercyes sake, thou hast not vtterly consumed them, neither forsaken them: for thou art a gracious and mercyfull God.

* Leu.xviii.a
Roma.x.a.
Galat.iii.b
Ezechi.xx.b

* Nowe our God, thou great God, myghtye and dradfull, thou that kepest couenaunt and mercy, regarde not a lytle all the trauayle that hath happened vnto vs, and our kinges, prynces, preestes, prophetes, fathers / and all thy people, frome the tyme of the kynges of Assur, vnto this daye. Thou arte ryghtous in all that thou hast broughte vpon vs: for thou hast done ryghte. G As for vs, we haue ben vngodlye, and oure kynges, prynces, Preestes and fathers haue not done after thy lawe, nor regarded thy commaundementes, and thy earnest exhortacions, wherwith thou haste exhorted theym, and haue not serued the in theyr kyngdome, and in thy great goodes that thou gauest them, and in the large and plentious lande whiche thou gauest them, and haue not conuerted frome theyr wycked workes. Beholde, therfore are we in bondage this daye: euen in the lande that thou gauest vnto oure fathers, to enioye the frutes and goodes therof / beholde, there are we bondmen. And great is the encrease of it vnto the kynges, whome thou haste set ouer vs bicause of oure synnes, and they haue dominion ouer our bodyes and catell, and we are in greate trouble. Vpon all this therfore we make a sure couenaunt, and

* ii.Esdr.i.b
and.iiii.c
Daniel.ix.a

wryte it, and let our princes, Leuites and preestes seale it.

¶ The names of them that sealed the couenaun betweene God and the people.

CAPI. X.

A THese sealers were: Nehemias (that is) Hathirsatha the sonne of Hachaliah and Zedekiah, Saraiah, Asariah, Jeremye, Phashur, Amariah, Malchiah, Hatus, Sebaniah, Maluch, Harim, Meremoth, Obadiah, Daniel, Ginthon, Baruch, Mosolam, Abiah, Miamin, Maasiah, Belgai, and Semeiah: these were preestes. The Leuites were: Jesua the sonne of Azaniah, Benui amonge the chyldren of Henadad, and Cadmiel. And their brethren: Sechaniah, Hodiah, Celita, Phalaiah, Hanan, Micha, Rohob, Hasabiah, Zachur, Serebiah, Sabaniah, Hodiah, Bani and Baninu. The heedes of the people were: Phares, Pahath Moab, Elam, Zathua, Bani, Bonni, Azgad, Bebai, Adonikam, Begoai, Adin, Ater, Ezechias, Asur, Hodiah, Hasum, Bezai, Hariph Anathoth Nebai, Magphias, Mosolam, Hezir, Meshezabel, Zadoc, Jaddua, Phalatia, Hanan, Anaiah, Hosea, Hananiah, Hasub, Halohes, Phalcha, Sobek, Rehum, Hasebnah, Maasiah, Ahiah, Hanan, Anan, Maluch, Harim and Baanah.

B And the other people, the Preestes, Leuites, porters, singers, Nethinims, and all they that hadde seuered them selues frome the people in the landes vnto the lawe of God, with their wyues, sonnes, and doughters / as many as couldo vnderstande it, and their lordes that had rule of them, receyued it for their brethren.

Iosu. xxiiii. c. & ii. Para. xv. c * And they came to sweare, and to bynde them selues with an othe to walke in Gods lawe, whiche was gyuen by Moses the seruaunt of God, that they wolde kepe and woo accordynge vnto all the commaundementes, iudgementes and statutes of the Lorde oure God: * and that we wolde not gyue oure doughters vnto the people in the lande, neyther take their doughters for oure sonnes. And

Deutr. vii. a

ii. Esdr. xiii. c. yf the people of the land brought ware on the Saboth, & all maner of victayles to sell, that we wolde not take it of them on the Saboth and on the holye dayes. * And that we wolde

Leuitic. xxv. a. Deuter. xv. a. let the seuenth yere be free concernyng all maner of charge.

C And we decreed a statute vpon oure selues, to gyue yerely the thyrde parte of a sycle to the ministracion in the house of oure God, namely to the shewbreed, to the dayly meate offerynge, to the dayly burntofferyng of the Sabothes, of the new mones and feall dayes, and to the thinges that were sanctified, and to the synne offerynges, to reconcyle Israel withall, and to all the busynesse in the house of our God.

And we caste the lot amonge the preestes, Leuites, and the people, for offeryng of the wod to be brought in to the house of our God from yere to yere, after the houses of oure fathers, that it myght be brent at tymes appoynted, vpon the aulter of the Lorde our God, as it is wrytten in the lawe: and yerely to bryng D the firstborne of our land, and the firstborne of our frutes of all trees, yere by yere, vnto the house of the Lorde: and the firstborne of oure sonnes, and of our cattell, as it is wrytten in the lawe: and the firstborne of oure oxen and of our shepe, that we sholde brynge all this to the house of oure God, vnto the preestes that minister in y house of oure God: and that we sholde bryng the firstborne of our meates, and of oure drynkes, and the frutes of all maner trees, of wyne also and of oyle, vnto the preestes to the chestes of the house of oure God. And the tithes of our lande vnto the Leuites, that the Leuites might haue the tithes in all cities of our ministracion.

And the Preeste the sonne of Aaron shall with the Leuites haue also of the tythes of the Leuites, so that the Leuites shall bynge vp the tithes of their tithes vnto the house of oure God, to the chestes in the treasure house. For the chyldren of Israel and the children of Leui shall bynge vp the firste frutes of the corne, wyne and oyle vnto the chestes. And there shall be the vesselles of the sanctuarye, and the preestes that minister, and the porters and syngers, that we forsake not the house of our God.

¶ Who dwelled in Jerusalem after it was buylded, and with in the cytyes of Juda.

CAP. XI.

AND the rulers of the people dwelte at A Jerusalem. But the other people caste lottes therfore, to that among ten one parte went to Jerusalem in to the holy cyty to dwell, and nyne partes in the cities. And the people thanked al the men that were willing to dwell at Jerusalem.

These are the heades of the lande that dwelte in Jerusalem, and in the cities of Juda. And euerye one dwelt in his possession, and in theyr cityes of Israell, the Preestes, Leuites, the Nethinims, and the chyldren of Salomons seruauntes. And at Jerusalem dwelt certayne of the chyldren of Juda and of Ben Jamin.

Of the chyldren of Juda: Athaiah the sonne of Usiah the sonne of Zacharye, the sonne of Amariah, the sonne of Saphatiah, the sonne of Mahalaleel, of the chyldren of Phares. And Maasiah the sonne of Baruch, the sonne of Chol Hose, the sonne Hasaia, the sonne of Adaia, the sonne of Joiarib, the sonne of Zachary, the sonne of Siloni. All the chyldren of Phares that dwelte at Jerusalem, were foure hundred thre score and eyght valiaunt men.

These are the chyldren of Ben Jamin: Hallu the sonne of Mesullam, the sonne of Joed, the sonne of Phadaia, the sonne of Colaiah, the sonne of Maasiah, the sonne of Ithiel, the sonne of Isaiah. And after him Abai, Sellai, & nyne hundred and eyghte and twentye. And Joel the sonne of Zechri had the ouersyghte of them: & Juda the sonne of Senuah ouer y seconde parte of the cytye.

Of the preestes there dwelte: Idaia the sonne of Joiarib, Jachin, Saraiah the sonne of Helkia the sonne of Mosolam, y sonne of Zadoc, the sonne of Meraioth, the sonne of Ahitob, was prince in the house of God, and his brethren that perfourmed the wozke in the house: of whom there were eyghte hundred and two and twentye. And Adaiah the sonne of Jeroham, the sonne of Phalaliel, the sonne of Amzi, the sonne of Zacharye, the sonne of Phashur, the sonne of Melchiah & his brethren, chiefe amonge the fathers: of whom there were two hundred and two and forty. And Amasai the son of Asarael the son of Ahasai the sonne of Mosolamoth, the son of Emer: & his brethren were valiaunt men of whome there were an hundred and. xxviij. And their ouerseer was Zabdiel the sonne of Hagdolim.

E Of the Leuites: Semeiah the sonne of Hasub, the sonne of Azrikam, the sonne of Hasabiah the sonne of Boni: and Sabathai and Josabad of the chiefe of the Leuites, in y outwarde busynes of the house of God. And Mathaniah the sonne of Micha, the son of Zabdi, the sonne of Asaph, which was the principal to begyn the thankesgyuyng vnto prayer. And Bakbukiah the seconde amonge his brethren, and Abda the sonne of Sammua, the sonne of Galal, the sonne of Idithun. All y Leuites in the holy cytie were twoo hundred lxxiiij. And the porters Acub and Talmon, & their brethren that kept the portes, were an hundred leuenty & two. The rest of Israel, the preestes and Leuites, were in al the cyties of Juda, euery one in his inheritaunce. And the Nethinims dwelt in Ophel: and Ziha & Gispha belonged vnto the Nethinims. The ouerseer of the Leuites at Jerusalē, was Usi the sonne of Baani, the sonne of Hasabia, the son of Mathania, the sonne of Micha.

Of the childre of Asaph there were singers aboute the ministery in the house of God: for it was the kynges cōmaundement concerning them, that the singers shulde teache faithfully euery daye as was accordinge.

And Pathaia the sonne of Meselsabel of y children of Zarah the sonne of Juda next the kynge in all matters concernynge the people and their villages, throwow out all their regions. And y children of Juda that were without in the townes of their landē, dwelte some at Kariath Arbe, and in the villages therof, and at Dibon, and in the villages therof: and at Cabzeel, and in the villages therof: and at Jesua, Molada, Bethphalet, Hazersual, Bersabe and in their villages: and at Siklag & Meconah, and in their villages: And at Enimon, Zarah, Jermuth, Zanoah, Odilā and in their villages: At Lachis, and in the fields therof: At Azekah, and in the villages therof: and dwelt from Bersabe vnto the valley of Hennom.

The children of Ben Jamin of Gaba, dwelt at Machmas, Aia, Bethel and in their villages. And at Anathoth, Nob, Ananiah, Hazor, Ramah, Gethaim, Hadid, Zeboim, Nabalath, Lod, Ono and in the carpenters valley. And certayne of the Leuites that had porcions in Juda, dwelt in Ben Jamin.

¶ The preestes and Leuites which came with Zorobabel to Jerusalem are numbred: and the wall is dedycate.

CAPI. XII.

THese are the preestes and Leuites that A went vp with Zorobabel the sonne of Salathiel and with Jesua: Saraiah, Jeremy, Esdras, Amariah, Melich, Hatus, Sechaniah, Rehum, Meremoth. Abi, Genthoi, Abiah, Miamin, Maadia, Belga, Semaiah, Joiarib, Idaia, Salu, Amok, Helkia, and Jadaiah. These were the heades among the preestes and their brethren in the tyme of Jesua. The Leuites were these: Jesua, Bennui, Cadmiel, Sarabiah, Juda and Mathaniah ouer the office of thankesgyuinge, they & their brethren: Bacbukiah and Uni and their brethren, were about them in the watches.

Jesua begat Joakim. Joakim begat Eliasib. Eliasib begat Joiada. Joiada begat Jonathan. Jonathan begat Jadua. And in the tyme of Joakim were these the chiefe fathers amonge the Preestes: vnder Saraiah, Maraiah, vnder Jeremy, Hananiah: vnder Esdras Mosolam: vnder Amariah, Joanan: vnder Melico, Jonathan: vnder Sebaniah, Joseph vnder Harim, Edna: vnder Maraioth, Helcai: vnder Adia, Zachary, vnder Genthon, Mosolam: vnder Abia, Zechri: vnder Miniamin and Moadia, Peltai: vnder Belga, Samua: vnder Semeiah, Jonathan: vnder Joiarib, Mathnai: vnder Jadaiah, Usi: vnder Selai, Kelai: vnder Amok, Eber: vnder Helkia, Hasabiah: vnder Jadaiah, Nathanael.

And in the tyme of Eliasib. Joiada, Johanan and Jadua, were the chief fathers amōg the Leuites, and the preestes written vnder y raygne of Darius the Persian. The children of Leui the principall fathers were writen in the Chronycles, vntyll the tyme of Jonathā the sonne of Eliasib. And these were the chief amonge the Leuites, Hasabiah, Serebiah & Jesua the sonne of Cadmiel, and their brethrē ouer against them, to gyue prayse and thākes accoyding as Dauid the man of God had ordeyned it, one watche ouer against an other. Mathania, Balbukiah, Obadiah, Mosolam Talmon and Abub were porters in the watche at the thresholdes of y gates. These were in the tyme of Joakim the sonne of Jesua the sonne of Josedec, and in the tyme of Nehemi as the Capitayne and of the prest Esdras the scribe.

And in the dedication of the wall at Jerusalem, were the Leuites sought out of al their B places, that they myght be brought to Jerusalem, to kepe the dedication and gladnesse, w thankesgyuynges, with singynge with Cymbales, Psalteries and Harpes. And the children of the singers gathered them selues together frome the playne countrey about Jerusalē

salem, and frome the villages of Nethophathi, and from the house of Galgal, and oute of the feldes of Geba and Asmaueth: for the singers had buylded them villages about Jerusalem. And the preistes and Leuites purified them selues, and cleused the people, the gates and the wall.

And I caused the princes of Juda to goo vp vpon the wall, and appoynted twoo greate queers of thankesgeuynge, whiche went on the ryght hande of the wall towarde the Donge gate, and after them went Hosaiah, and half of the princes of Juda, and Azaria, Esdras, Mosolom, Juda, Ben Jamin, Semeiah and Jeremy: and certayne of the preistes childre with trompettes, namely Zachary the sonne of Jonathan, the sonne of Semeiah, the son of Mathaniah, the sonne of Michaiah, the son of Zeeur, the sonne of Asaph, and his brethre Semeiah, Azarael, Melalai, Galalai, Maai Nathanael and Juda and Hanani, with the musical instrumentes of Dauid the man of God.

And Esdras the scribe before them, towarde the Welgate, and they went vp ouer against them vpon the steppes of the cyty of Dauid at the goynge vp of the wall to the house of Dauid, vnto the Watergate eastward.

The other queer of thankesgeuynge went ouer against them, and I after them, and the half part of the people vpon the wal, toward Fornacegate vpwarde, vntyll the brode wall, and to the gate of Ephraim, and to Oldgate, and to the Fyshgate, and to the tower of Hananeel, and to the tower of Meah, vntyl shepegate. And in the prysongate stode they still, and so stode the two queers of thankesgeuynge of the house of God, and I and the halfe of the rulers with me, and the preistes, namely Eliakim, Maasiah, Miniamin, Michaiah, Elioenai, Zachary, Hananiah, with trompettes and Maasiah, Semeiah, Eleasar, Vsi, Johanan, Melchiah, Elam and Ezer. And the singers sange loude, and Jezraia was the ouersear.

And the same daye were there great sacrifices offred, and they reioyced: for God had geuen them great gladnes, so that both the wyues and childzen were ioyful, and the mirthe of Jerusalem was herde farre of.

At the same tyme were men appointed ouer the treasure chestes (wherin were the offeringes, firstfrutes, & the tythes) that they shuld gather them out of the feldes about the cyties to deale them vnto the preistes and Leuites, accordinge to the law: for Juda was glad of the preistes, and Leuites, that they stode and wayted vpon the office of their God, and the office of the clensinge. And the singers & porters stode after the commaundement of Dauid and of Salomon his sonne: for in the tyme of Dauid and Asaph, were the chiefe singers ordred, and the songes of prayse and thankesgyuynge vnto God. In the tyme of Zorobabel and Nehemias, dyd all Israel, geue portions vnto the singers and porters, euery daye his portion, and they gaue thynges halowed vnto the Leuites, and the Leuites gaue thinges that were sanctified, vnto the childzen of Aaron.

¶ Deuteronompe is redde, and when they haue hearde it, they seuered from them all straungers.&c.

CAPI. XIII.

And what tyme as the booke of Moses was red in the eares of the people, there was founde written therin, that the Ammonites and Moabites shulde neuer come into the congregacion of God, because they met not the childzen of Israel with bred & water, and hyred Balaam against them, that he shulde curse them: neuertheles our God turned the curse into a blessinge. Now whē they herde the Lawe, they seuered from Israel euery one that had myxte him self therin. And before this had the preiste Eliasib delyuered the chest of the house of our God vnto his kynsman Tobiah: for he had made him a great chest and there had they afore tyme layde the offerynges, frankincense, vessell, and the tythes of corne, wyne and oyle (accordynge to the commaundement gyuen to the Leuites, syngers and porters) and the firste frutes of the preistes.

But in all this was not I at Jerusalem: for in the two and thirtyeth yere of Artaxerxes kynge of Babilon, came I vnto the kynge and after certayne dayes I got lycence of the kynge to come to Jerusalem. And I gat knowledge of the euyll that Eliasib dyd vnto Tobiah, in that he hadde made him a chest in the courte of the house of God, and it greued me sore, and I cast forth al the vessels of the house of Tobiah out of the chest, and commaunded them to clense the chestе. And thether brought I agayne the vessels of the house of God, the sacrifice and the incense.

And I perceyued, that the portions of the Leuites were not gyuen them, for which cause the Leuites and singers were fled, euery one to his lande for to worke. Then reproued I the rulers, & sayd: Why forsake we the house of God? But I gathered them togither, and set them in their place. Then brought all Juda the tythes of corne, wyne and oyle vnto the treasure. And we ordeyned to be treasurers ouer the treasure, euen Selemiah the preist, Zadoc the scrybe, and of the Leuites Phadaiah and vnder their hande Hanan the sonne of Zacur the sonne of Mathaniah: for they were counted faythfull, and their office was to distribute vnto their brethren. Thinke vpō me O my God herein, and wype not out my mercye, that I haue shewed on the house of my God, and on the officers therof.

At the same tyme sawe I some treadynge wyne presses on the Sabboth and bringynge in clustres, and asses laden with wyne, grapes kygges, and bryngynge all maner of burthens vnto Jerusalem, vpon the Sabboth daye. And I rebuked them earnestly the same daye that they solde the victayles. There dwelt men of Tyre also therein, whiche brought fysshe and all maner of ware, and solde on the Sabboth vnto the childzen of Juda and Jerusalē. Then reproued I the rulers in Juda, & sayde vnto them: what euyll thynge is this ye do, & breake the Sabboth day? Dyd not our fathers euen thus, & our God brought all this plage vpon vs and vpon this cytye? And ye make the wrathe more yet vpon Israell, in that ye breake the Sabboth.

And it fortuned, that when the gates of Jerusalem were touched with the euenynge shadowe on the Sabboth, I commaunded to shut the gates, and charged that they shulde not be opened tyll after the Saboth: & some of my seruauntes set I at the gates, that there shulde no burthen be brought in on the Sabboth daye. Then remayned the chapmen and marchauntes ones or twyse ouer nyght without Jerusalem, with all maner of wares. Then reproued I them sore, and sayde vnto them: why tarye ye all nyght about the wall? Yfe ye do it ones agayne, I will laye handes vpon you. From that tyme forth came they no more on the Saboth. And I sayd vnto the Leuites which were cleane, that they shulde come and kepe the gates, to halow the Sabboth daye. Thinke vpon me (O my God) concerninge this also, and spare me accordinge to thy great mercy.

And at the same tyme saw I Jewes, that maryed wyues of Asdod, Ammon and of Moab, and their childzen spake halfe in the speche of Asdod, and coulde not speake in the Jewes language, but by the tonge might a man perceyue euery people. And I reproued them, and cursed them, and smote certayne men of them and plucke them by, and toke an othe of them by God: ye shall not geue your doughters vnto their sonnes, nether shal ye take their doughters vnto your sonnes, or for your selues. Did not Salomon the kyng of Israel synne therin? & yet amonge many kaynynes was there no kynge lyke him, and he was deare vnto his God, and God made him kynge ouer al Israel, and yet neuertheles straunge wemen caused him to synne? And shall we then obey vnto you, to wall this great euyll, to halte before our God, and mary straunge wyues?

And one of the childzen of Joiada the son of Eliasib the hyghe preast, hadde made a contract with Sanaballat the Horonite: but I chaced him frome me. O my God, think thou vpon them that defyle preasthode, and the lawe of the preasthode and of the Leuites. Thus clensed I them frome all suche as were straungers, and appointed the courses of the preastes and Leuites, euery one to his office, and to offre the wood at tymes appointed, and the firste frutes. Thinke thou vpon me (O my God) for the best.

¶ The ende of the boke of Nehemias.

iii. Regū. iii. b

THE BOKE OF ESTHER.

¶ Kynge Asuerus, whiche is called Artarerres maketh a royall feaste, whereunto the quene Vasthi wil not come: for whiche cause she is diuorced.

CAPI. I.

A IN the tyme of Asuerus which raygned from Inde vnto Ethiopia, ouer an hundred and seuen and twenty landes, what tyme as he sate on his seate royal in the castel of Susan in the thirde yere of his raygne, he made a feast vnto all his princes and seruauntes, namely vnto the myghty men of Persia and Media, to the capitaynes and rulers of his countreyes, that he myght shewe the noble ryches of his kyngdome, and the glorious worshippe of his power, many dayes longe, euen an hundred and foure score dayes.

And when these dayes were ended, ꝑ kynge made a feast vnto all the people that were in the castell of Susan, both vnto great & small, seuen dayes longe in the court of the garden B by the kynges palace: where there hanged whyte, red and yelow clothes, fastened with cordes of lynnen and scarlet in siluer ringes, vpon pylers of Marble stone.

The benches were of gold and siluer made vpon a pauement of greene, whyte, yelow and blacke Marble. And the drinke was caryed in vessels of golde, and there was euer chaunge of vessel. And the kynges wyne was exceding moche, accordinge to the great power of the kynge. And no man was appoynted what he shulde drinke: for the kynge had commaunded all the officers of his house, that euerye one shulde do as it lyked him, And the quene Vasthi made a feast also for the wemen in the palace of Asuerus. And on the .vij. daye when the kynge was pleasauntly merye of the wyne he commaunded Mehuman, Bartha, Harbona, Bagatha, Abagatha, Zathar and Carcas C the .vij. chamberlaynes, that dyd seruice in ꝑ presence of kynge Asuerus, to fetche the quene Vasthi with the crowne regal, that he myght shewe the people and princes her fairnesse: for she was bewtyfull. But the quene Vasthi wolde not come at the kynges worde by his chamberlaynes. Then was the kynge verye wrothe, and his indignacion kyndled in him, and he spake to the wyse men that had vnder standinge in the ordinaunces of the lande, for the kynges matters must be handled before al suche as haue knowledge of the lawe and iugement: and the next vnto him were, Carsena, Sethar, Admatha, Tharsis, Mares, Marsana and Mamucan, the seuen princes of the Persians, and Medes, whiche sawe the kynges face, and were wont to sit first next him, What lawe shulde be execute vpon the quene Vasthi, because she dyd not accordinge to the worde of the kynge by his chamberlaynes.

Then sayde Mamucan before the kynge and the princes: the quene Vasthi hath not onely D hurt the kynge, but also all the princes and al the people in all the prouinces of kynge Asuerus, for this dede of ꝑ quene shall come abrode vnto all wemen, so ꝑ they shall despyse their husbandes before their eyen, and shall saye: ꝑ kynge Asuerus commaunded Vasthi ꝑ quene to come before him, but she wolde not. And by this example shal all the princes wyues of Persie and Media set at naught the commaundement of their husbandes, when they heare of this dede of the quene, thus shall there ryse despytefulnes and wrath ynoughe. If it please the kynge, let there go forth a Proclamacion frome him, and let it be written accordinge to the lawe of the Persians and Medians (and not to be transgressed) that Vasthi come no more before kynge Asuerus, and let the kynge gyue the kyngdome vnto another that is better then she.

And that this wrytynge of the kynge whiche shalbe made, be publyshed thorowe out all his empyre which is great, that all wyues maye haue their husbandes in honoure, both great & smal. This pleased ꝑ kynge & the princes, & the kynge dyd accordinge to the word of Mamucan. Then were letters sent forth into all the kynges landes, into euery lande accordinge to the wrytinge therof, and to euery people after their language, that euerye man shulde be Lorde and chefe in his owne house. And this caused he to be diuulged amõges all people.

¶ The quene put awaye, certayne goodly yonge damoselles are searched out amonges whome Esther pleaseth the kyng. Mardocheus discloseth to the kynge those that wolde betraye him.

CAP. II.

THese thinges done whē the displeasure of kyng Asuer⁹ was alayed he thought vpon Vasthi, what she had done, & what was concluded concernynge her. Then sayde the kynges seruātes: Let there be sayre yonge virgins sought for the kynge, & let the kynge appoynt ouerseares in all the landes of his empyre, that they maye bringe togyther al fayre younge virgins vnto the castel of Susan to the wemens lodgynge, vnder the hande of Hegai the kynges chamberlayne, that kepeth ꝑ wemen, and let him gyue them their apparell. And loke which damosell pleaseth the kynge, let her be quene in Vasthis stede. This pleased the kyng and he dyd so.

In the castel of Susan there was a Jewe, whose name was Mardocheus, the son of Jair, the son of Semei, the son of Cis, the son of Jemini, which was caryed away from Jerusalem, whan Jekonias the kynge of Judea was led away, whom Nabuchownozor kyng of Babylon caryed awaye) & he norysshed his daughter: for she had neyther father nor mother, & she was a fayre and bewtyfull damesell. And when her father and mother dyed, Mardocheus receyued her, as his owne doughter.

Nowe when the kynges commaundement was publyshed, and accordynge to it manye damsels were brought to gyther vnto the castell of Susan vnder the hande of Hegai, Esther was taken also vnto the kinges house vnder the hande of Hegai the keper of the women, and the damsell pleased him, and she founde grace in his syght. And he caused her oyntment to be gyuen her, and her gyftes, & gaue her seuen notable gentyl women of the kynges house, and arayed both her & her gentyll wemen bery rychely in the house of the wemen. But Esther shewed not her people nor her kynred: for Mardocheus had charged her, that she shuld not tell it. And Mardocheus walked euery day before the court of the wemens buyldinge, that he myght know howe Esther dyd, and what shulde become of her.

And when the appoynted tyme of euery damsel came that she shulde come to the kynge Asuerus, after that she had bene .xij. monethes in the dekynge of the wemen (for their dekynge must haue so moche tyme, namely .vj. monethes with Balme and Myrre, and .vj. monethes with good spices, so were the wemen bewtyfyed) then went there one damsel vnto the kynge, and what so euer she required that must be gyuen her to go with her out of the wemens buyldinge vnto the kynges palace. And when one came in the euenynge, she came went frome him on the morowe into ꝑ seconde house of wemen, vnder the hande of Saagas the kynges chamberlayne, whiche E kept the concubynes. And she must come vnto the kynge nomore, oneles it pleased the kyng and that he called her by name.

Nowe when the tyme came of Esther the daughter of Abihail Mardocheus vncle (whō he had receyued as his owne doughter) that she shulde come to the kynge, she desired nothinge but what Hegai the kynges chamberlayne the keper of the wemen sayde. And Esther founde fauoure in the sight of all them that loked vpon her. So Esther was take on to kynge Asuerus into the house royall, in ꝑ tenth moneth which is called Tebeth, in the .vij. yere of his raygne.

And the kynge loued Esther aboue all the wemen, and she founde grace and mercy in his sight before all the virgines: and he set the quenes crowne vpon her head, and made her quene in stede of Vasthi. And the kynge made a great feast vnto all his princes and seruauntes (which feast was because of Esther): & he gaue rest to all the landes, and gaue royal gyftes accordinge to a kynges magnificence.

And whan the virgins were gathered togyther the seconde tyme, Mardocheus sat in the kynges gate. And as yet hadde not Esther shewed her kynred and her people, accordinge as Mardocheus had bydden her: for Esther dyd after the worde of Mardocheus, lyke as whē he was her tutoure. At the same tyme whyle Mardocheus sat in the kynges gate, two of the kynges chamberlaynes Bagathan & Thares which kept the doze were wroth, & sought to laye handes on the kynge Asuerus: wherof Mardocheus gat knowledge, and tolde it vn

to quene Esther, and Esther certyfyed ꝑ kyng therof in Mardocheus name. And when inquyrye was made, it was founde so. And they were both hanged on tre: and it was wrytten in the Chronycles, before the kynge.

¶ Haman obtayned of the kynge that all Jewes shulde be put to death because Mardocheus hadde not gyuen hym worshipe, as other had.

CAPI. III.

AFter this the kynge promoted Haman the sonne of Amadatha the Agagite, & set him hyghe, and set his seate aboue A all the princes that were with him. And all ꝑ kynges seruauntes that were in the gate, bowed their knees, and dyd reuerence vnto Haman: for the kynge had so commaunded. But Mardocheus bowed not the knee, and worshipped him not. Then the kynges seruauntes whiche were in the kynges gate, sayde vnto Mardocheus: why breakest thou the kynges commaundement? And when they spake this dayly vnto him, and he obeyed them not, they tolde Haman, that they myght se whether B Mardocheus matters wolde endure: for he had told them that he was a Jewe. And whē Haman sawe that Mardocheus bowed not ꝑ knee vnto him, nor worshipped him, he was full of indignacion and thought it to lyttel to laye handes onely on Mardocheus: for they had shewed him the nacion of Mardocheus, but he sought to destroy all the Jewes the nacion of Mardocheus, that were in the hole empyre of Asuerus.

In the .j. moneth (that is the moneth Nisan) in the .xij. yere of kyng Asuerus, they cast Pour (that is a lot) before Haman, on what daye and what moneth this shulde be done: and there came out the .xij. moneth that is ꝑ moneth Adar. And Haman sayde vnto kynge Asuerus: There is a people scattered abrode & C dispeopled from them selues amonge all people in the landes of thyne empire, & their law is contrary vnto all people, and they do not after the kynges lawes, neyther is it the kynges profyte to suffre them after this maner. If it please the kyng, let him write, that they be destroyed, and so will I weye downe ten thousande talentes of siluer, vnder the handes of the worckmen, to be brought into the kynges chambet. Then toke the kynge his ryng frō his hande, and gaue it vnto Haman the sonne of Amadatha the Agagite the Jewes enemy And the kynge sayde vnto Haman: Let the D siluer be gyuen the, and that people also, to do with all what pleaseth the.

Then were the kynges scribes called on ꝑ xiij. daye of the fyrste moneth, and there was written (accordīg as Haman commaunded) vnto the kynges princes and to the capteynes euery where in the landes, and to the rulars of euery people in the cōtreyes on euery syde, accordinge to the wrytinge of euery nacion, & after their language in the name of kynge Asuerus, and sealed with the kynges ryng. And the wrytinges were sent by purspuantes into all the kynges landes, to rote out: to kyl

and

& to destroy al Jewes, both yong & olde, chyldren and women in one daye, that is to wite vpon the thirteenth daye of the twelueth moneth, which is the moneth Adar and to spoyle theyr goodes.

This was the summe of the lettres, that there shulde be a commaundement gyuen in all landes, to be publyshed vnto all people, that they shulde be readye agaynste the same daye. And the pursuauntes went in all the haste accordynge to the kynges commaundement. And in the castell of Susan was ꝑ commaundment dyuyded. And the kynge and Haman sate and dranke. But the cytie of Susan was disquieted.

¶ Mardocheus gyueth the quene knowlydge of the cruel decree of the kynge agaynste the Jewes.

CAPI. IIII.

A Whē Mardocheus perceyued all that was done, he rent his clothes, & put on sack clothe, and asshes, and went out into ꝑ mydes of the cytie, and cried loude and lamētably, and came before the kynges gate: for there might no man entre within the kynges gate, that had sacke clothe on. And in all landes and places, as farre as the kynges worde & commaundement extended, there was great lamentacion amonge the Jewes and many fasted, wept, mourned, and laye in sack clothes and in asshes. So Esthers damoselles, & her chamberlaynes, came and tolde it her. Then was the quene exceedingly astonyed. And she sent rayment, that Mardocheus shulde put them on, and laye the sacke cloth frome hym. But Mardocheus wolde not take them. Then called Esther Hathath one of the kynges chamberlaynes (whiche stode before her) and gaue him a commaundement vnto Mardocheus, ꝑ he myght knowe what it were, and wherfore he dyd so. So Hathath went forth to Mardocheus vnto the strete of the cytie, which was before the kynges gate.

And Mardocheus tolde him of all that had happened vnto him, and of the summe of syluer that Haman had promysed to wepe down in the kynges chamber because of the Jewes for to destroye them, and he gaue him the copy of the commaundement, that was dyuyded at Susan to destroy them, that he might shewe it vnto Esther, and to speke to her and charge her, that she shulde go in to the kynge, & make her prayer and supplication vnto him for her people.

And when Hathath came in, and tolde Esther the wordes of Mardocheus, Esther spake vnto Hathath, and commaunded him to saye vnto Mardocheus: all the kynges seruauntes, and the people in the landes of the kynge knowe, that who so euer commeth within the courte vnto the kynge, whether it be man or woman, which is not called, the commaundement is that the same shall dye immediatly oneles the kynge holde out the golden scepter vnto him, in token of clemencie that he maye lyue. As for me, I haue not bene called to come in to the kynge now this thirty dayes.

And when Mardocheus was certyfyed of Esthers wordes, Mardocheus bad saye agayn vnto Esther: thinke not to saue thyne owne lyfe, whyle thou art in the kynges house before all Jewes: for yf thou holdeste thy peace at this tyme, then shal the Jewes haue helpe & deliuerance oute of an other place, and thou and thy fathers house shalbe destroyed. And who knoweth whether thou art come to the kyngdome, for this tymes sake? Esther bad, geue Mardocheus this answere: go thou thy waye, and gather togither all the Jewes that are founde at Susan, and fast ye for me, that ye eate not and dranke not in thre dayes, neyther daye nor nyght. I and my damoselles will fast lykewyse, and so will I go in to the kynge contrary to the commaundement: yf I perysshe, I perysshe. So Mardocheus went his waye, and dyd all that Esther had commaunded him.

¶ Esther entreth in to the kynge and byddeth him and Haman to a feaste. Haman prepareth a gallowe for Mardocheus.

CAPI. V.

ON the thirde day put Esther on her royall apparell, and stode in the court of ꝑ kynges palace within, ouer against the kynges lodgynge. And the kynge sat vpō his royal seate in his palace ouer against the gate of the house. And when the kynge saw Esther the quene standinge in the courte, she founde grace in his sighte. And the kynge helde out ꝑ golden scepter in his hande towarde Esther. So Esther stept forth, and touched the toppe of the scepter. Then sayd the kynge vnto her: What wilt thou quene Esther? and what requirest thou? aske euen the halfe of the empire, and it shalbe gyuen the. Esther sayde: If it please the kynge, let the kynge and Haman come this daye vnto the banket, that I haue prepared. The kynge sayd: Cause Haman to make haste: that he maye do as Esther hathe sayde.

Now when the kynge and Haman came to the banket that Esther had prepared, ꝑ kynge sayde vnto Esther after he had largely dronke of the wyne: Esther, what is thy petition? it shalbe gyuen the. And what requirest thou? Yf it be euen the halfe of the empyre, it shalbe done.

Then answered Esther and sayde: my petition and desire is, yf I haue founde grace in the sight of the kynge, and yf it please ꝑ kynge to gyue me my petition, and to fulfill my requeste, then let the kynge and Haman come to the banket that I shall prepare for them, and so will I doo to morowe as the kynge hathe sayde.

Then went Haman forthe the same daye, toyfull and merye in his mynde. And when he sawe Mardocheus in the kynges gate, that he stode not vp and kneled before him, he was full of indignacion at Mardocheus. Neuertheles he refrayned him selfe: and when he came home, he sent, and called for his frendes and Zares his wyfe, and tolde them of the glorye of his riches, and the multytude of his chyldren all to gyther, howe the kynge hadde promoted him so greatly, and howe that he was taken aboue the princes and seruauntes of the kynge. Haman sayde moreouer: Yea & Esther the quene let no man come with the kynge vnto the banket that she had prepared except me, and to morowe am I bidden vnto her also with the kynge. But in all this am I not satisfied as longe as I se Mardocheus the Jewe sittinge at the kynges gate. Then sayd Zares his wyfe and all his frendes vnto him: Let them make a galowes of fyftye cubites hyghe, and to morowe speake thou vnto the kynge, that Mardocheus may be hanged theron, and so thou shalt go merely with the kyng vnto the banket. Haman was well content herewith, and caused a gallowes to be made redy.

¶ The kynge turneth ouer the Chronycles and findeth the godelyye of Mardocheus: and then to the confusion of Haman, he commaundeth Mardocheus to be had in honoure.

CAPI. VI.

THe same night could not ꝑ kynge slepe, and he commaunded to bringe the Chronicles and hystories: whiche when they were red before the kynge they happened on the place where it was written, how Mardocheus had tolde, that the kynges two chamberlaynes (which kept ꝑ thresholdes) sought to laye handes on kynge Asuerus. And ꝑ kyng sayde: what worshyp and good haue we done to Mardocheus therfore? Then sayde ꝑ kynges seruauntes that ministred vnto him. There is nothinge done for him. And the kyng sayde: Who is in the court? (for Haman was gone into the court without before ꝑ kynges house that he myght speake vnto the kynge to hang Mardocheus on the tre, that he hadde prepared for him.) And the kynges seruantes sayde vnto him: beholde, Haman standeth in the court. The kyng sayd: let him come in. And whē Haman came in, ꝑ kyng sayd vnto him: what shal be done vnto the man, whō the kynge wolde fayne honge vnto worshyppe? But Haman thought in his hert: Whome shulde the kyng els be glad to bringe vnto worshyp, but me? And Haman sayde vnto the kynge: Let the man vnto whome the kynge wolde be glad to worshyp, be brought hither, that he maye be arayed with the royall garmentes whiche the kynge vseth to weare: and the horse that the kynge rydeth vpon, and that the crowne royall maye be set vpon his heed. And let this rayment and horse be deliuered vnder ꝑ hande of one of the kynges princes, that he maye araye the man withall, (whō the kynge wolde fayne honour) and cary him vpon the horse thorow the strete of the cytie, and cause it to be proclaymed before him: thus shal it be done to euery man, whome the kynge wolde fayne honoure.

The kynge sayde: make haste, and take as thou hast sayde, the rayment and the horse: & doo euen so with Mardocheus the Jewe that sitteth before the kynges gate, & let nothinge fayle of all that thou hast spoken. Then toke Haman the rayment and the horse, and arayed him, and brought him on horsbacke thorow the strete of the cyte, and proclaymed before him: Euen thus shall it be done vnto euery man whome the kynge is disposed to honoure. And Mardocheus came agayne to the kynges gate, but Haman gat him home in al the hast mourninge with bare head, and tolde Zares his wyfe & all his frendes, euery thing that had happened him. Then sayde his wise men of his counsayle and Zares his wyfe vnto him: If it be Mardocheus of the sede of ꝑ Jewes, before whome thou hast begon to fal thou canst do nothinge vnto him, but shalte fall before him. Whyle they were yet talking with him, came the kynges chamberlaynes, & caused Haman to make hast to come vnto the banket that Esther had prepared.

¶ The quene byddeth the kyng and Haman agayne, and prayeth for her selfe and her people. She accuseth Haman: and he is hanged on the galowse, whiche he had prepared for Mardocheus.

CAPI. VII.

AND when the kynge and Haman came to the banket that quene Esther hadde prepared, the kynge sayde vnto Esther on the seconde daye at the banket of wyne: what is thy petitiō quene Esther, that it may be gyuen the? And what requirest thou? Yea alle euen halfe of the empyre, and it shall be done. Esther the quene answered and sayde: If I haue founde grace in thy sight (O kyng) and yf it please the kynge then graunte me my lyfe at my desire and my people for my petitions sake: for we are solde both I and my people to be destroyed, to be slayne and to perysh. And wolde God we were solde to be bondmē and bondwemē, then wolde I holde my tōge so shoulde not the ennemy be so byghe to the kynges harme. The kyng Asuerus spake and sayde vnto quene Esther: Who is this? Or where is he that darre presume in his mynde to do suche a thinge after that maner? Esther sayde: the ennemy and aduersary is this wycked Haman. Which thing when Haman herd he was exceadingly afrayed before the kynge and the quene. And the kynge arose frome the banket and frome the wyne in his displeasure and went in to the palace garden. And Haman stode vp, and besought quene Esther for his lyfe: for he sawe there was a mischefe prepared for him of the kynge alredy.

And when the kynge came agayne out of ꝑ palace garden into the parler where they had eaten, Haman hadde layde him vpon the bed that Esther sat vpon. Then sayde the kynge, will he force the quene also beside me in the house? As sone as that worde wēt out of the kynges mouth, they couered Hamans face. And Harbonah one of ꝑ chamberlaynes that stode before the kynge, sayde. Beholde, there standeth a galowes in Hamans house fyftye cubytes hyghe, which he had made for Mardocheus

dochtus, that spake good for the kynge. The kynge sayd: hange him theron. So they hanged Hamā on the galowes that he had made for Mardocheus. So was the kynges wrath appeased.

¶ After the deth of Hamā Mardocheus is promoted then are cōfortable letters sēt vnto the Iewes.

CAPI. VIII.

A The same daye dyd kynge Asuerus gyue the house of Haman the Iewes enemye vnto quene Esther. And Mardocheus came before the kyng: for Esther tolde how he belonged vnto her. And the kynge toke the ryng of his fynger, whiche he had taken frō Haman, and gaue it Mardocheus. Moreouer Esther sette Mardocheus ouer the house of Haman. And she spake yet more before the kynge, and fell downe at his fete, & besought hym, that he wolde put awaye the malice of Haman the Agagite, and his moost vngracious deuises that he had ymagined agaynste the Iewes. And the kynge helde out the golden scepter vnto Esther. Then rose Esther, & stode before the kynge, and sayde: yf it please
B the kynge, and if I haue founde grace in his syght, and yf he be conuenient for the kynge, and if it be accepted in his syghte then let it be written, that the letters of the deuyce of Haman the sonne of Hamadatha the Agagite, maye be called agayne: whiche letters he wrote, to destroye the Iewes in all the kynges landes. For howe can I se the cupll that shall happen vnto my people? and how can I loke vpon the destruction of my kyn?

Then sayde the kinge Asuerus vnto quene Esther, and to Mardocheus the Iewe: Beholde I haue gyuen Esther the house of Haman, and hym haue they hanged vpon a tree,
C because he layed hande vpon the Iewes. Wryte ye nowe therfore for the Iewes, as it lyketh you in the kynges name, and seale it with the kynges ryng (for the wryttynges that were written in the kinges name, & sealed with the kynges ryng, durst noman disanull.) Then were the kynges scrybes called at the same tyme in the thyrde moneth, that is the moneth Siuan, on the thre and twentyeth daye.

And it was wrytten accordinge as Mardocheus commaunded vnto the Iewes and to the prynces, to the deputyes and capitaynes in the landes frome Ind vnyll Ethiopia, namely an hundred and seuen and twentye landes, vnto euerye one accordynge to the wryttynge therof, vnto euerye people after
D their speche, and to the Iewes accordynge to their wryttynge and language. And it was wrytten in the kynge Asuerus name and sealed with the kynges ringe. And by swyft messangers, sent he the wryttynges, wherin the kynge graunted the Iewes (in what cytyes so euer they were) to gather them selues to gyther, and to stande for their lyfe, and for to rote oute, to slaye, and to destroye all the power of the people and lande that wolde trouble them, with childzen and women, and to spoyle theyr good vpon one day in all the landes of kyng Asuerus namely vpon the thyrtenth daye of the twelueth moneth, which is the moneth Adar.

The summe of the wryttynge was, howe there was a commaundement geuen in all landes to be publyshed vnto all the people, & the Iewes shulde be redye agaynst that daye to auenge them selues on their enemyes. And the messaungers that bare the tydinges wente forth with all spede, according to the kynges worde: and the commaundement was dressed in the castell of Sulan.

And Mardocheus went out from the kynge in royal apparel of yelowe & whyte & with a great crowne of golde, arayed with a garmēt of lynnen and purple, and the cytye of Sulan reioyced and was glad: but vnto the Iewes there was come lyght and gladnes & ioye & worshyp. And in all landes and cytyes, into what places soeuer the kynges worde and commaundement reached, there was ioye & myrth, prosperitie and good dayes amonge the Iewes: in so moche that many of the people in the lande became of the Iewes beleke, for the feare of the Iewes came vpon them.

¶ At commaundement of the kynge, the Iewes put their foes to deth. The sonnes of Haman are hanged. The Iewes kepe a feastfull daye in remembraunce of their deliuerye.

CAPI. XI.

IN the twelfte moneth (that is the moneth Adar) the thirtenth daye, which, the kinges worde and commaundement had appointed, that the ennemyes sholde haue dethroyed the Iewes, it turned contrarye wyse that the Iewes sholde subdue their ennemyes. Then assembled the Iewes togyther in their cityes within all the landes of king Asuerus, to lay hand on suche as wold haue wne them euil, no man coulde withstande them: for the feare of them was come ouer all people. And all the rulers in the landes, and princes and tyrantes, and officers of the king promoted the Iewes: for the feare of Mardocheus came vpō them. For Mardocheus was great in ſ kinges house, and the reporte of him was bruted in all landes, how he encreased and grewe.

Thus the Iewes smote all their ennemyes with a sore slaughter, and slew and destroyed, and did after their wyll vnto suche as were their aduersaries. And at the castel Sulan the Iewes slewe and destroyed fiue hundred men, and slewe Pharsandatha, Delphon, Aspharatha, Phoratha, Adalia, Aridatha, Pharmastha, Arisai, Aridai, Vaizatha, the ten sonnes of Haman, the sonne of Amadatha the ennemye of the Iewes: but on his goodes they wolde take no botyes. At the same tyme was the king certified of the nombre of them that were slayne at the castell Sulan. And the kynge sayde vnto quene Esther: The Iewes haue slayne and destroyed fyue hundred men at the castell of Sulan, and the ten sonnes of Haman: What shall they do in the other

landes of the kynge? What is thy requeste, that it maye be geuen the? and what requyrest thou more to be done? Esther sayde: Yf it please the kynge, let hym suffre the Iewes to morowe also to do accordynge vnto this dayes commaundement, that they hange Hamans ten sonnes vpon the tre. And the kynge charged to do so, and the commaundement was dressed at Sulan, and Hamans ten sonnes were hanged. And the Iewes gathered them selues to gyther at Sulan, vpon the fourtenth daye of the moneth Adar, & slewe thre hundreth men at Sulan, but their goodes they wolde not spoyle.

Moreouer the other Iewes in the kynges landes, stode for their lyues, and gat rest from their ennemyes: and slew of their ennemyes lxv. thousande, how be it they layd no hādes on their goodes. This was done on the. xiij.
D daye of the moneth Adar, and on the. xiiij. daye of the same moneth rested they, whiche daye they ordeyned to be a daye of feastinge & gladnesse. But the Iewes at Sulan were come together both on the. xiij. daye and on the. xiiij. and on the. xv. daye they rested, and the same daye ordeyned they to be a daye of feastinge & gladnesse. Therfore the Iewes that dwelt in the villages and vnwalled townes, ordeyned the. xiij. daye of the moneth Adar, to be a day of feastinge and gladnes, and one sent gyftes vnto an other.

E And Mardocheus wrote all these actes, and sent the wryttinges vnto all the Iewes that were in al the landes of kynge Asuerus, both nyghe and farre, that they shoulde yerely kepe and holde the. xiiij. and. xv. daye of the moneth Adar, as the dayes wherin the Iewes came to reste frome their ennemyes, and as a monethe wherein their payne was tourned to ioye, and their sorowe into prosperitie: & they
F wolde obserue the same as dayes of welthe & gladnes, and one to sende gyftes vnto an other, and to distribute vnto the poore.

And the Iewes receyued al that they hadde begon to do, and that Mardocheus had wryte vnto them: how that Haman the son of Hamadatha ennemy to all the Iewes, had deuised to destroye all the Iewes, & caused to cast Phur (that is Lot) for to put them in feare, &
G to bringe them to naught: and howe Hester wente and spake to the kynge, that thorowe letters his wycked deuyse, whiche he ymagyned agaynst the Iewes, myght be turned vpō his owne heed, & how he and his sonnes were hanged on the tree. For which cause they called this daye Phurim after the name of Phur accordinge to all the worden of this wryting: and what they them selues had sent, & what had happened vnto them. Phurim

And the Iewes set it vp, and toke it vpon them and their sede, and vpon all such as ioyned them selues vnto them, that they wolde not mysse to kepe these two dayes yerely, accordinge as they were written and appoynted, how these dayes are not to be forgotten, but to be kept of cyteloens childre amonge al kynredes in all landes and cytyes. These are the dayes of Phurim ſ is to saye of lottes, which
H are not to be ouerslipt among the Iewes, and the memorial of them ought not to perysshe frome their sede.

And quene Hester the wughter of Abihail and Mardocheus the Iewe wrote with al auctorite, to confirme this seconde wryttinge of Phurim, and sent the letters vnto all the Iewes in the. c. and. xxvij. landes of the empire of Asuerus, with frendly and faithful wordes to confirme these dayes of Phurim, in their tyme appointed, accordinge as Mardocheus & Iewe and Esther the quene had ordeyned in that behalfe: lyke as they vpon their soule & vpon their sede had confirmed the actes of the
I * fastinges and of her complaynte. And Hester commaunded to stablyshe these actes of this Phurim, and to wryte them in a boke. Hester.viii.c

¶ The glory and noblenes of Asuerus: and auctorite of Mardocheus.

CAPI. X.

AND the kyng Asuerus layd tribute vpō the lande, and vpon the Iles of the see. A
But as touchinge all the actes of his power and auctorite, and the great worshyp of Mardocheus, whiche the kynge gaue him, beholde, it is written in the Cronycles of ſ kynges of Media and Persia. For Mardocheus the Iewe was the seconde next vnto kyng Asuerus, and great amonge the Iewes, and accepted amonge the multitude of his
B brethren, as one that seketh the welthe of his people, and speaketh the best for all his sede.

¶ The ende of the boke of Esther.

THE BOKE OF IOB.

¶ Job is plaged of God by the losse of his goodes and chyldren.

CAPI. I.

A IN the land of Hus, was a man called Job: a perfect and vpryght man, suche one as feared God, and eschewed euell. This man hadde seuen sonnes, and thre daughters. His substaunce was seuen thousand shepe, iij. thousand camels, fyue hundred yoke of oxen, fyue hundred Asses, and a verye greate housholde: so that he was one of the myghtyest men amonge all them of the east countrey. And his sonnes went and made bankettes: one daye in one house, and an other daye in an other, and sent for their .iij. sisters, to eate and drincke with them. So when they had passed ouer the tyme of their bankettinge rounde aboute, Job sent for them, and clensed them agayne, and gat vp early, and offered for euery one a sacrifice. For Job thought thus: peraduenture my sonnes haue done some offence, & haue bene vnthankefull to God in their hertes. And thus dyd Job euery daye. Now vpō
B a tyme, when the seruauntes of God came & stode before the Lorde, Satan came also amonge them. And the Lorde sayd vnto Satā: whence commest thou? Satan answered the Lorde, and sayde: I haue compassed the lande and walked thorow it. Then sayde the Lorde vnto Satan: hast thou not consydered my seruaunt Job, howe that he is a perfecte and vpryght man: suche one as feareth God, and escheweth euyll, and that there is none lyke him in the lande? Satan answered, and sayd vnto the Lorde: Doth Job feare God for nought? hast thou not preserued him, his house, and al his substaunce on euery syde? hast thou not blessed the workes of his handes? Is not his possession encreased in the lande? But lay thyne hande vpon him a lytle, and touche ones al ẏ he hath, and yf he curse the not to thy face, I encruayle. And the Lorde sayde vnto Satan: lo al that he hath, be in thy power: only vpō him selfe se thou laye not thyne hande. Then went Satan forth frome the Lorde.

So vpon a certayne daye when his sonnes
C and daughters were eatinge, and drynkynge wyne in their eldest brothers house, there cam a messenger vnto Job, and sayde: Whyle the oxen were plowynge, and the Asses goyng in the pasture besyde them: the Sabees came in with force, and toke them al awaye: yea they haue slayne thy seruauntes with the swerde, & I onely haue escaped, to tell the.

And whyle he was yet speakyng, there cam an other, and sayde: The fyre of God is fallen frome heauen, it hath consumed, & brent vp all thy shepe and seruauntes: and I onely can my waye, to brynge the tydinges. In the meane season whyle he was yet speakynge, there came an other, and sayde: The Caldees made thre armyes, and russhed vpon thy camels, which they haue caryed awaye, yea slayne thy seruauntes with the swerde: and I onely am gotten awaye, to brynge tydinges. Whyle he was speakynge, there came yet an
D other, and sayde: Thy sonnes and daughters were eatynge and drynkynge wyne in their eldest brothers house, and sodenly there came a myghty great wynde out of the South, and smote the .iiij. corners of the house: which fell vpon thy children, so that they are dead: and I am gotten awaye alone, to bringe the tydinges.

Then Job stode vp, and rente his clothes shaued his head, fell downe vpon the grounde, worshipped, and sayd: Naked came I out of my mothers wombe, and naked shal I turne thyther agayne. The Lorde gaue, & the Lord hath taken awaye ✳ now blessed be the name of the Lorde. In all these thinges, dyd Job not offende, ne murmured folysshely against God.

¶ Job is plaged with sore byles, and afterwarde is mocked of his wyfe. His frendes vysite hym, and haue compassion on hym.

CAPI. II.

IT happened also vpon a tyme, that when the seruauntes of God came and stode before the Lorde, Satan came amonge them and stode before him. And the Lorde sayde vnto Satan: whence commest thou? Satan answered and sayde: I haue circuyted the lande and walked thorow it. Then sayde the Lord vnto Satan: hast thou not consydered my seruaunt Job, howe that he is an innocent and vertuous man suche one as feareth God, and escheweth euyl, and that there is none lyke him in the lande? But thou mouedest me agaynst
B him, to punysshe him: yet is it in vayne, for he contynueth still in his godlynesse. Satā answered the Lorde, & sayd: Skynne for skynne and all that euer a man hath, he wil gyue for his lyfe. But lay thyne hand vpon him, touch him ones vpon the bone and fleshe, and then thou shalt se he shall curse the to thy face.

Then sayde the Lorde vnto Satan: lo, he is in thy power, but spare his lyfe. So went Satan forth frome the Lorde, and smote Job with marueilous sore byles, frō the sole of the fote vnto his crowne: so that he sat vpon ẏ groūd in the asshes, and scraped of the fylthe of his sores with a potsherde. Then sayde his wyfe
C vnto him: Dost thou continue in thy perfectnes? curse God and dye. But Job sayde vnto her: Thou speakest lyke a folysh woman. Seynge we haue receyued prosperitie at the hande of God, wherfore shoulde we not be content with aduersitie also? In all these thinges dyd not Job synne with his lyppes. Nowe when Jobs frendes hearde of all the trouble, that happened vnto him, there came thre of them, euery one frome his owne place: Eliphas the Themanite, Baldad the Suhite, and Zophar the Naamathite.

For

D For they were agreed togyther to come to shewe their compassion vpon hym, and to cōfort hym. So when they lyft vp theyr eyes a farre of, they knewe hym not. Then they cryed, and wept: then euery one of them rent his clothes, & sprynkled dust vpon theyr headdes in the ayre. They sat them downe by hym also vpon the grounde seuen dayes and seuen nightes. Neyther was there any of them that spake one worde vnto him, for they sawe that his payne was very great.

¶ The wordes of Job, wherin he declareth that this present lyfe is myserable: and the deth of the ryghtouse ioyouse and fortunable.

CAPI. III.

A AFter this Job opened his mouth, and cursed his daye, and sayde: lost be that daye, wherin I was borne: and the nyght in whiche it was sayde, there is a man chylde conceyued. The same daye be turned to derknesse, and not regarded of God aboue, nether be shyned vpon with lyght: but be couered with derknesse, and the shadowe of death. Let the dymme cloude fall vpon it, and let it be wrapped in sorowe. Let the derke storme ouercome that nyght, let it not be reckened amonge the dayes of the yere, ne counted in ẏ monethes. Despysed be that nyght, and discommended: let thē that curse the daye, those I saye ẏ be redy to rayse vp ‡ leuiathan gyue
B it also their curse. Let the starres be dymme thorow derkenesse of it. Let it loke for light, but se none, neyther the rysyng vp of the mornyng: because it shut not vp the wombe that bare me, ne hyd these sorowes frome myne eyen.

Alas, why dyed I not in the matrice? why dyd not I perysh, as sone as I came oute of my mothers wombe? Why set they me vpon their knees? Why gaue they me suck with their brestes? For now I shuld haue lyen still I shulde haue slept, and bene at rest: lyke as the kynges and lordes of the earthe, whiche buylde them selues solytary places: or as the princes that haue great substaunce of golde, &
C their houses full of siluer. O that I vtterly had no beynge, or were as a thyng borne out of tyme (that is put asyde) eyther as younge children, which neuer sawe the lyght. There the wycked do cease frome their tyranny, there suche as are ouerlaboured be at rest: there are those let out fre, whiche haue bene in pryson, so that they heare no more the voyce of the oppressour: There are small and great: the bōdman, is fre from his master.

Wherfore is the lyght gyuen him that is in wretchednes? and lyfe them that haue heuye hertes? Whiche longe for deathe, yf it come not: and searche for it more then for treasure and wolde be exceadinge gladde, and reioyce yf they founde their graue. That shulde be ioye to the man whose waye is hyd, whiche God kepeth backe frome hym. For my syghes come before I eate, and my roarynge fall out lyke flowynge water. For the thinge I feared, is come vpon me: and the thinge that I was afrayed of, is happened vnto me. Was I not happye? Had I not quyetnesse? Was I not in reste? And nowe commeth indignacion vpon me.

¶ Job is by Eliphas reproued of impacience and iniustice, and of the presumpcion of his owne ryghtousnes.

CAPI. IIII.

THen answered Eliphas the Themanyte and sayde vnto hym: Yf we begynne to commen with the, peraduenture thou A
wilt be discontent, but who canne withholde hym selfe frome speakynge? Beholde, thou hast bene a teacher of many, and hast comforted the wery handes.

Thy wordes haue set vp those that were fallen, thou hast refresshed the weake knees. But now that the plage is come vpon ẏ, thou shrynkest awaye: now that it hathe touched thy self, thou art faynt harted. Where is thy
awe, thy stedfastnesse, thy pacience, and the B
perfectnesse of thy wayes? Consydre (I pray the) who euer perysshed beynge an innocent? Or, when were the godly destroyed? As I haue sene them that plowe wyckednesse, and sowe malyce reape the same. With the blast of God dyd they perysshe, and with the breth of his anger consumed they awaye. The roarynge of the Lyon, the voyce of the Lyonesse, and the teeth of the Lyons whelpes are broken. The Lyon perysheth, for lacke of pray, and the Lyons whelpes are scatered abrode.

And vnto me was the worde hyd, & myne
eare hath receyued a lytell therof. In the phā C
tasies and thoughtes of the vysions of the nyghte, when slepe commeth on men; feare came vpon me and drede, and made my bones to shake. And when the wynde passed by before my presence, it made the heares of my flesshe stande vp. He stode there and I knewe not his face, an ymage there was before me, & i. Petri, ii. a.
there was stylnes, so that I herde this voyce. Shall man be more iust than God? Or shall
man be purer than his maker? Beholde there D
is no trust to his seruauntes, and in his aungelles hathe he founde crokednesse. Howe moche more in theym that dwell in houses of claye, whose foundacion is but earthe; whiche shal be consumed by the moth. They shal be smytten frome the mornynge vnto the euenynge: they shall perysshe euerlastyngly, and no man thynke theron. Is not their dignytie taken away with them, they shall dye & that er they be ware.

¶ The end of a fole. The ryghtousnes of God. The Lorde chasteneth his, and delyuereth them agayne.

CAPI. V.

CAll me one els, yf thou canst fynde anye that loke about the, vpon any of the ho A
ly men. As for the folysh man, displeasure kylleth him, and anger slayeth the ignoraunte. I haue sene my selfe, when the folysshe was depe rooted, that his bewtye was

 soden-

sodenly destroyed, that his chyldrẽ were with
out prosperite or helth: that they were slayne
in the dore, and no mã to delyuer them: that
his haruest was eaten vp of the hungry: that
the weaponed man had spoyled it, and that
ẏ thursty had dronke vp his riches. It is not
the earth that bringeth forthe trauayle, ney-
ther commeth sorowe out of the grounde: but
it is man, that is borne vnto myserye, lyke
as the byrde to flyght.
B But nowe wyll I speake of the Lorde, & — The power of God.
talke of God: whiche doth thynges, that are
vnsearcheable, and marueles without nom-
bre: which gyueth rayne vpon the earth, and
poureth water vpon all thinges: whiche set-
teth vp them of lowe degre, and sendeth prospe
rite, to those that are in heuynesse: Whiche
destroyeth the thoughtes of the wycked, so ẏ
they are not hable to performe the thynges ẏ
they take in hande: which compaseth the wyse
in their owne craftynesse, and ouerthroweth
C the counsell of the wycked. In so moche that
they run into darckenesse by fayre daye, and
grope about them at the none daye, lyke as
in the nyght.
And so he delyuereth the poore frome the
swearde, frome the mouth, and frõ the hand
of the cruel, that the pore maye haue hope, &
that the mouthe of the oppressoure maye be
stopped.
Beholde, happy is the man, whom God pu
nyssheth: therfore, despyse not thou the cha-
stening of the almyghty. For though he make
a wounde, he gyueth a medicine agayn: though
D he smyte, his hande maketh hole agayne.
He delyuereth the out of sixe troubles, so ẏ
in the seuenth there can no harme touche the.
In the myddest of honger he saueth the frome
death: and when it is warre, from the power
of the swerde.
He shall kepe the frome the scourge of the
tongue, so that when trouble commeth, thou
shalt not nede to feare. In hauocke and derth
thou shalt be mery, and shalte not be afrayed
of the beastes of the earth: But the stones in
the lande shall be confederate with the, & the
beastes of the felde shall gyue the peax.
Yea thou shalt know, that thy dwellynge
place shalbe in rest: thou shalt behold thy sub-
staunce, and be no more punysshed for synne.
Thou shalt se also, that thy sede shal encrease
and that thy progenye shalbe as ẏ grasse vpon
the earth. Thou shalt come to thy graue in a
fayre age, lyke as ẏ corne sheues are brought
in to the barne in due season. Loo, this is the
thinge that we our selues haue proued by ex-
perience. Therfore now that thou hearest it,
take better hede to thy selfe.

¶ Job answereth, that his payne is more greuouse then his faute, yet not withstandinge he desireth deth.

CAP. VI.

A IOb answered, and sayde: O that my myse-
ry were weyed, and my punysshement layd
in the balaunces: for then shulde it be heuy-
er, then the sande of the see. This is the cause
that my wordes are so sorowfull.
For the arowes of the almyghty are in me,
whose indignacion hath dronke vp my spirite,
and the terrible feares of God fighte agaynste
me. Doth the wylde asse roare when he hath
grasse? Or cryeth the oxe, when he hath fod-
der ynoughe? That which is vnsauery, shall
it be eaten without salt, or is there any taste
in the whyte of an egge? The thinges ẏ some
tyme I myght not awaye with, are now my
B meate for very sorow. O that I myght haue
my desyre: O that God wolde graunte me ẏ
thinge, that I longe for: That he wolde be-
gyn and smyte me: that he wolde let his hãd
go, and hewe me downe. Then shulde I haue
some comforte: yea I wolde desire him in my
payne, that he shulde not spare, for I wil not
be against the wordes of the holy one.
What power haue I to endure? Or, what
is myne ende, that my soule myght be pacient?
Is my strength the strength of stones? Or, is
C my flesh made of brasse? Is it not so that there
is in me no helpe: and that my substaunce is
taken frome me? He that is in tribulation
ought to be comforted of his neyghbour: but
the feare of the Lorde is cleane away: Myne
owne brethren passe ouer by me as the water
broke, that hastely runneth thorowe the val-
leyes. But they that feare the hore frost, the
snowe shall fall vpon them.
When their tyme commeth, they shall be
destroyed and perysshe: and when they be set
on fire, they shalbe remoued out of their place
for the pathes that they go in, are croked: they
haste after vayne thinges, and shall perysshe.
Considre the pathes of Theman, & the way-
es of Saba, wherin they haue put their trust.
Confounded are they, that put any confidẽce
in them: for when they came to obtayne the
D thinges they loked for, they were brought to
confusion.
Euen so are ye also come vnto me: but now
that ye se my myserye, ye are afrayde. Dyd I
desire you, to come hyther? Or, to gyue me
any of your substaunce? To delyuer me from
the ennemyes hande, or to saue me frome the
power of the myghty? Teache me and I wil
holde my tongue: and yf I do erre, shewe me
wherin.
Wherfore blame ye then the wordes, that
are well and truely spoken? which of you can
reproue them? Sauynge only that ye are so-
tyll to check mens sayenges, and can speake
many wordes in the wynde. Ye fall vpon the
fatherlesse, and go about to ouerthrowe your
owne frende. Wherfore loke not onely vpon
me, but vpon your selues: whether I lye, or
no. Turne into your own selues (I pray you)
be indifferẽt iudges, and consydre myne vngyl
tynes: whether there be any vnryghtousnesse
in my tongue, or vayne wordes in my mouth.

¶ Job sheweth that this lyfe is but a battayle, or warfare.

CAPI. VII.

Awar

A A Warrefare is the lyfe of man vpon
earthe, and his dayes are lyke the dayes
of an hyred seruaunte: For lyke as a
bonde seruaunt desyreth the shadowe, and as
an hyrelynge wolde fayne haue an ende of his
worke: euen so haue I laboured hole mone-
thes longe (but in vayne) and many a carefull
nyght haue I tolde. When I layd me downe
to slepe, I sayde: O when shall I aryse? A-
gayne, I longed sore for the nyghte. Thus am
I replete with sorowes, tyll it be darke. My
flesshe is clothed with wormes, filthinesse and
dust: my skynne is withered and crompled to-
gither: my dayes passe ouer more hastyly, then
a weauer can weaue oute his webbe: and are
B gone or I am ware. O remembre, that my lyfe
is but a wynde, and that myne eye shall no
more se the pleasures therof, and that none o-
ther mannes eye shall se me any more. For yf
thou fasten thyne eyes vpon me, I come to
nought, lyke as a cloude is consumed and va-
nisshed awaye: euen so he that goeth downe
to hell, commeth no more vp, ne turneth again
in to his house, neither shall his place knowe
him any more.
C Therfore I wyll not spare my mouthe, but
wyll speake in the trouble of my spiryte, in
the bytternesse of my mynde wyll I talke. Am
I a see or a Whale fysshe, that thou kepest me
so in pryson? When I saye: my bed shall com
forte me: I shall haue some refresshynge by
talkynge by my selfe vp on my couche: Then
troublest thou me with dreames, and makest
me so afrayde thorowe visyons, that my lyfe
wyssheth rather to be strangled, and my bones
to be deed.
D I can se no remedye, I shall lyue no more:
O spare me then, for my dayes are but vayne.
What is man, that thou haste him in suche re-
garde, and settest so moche by hym? Thou ta-
kest diligente care for him, and sodeynly doest
thou trye him.
Why goest thou not fro me, ne lettest me
alone, so longe tyll I swalowe downe my
spettle? I haue offended, what shall I do vn
to the, O thou preseruer of men? Why haste
thou made me to stande in thy waye, and am
so heuye a burthen vnto my selfe? Why doest
thou not forgyue me my synne? Wherfore
takest thou not awaye my wyckednesse? Be-
holde, nowe muste I slepe in the duste: and yf
thou sekest me to morowe in the mornynge, I
shall be gone.

¶ Job is reprehended and noted to haue deserued his payne. A descrypcion of hypocresye.

CAPI. VIII.

A THen answered Baldad the Suhite, and
sayd: Howe longe wylte thou talke of
suche thynges? howe longe shall thy
mouth speake so proude wordes? Dothe God
peruerte the thynge that is lawfull? Or dothe
the almyghty destroy the thyng that is right?
When thy sonnes synned agaynst him, did not
he punysshe theym for their wyckednesse? Yf
thou woldest now resorte vnto God by tymes
and make thyne humble prayer to the almygh-
tye: yf thou woldest lyue a pure and a godlye
lyfe: sholde he not wake vp vnto the forthe-
with, and gyue the, the beautye of ryghtous-
nesse agayne? In so moche, that wherin so
euer thou haddest a lytle afore, thou sholdest
nowe haue a greate aboundaunce. Enquyre B
of theym that haue bene before the, searche
dylygentlye amonge thy forefathers. (For Psal. cxliii. a.
we are but of yester daye, and we knowe
not, that our dayes vpon earthe are but a
verye shadowe.) They shall shewe the, they
shall tell the, yea they shall gladlye confesse
the same.
Maye a russhe be grene without moysture?
maye the grasse growe withoute water? No,
(but or euer it be shot forthe, and or euer it be
gathered) it withereth, before any other herbe.
Euen so goeth it with all theym that forget
God, and euen thus also shall the hypocrites Hypocrysye.
hope come to nought. His confidence shall be C
destroyed, for he trusteth in a spyders webbe.
He leaneth him vpon his house, but he shal not
stand: he holdeth him fast by it, yet shal he not
endure. Ofte tyme a thyng doth florysshe, and
men thynke that it maye abyde the sunne shy-
ning: it shouteth forthe braunches in his gar-
den, it taketh many rootes, in so moche that it
is lyke an house of stones.
But yf it be taken oute of his place, eue- D
rye man denyeth it, sayinge: I knowe the not:
Lo, thus is it with him that reioyseth in his
owne doinges: and agayne other growe oute
of the earthe.
Beholde, God wyll not caste awaye an
vpryghte man, neyther wyll he helpe the
vngodlye. Thy mouthe shall he fylle with
laughynge, and thy lyppes with gladnesse.
They that hate the, shall be confounded, and
the dwellynges of the vngodlye shall come to
noughte.

¶ Job declareth the benefytes of God, and howe mannes ryghtousnes is nothynge.

CAP. IX.

IOb answered and sayd: Certes I knowe it A
is so of a truthe, that a man compared vnto
God, can not be iustifyed. Yf he wyll argue
with him, he shall not be hable to aunswere
him, one amonge a thousande. He is wyse of
herte, and mighty in strength. Who euer pro-
spered, that toke parte agaynste hym? He
translateth the mountaynes, or euer they be a
ware, and ouerthroweth them in his wrathe.
He remoueth the erth out of her place, and her
pylers, he all to shaketh. He commaundeth the
sonne, and it ryseth not: he closeth vp the ster-
res, as it were vnder a signet. He him self alone
spredeth oute the heauens, and goeth vpon the
waues of the see. He maketh the vaynes of he-
uen, the Orions, the seuen sterres, and the se-
crete places of the southe. He dothe great thin-
ges, suche as are vnserchable, yea and won-
ders without nombre.
Yf he came by me, I mighte not loke vpon B
him: yf he went his waye, I shoulde not per-
ceyue

cepte it. Yf he be hastye to take any thynge a-
waye, who shall make him restore it agayne?
Who shall saye vnto him: what doest thou?
He is God, whose wrathe no man can with-
stande: but the proudest of al must stoupe vn-
der him? Howe shoulde I then answere him?
or what wordes shoulde I fynde out agaynst
him? Yea, thoughe I be ryghtous, yet wyll I
not gyue him one worde agayne, but mekely
submyt my selfe to my iudge. All be it that I
call vpon him, and he heare me, yet am I not
sure that he hathe herde my voyce: he shall
trouble me so with the tempest, and wounde
me out of measure without cause. He shal not
let my spirite be in reste, but fylleth me with
bitternesse.
Yf men wyll speake of strengthe, he is the
strongest of all, yf men wyll speake of ryght-
tousnesse, who dare be my recorde? Yf I wyll
C iustifye my selfe, my owne mouthe shall con-
demne me: Yf I wyll put forthe my selfe for
a perfecte man, he shall proue me a wycked
doer: For that I shoulde be an innocent, my
conscience knoweth it not / yea I my selfe am
wery of my lyfe.
This one thyng wyll I saye: He destroyeth
both the ryghteous and vngodly. And thoughe
he slee sodeynly with the scourge, yet laugheth
he at the punishment of the innocent. As for
the worlde, he geueth it ouer in to the power of
the wicked, suche as the rulers be, wherof all
landes are ful. Is it not so? where is there any
but he is suche one?
My dayes haue ben more swift then a pur-
seuant: they are gone sodeynly, and haue sene
no good thynge. They are passed awaye, as
the shyppes that are good vnder sayle, and as
the Egle that hasteth to her praye. When I
am purposed to forget my complayninges, to
chaunge my countenaunce, and to comfort my
selfe: then am I afrayde of all my workes,
for I knowe thou fauourest not an euyll doer.
Yf I be then a wicked one, why haue I la-
D boured in vayne? Thoughe I wasshed my self
with snowe water, and made myne handes ne-
uer so clene, yet shouldest thou dyppe me in the
myer, and myne owne clothes shoulde defyle
me. For he that I muste gyue aunswere vnto,
and with whome I go to lawe, is not a man
as I am. Neither is there any dayesmen to re-
proue both the partes, or to laye his hand bi-
twene vs. Let him take his rod away fro me,
yea let him make me no more afrayde of hym,
and then shall I answere him without feare.
For as longe as I am in suche fearfulnesse, I
can make no answere. And why? it greueth my
soule to lyue.

¶ Job is wery of his lyfe, and setteth out his frayltye before God. He desyreth time to repent. A descripcion of dethe.

CAPI. X.

A NEuerthelesse, nowe wyll I put forth my
wordes: I wyll speake out of the verye
heuynesse of my soule, and wyl saye vn-
to God: Ah doo not condemne me, but shewe
me the cause why thou iudgest me on this ma-
ner? Thynkest thou it well done to oppresse
me, to cast me of (beinge a worke of thy han-
des) and to mayntene the counsell of the vn-
godlye? Hast thou fleshly eyen, or doest thou
loke as man loketh? Are thy dayes as ye dayes
of man, and thy yeres as mannes yeres, that
thou makest suche inquiry for my wickednesse,
and searchest oute my synne? where as thou
knowest I am no wycked person / and that
there is no mã hable to rescue me out of thyne B
hande? Thyne handes haue made me, and
facyoned me all togyther rounde aboute, wilt
thou then destroye me sodeynly? O remembre
(I beseche the) that thou madest me of the
moulde of earthe, and shalte brynge me to
earthe agayne. Hast thou not mylked me like
mylke, and pressed lyke chese? Thou haste co-
uered me with skynne and fleshe, and ioyned
me togyther with bones and synowes. Thou C
hast graunted me life, and done me good: and
the diligẽt hede that thou takest vpon me, hath
preserued my spirite.
Though thou hydest these thynges in thyne
herte: yet am I sure that thou remembrest
them all. Wherfore diddest thou kepe me, whẽ
I synned, and haste not clensed me fro myne
offence? Yf I do wickedly, wo is me therfore:
Yf I be ryghtous, yet dare I not lyfte vp my
heed: so full am I of confusion, and se myne
owne miserie.
Thou huntest me oute, oppressed with he-
uynesse, as it were a Lyon, and troublest me
beyonde all measure. Thou bryngest false
witnesses agaynst me, thy wrathe increasest
thou vpon me: full many are the plages that
I am in. Wherfore haste thou broughte me
out of my mothers wombe? O that I had pe- D
risshed, and ye no eye had sene me. Yf they had
caried me to my graue, as sone as I was born,
then shoulde I be nowe, as thoughe I hadde
neuer ben.
Shall not my shorte lyfe come soone to an
ende? O holde the fro me, let me alone, that I
maye ease my selfe a lytle afore I goo thi-
ther, whence I shall not retourne. Namely to
that lande of darkenesse and shadowe of deth:
yea in to the darke clowdye lande and deedly
shadow, where as is no order, but terrible feare
continually abydeth.

¶ Job is vniustly reproued of Sophar. God is not reproueable. He is mercyfull to the repentaunt.

CAPI. XI.

THen answered Sophar the Naamathite A
and said: Sholde not he that maketh ma-
ny wordes be aunswered? Shoulde he
that bableth moche be commended therin?
Shulde men giue eare vnto the onely? Thou
wilt laugh other men to scorne, & shal no body
mocke the agayne? Wilt thou saye vnto God:
the thyng that I take in hande is perfect, and
I am clene in thy sighte? O that God wolde
speake, and open his lyppes agaynst the, that
he might shewe the out of his secret wisdome,
howe manyfolde his lawe is: then shouldest
thou

knowe that God had forgotten the, by-
cause of thy synnes.
Wylte thou fynde oute God with thy se-
kynge? wylt thou attayne to the perfectnesse
of the almyghtye? He is hygher then heuen,
what wylte thou do? Deper then the hell,
how wylte thou then knowe him? His length
B exceedeth the lengthe of the earthe, and his
breadth the breadth of the see. Thoughe he
turne all thynges vp set downe, close them in,
or thrust them togyther, who dare checke him
therfore?
For it is he that knoweth the vanitie of
men: he seeth their wyckednesse also, shoulde
he not then consider it? A vayne bodye vaun-
C teth him selfe, and the sonne of man is lyke
a wylde asses foole. Yf thou haddest nowe a
ryght herte, and lyftedst vp thyne handes to-
warde him: yf thou woldest put awaye the
wyckednesse whiche thou haste in hande, so
that no vngodlynesse dwelte in thy house:
then mightest thou lyfte vp thy face without
shame, then shouldest thou be sure, and haue no
nede to feare.
Then shouldest thou forget thy miserie, and
D thynke no more of it then of the waters that
runne by. Then shoulde thy lyfe be as clere as
the noone daye, and sprynge forthe as the
mornyng. Then myghtest thou haue comforte
in the hope that thou hast: and slepe quietly
when thou arte layde in. Then shouldest thou
take thy rest, and no man to make the afrayde,
yea many one shoulde set moche by the. But the
eyes of the vngodlye shall be consumed, and
not escape: their hope shall be misery and so-
rowe of mynde.

¶ Job in shewynge his pacience declareth the might and power of God.

CAPI. XII.

A SO Job aunswered and sayde: Nowe vn-
doubtedly I se ye are onely men, and shal
wysdom dye wt you? But I haue vnderstan
ding as wel as ye, and am no lesse then ye. Yea
who knoweth not these thynges? Thus he yt
calleth vpon God, and whome God heareth,
is mocked of his neyghbour: the godlye and
gyltles man is laughed to scorne. Godlynesse
is the lampe despised in the hertes of the riche,
and is set for them to stomble vpon. The hou-
ses of robbers are in welthe and prosperitie,
and they that maliciously medle agaynst God,
B dwell without care: yea God gyueth al thin-
ges rychely with his hande. For aske the ca-
tell, and they shall enforme the: the foules of
the ayre, and they shall tell the: Speake to
the earthe, and it shall shewe the: Or to the
fysshes of the see, and they shall certifye the.
Who is he that knoweth not that the hande
of the Lorde made all these? In whose hande
is the soule of euery lyuynge thynge, and the
breth of all men? Haue not the eares pleasure
C in hearynge, and the mouthe in tastynge the
thyng that it eateth? Among olde personnes
there is wysdome, and amonge the aged is vn
derstandynge. Yea with God is wysdome and
strength, it is he that hathe counsell and fore-
knowlege. Yf he breake downe a thyng, who
can set it vp agayne? Yf he shutte a thynge, Esaye.xxii.d
who wyl open it? yf he withholde the waters Apoca.iii.b
they drye vp: Yf he let them go, they destroye Esaye.l.a
the earthe. With him is strengthe and wys-
dome: he knoweth bothe the disceyuer and
him that is disceyued.
He carryeth awaye the wyse men, as it were
a spoyle and bryngeth the iudges out of their
wyttes: He looseth the bandes of kynges, and
gyrdeth their loynes with a bande. He leadeth
awaye the preestes in to captiuitie, and turneth
the mighty vp set downe. He taketh the trouth D
out of the mouth, and disappoynteth the aged ii.Par.xviii.e
of their wysdome. He poureth out confusyon Ezech.xiiii.b
vpon prynces, and comforteth them that haue
ben oppressed. Loke what lyeth hyd in darke- Luc.xii.a
nesse, he declareth it openly: and the verye
shadowe of deathe bryngeth he to lyghte. He
bothe increaseth the people, and destroyeth
theym: He maketh them to multiplye, and
dryueth them awaye. He chaungeth the herte
of the prynces and kynges of the earthe, and
disappoynteth them: so that they goo wan-
dryng out of the waye, and grope in the darke
without lyghte, staggerynge to and fro lyke
dronken men.

¶ Job reproueth his frendes with theyr owne sayinges, and condemneth hypocrysy.

CAPI. XIII.

LO, all this haue I sene with myne eye,
herd with myne eare, and vnderstande it. A
Loke what ye know, that same I knowe
also, neither am I inferiour vnto you. Neuer-
thelesse I am purposed to talke with the al-
myghtye, and my desyre is to commen with
God. As for you, ye are workemasters of lies,
& vnprofitable phisicians all togither. Wolde
God ye kepte youre tonge, that ye myghte be
taken for wyse men. Therfore heare my wor-
des, and pondre the sentence of my lyppes.
Wyll ye make aunswere for God with lyes, B
and maynteyne him with disceyte? Wyll ye
accepte the person of God, & intreate for him?
Shall that helpe you, when he calleth you to
accomptes? Thynke ye to begyle him, as a mã
is begyled? He shal punyshe you, and reproue
you, yf ye do secretly accepte anye person.
Shall he not make you afrayde, when he she-
weth him selfe? Shall not his terryble feare
fall vpon you? youre remembraunce shall be
lyke duste, and pryde shall be turned to claye.
Holde your tonges nowe, and let me speake,
for there is some thynge come in to my mynde.
Wherfore do I beare my fleshe in my tethe,
and my soule in myne handes? Loo, there is C
neither comforte or hope for me, yf he wyll
slee me. But yf I vtter & reproue myne owne
wayes in his syghte, he is euen the same that
maketh me hole: and why? there maye no
dissembler come before hym. Heare my wor-
des, and ponder my sayinges with youre ea-
res. Beholde, nowe haue I prepared my
iudgement, and knowe that I shall be founde
rightous.

ryghtous. What is he, that wyll goo to lawe with me? For yf I holde my tonge, I shall dye. Neuerthelesse graunte me two thynges, and then wyll I not hyde my selfe from the.

Withdrawe thyne hande from me, and let not the fearefull dreade of the, make me afeayde. And then lende for me to the law, that I maye aunswere for my selfe: or els, let me speake, and gyue thou the aunswere. Howe greate are my mysdedes and synnes? Let me knowe my transgressions and offences. Wherfore hydest thou thy face, and holdest me for thyne ennemye? Wylte thou be so cruell and extreme vnto a flyenge leafe, and folow vpon dyse stubble, that thou layest so sharply to my charge, and wylt vtterly vndo me for the synnes of my youthe? Thou hast put my foote in toe stockes, thou lokest narowly vnto all my pathes, & markest the steppes of my fete: where I must consume lyke a foule carcion, and as a clothe that is motthe eaten.

¶ Job declareth the lyfe of man, and prophesieth of the resurrection. Hope sustayneth the godly, tyll they haue that they loke for.

CAPI. XIIII.

MAn that is borne of a woman, hath but a shorte tyme to lyue, and is full of dyuers miseryes. He commeth vp, and falleth awaye lyke a floure. He fleeth as it were a shadowe, and neuer continueth in one state. Thynkest thou it nowe well doone, to open thyne eyes vpon suche one, and to bringe me before the in iudgement? Who can make that cleane, that commeth of an vncleane sede? No body. The dayes of man are shorte, the nombre of his monethes are knowen onely vnto the. Thou hast appointed him his bounds, he can not goo beyonde them. Goo fro me a lytle, that he maye rest a lytle: vntyll his day come wherin he lokech for, lyke as an hyreling dothe.

For a tree be cut downe, there is some hope yet that it wyll sprout and shote forthe the braunches agayne: For though the roote be waren olde and dred in the grounde, yet when the stocke getteth the sente of water, it wyll bud and bringe forth bowes, lyke as when it was first planted. But man when he is ded, perissheth and consumed awaye, what becommeth of him? The floudes when they be dryed vp, and the riuers when they be emptye, are filled agayne to grow the flowyng waters of the see: but when man sleepeth, he ryseth not agayne, vntyll the heuen perysshe: he shal not wake vp, ne ryse out of his slepe. O that thou wouldest kepe me, and hyde me in the hell, vntil thy wrathe were stylled: and to appoynt me a tyme, wherin thou mightest remembre me. May a deed man lyue agayne? All the dayes of this my pylgrymage, am I lokinge when my chaunging shall come. Yf thou wouldest but call me, I shulde obey the: only despise not the worke of thyne owne handes.

For thou hast nombred all my goinges, yet be not thou extreme vpon my synnes. Thou hast sealed vp myne offences, as it were in bagge: but be mercyful vnto my wickednesse. The mountaynes fall awaye at the laste, the rockes are remoued out of theyr place, the waters pearse thorowe the verye stones by lytle and lytell, the floudes washe awaye the grauell and earthe: Euen so destroyest thou the hope of man. Thou preuaylest agaynste him, so that he passeth a waye: thou chaungest his state, and puttest him fro me. Whether his chyldren come to worshyp or no, he cannot tell: And yf they be men of lowe degree, he knoweth not. Whyle he lyueth, his flesh must haue trauayle: and whyle the soule is in him the must be in sorowe.

¶ Eliphas reproueth Job because he ascribeth wysdome and pureness to hym selfe. He declareth the curse that tarieth on the wycked, reckenynge Job to be one of that nombre.

CAP. XV.

THen answered Eliphas the Themanite, and sayd: Wolde a wyse man aunswere as the ignorant of the wynde, and fill his belye with the wynde of the East? Thou reprouest with wordes that are nothyng worth: and speakest thynges wherin can be no good. As for shame thou hast set aside, els wolde est thou not make so manye wordes before God: but thy wyckednesse teacheth thy mouth, and so thou hast chosen the a craftie tonge. Thyne owne mouthe condemneth the, & not I: yea thyne owne lyppes shape the an aunswere. Art thou the fyrste man that euer was borne? Or wast thou made before the hylles? hast thou herd the secrete counsel of God, that al wysdome is to lyele for the? What knowest thou that we knowe not? What vnderstandest thou but we can the same? With vs are olde and aged men, yea suche as haue lined longer then thy fore fathers.

Thynkest thou it a smalle thynge of the consolacions of God? and are they with the a lyinge worde? why dost thyne hert make the so proude? Why standest thou so greatly in thyne owne conceyte? Wherfore loke thyne eyes, that thy mynde is so pulte vp against God, and letteth suche wordes goo out of thy mouth? What is man, that he shulde be clene? what hath he (whiche is borne of a woman) wherby he myght be knowen to be ryghtous? Beholde there is no trust to his sayntes: yea the very heuens are not clene in his syght. How moche more then an abhominable & vile man, whiche drynketh wickednesse lyke water? I wil tell the, heare me: I wyl shewe the a thing that I knowe, which wise men haue tolde, and hathe not ben hyd from their fathers: vnto whom only the land was geuen, that no straunger sholde come among them.

The vngodly dispayreth al the dayes of his lyfe, and the nombre of a tyrauntes yeres are vnknowen. A fearefull sounde is euer in his eares, and when it is peace, yet feareth he deception: He beleeueth neuer to be deliuered out

out of darkenesse, the swerde is alway before his eyes. When he goeth forthe to get his lyuynge, he thynketh playnely that the daye of darkenesse is at hande. Sorowe and carefulnesse make him afeayde, compasse hym rounde aboute, lyke as it were a kynge with his hoste redye to the battayle. For he hathe stretched out his hande agaynst God, and armed him selfe agaynst the almyghty. He runneth proudly vpo him, and with a lyttle necke fyghteth he agaynste him: where as he couereth his face with fatnesse, and maketh his bodye well lykynge. Therfore shall his dwellynge be in desolate cities, and in houses, whyche no man inhabiteth, but are become heapes of stones.

He shall not be eyche, neither shall his substaunce continue, nor encrease vpon earthe. He shall neuer come oute of darkenesse, the flame shall drye vp his braunches, with the blaste of the mouth of God shall he be taken away. He wyll nether applye hym selfe to faythfulnesse ne truthe, for sore is he deceyued with vanite.

He shall perisshe afore his tyme be worne out, and his hande shall not be grene. He shall be plucked of as an vnripe grape from the vine, and shall let his floure fall as the olyue dothe. For the congregation of hypocrites is vnfruteful, and the fyre shall consume the houses of suche as are greedy to receyue giftes. He conceyueth trauayle, he beareth mischiefe, and his body bringeth forth deceyte.

¶ Job repeteth his mysery, sayth that he suffereth more then his wickednesse hath deserued.

CAPI. XVI.

IOb answered and sayd: I haue ofte times herde suche thynges. Miserable gyuers of comforte are ye, all the sorte of you. Shall not thy vayne wordes come yet to an ende? Or shall thou yet anye more to saye? I coulde speake as ye doo also. But wolde God that youre soule were in my soules steade: then shoulde I heape vp wordes agaynste you, and shake my heed at you. I wolde comforte you with my mouth, and releale your payne with the talkynge of my lyppes. But what shall I do? For all my wordes, my sorowe wyll not ease: and thoughe I holde my tonge, yet wyll it not departe fro me. And nowe that I am full of payne, and all that I haue destroyed (wherof my wyncles beare witnesse) there standeth vp a dissembler to make me aunswere with lyes to my face. He is angrye at me, he hateth me, and gnasheth vpon me with his teeth. Myne ennemye scoureth vpon me with his eyes.

They haue opened their mouthes wide vpō me, and smytten me vpon the cheke despytefully, they haue eased the selues thorow myne aduersitie. God hath giuen me ouer to the vngodly, and deliuered me in to the handes of the wicked. I was somtyme in welthe, but sodeynly he hath brought me to nought. He hath taken me by the necke, he hath rent me, and set me as it were a marke for him to shote at: he hath compassed me rounde aboute with his dartes, he hath wounded my loynes, and not spared. My bowels hath he poured vpon the grounde. He hath gyuen me one wounde vpon an other and is fallen vpon me like a giaunt. I haue sowed a sacke clothe vpon my skynne, and lye w my strength in the dust.

My face is swollen with weping, and mine eyes are waxen dymme. Howe be it there is no wyckednesse in my handes, and my prayere is cleane. O erth couer not my bloud, and let my crynge synde no rowme. For loo, my witnesse is in heauen / and he that knoweth me, is aboue in the heygthe. My frendes laughe me to scorne, but myne eye poureth oute teares vnto God. Thoughe a body myght pleat with God as one man dothe with an other, yet the nombre of my yeres are come, and I muste goo the waye, from whence I shall not turne agayne.

¶ Job sayth that he consumetha waye and yet doth patyently abyde it.

CAPI. XVII.

MY breth is sayleth, my dayes are shortened. I am harde at dethes doze. I haue disceyued no man, yet muste myne eye continue in heuinesse. O deliuer me and set me by the: who shall then be hable to thrust my handes together? Thou hast withholden their hertes from vnderstandynge, therfore shall they not be lette vp on hye. He promyseth his frendes parte of his good, but his owne chyldren spende it. He hathe made me as it were a by worde of the common people. I am his gestynge stocke amonge them. My countenaunce is heupe for verye anger, and the membres of my body are become lyke a shadowe. Vertuous men therfore shal wel consider this, and the innocent shall take parte agaynste the hypocrite.

The ryghtous wyll kepe his waye, and he that hathe cleane handes, wyll euer be stronger and stronger. As for you, tourne you and get you hence, for I can not se one wyse man amonge you. My dayes are past, my thoughtes are vanysshed awaye, whiche haue vexed myne herte chaungynge the nyght in to daye, and the lyghte in to darkenesse. Thoughe I tary neuer so moche, yet the graue is my house, and I muste make my bedde in the darcke. I call corruption my father, and the wormes call I my mother and my syster. What helpeth then my longe tarynge? Or who wyll fulfyll the thynge that I loke for? All that I haue shall goo downe in to the pit, and lye with me in the dust.

¶ Baldad reherseth the paynes of the vnfaythfull and wycked.

CAPI. XVIII.

Then

Then answered Baldad the Suhite, and
sayd: when will ye make an end of your
wordes? Marcke well and consider, we
wyll speake also. Wherfore are we counted
as beestes, and reputed so vyle in youre syght?
Why destroyest thou thy selfe with anger?
Shall the earthe be forsaken, or the stones re-
moued oute of their place bycause of the?
Shall not the syghte of the vngodlye be put
out? yea the flame of his fyre shall not burne.
The lyght shall be darke in his dwellyng e, &
his candle shall be put oute with him. His
presumptuous goynges shall be kepte in, and
his owne counsell shall caste him downe. For
his fete shall be taken in the net, and he shall
walke in the snare. His fote shall be holden in
the trap, and the thirsty shal catche him. The
snare is layd for him in the ground, and a pit-
fall in the waye.

Fearefulnesse shall make him afrayde on e-
uery syde, that he shall not knowe, where to
get out. Hunger shall be his subsistance, & mis-
fortune shall hange vpon him. He shall eate
the strengthe of his thynne, the fyrste borne of
death shall eate his membres. All his comforte
and hope shall be rooted out of his dwelling,
very fearefulnesse shal bryng him to the king.
Other men shall dwell in his house (whiche
nowes none of his) and brymstone shal be scat-
tered vpon his habitation. His rootes shall be
dried vp beneth, and aboue shal his harueste be
cut downe. His remembraunce shall perysshe
from the erth, and his name shall not be prays-
ed in the streetes: he shal be driue from light
en to darkenesse, and be caste clene oute of the
worlde, he shal neither haue children nor kynf-
folkes amonge his people, no, ne any posterite
in his countrey: youth and olde shall be asto-
nished at his death. Suche are now the dwel-
lynges of the wicked, and this the place of him
that knoweth not God.

¶ Job complayneth his myseryes and grieuous paynes. The Prophesyeth of the generall resurrection.

CAPI. XIX.

Iob answered and sayde: howe longe wyll
ye vexe my myndy, and trouble me with wor
des? Loo, ten tymes haue ye reproued me:
are ye not ashamed to laughe me to scorne? yf
I go wronge, I go wronge to my selfe. But
yf ye wyll exhaunce youre selues agaynste me,
and accuse me to be a wycked person bycause
of the shame that is come vpon me: knowe
this then, that it is God which hath handled
me so violently, and hath compassed me about
with his scourges. Beside, though I crye, yet
violence is done vnto me, I can not be herde:
Though I complayne, there is none to gyue
sentence with me. He hathe hedged vp my
pathe, I can not get awaye, he hathe set darke-
nesse in my gate. He hath spoyled me of myne
honoure, and taken the crowne awaye fro
my heed. He hathe destroyed me on euerye
syde, and I am vndone: my hope hathe he
taken awaye from me, as it were a tree pluckt
vp by the roote. His wrathe is kyndled a-
gaynst me, he taketh me as though I were his
ennemye.

His men of warre came togyther, whiche
made theyr waye ouer me, and besyeged my
dwellynge rounde aboute. He hathe put my
brethren farre awaye fro me, and suche as
were of myne acquayntaunce, are become
straungers vnto me. Myne owne kynfolkes
haue forsaken me, and my frendes haue put
me out of remembraunce. The seruauntes and
maydens of myne owne house, take me for a
straunger, and I am become as an aleaunte in
their syght.

When I call vpon my seruaunt, he geueth
me no answere: no though I praye him with
my mouth. Myne owne wyfe maye not abyde
my breth, I am fayne to speake fayre vnto the
chyldren of myne owne bodye. Yea the very
fooles despyse me, and when I am gone from
them, they speake euyll vpon me. All suche as
were my moost familiars abhorre me: & they
whome I loued beste, are tourned agaynste
me. My bone hangeth to my skynne, and my
flesshe is away, onely there is left me the skyn
aboute my teth, haue pitye vpon me, haue pi-
tye vpon me (O ye my frendes) for the hande
of the Lorde hathe touched me. Why wyll ye
persecute me as God, and are not satisfyed of
my flesshe?

O that my wordes were wrytten, O that
they were put in a booke: wolde God they
were grauen with an yron penne in leed or in
stone. For I am sure that my redemer lyueth,
and that I shall ryse out of the earthe in the
latter daye: that I shall be clothed agayne
with this skynne, and se God in my flesshe.
Yea I my selfe shall beholde hym, not with
other, but with these same eyes. My reynes
are consumed within me, when ye saye: Why
do not we persecute him? we haue founden
occasion agaynste him. But beware of the
swerde, for the swerde wyll be auenged of
wyckednesse, and be sure that there is a iudge-
ment.

¶ Sophar sayeth, that the vnfaythfull, the ioye-
rouse, and the wycked, shall haue a shorte ende.

CAPI. XX.

Then aunswered Sophar the Naama-
thite, and sayde: For the same cause do
my thoughtes compell me to answer.
And why? my mynde is tossed here and there.
I haue sufficiently herde thy checkynge and re-
proue, therfore am I purposed to make aun-
swere after myne vnderstandynge. Knowest
thou not this, namely that frome the begyn-
ninge (euer sithens the creation of man vpon
erth) the prayse of the vngodly hath ben shor
and that the ioye of hypocrites continued but
the twynklynge of an eye? Though he be mag-
nified vp to the heuen, so that his heed reach-
eth vnto the cloudes: yet he perysheth at
the last like dong: in so moche that they whi-
che haue sene him, saye: Where is he? He ha-
ueth as a dreame, so that he can no more
be found, and passeth awaye as a vision in the
night.

nyght. So that the eye whiche sawe him be-
fore, getteth now no syght of him, & his place
knoweth him no more. His chyldren goo
a begging, their handes bryng them to sorow
and beggarye.

From his youth his bones are full of vice,
whiche shall lye downe with him in the earth.
When wickednesse is swete in his mouth, he
hydeth it vnder his tonge. That he fauoureth
that will he not forsake, but kepeth it close in
his throte. The meate that he eateth shall be
turned to the poyson of serpentes within his
body. The ryches that he deuoureth, shall he
perforce take agayn, for God shal draw them out
of his belye, he shall sucke the serpentes heed, &
the adders tong shall slee him: so that he shal
no more se the ryuers and brookes of hony and
butter: But labour shall he, and yet haue no-
thynge to eate. Greate trauayle shall he make
for ryches, but he shall not enioye them. And
why? he hath oppressed the poore, and not hel-
ped them: houses hath he spoyled, & not buil-
ded them. His belye could neuer be filled, ther-
fore shall he perysshe in his couetyse. He deuou
red so greedyly that he left not hyng behynde:
therfore his goodes shal not prospere. Though
he hadde foyson of euerye thynge, yet was he
poore, and therfore he was but a wretche on
euery syde.

For thoughe the wycked haue neuer so
moche to fyll his belye, yet God shall sende
his wrathe vpon him, and cause his battayle
to rayne ouer him: so that yf he flee the yron
weapons, he shall be shotte with the stele
bowe. The arowe shall be taken forthe, and
go oute at his backe, and a glysteryuge swerde
throwe the gall of him, feare shall come vpon
him. There shall no darckenesse be hable to
hyde him. And vnkyndled fyre shall consume
him, and loke what remayneth in his house,
it shall be destroyed. The heauen shall de-
clare his wyckednesse, and the earthe shall
take parte agaynste him. The substaunce that
he hathe in his house, shall be taken awaye
and perisshe, in the daye of the Lordes wrath.
This is the portion that the wicked shal haue
of God, and the heritage that he mays lohe
for of the Lorde.

¶ Job reciteth the prosperite of the wicked, and
after declareth their lothsome ruyne & destruction.

CAPI. XXI.

Iob answered and said: O heare my wordes
and amende youre selues. Suffre me a litle, &
I may speake also, and then laugh my wor-
des to scorne yf ye will. Is it with a man that
I make this disputation? Which if it were so,
holde not my spirite be then in sore trouble?
Marke me well, be abashed, & laye youe hand
vpon youe mouth. For when I ponder and cō-
syder this, I am afrayde, and my flesh is fast
ten with feare. Wherfore do wycked men liue
in healthe and prosperite come to their olde
age, and increase in rychesse? Their children
children lyue in their syght, and their genera-
cion before their eyes. Their houses are safe
frome all feare, for the rod of God dothe not
smyte them. Their bullocke gendreth, & that
not oute of tyme: their cowe calueth, and is
not barreteefull.

They sende forth their children by flockes,
and their sonnes leade the daunce. They beare
with them tabrettes and harpes, and haue in-
strumentes of musyke at their pleasure. They
spende their dayes in welthe: but sodenlye
they goo downe to hell. They saye vnto God:
goo frome vs, we desyre not the knowlege of
thy wayes. What maner felowe is the al-
mightye, that we shoulde serue him? What
profyte shoulde we haue to submyt our selues
vnto him? Lo, there is vtterly no goodnesse in
them, therfore will not I haue to do with the
counsel of the vngodly. How oft shal the can-
dle of the wicked be put out? how oft cōmeth
their destruction vpon them? O what sorowe
shall God gyue theym for their parte in his
wrathe? Yea they shall be as chaffe before the
wynde, and as duste that the storme carryeth
awaye.

And though God saue their chyldren from
suche sorow, yet will he so rewarde them selues
that they shall knowe it. Their owne destruc-
tion and miserye shal they se with their eyes,
and drinke of the fearful wrath of the almigh
tye. For what careth he what becommeth of
his household after his death? whose monethes
passe away swifter then an arowe. In as moch
then as God hath the hyeth power of al, who
can teache him any knowlege? One dieth now
when he is mightye, and at his best, riche, and
in prosperite: euen when his bowelles are at
the fattest, & his bones full of mary. An other
dyeth in sorowe and heuynesse, and neuer had
good dayes: Nowe slepe they bothe alyke in
the earthe, and the wormes couer them. But
I know what ye thynke, yea & what ye ymag-
gin agaynste me vnryghteously. For ye saye:
where is the Princes palace? Where is the
dwellyng of the vngodly? Aske any man that
goeth by the waye, and (yf ye will not regarde
their tokens and dedes) he shall tell you, that
the wicked is kepte vnto the daye of destructi-
on, and that the vngodly shalbe brought forth
in the daye of wrathe. Who dare reproue him
for his wayes to his face? who rewardeth him
for the vngracefulnesse that he dothe? Yet
shall he be brought to his graue, and watche
among the heape of the dead. Then shall he be
fayne to be buryed amonge the stones by the
brooke syde. All men muste folowe hym, and
there are innumerable gone before him. O
howe vayne is the comforte that ye gyue me?
Are not youre aunswheres cleane contrarye to
syght and trueth?

¶ Eliphas reprehendeth Job of wronges falsely

CAPI. XXII.

Then Eliphas the Themanite gaue answere
and sayd: Maye a man be compared vn-
to God in his doynge, thoughe he seme to
be wyse

him selfe for to be lyke hym? What pleasure
hath God in that thou art rightous: Or what
dothe it profyte him, that thy wayes are per=
fect? Is he afrayde to reproue the, and to step
forthe with the in to iudgement? Commeth
not this for that greate wyckednesse, and for
thyne vngracious dedes, whiche are innume=
rable? Thou hast taken the pledge frome thy
brethren for noughte, and robbed the naked of
their clothynge: To suche as were wery, hast
thou gyuen no water to drynke, thou haste
withdrawen breed from the hungrye: Sholde
B suche one then as vseth vyolence, wronge,
and oppression (doynge all thynge of parcia=
litie, and hauynge respecte of personnes)
dwell in the lande? Thou haste sente wydo=
wes awaye emptye, and oppressed the poore
fatherlesse.

Therfore arte thou compassed aboute with
snares on euery syde, and sodeynly vexed with
feare. Shouldest thou then se no darckenesse?
Sholde not the water floude runne ouer the?
Nowe bycause that God is hyer then the he=
uēs, and bicause thou seest that the sterres are
so hye, wylte thou therfore saye: Tusshe how
shoulde God knowe? Dothe his domynion
reache beyonde the cloudes? Tusshe the clou=
des couer him that he may not se, for he dwel=
leth in heuen. Well, thou wylte kepe the olde
waye that all wycked men haue gone: bothe
C olde and younge, whose foundacion is a run=
nynge water, which saye vnto God: go from
vs, and after this maner: Tush, what wil the
almighetye do vnto vs? where as he (notwith=
standynge) filleth their houses with all good.
Whiche meaninge of the vngodly be farre fro
me. For with ioye shal the godly, & with glad=
nesse shall the innocente se, that their increase
shal be hewen downe, and their posteritie con=
sumed with fyre.

Therfore reconcyle the vnto God, and be
content, so shal all thynges prospere with the
ryght well. Receyue the lawe at his mouthe,
and laye vp his wordes in thyne herte. For yf
thou wylt tourne to the almyghty, thou shalt
D stand faste, and all vnryghtousnesse shall be
farre from thy dwellynge: He shall gyue the
an haruest, whiche in plenty and aboundaunce
shall excede the duste of the earthe, and the
golde of Ophir lyke ryuer stones. Yea the al=
myghtye his owne selfe shall be thyne har=
uest, and the heape of thy moneye. Then
shalte thou haue thy delyte in the almyghtye,
and lyfte vp thy face vnto God. Then shalte
thou make thy prayer vnto him, and he shall
heare the, and thou shalte kepe thy promy=
ses. Then, loke what thou takest in hande, he
shall make it to prospere with the, and the
lyghte shall shyne in thy wayes. For who so
humbleth him selfe, hym shall he set vp: and
who so loketh mekely, shall be healed. Yf
thou be innocent, he shall saue the: and tho=
rowe the vngyltynesse of thyne handes shalte
thou be delyuered.

¶ Job affyrmeth that he both knoweth and feareth
the power and sentence of the iudge, and sayth that
he hath walked in his ryghtousnes.

CAPI. XXIII.

Job answered and sayd: My sayinge is yet
this daye in bytternesse, and my hande he=
uye amonge my gronynges. O that I might
se him and fynde him: O that I myght come
before his seat, to pleade my cause before him,
and to fyll my mouth with argumentes, that
I myght knowe what answere he wold giue
me: and that I mighte vnderstande, what he
wolde saye vnto me. Wyll he pleade agaynst
me with his great power and strength, or wil
he leane him self vtterly vpon me? Oh no, let
him not doo so with me. But let him gyue me B
lyke power to go to the lawe, then am I sure
to wynne my matter. For though I go before
I fynde him not: Yf I come behynde, I can
gette no knowlege of him: Yf I goo on the
lefte syde to ponder his workes, I can not
atteyne vnto theym. Agayne, yf I goo on
the ryghte syde, he hydeth hym selfe that I
can not se him: but as for my way he knoweth
it, and trieth me as the golde in the fyre.

Neuerthelesse my fete kepe his pathe, his
hyghe strete haue I holden, and not gone oute
of it: I haue not forsaken the commaunde= C
ment of his lyppes, but loke what he charged
me with his mouthe, that haue I shut vp in
my herte. It is he hym selfe alone, who shall
tourne hym backe? He dothe as him lusteth,
and bryngeth to passe what he wyll. He re=
wardeth me in to my bosome, and many other
thynges mo doth he, as he mas by his power.
This is the cause that I shrinke at his presence, D
so that when I consider him, I am afrayde of
him. For in so moche as he is God, he ma=
keth my herte softe: and seynge that he is al=
mightie, he putteth me in feare. Thus can not
I get out of darckenes, the cloude hathe co=
uered my face.

¶ Job descryueth the wycked dedes of men, and she=
weth what curse belongeth to the wycked.

CAPI. XXIIII.

Consyderynge then there is no tyme hyd
from the almyghtye, how happeneth it A
that they whiche knowe him, wyll not
regarde his dayes? For some there be that re= B
moue other mennes landemarkes: that robbe
theym of their cattell, and kepe the same for
their owne: that dryue awaye the asse of the
fatherlesse: that take the wydowes oxe for a
pledge: that thruste the poore oute of the
waye, and oppresse the symple of the worlde
togyther. Beholde, the wylde asses in the de=
serte goo by tymes, as their maner is, to
spoyle: Yea the verye wyldernesse ministreth
foode for their chyldren. They repe the corne
felde that is not their owne: and gather the
grapes out of his vyneyarde, whom they haue
oppressed by violence. They are the cause that
so many men are naked and bare, hauynge no
clothes to couer them: & kepe them from colde.
So that when the showers in the mountaynes
haue rayned vpon them, and they be all wet,
they haue none other succour, but to kepe them
amonge the rockes.

They spoyle the suckynge fatherlesse chyl=
dren, and put the poore in pryson: in so moche
that they let them goo naked withoute clo=
thynge, and yet the hungrye beare the sheues.
The poore are fayne to laboure in their oyle
myllęs, yea and to treade in their wyne pres=
ses, and yet to suffre thyrst. The hole citye cry=
eth vnto the Lorde with syghynge, the soules
of the slayne, make their complaynte: But
God destroyeth them not for al this, where as
they (notwithstandynge) are rebellious & diso=
bedient enemies, which like not his light and
waye, ne turne againe in to his pathe. Timely
in the mornyng do they aryse to murther the
C symple and poore, and in the nyght they go a
stealynge.

The eye of the vngodly is lyke the aduou=
terer, that wayteth for the darckenesse, and
sayth thus in him selfe: Tush, there shall no
man se me, and so he disguyseth his face. In
the nyght season they searche the houses, and
hyde them selues in the daye tyme, but wyll
not knowe the lyght. For as soone as the daye
breaketh, the shadowe of deth commeth vpon
them, and they goo in horrible darckenesse.
The vngodlye is very swyfte O that his por=
cion also vpon earthe were swyfter then the
runnyng water, which suffereth not the hyp=
man to beholde the fayre and pleasaunt vine=
yardes: O that they (for the wickednesse whi=
D che they haue done) were drawen to the hell
soner then snowe melteth at the heate. O that
all compassion vpon theym were forgotten:
that their dayntles were wormes, that they
were cleane put oute of mynde, and vtterlye
hewen downe lyke an vnfrutful tre. For they
maynteyne the barren, & make them that they
can not beare, and vnto wydowes they do no
good. They plucke downe the mightye with
their power, and when they them selues are
gotten vp, they are neuer withoute feare, as
long as they lyue. And though they might be
safe, yet they wil not receyue it, for their eyes
loke vpon their owne wayes. They are exalted
for a litle, but shortly are they gone, broughte
to extreme pouertie, and taken oute of the
waye: yea and vtterly plucte of, as the eares
of corne. Is it not so? Who wyll then reproue
me as a lyar, and saye that my wordes are no=
thynge worth?

¶ Baldad proueth that no man is cleane and with=
out synne before God.

CAPI. XXV.

A Then aunswered Baldad the Suhite,
and saith: Power and feare is with him
aboue, that maketh peace, syttynge in
his hyghnesse, whose men of warre are innu=
merable, and whose light ariseth ouer al. But
how may a man compared vnto God be iusti=
B fyed? Or how can he be clene, that is borne of
a woman? Beholde, the moone shyneth no=
thing in comparison to him, and the sterres
are vncleane in his sight. How moch more then
man that is but corruption: and the sonne of
man, whiche is but a worme?

¶ Job sheweth that men can not helpe God, and
proueth it by his myracles.

CAPI. XXVI.

Job aunswered and sayde: O howe helpest A
thou the weyke? what comfort giuest thou
vnto him that hath no strength? Where is
the counsel that thou sholdest gyue him which
hath no wysdome? Wylt thou so shewe thyne
excellent ryghtousnesse, before whome haste B
thou spoken those wordes? Who made the
brethe to come oute of the mouthe? The gy=
auntes and worthyes that are slayne, and lye
vnder the worlde with their companions, yea
and all they whiche dwell benethe in the hell
are not hyd from him, and the verye destructi= C
on selfe can not be kepte oute of his syght. He
stretcheth oute the northe ouer the emptye,
and hangeth the earthe vpon nothynge. He
byndeth the water in his cloudes, that they
fall not downe togither. He holdeth backe his
stoole, that can not be sene, and spredeth his
cloudes before it.

The wōders of God.

He hath compassed the waters with cer=
tayne boundes, vntyll the daye and nyghte
come to an ende. The verye pyllers of hea=
uen tremble and quake at his reprofe. He stil= D
leth the see with his power, and thorowe his
wysdome hath he set forthe the worlde. With
his spryte hathe he garnysshed the heauens,
and with his hande hathe he wounded the
rebellyous serpente. This is nowe a shorte
somme of his doynges. But who is hable suf=
fycyently to reheарse his workes? Who can
perceyue and vnderstande the thonder of his
power?

¶ The constancye and perfectnes of Job, and the
parte of the vnfaythfull with god.

CAPI. XXVII.

And Job went forthe in his communi= A
cacion, sayinge: as truely as God ly=
ueth (whiche hathe taken awaye my
power fro me) and the almyghtye, that hathe
vexed my mynde: my lyppes shall talke of no
vanitie, and my tonge shall speake no dis=
ceyte, whyle my brethe is in me, and as long
as the wynde (that God hath gyuen me) is
in my nostrels.

God forbyd I shoulde graunte youre cause
to be right. As for me, vntyll myne ende come,
wyll I neuer goo fro myne innocencye. My B
ryghtous dealynge kepe I faste, whiche I
wyll not forsake: my herte shall not reproue
me of my dayes. Therfore myne ennemy shal
be founde as the vngodly, and he that taketh
parte agaynste me as the vnryghteous. What
hope hathe the hypocryte, though he haue
greate good, and though the God gyue him ry=
ches after his hertes desire? Dothe God heare
him the soner, when he cryeth vnto him in his
Hh.ij. nede?

nede? Hathe he suche pleasure and delyte in the almyghtye, that he dare alwaye cal vpon God? I will teache you in the name of God, and the thynge that I haue of the almyghtye wyll I not kepe from you. Beholde ye stande in your owne conceyte, as thoughe ye knewe all thynges. Wherfore then do ye go aboute with suche vayne wordes? sayinge: This is the porcion that the wicked shal haue of God, and the heritage that tyrauntes shall receyue of the almyghtye. Yf he get manye chyldren, they shall perysshe with the swerde, and his posterite shall haue scarcenesse of breed. Loke whom he leaueth behynde hym, they shall dye and be buryed, and no man shall haue pitye of his wydowes. Thoughe he haue as moche money as the duste of the earth, and rayment as redye as the claye, he maye well prepare it: but the goulye shall put it vpon him, and the innocent shall deale oute the moneye. His house shall endure as the moth, & as a boothe that the watchman maketh. When the ryche man dyeth, he carryeth nothynge with him: he is gone with the twynckelynge of an eye. Destruction taketh holde vpon hym as a water floude, and the tempest stealeth him awaye in the nyght season. A vehement wynde caryeth him hence, and departeth: a storme plucketh him out of his place. It ruisheth in vpon him and spareth him not, he maye not escape from the power therof. Then clap men their handes at him, yea and iest of him when they loke vpon his place.

¶ Job sheweth that the wisdome of God is vnsearcheable.

CAPI. XXVIII.

THere are places where siluer is molten, and where gold is tryed: where yron is dygged oute of the grounde, and stones resolued to metall. The darkenesse shall ones come to an ende, he can seke out the ground of al thinges: the stones, the darke, and the horrible shadowe. With the ryuer of water parteth he asunder the straunge people, that knoweth no good neyghbourheed: suche as are rude, vnmanerly, and boystours. He bringeth foode oute of the earth, and that which is vnder, consumeth he with fyre. There is founde a place, whose stones are clene Saphires, and where the clottes of the erth are gold. There is a waye also that the byrdes knowe not, that no vulturs eye hathe sene: wherin the proude and hye minded walke not, and where no lyon commeth. There putteth he his hande vpon the stonye rockes, and ouerthroweth the mountaynes. Ryuers flowe oute of the rockes, and loke what is pleasaunt, his eye seeth it. Out of droppes bringeth he great floudes togyther, and the thynge that is hydde, bringeth he to lyghte. How commeth a man then by wysdome? Where is the place that men fynde vnderstandynge? Veryly no man can tell how worthy a thyng she is, neither is she founde in the lande of the lyuynge. The depe sayth: she is not in me, The see saith: she is not with me. She can not be gotten for the most fyne golde, neither maye the pryce of her be bought with anye moneye. No wedges of golde, of Ophir, no precious Onix stones, no Saphirs maye be compared vnto her. No, neither gold, ne christal, neither swete owres, ne golden plate. There is nothynge so worthy, or so excellēt, as is ones to be named vnto her: for perfect wysdome goeth farre beyonde them all. The Topas that commeth oute of Inde, maye in no wyse be lykened vnto her, yea no maner apparell, howe pleasaunte and fayre so euer it be.

Whence then commeth wysdome? & where is the place of vnderstandynge? She is hydde from the eyen of all men, yea & from the fowles of the ayre. Destruction and deathe saye: we haue herde tell of her with our eares. But God seeth her waye, and knoweth her place. For he beholdeth the endes of the worlde, and loketh vpon all that is vnder heauen. When he weyed the wyndes, and measured the waters: when he set the rayne in order, and gaue the myghty floudes a lawe, then dyd he se her, then declared he her, prepared her, and knewe her. And vnto man he sayd: Beholde to feare the Lorde is wysdome: and to forsake euyll, is vnderstandynge.

¶ Job complaineth of the prosperitie of the tyme past, subtelly repryouinge his frendes of iniury, because they sayde that Job suffred accordinge to his deserueynge.

CAPI. XXIX.

SO Job proceded and wente forthe in his communicacion, sayinge: O that I were as I was in the monethes paste, and in the dayes when God preserued me: when his lyght shined vpon my heed: when I went after the same lyghte, and shynynge euen thorowe the darckenesse. As it stode with me, when I was welthye and hadde ynoughe: when God prospered my house: when the almyghtye was with me: when my housholde folkes stode aboute me: when my wayes ran ouer with butter, and when the stonye rockes gaue me ryuers of oyle: when I went thorowe the citye vnto the gate, and when they sette me a chayre in the strete: when the younge men (as soone as they sawe me) hyded themselues, and when the aged arose, and stode vp vnto me: when the Princes left of their talkynge, and layde their hande to their mouthe: when the myghtye kepte styll their voyce, and when their tonges cleaued to the rofe of their mouthes. When all they that herde me, called me happye: and when all they that sawe me, wysched me good. For I delyuered the poore when he cryed, and the fatherlesse that wanted helpe. He that shoulde haue ben lost, gaue me a good worde, and the wydowes herte praysed me. And why? I put vpon me ryghtousnesse, whiche couered me as a garmente, and equytie was my crowne. I was an eye vnto the blynde, and a fote to the lame, I was a father vnto the poore, and

and when I knewe not their causes, I soughte it oute diligently. I brake the crafte of the vnryghtous, and pluckte the spoyle oute of their tethe.

Therfore I thoughte verily, that I shoulde haue dyed in my nestle: and that my dayes shoulde haue ben as manye as the sondes of the see. For my roote was spredde oute by the water syde, and the dewe laye vpon my corne. Myne honour encreased more and more, and my bowe was euer the stronger in my hande. Vnto me men gaue eare, me they regarded, and with sylence they taryed for my counsell. Yf I hadde spoken, they wolde haue it none other wayes, my wordes were so well taken amonges them. They wayted for me as the earthe dothe for the rayne: and gaped for me, as the grounde dothe to receyue the latter showe. When I laughed, they knewe well it was not earnest: and this testimonye of my countenaunce fell not to the earth. When I agreed vnto their waye, I was the chyefe, and sate as a kynge amonge his seruauntes: or as one that comforteth suche as be in heuynesse.

¶ The great dyspytynge of men and curse of God that Job suffreth.

CAPI. XXX.

BVt nowe they that are myne inferyours and yonger then I, haue me in derysyon: yea euen they, whose fathers I wold haue thoughte scorne to haue set with the dogges of my cattell. The power and strengthe of their handes myghte do me no good, and as for their age, it is spente and passe awaye without anye profyte. For verye mysery and honger, they wente aboute in the wildernesse lyke wretches and beggers, pluckynge vp herbes amonge the bushes, and the Juniperes roote was their meate. And when they were dryuen forth, men cryed after them, as it had ben after a theefe. Their dwellynge was beside foule brookes, yea in the caues and dennes of the earthe. Vpon the bryre bethe wente they aboute cryinge, and in the bryme hylles they gathered them togyther. They were the chyldren of fooles and vylaynes, which are deed alwaye from the worlde. Now am I their songe, and am become their tessting stocke: they abhorre me, they flee farre fro me, and spayne my face with spettle. For the Lorde hathe opened his quyuer, he hathe hyt me, and put my bridle in my mouthe. Vpon my ryghte hande they rose togyther agaynste me, they haue hurte my feete, made awaye to destroye me, and my pathe haue they clene marred. It was easye for them to doo me harme, that they neded no man to helpe them. They fell vpon me, as it hadde ben the breakynge in of waters, and came in by heapes to destroye me. Fearefulnesse is tourned agaynde me.

Myne honoure vanysheth awaye more swyftly then wynde, and my prosperitie departeth hence lyke as it were a cloude. Therfore is my mynde poured full of heuynesse, and the dayes of my trouble haue taken holde vpon me. My bones are pearsed thorowe in the nyghte season, and my synowes take no reste. With all their power haue they chaunged my garment, and gyrded me therwith as it were with a cote. I am euē as it were claye, and am become like asshes and dust. When I crye vnto the, thou doest not heare me: and thoughe I stande before the, yet thou regardest me not. Thou art become myne enemy, and with thy violent hande, thou takest parte agaynst me. In tymes past thou dyddest set me vp on hye, as it were aboue the wynde, but nowe hast thou gyuen me a verye sore fall. Sure I am that thou wylt delyuer me vnto deth: where as a lodgynge is prepared for all thynge lyuynge. Now vse not men to do violence vnto them that are destroyed all redye: but where hurte is wonne, there vse they to helpe. Dyd not I wepe in the tyme of trouble? hadde not my soule compassion vpon the poore? Yet neuertheles, where as I loked for good, euyl happened vnto me: and where as I waited for lyghte, there came darckenesse. My bowelles sethe withyn me, and take no reste, for the dayes of my trouble are come vpō me. Mekely and lowly came I in, yea and without anye displeasure: I stode vp in the congregacion and communed with them. But nowe, I am a companion of Dragons, and a felowe of Estriches. My skynne vpon me is tourned to blacke, and my bones are brent th heate: my harpe is tourned to sorow, and my ppe to weppynge.

¶ Job receyueth the innocencye of his lyuynge, and nombreth of his vertues.

CAPI. XXXI.

I Made a couenaunt with myne eyes, that I wolde not loke vpon a damosell. For howe greate a porcion shall I haue of God from aboue? and what enheritaunce frome the almyghtye on hye? As for the vngodlye, and he that torneth him selfe to the company of wicked doers, shall not destruction and mysery come vpon him? Dothe not he se my wayes, and tell all my goynges? Yf I haue cleued vnto vanite, or yf my fete haue runne to disceyuelette me be weyed in an euen balaunce, that God maye se myne innocencye. Yf so be that I haue withdrawen my foote out of the right waye: yf myne herte hath folowed myne eye syght, yf I haue stayned or defyled my handes: O then is it reason, that I sowe, and an other eate / yea that my generacion and offsprynge be cleane rooted oute. Yf myne herte hathe lusted after my neyghboures wyfe, or yf I haue layde wayte at his wore: O then lette my wyfe be an other mannes harlot, and let other lye with her. For this is a wyckednesse and synne that is worthy to be punished, yea a fyre that vtterly shold consume me, and rote oute all my substaunce. Dyd I euer thynke scorne to do ryghte vnto my seruauntes and maydens, when they had any matter agaynst

me? But seynge that God wyll syt in iudgement what shall I doo? And for so mothe as he wyll nedes vysyt me, what answere shall I gyue him? He that fashioned me in my mothers wombe, made he not him also? were we not bothe shapen alyke in oure mothers bodyes? When the poore desyreth any thyng at me, haue I denyed it them? Haue I caused ỹ wydowe stande waytynge for me in vayne? Haue I eaten my porcion alone, that the fatherlesse hath had no part with me? for mercy grewe vp with me fro my youth, and compassion fro my mothers wombe. Haue I sene any man perisshe thorow nakednesse and want of clothyng? Or any poore man for lacke of rayment, whose syds thanked me not, bicause he was warmed with the wolle of my shepe?

Dyd I euer lyfte vp my hande to hurte the fatherlesse? yea in the gate where I sawe my selfe to be in authorite: then let myne arme fall fro my shoulder, and myne arme holes be broken frome the ioyntes. For I haue euer feared the vengeaunce and punyshement of God, and knewe weepe well, that I was not able to beare his burthen. Haue I put my trust in golde? Or haue I sayde to the fyneste golde of all: thou arte my confidence? Haue I reioyced bycause my substaunce was greate, and bicause my hande gat so moche? Dyd I euer greatly regarde the sylynge of the sonne? or hadde I the goynge downe of the moone in greate reputacion? Hathe my herte medled priuyly with any discepte? Or dyd I euer kisse myne owne hande? that were a wyckednesse for whyche I shulde be punyshed, for then shoulde I haue denyed the God that is above. Haue I euer reioyced at the hurte of myne ennemye? Or was I euer glad that anye harme happened vnto him? Oh no. I neuer suffered my mouthe to wo suche a synne as to wysshe him cursyll. Yet they of myne owne housholde saye: who shall lette vs to haue oure bellye full of his flesshe? I haue not suffered a straunger to lye without, but opened my doores vnto him. Haue I euer done anye wicked dede, where thorowe I shamed my selfe before men: or anye abhominacion, that I was fayne to hyde it? For yf I hadde feared anye greate multytude of people: or yf I hadde ben despysed of the symple: O then shoulde I haue bene afrayde. Thus haue I quietly spente my lyfe, and not gone out at the doore. O that I hadde one whiche wolde heare me. Loo, this is my cause. Lette the almyghtye gyue me answere: and let him that is my contrarye parte, sue me with a lybell. Then shall I take it vpon my shoulder, and as a garlande aboute my heed. I haue tolde the nombre of my goinges, and delyuered them vnto him as to a prynce. But yf case be that my lande crye agaynste me, or that the forowes therof make anye complaynte: Yf I haue eaten the fruites therof vnpayed for, yea yf I haue greued anye of the plowemen: then lette thystles growe in stede of my whete, and thornes for my barleye.

There ende the wordes of Job.

Eliu after the other had fynyshed their communycacyon, reproueth them of folishnes. Ieg maketh not a mens wyse, but the spirite of God.

CAPI. XXXII.

So these thre men wolde stryue no more with Job, bycause he helde him selfe a ryghteous man. But Eliu the sonne of Barachell the Busite of the kynred of Ram, was very sore displeased at Job, that he called him selfe iust before God. And vp Jobs three frendes he was angrye also, bicause they hadde founde no reasonable aunswere to ouercome hym. Nowe taryed Eliu tyll they hadde ended their communicacion with Job, for why they were elder then he. So when Eliu the sonne of Barachell the Busite sawe that these thre men were not able to make Job answere, he was mysconteut, so that he gaue answere him selfe and sayde: Lonly be yonge that I am younge, and ye be men of age, I was afrayde, & durste not shewe forthe my mynde, for I thoughte thus within my selfe: It becommeth olde men to speake, and the aged to teache wysdome. Euery man (no doubte) hathe a mynde, but it is the inspiracion of the almyghtye that giueth vnderstandynge. All men are not wyse, neither dothe euerye aged man vnderstande the thynge that is lawfull. Therfore wyll I speake also (in so farre as I maye be herde) and wyll shewe you myne opinion. For whan I hadde wayted tyll ye made an ende of your talkynge, and herde youre wysdome, what argumentes ye made in your communicacion: yea when I hadde diligently pondred what ye sayd: I founde not one of you that made any good argument agaynste Job, or that directly coulde make answere vnto his wordes: leste sholde prayse your selues to haue founde oute wysdome: bycause it is God that hathe cast hym oute, and no man. Neuertheles seynge he hathe not spoken vnto me, therfore wyll not I answere hym as ye haue done (for they were so abasshed, that they coulde not make answere, nor speake one worde) but seynge wyll not speake, standynge styll lyke dombe men, and makinge no answere: I haue a good hope for my parte to shape him an answere, and to shewe him my meanyng. For I am full of wordes, and the spirite that is within me, compelleth me.

Beholde, I am as the newe wyne, whiche hath no vente, and bursteth the newe bottels in sunder. Therfore wyl I speake, that I may haue a vente: I wyll open my lyppes, and make answere. I wyll regarde no manner of personne, no man wyll I spare. For yf I wold go aboute to please men, I knowe not howe sone my maker wolde take me awaye.

Elyu sheweth wherin Job offendeth. With God maye we not stryue, nor curyously searche oute his workes.

CAPI. XXXIII.

Wherfore heare my wordes (O Job) and herken vnto me all that I wyll saye: Beholde, I wyll open my mouthe, and my tonge shall speake oute of my chawes. My herte shall ordre my wordes a ryght, and my lyppes shall talke of pure wysdome. The spirite of God hath made me, and the breth of the almyghty hath gyuen me my life. Yf thou canst, then gyue me answere: prepare thy selfe to stande before me face to face. Beholde before God am I euē as thou, for I am fashioned and made euen of the same moulde. Therfore thou nedest not be afrayde of me, neither nedeth thou to feare, that my authorytye shalbe to heuy for the. Nowe haste thou spoken in myne eares, and I haue herd the voyce of thy wordes: I am clene without any faute, I am innocent, and there is no wyckednes in me. But lo, he hath pyked a quarell agaynste me, and taketh me for his ennemye: he hath put my fote in the stockes, and loketh narowlye vnto all my pathes. Beholde, vnto these vnreasonable wordes of thyne wyll I make aunswere.

Sholde God be reproued of man? Why dost thou then stryue agaynst him bicause he giueth the no accomptes of all his doinges? For when God doth ones commaūde a thing there shold no man be curious, to serche whether it be right. In dreames and visions of the night season (when slombring commeth vpon men that they fall a slepe in their beddes) he rowneth them in the eares, he informeth the and theweth them playnely that it is he whiche withdraweth man from euill, deliuereth him from pryde kepeth his soule from destruction, and his lyfe from the swerde. He chastneth him with sycknesse, and bringeth him to his bed: he layeth sore punishment vpon his bones, so ỹ his lyfe may awaye with no bred, and his soule abhorreth to eate anye dayntye meat: in so moche that his body is clene consumed awaye, and his bones appere no more. His soule draweth on to destruction, and his lyfe to deth. Now if there be a messenger (one amonge a thousande) sent for to speake vnto man, and to shewe him the ryght waye: then the Lorde is mercyfull vnto him, and sayth: he shall be deliuered, that he fall not downe to destruction. for I am sufficiently reconcyled. Then his flesshe (whiche hath ben in misery & trouble) shal be as it was in his youth. For yf he yelde him selfe vnto God, he is gracyous, and sheweth him his countenaūce toforfully, and rewardeth man for his righteousnesse. Suche a respecte hathe he vnto men. Therfore let a man confesse (and saye) I offended, but he hathe chastened and reformed me: I did vnrightoutly, neuertheles he hath not recompenced me therafter. Yea he hath deliuered my soule from destruction, and my lyfe that it seeth the light. Lo, thus worketh God alwaye with man, that he kepeth his soule frome perysshynge, and letteth him enioye the lyghte of the lyuynge. Marke well (O Job) and heare me: holde the styll, vntyll I haue spoken. But yf thou hast any thynge to saye, then answere me, and speake, for thy answere pleaseth me. Yf thou hast nothing, then heare me, & holde thy tonge, so shall I teache the wysdome.

Elyu prayseth the iustice of God, whiche iudgeth the worlde, and gouerneth all.

CAP. XXXIIII.

Eliu proceadinge forth in his communicacion, sayd: heare my wordes (O ye wyse men) herken vnto me, ye that haue vnderstandynge. For lyke as the mouth tasteth the meates, so the eare proueth and discerneth the wordes. As for the iudgement, let vs seke it out amonge oure selues, that we may knowe what is ryght. And why? Job hath sayde: I am ryghteous, but God dothe me wronge. I muste nedes be a lyer, thoughe my cause be ryghte, and vyolently I am plaged where as I made no faute: where is there suche one as Job, that drynketh vp scornefulnesse like water? whiche goeth in the company of wycked doers, and walketh with vngodly men? For he sayth: Thoughe a man be good, yet is he nought before God. Therfore herke vnto me ye that haue vnderstandyng.

Farre be it from God, that he shold medle with wickednes: and farre be it from the almighty, that he shold medle with vnrighteous dealyng: but he rewardeth the workes of mā and causeth euery man to fynde accordinge to his wayes. For sure it is that God condēneth no man wrongfully, and the iudgemēt of the almighty is not vnryghteous. Who ruleth the earthe in his stede? Or whome hathe he set to gouerne the hole worlde? To whome hathe he giuen his hert, for to drawe his spirite and breth vnto him? All flesshe shall come together vnto nought, and all men shall turne agayne vnto earthe. Yf thou now haue vnderstandyng, heare what I say, and harken to the voyce of my wordes.

Maye he be made whole, that loueth no ryghte? Yf thou were a very innocent man, shuldest thou then be punyshed? For he is cuē the same, that knoweth the rebellyons kynges, and sayth to Princes: Vngodlye men are ye. He hath no respecte vnto the personnes of the lordlye, and regardeth not the ryche more then poore. For they be all the worcke of his handes. In the twinclynge of an eye shall they be slayne: and at mydnyght, when the people and the tyrauntes rage, then shall they perisshe and be taken awaye without handes. And why? his eyes loke vpon the wayes of man, and he seeth all his goynges. There is no darcknesse nor thycke shadowe, that can hyde the wycked doers frome hym. For no man shal be suffered to go in to iudgement with God.

Many one, yea innumerable dothe he punysshe, and setteth other in their stedes. For he knoweth their cuyll and darke workes, therfore shall they be destroyed. They that were in the stede of Scars, dealte lyke vnbodlye men. Therfore turned they backe crapterously and vnfaythfully from him, and wold not receyue his

his wayes. In so moch þ they haue caused þ voyce of the poore to come vnto him, & nowe he heareth the complainte of suche as are in necessitie. Yf he delyuer and graunte pardon, who will iudge or condemne? But yf he hyde awaye his countenaunce, who will turne it about agayne, whether it be to the people or to any man? For the wyckidnesse and synne D of the people, he maketh an hypocrite to reygne ouer them. For so moche then as I haue begon to talke of God, I will not hyndre þ. Yf I haue gone a mysse, enfourme me: yf I haue done wronge, I wil leaue of. Wilt thou not gyue a reasonable answere? Art thou afrayed of any thinge, seynge thou begannest first to speake, and not I? For els the men of vnderstandinge and wysdome, that haue herd me, myght saye: What canst thou speake? As for Job he hath neyther spoken to the purpose nor wysely. O father, let Job be well tryed, because he hath turned him selfe to the wycked: yea aboue his synnes he hathe blasphemed, which offence he hath done euen before vs, in that he stryueth against God with his wordes.

¶ Neyther doth godlynes profyte, or vngodlynes hurte to God, but to man.

CAPI. XXXV.

A ELiu spake more ouer, and sayde: Thinkest thou it ryght that thou sayest: I am ryghteous before God? Seinge thou sayest so, howe wilt thou knowe it? What thinge hast thou more excellent then I, that am a synner? Therfore will I gyue answere vnto the and thy frendes: loke vnto the heauen, and beholde it: consydre the cloudes, how B they are hygher then thou. Yf thou synnest, what doest thou vnto him? Yf thyne offences be many, how gettest thou his fauoure? Yf thou be ryghteous: what gyuest thou him? Or what receyueth he of thy handes? Of suche an vngodly personne as thou, and of the sonne of man that is righteous as thou pretendest to be: there is a great crye and complaynt made by them that are oppressed with violence, yea euery man complayneth vpon þ cruell arme of tyrauntes. For suche one neuer sayth: Where is God that made me? & that shyneth vpon vs, that we myght prayse him C in the nyght? Which gyueth vs more vnderstandinge, then he doeth the beastes of the earth, and teacheth vs more then the foules of heauen.

If any suche complayne, no man gyueth aunswere, and that because of the wyckednesse of proude tyrauntes. But yf a man call vpon God, doeth not he heare hym? Doeth not the almyghty accepte his crye? When thou speakest then, shulde not he pardon the, D yf thou open thy selfe before him, and put thy trust in him? Then doeth he no vyolence in his wrathe, neyther hath he pleasure in curyous and depe inquysicions. Therfore hath Job opened his mouth but in vayne, and foolyshly hath he made so many wordes.

¶ Eliu sheweth wherfore God punyssheth and correcteth.

CAPI. XXXVI.

ELiu proceded forthe in his talkynge and sayde: Holde the styll a lytle, and I shal A shewe the, what I haue yet to speake on Gods behalfe. I will open vnto the yet more of myne vnderstanding, and proue my maker ryghteous. True are my wordes, and no lyes: and the knowledge, wherwith I argue agaynst the, is perfect. Beholde, God casteth not away the myghty, for he him self is myghty in power and wysdome.

As for the vngodly, he preserueth them not but helpeth the poore to their right. He turneth not his eyes awaye frome the ryghtous he setteth vp kynges in their trone, and stablysheth them, so that they alwaye sit therin. But yf they be layde in pryson and cheynes, B or bounde with the bondes of pouertie: then sheweth he them their workes and dedes and the synnes wherwith they haue vsed cruell vyolence.

He with punysshyng and nurtring of the, roundeth them in the eares, warneth them to leaue of frome their wyckednesse, and to amende. Yf they now will take hede and be obedient, they shall weare out their dayes in prosperitie, and their yeres in pleasure & ioye. But yf they will not obeye, they shall go thorowe the swearde, and perysshe, or they be ware. As for suche as be fayned, dissemblers, and hypocrites, they heape vp wrath for them selues: for they call not vpon him, thought they be his prysonners. Thus their soule perysheth in folye, and their lyfe with the condemned. The poore delyuereth he out of his straytnesse, and comforteth suche as be in necessitie and trouble. Euen so shall he kepe the (yf thou wilt be content) frome the bottomlesse pytte that is beneth: and yf thou wilt holde the quyete, he shall fyll thy table with plentye.

Neuerthelesse thou hast condemned the iudgement of the vngodly, yea euen suche a iudgement C and sentence shalt thou suffre. For the shall not thy cause be stylled with crueltie, nor pacyfyed with many gyftes. Hath God ordened then, that the glorious lyfe of the, and all suche myghty men, shoulde not be put downe? Prolonge not thou the tyme, tyll there come a nyght for the, to set other people in thy steade. But beware that thou turne not asyde to wyckednesse and synne, which hytherto thou hast chosen more then mekenesse. Beholde, God is of a myghty hyghe power: Where is suche a gyde and lawegyuer as he? Who shal reproue him of his wayes? Who wyll saye vnto hym: thou hast doone wrong?

O consydre how gret and excellent his workes D be, whome all men loue and prayse: yea and wonder at him, and yet they se hym but a farre of. Beholde, so great is God, that he passeth our knowledge, neyther are we hable to come to the experience of his yeres. He turneth the water to small droppes, he dryueth his cloudes togither for to rayne, so that they powre downe and drop vpon men. He can spreade out the cloudes (a couering of his tabernacle) and cause his lyght to shyne vpon them, and to couer the botome of the see. By these thinges gouerneth he his people, and gyueth the aboundaunce of meate. In the turnyng of an hande he hydeth the lyght, and at his commaundement it commeth agayne. The rysing vp therof sheweth he to his frendes and to the catell.

¶ Eliu proueth that the wysdome of god is vnsearcheable.

CAP. XXXVII.

A AT this, my hert is astonyed, and moued out of his place. Heare then the sounde of his voyce, and the noyse that goeth out of his mouth. He gouerneth euery thinge vnder the heauen, and his lyght reacheth vnto the ende of the worlde. A roaring voyce foloweth him: for his glorious maiestie gyueth suche a thondre clap, that (though a man heare it) yet maye he not perceyue it afterwarde. It gyueth an horrible sounde, when God sendeth out his voyce: greate thinges doth he, which we can not comprise. When he commaundeth the snowe, it falleth vpon the earth: As sone as he gyueth the rayne a charge, forthwith the showers haue their stregth and fall downe. He sendeth feare vpon euery man, that they myght knowe their owne workes. The beastes crepe into their dennes, and take their reste. Oute of the Southe, commeth the tempeast, and colde oute of the B North.

At the breth of God, the froste commeth, and the waters are shed abrode. The cloudes doo their labour in gyuynge moystnesse, the cloudes powre downe their rayne. He distributeth also on euery syde, according as it pleaseth him to deale oute his workes, that they maye do, what so euer he commaundeth them thorow the hole worlde: whether it be to punysh any lande, or to doo good vnto theym, that seke hym.

C Herken vnto this (O Job) stande styll, and consydre the wondrous workes of God. Arte thou of counsell with God, when he doeth these thinges? When he causeth the lyght to come forthe of his cloudes? Arte thou of his counsell when he spreadeth out the cloudes? Hast thou the perfect knowledge of his wonders? and howe thy clothes are warme, whe the lande is styll thorow the South wynde? Hast thou helped hym to spreade out the heauen, which is to loke vpon, as it were cast of cleare metall? Teache vs what we shall saye vnto him, for we are vnmete because of darkenesse.

Shal it be tolde him what I saye? Shuld D a man speake, or shulde he kepe it backe? For euery man seyth not the lyght, that he kepeth cleare in the cloudes, which he clenseth when he maketh the wynde to blowe. Colde is brought out of the North, but the prayse and honoure of Gods feare commeth frome God him selfe. It is not we that can fynde out the almyghty: for in power, equitie, and ryghteousnesse, he is hygher than can be expressed. Sythe then that euery body feareth him, why shoulde not all wyse men also stande in awe of him?

¶ The wonders that the Lorde hath done frome the begynnynge.

CAPI. XXXVIII.

THen spake the Lorde vnto Job oute of the storme, and sayde: what is he that A hydeth his mynde with folysh wordes? Gyrde vp thy loynes lyke a man, for I will question the, se thou gyue me a direct answer. Where wast thou, when I layde the foundacions of the earth? Tell playnly yf thou haste vnderstandynge. Who hath measured it, knowest thou? Or, who hath spred the lyne vpon it? Wherevpon stande the pylers of it? Or, who layd the corner stone? Where wast thou when the mornynge starres praysed me togyther, and all the children of God reioysed triumphantely? Who shut the see with dores, when it brake forth as a childe out of his mothers wombe? When I made the cloudes to be a couerynge for it, and swadled it with the darcke? When I gaue it my commaundement, makynge dores and barres for it, sayenge: Hytherto shalt thou come, but no fur- B ther, and here shalte thou laye downe thy prowde and hyghe waues? Hast thou gyuen the mornynge his charge, (as soone as thou wast borne) and shewed the daye sprynge his place, that it might take holde of the corners of the earthe, and that the vngodly myghte be shaken out? Their tokens and weapons, hast thou turned lyke claye, and set theym vp agayne as the chaungynge of a garment. Yea thou hast spoyled the vngodly of their lyght, and broken the arme of the prowde. Camest thou euer into the grounde of the see? or hast thou walked in the lowe corners of the depe? Haue the gates of death bene opened vnto þ? or hast thou sene the dore of euerlastyng treasure? Haste thou also perceyued how broade the earth is? Now yf thou hast knowledge of all, then shew me where lyght dwelleth, and where darkenes is: that thou mayste brynge vs vnto their quarters, yf thou canst tell the waye to their houses.

Knewest thou (when thou wast borne) how C olde thou shuldest be? Wentest thou euer in to the threasauries of the snowe? or hast thou sene the secrete places of the hayle, which I haue prepared against the tyme of trouble, agaynste the tyme of batayle and warre? By

what

what waye is the lyght parted, and the heate dealt out vpon the earthe? Who deuideth the aboundaunce of waters into ryuers, or who maketh a waye for the stormy wether, that it watereth and moysteneth the drye and barren grounde: to make the grasse growe in places where no body dwelleth, and in the wyldernesse where no man remayneth? Who is the father of rayne? Or who hathe begotten the droppes of dewe? Out of whose wombe came the yse? Who hathe gendred the coldenes of the ayre? that the waters are as harde as stones, and lye congeled aboue the depe. Hast thou brought the seuen starres together? Or art thou hable to breake the circle of heauen? Canst thou brynge forth the mornynge
D starre or the euenynge starre at conuenient tyme, and conueye them home agayne? Knowest thou the course of heauen, that thou mayst set vp the ordinaunce therof vpon the earthe? Moreouer, canste thou lyfte vp thy voyce to the cloudes, that they maye powre downe a greate rayne vpon the? Canste thou thondre also that they maye goo their waye, and be obedient vnto the, sayenge: Lo here are we? Who geueth sure wysdome or stedfast vnderstandinge? who nombreth the cloudes in wysdome? Who stylleth the vehement waters of the heauen? Who turneth the clottes to dust, and then to be clottes agayne? Huntest thou the praye frome the Lyon? or fedest thou his whelpes lyenge in their dennes and lurkynge in their couches? Who purueyeth meat for the rauen, when his younge crye vnto God, and flycker aboute for wante of meate?

¶ God speaketh vnto Job, shewynge him by the examples of his workes, that his ryghtousnes is vnsearcheable.

CAPI. XXXIX

A Knowest thou the tyme when the wylde gotes brynge forth their younge among the stony rockes? Or layest thou wayte when the hyndes vse to calue? reckenest thou the monethes after they engendre, that thou knowest the tyme of their bearinge? or when they lye downe, when they cast their younge, and when they are delyuered of their trauayle and payne? How their younge growe vp, and waxe great thorow good fedynge? Who letteth the wylde asse go fre? or who lowseth the bondes of the mule? Unto whom I haue geuen the wyldernesse to be their house, and the vntylled lande to be their dwellynge place. That they maye geue no force for the multitude of people in the cyties, neyther regarde the cryenge of the dryuer: but seke their pasture aboute the mountaynes, and folowe the grene grasse.
Wyll the Unicorne be so tame as to do the
Unycorne. seruice, or to abyde styll by thy crybbe? Canst
B thou bynde the yocke aboute him in thy forowes, to make hym plowe after the in the valleyes? Mayste thou truste him (because he is stronge) or commyt thy laboure vnto him? Mayst thou beleue him, that he will brynge home the corne? or to carye anye thinge vnto the barne?

The Estrych (whose fethers are fayrer then the wynges of the sparowe hauke) when he hath layde his Egges vpon the grounde, he bredeth them in the dust, and forgetteth the: so that they myght be treaden with fete, or broken with some wylde beast. So harde is
C he vnto his younge, as though they were not his, & laboureth in vayne without any feare. And that because God hathe taken wysdome frome him, and hath not geuen him vnderstandinge. When his tyme is, he mounteth vpon hyghe, and careth neyther for horse ne man.

Hast thou geuen the horsse his strength, or lerned him to bow downe his neck with feare that he letteth him selfe be dryuen forth lyke a grasshopper, where as the stoute neyenge that he maketh, is fearfull: He breaketh the grounde with the hoffes of his fete cherefully in his strength, and runneth to mete the harnessed men. He layeth asyde all feare, his stomack is not abated, neyther starteth he a back for any swerde. Thoughe the quyuers rattle vpon him, though the speare and shylde glyster:
D yet russheth he in fearsly, and beateth vpon the grounde. He feareth not the noyse of the trompettes, but as sone as he heareth the shawmes blowe, tush (sayth he) for he smelleth the batayle a farre of, the noyse, the Capitaynes and the shoutinge.

Commeth it thorow thy wysdome, that the Goshauke flyeth towarde the South? Doth the Egle mount vp, and make his nest on hye at thy commaundement? He abydeth in the stonye rockes, and vpon the hyghe toppes of harde mountaynes, where no man can come. From thence maye he beholde his praye, and loke farre aboute with his eyes. His younge are fed with bloude, and where any deed body lyeth, there is he forthwith.

Moreouer, God spake vnto Job and sayd: Can he that stryueth with the almyghty, be at rest? Shulde not he which disputeth with God, geue hym an aunswere? Job aunswered the Lorde, sayenge: Beholde, I am to vyle a personne, to answere the, therfore will I laye my hande vpon my mouthe. Once or twyse haue I spoken, but I wyll saye no more.

¶ Job humbleth hym selfe vnto God, the descripcyon of an Elephant. Leuiathan.

CAPI. XL.

Then spake the Lorde vnto Job out of the storme, and sayde: Gyrde vp thy A loynes lyke a man, and tel me the thinges that I wyll aske the. Wilte thou defeate my iudgement? Or wylte thou condemne me, that thou thy selfe mayste be made ryghtous? Is thyne arme then lyke the arme of God? Maketh thy voyce suche a sounde as his doth? Then arme thy selfe with thyne owne power, arayse, decke the in thy ioly aray, powre out the indignation of thy wrathe: se
B that thou cast downe all the proude; looke thou makest all suche as be stubbourne, to obeye: Treade all the vngodly vnder thy fete cast them downe into the myre, & couer their faces with darckenesse: Then wyll I confesse also, that thyne owne ryght hande hath saued the.

Beholde, ye Behemoth (whom I made with the) whiche eateth haye as an oxe: lo, howe stronge he is in his loynes, and what power he hath in the Nauell of his bodye. He spreadeth out his tayle lyke a Cedre tree, all his vaynes are styfe. His shynnes are lyke pypes of brasse, his rygge bones are lyke staues of
C yron. First when God made him, he ordeyned the wyldernesse for him, that the mountaynes shulde geue him grasse, where all the beastes of the felde take their pastyme. He lyeth amonge the redes in the Mosses, the fennes hyde him with their shadowe, and the wylowes of the broke couer him rounde aboute. Lo, without any labour may he drynk out of the hole floude, and suppe of Jordan without any trauayle. Who darre laye hand vpon him openly, and vndertake to catche him? Or, who darre put a hooke thorow his nose, and laye a snare for him?

Darrest thou drawe out ye Leuiathan with an angle, or bynde his tongue with a snare? Canst thou put a rynge in the nose of him? or bore his chaftes thorow with a naule? Wyll he make many fayre wordes with the, (thinkest thou) or flatter the? Wyll he make a couenaunt with the? Or art thou hable to compell him to do vnto the continual seruice?
D Wylt thou take thy pastyme with him as wt a byrde? or geue him vnto thy maydens, that thy companyons maye hew him in peces, to be parted amonge the marchaunt men? Cast thou fyll the net with his skynne, or the fisshpannier with his heed? Darrest thou laye hande vpon him? It is better for the to consyder what harme myght happen the there thorow, and not to touche him. For when thou thinkest to haue holde vpon him, he shall begyle the: Euery man also that seyth him, shall go backe. And why? there darre none be so bolde, as to rayse him vp.

¶ Of the same Leuyathan wherof is mencyoned in the chapter afore.

CAPI. XLI.

A Who is hable to stande before me? Or, who hathe geuen me anye thinge afore hand, that I am bound to rewarde hym agayne? All thynges vnder heauen are myne. I feare him not, whether he threaten or speke fayre. Who lyfteth hym vp, and strypeth him out of his clothes? Or who taketh hym by ye

byt of his brydle? Who openeth the dore of B
his face? for he hathe horrible teth rounde aboute. His bodye is couered with scales, as it were with shyldes, lockt in, kepte, and well compact togyther. One is so ioyned to an other, that no ayre can come in: Yea one hangeth so vpon an other, and stycketh so togyther, that they can not be sundered. His nesing is lyke a glystrynge fyre, and his eyes lyke the mornynge shyne. Oute of his mouthe go torches and fyre brandes, out of his nostrels there goeth a smoke, lyke as out of an hote sething C
pot. His breth maketh the coles burne, the flamme goeth out of his mouth. In his necke remayneth strẽgth, and before his face sorow is tourned to gladnesse. The membres of his body are ioyned so strayte one to an other, and cleue so fast togyther, that he can not be moued.

His hert is as herde as a stone, and as fast as the stithye that the hammer man smyteth vpon. When he goeth: the myghtyest of all are afrayed, and the waues heup. Yf he drawe out the swerde, there maye neyther speare, ne brest plate, abyde him. He setteth as moch by a strawe as by yron, and as moche by a rotten stocke as by metall. He starteth not away for him that bendeth the bowe: and as for slynge stones, he careth as moche for stubble as for them. He counteth the hammer no bet D
ter then a strawe, he laugheth him to scorne yt shaketh the speare. He treadeth the golde in ye myre lyke the sharpe potsherdes. He maketh ye depe to sethe and boyle lyke a pot, and stereth the see togyther lyke an oyntement. The waye is lyght after him, the depe is his walkynge place. Upon earthe is there no power lyke vnto his, for he is so made that he feareth not. Yf a man wyll consydre all hyghe thinges, this same is a kynge ouer all the children of pryde.

¶ The repentaunce of Job. He prayeth for his frendes, and his goodes are restored double vnto hym.

CAPI. XLII.

Then Job answered the Lord, and sayd: A
I knowe that thou hast power ouer all Esay.xxviii.c
thinges, and that there is no thought i.Regũ.xvi.b.
hyd vnto the. For who can kepe his owne counsell so secrete, but it shall be knowen? Therfore haue I spoken vnwysely, seynge these thinges are so hygh, and passe myne vnderstandynge. O herken thou vnto me also, & let me speake: answere vnto the thinge that I will aske the. I haue geuen dylygent eare vnto the, and now I se the with myne eyes. Wherfore I geue myne owne self the blame, and take repentaunce, in the duste and asshes.

Nowe when the Lorde hadde spoken these
wordes vnto Job, he sayde vnto Eliphas the B
Themanite: I am displeased with ye and thy two frendes, for ye haue not spokẽ ye thyng that is ryght

is right before me, lyke as my seruaunt Job
hath done. Therfore take seuen oxen and seue
rammes, and go to my seruaunt Job, offre vp
also for your selues a brentoffringe: and let
my seruaunt Job praye for you. Him will I
Marche. v.c. accepte, and not deale with you after youre fo
lysshnesse: in that ye haue not spoken ye thing
whiche is ryghte, lyke as my seruaunte Job
hath done.

So Eliphas the Themanite, Baldad the
Suhite and Sophar the Naamathite wente
their waye, and dyd accordinge as the Lorde
commaunded them. The Lorde also accepted
the personne of Job, and the Lorde tourned
him vnto Job, when he prayed for his frende
des: Yea the Lorde gaue Job twyse as moch
as he had afore.

And then came there vnto him all his bre
thren, all his sisters, with all theym that had
bene of his acquayntaunce afore, and ate bred
with him in his house, wondringe at him, &
comfortynge him ouer all the trouble, that ye
Lorde hadde brought vpon him. Euery man
gaue him a shepe and a Jewell of golde

And the Lorde made Job rycher then he
was before: for he hadde fourtene thousande
shepe, sixe thousande Camels, a thousande
yoke of oxen, and a thousande asses. He had
children also, seuen sonnes and three doughters. The first called Daye: the seconde pe
uerte: the thirde All plenteousnes. In all the
lande were none founde so fayre, as the
doughters of Job, & their father
gaue them enheritaunce amõg
their brethren. After this
lyued Job fourtye
yeres, so that
he sawe
his
children, and his childrens children
to the fourth generation.
And so he dyed,
beynge
old
and of a perfect age.

PSAL. L

1 BLessed is ye man, that
goeth not in the counsell
of the vngodly: that abyd
eth not in the way of syn
ners, and sitteth not in ye
seate of the scornefull.

2 But delyteth in the law
of the Lorde, and exercy
seth him selfe in his lawe,
day and night.

3 Suche man is lyke a tre planted by the wa
tryde, that bringeth forth ye frute in due sea
son.

His leaues shall not fall of, and what so
euer he doth, shall prosper.

4 Not so with the vngodly, not so but they
are lyke dust, which the wynde scattereth away
from of the grounde.

5 Therfore the vngodly shall not stande in ye
iudgement, neyther the synners in the congre
gation of the righteous.

6 For the Lorde alloweth the way of the righ
teous, but the waye of the vngodly shall pe
rysshe.

PSAL. II.

1 WHy do the Heythen grudge? why do the
people ymagyne vayne thinges?

The kynges of the earthe stande vp, &
the rulers are come togither, against ye Lorde
and against his annointed.

2 Let vs breake their bondes asunder, and cast
away their yocke from vs.

3 But he ye dwelleth in heauen, shall laughe
them to scorne: the Lorde him selfe shal haue
them in derysion.

4 The shal he speake vnto them in his wrath,
and vexe them in his fore displeasure.

5 Yet haue I set my kynge vpon my holy hill
of Sion.

6 As for me, I will preache the lawe, wher
of the Lorde hath sayde vnto me: Thou arte
my sonne, this daye haue I begotten the.

7 Aske of me, and I shall gyue the the Hey
then for thyne enheritaunce, Yea the vt
termoste partes of the worlde for thy posses
sion.

8 Thou shalt rule theym with a rod of yron,
and breake them in peces lyke an earthen ves
sell.

9 Be wyse now therfore, O ye kynges, be war
ned, ye that are iudges of the earth.

10 Serue the Lord with feare, and reioyse be
fore him with reuerence.

11 Embrace instruction, least the Lorde be an
gry, and so ye perysh from the right waye.

12 For his wrath shalbe kyndled shortly: blest
ed are all they that put their trust in him.

PSAL. III.

Ps. 3 A Psalme of Dauid when he fledde from the
face of Absalom.

1 WHy are they so many, O Lord, that trou
ble me? a great multitude are they that
ryse against me.

2 Many there be that saye of my soule: ther
is no helpe for him in God. Selah.

3 But thou, O Lorde, art my defender, my
worshyp, and the lyfter vp of my hed.

4 I call vpon the Lorde with my voyce, and
he heareth me out of his holy hyll. Selah.

5 I layde me downe and slept, but I rose vp
agayne, for the Lorde sustayned me.

6 I am not afrayd for thousandes of people,
that compasse me rounde about.

7 Aryse Lorde, and helpe me, O my God:
for thou smytest all myne ennemyes vpon the
cheke bones, and breakest the teth of the vn
godly.

8 Helpe belongeth vnto the Lorde, therfore
let thy blessynge be vpon thy people.

PSAL. IIII.

To the chaunter in Neginoth, a Psalme of Da
uid.

1 HEare me when I call, O God of my
rightcousnes: thou that comfortest me
in my trouble: haue mercy vpon me, &
herken vnto my prayer.

2 O ye sonnes of men, how longe wil ye blas
pheme myne honour? why haue ye such plea
sure in vanitie, and seke after lyes? Selah.

3 Knowe this, that the Lord dealeth marue
lously with his sayncte: and when I cal vpon
the Lorde, he heareth me.

4 Be angry, but synne not: comē with your
owne hertes vpon your beddes, and remem
bre your selues. Selah.

5 Offre the sacrifice of rightcousnes, and put
your trust in the Lorde.

6 There be many that saye: who will do vs
any good? Lorde lyft vp vpon vs the lyght of
thy countenaunce.

7 Thou reioysest myne herte, thoughe
they encreace be greate both in corne and
wyne.

8 Therfore will I lay me downe in peax, and
take my rest: for thou Lorde only settest me
in a sure dwellynge.

PSAL. V.

To the chaunter by Nehiloth, a Psalme of Da
uid.

1 HEare my wordes (O Lord) consydre my
callinge.

2 Marke the voyce of my petition, my
kynge and my God, for vnto the, wil I make
my prayer.

3 Heare my voyce by tymes (O Lord) for ear
ly in the morninge will I get me vnto the, &
that with diligence.

4 For thou art not the God that hath plea
sure in wickednesse, there maye no vngodly
personne dwell with the.

5 Suche as be cruell maye not stande in thy
sight

ſyght, thou art an ennemye vnto all wycked doers.

Thou deſtroyeſt the lyers: the Lord abhorreth the bloudthurſty and diſceytful.

But I will come into thy houſe, euen vpon the multitude of thy mercye: and in thy awe will I worſhyp towarde thy holy temple.

Leade me (O Lorde) in thy ryghteouſnelle becauſe of myne enemyes, and make thy way playne before me.

For there is no kaythfulnelle in their mouthes: they diſſemble in their hertes: their throte is in an open ſepulchre: with their tongues they diſceyue.

Punyſh them (O God) that they may perych in their owne ymagination: caſt thē out becauſe of the multitude of their vngodlynes for they rebell againſt the.

Agayne, let all them that put their truſt in the, reioyſe: let them euer be gruynge of thākes, becauſe thou defendeſt them: that they which loue thy name, may be ioyfull in the.

For thou Lorde gyueſt thy bleſſinge vnto ſ ryghteous: and with thy fauorable kyndnes thou defendeſt him, as with a ſhylde.

PSAL. VI.

¶ To the chaunter by Neginoth vpon Sheminith, a Pſalme of Dauid.

LOrd rebuke me not in thyne anger: chaſten me not in thy wrup diſpleaſure.

Haue mercy vpon me (Oh Lorde) for I am weake: Lorde heale me, for all my bones are vexed.

My ſoule alſo is in great trouble, but Lord how longe?

Turne the (Lorde) and deliuer my ſoule: ſaue me for thy mercyes ſake.

For in death no man remembreth the: Oh who will gyue the thankes in the hell?

I am wery of gronynge: euery nyght waſh I my bedde, and water my couche with my teares.

My countenaunce is chaunged for very inward griefe, I conſume away, I haue ſo many enemyes.

Awaye from me all ye wycked workers, for the Lorde hathe heard the voyce of my weepynge.

The Lorde hath herde myne humble petitiō the Lorde hath receyued my prayer.

All myne ennemyes ſhalbe confounded and ſore vexed: they ſhalbe turned backe and put to ſhame, and that right ſone.

PSAL. VII.

¶ Sigaion of Dauid, whiche he ſange for the woordes of Chus the ſonne of Jemini.

O Lorde my God, in the do I truſt: ſaue me from all them that purſue, and deliuer me.

Leaſt he hanche vp my ſoule lyke a Lyon, and teare it in peces, whyle there is none to helpe.

O Lorde my God, yf I haue wrought any ſuch thinge, yf there be any vnrighteouſnes in my handes.

Yf I haue rewarded euyll vnto theym that deale frendly with me, or hurt the that without cauſe are myne ennemyes.

Then let myne enemy perſecute my ſoule, & take me: yea let him treade my lyfe downe in the earth, & laye myne honour in the duſt. Selah.

Stande vp (Lorde) in thy wrathe, lyft vp ſ thy ſelf ouer the furyous indignacyō of myne ennemyes: aryſe vp (for me) in the vengeaūce that thou haſt promyſed.

That the congregacion of the people maye come about the, for their ſakes therfore lyft vp thy ſelfe agayne.

The Lorde is iudge ouer the people: auēge me then (O Lorde) accordinge to my righteouſnes and innocency.

Let the wyckednes of the vngodly come to an ende: but mayntayne the iuſt, thou ryghteous God, that tryeſt the very hertes and reynes.

My helpe commeth of God, which preſerueth them that are true of hert.

God is a ryghteous iudge, and God is mi threatnynge.

Yf men will not turne, he bathe whet his ſwerde: he bathe bent his bowe and made it redy.

He hath prepared him the weapōs of death, and ordeyned his arowes to deſtroye.

Beholde, he trauayleth with myſchefe, he hathe conceyued vnhappynelle, and brought forth a lye.

He hath graue and dygged vp a pyt, but he ſhall fall him ſelfe into the pyt that he hathe made.

For his vnhappynes ſhall come vpon his owne hed, and his wyckednes ſhal fall vpon his owne pate.

But, I will gyue thankes vnto the Lorde for his righteouſnes ſake, and will prayſe the name of the moſt hyghe Lorde.

PSAL. VIII.

¶ To the chaunter vpon Githith, a Pſalme of Dauid.

O Lorde our gouernour: howe wonderfull is thy name in all the worlde? howe excellent is thy glory aboue the heauens?

Out of the mouth of the very babes & ſuckelynges thou haſt ordeyned prayſe, becauſe of thyne ennemyes, that thou myghteſt deſtroye the ennemy and the auenger.

For I conſyder thy heauens, euen ſ worcke of thy fingers: the mone and the ſtarres whiche thou haſt made.

What is man, that thou art ſo myndefull of hym? eyther the ſonne of man that thou viſiteſt him?

After thou haddeſt for a ſeaſon made him lowre then the aungels, thou crowneddeſt him with honour and glory.

Thou haſt ſet him aboue the worckes of thy handes: and thou haſt put al thinges in ſubiection vnder his fete.

All ſheepe and oxen, yea the beaſtes of the felde.

The foules of the ayre, the fiſſhe of the ſee, and what ſo euer walketh thorow the wayes of the ſee.

O Lorde our gouernour, how wonderfull is thy name in all the worlde?

PSAL. IX.

¶ To the chaunter vpon Muth Laben, a Pſalme of Dauid.

I Will gyue thankes vnto the (O Lorde) with my hole herte, I will ſpeake of al thy meruelous workes.

I will be glad, and reioyce in the, yea my ſonges will I make of thy name, O thou moſt hyghe.

Becauſe thou haſte dryuen myne enemyes backe, they were diſconfyted, and peryſſhed at thy preſence.

For thou haſt mayntayned my right & my cauſe: thou ſitteſt in the throne that art the true iudge.

Thou rebukeſt the heythen, and deſtroyeſt the vngodly, thou putteſt out their name for ever.

The enemyes ſwerdes are come to an ende, thou haſt ouerthrowen their cyties, their memorial is peryſſhed with them.

But the Lorde endureth for euer, he hath prepared his ſeate vnto iudgement.

He gouerneth the worlde with righteouſnes, and miniſtreth true iudgement vnto the people.

The Lorde is a defence for ſ poore, a defence in the tyme of trouble.

Therfore they ſ know thy name, put their truſt in the: for thou (Lorde) neuer forſakeſt them, that ſeke the.

Prayſe ye the Lorde, which dwelleth in Sion, ſhewe the people of his wynges.

And why? he maketh inquiſition for their bloude, and remembreth them: he forgetteth not the complaynt of the poore.

Haue mercy on me (O Lorde) conſyder the trouble that I am in amonge myne ennemyes, thou that lyfteſt me vp from the gates of death.

That I maye ſhew all thy prayſes within the gates of the doughter of Sion, and reioyce in thy ſaupnge health.

But the Heythen are ſuncken downe in the pyt that they made: in the ſame nette whiche they ſpred oute pryuely, is their owne feete taken.

Thus the Lorde is knowne to execute true iudgement, when the vngodly is trapped in the worckes of his owne handes. Selah.

The wycked muſt be turned vnto hell, and all the Heythen that forget God.

But the poore ſhall not alwaye be out of remembraunce, the patient abydinge of ſuch as be in trouble ſhal not peryſh for euer.

Aryſe Lorde, let no man haue the vpper hande, let the Heythen be condemned before the.

O Lorde ſet a ϕ ſcolemaſter ouer them, that the Heythen maye knowe them ſelues to be but men. Selah. ϕ Blawe maker.

¶ There is no Tytle in the Hebrue. Here the Hebrues begyn the tenth Pſalme. A

WHy art thou gone ſo farre of, O Lorde? wilt thou hyde thy ſelfe in tyme of trouble?

Whyle the vngodly hath the ouerhande, ſ poore muſt ſuffre perſecution.

O that they were taken in the ymaginacīō which they go about.

For the vngodly maketh booſt of his own hertes deſire, the couetous bleſſeth him ſelfe, and blaſpemeth the Lorde. B

The vngodly is ſo proude and full of indignacion, that he careth not: neyther is God before his eyes.

His wayes are alway fylthy, thy iudgemētes are farre out of his ſyght, he deſpyeth all his ennemyes.

For he ſaith in his hert: Tuſh, I ſhall neuer be caſt downe, there ſhal no harme happē vnto me.

His mouthe is full of curſinge, fraude and diſceyte: vnder his tongue is trauayle and ſorow.

He ſitteth lurkyng in the gardens, that he maye pryuely murther the innocent, his eyes are ſet vpon the poore. C

He lyeth in awayte ſecretly, as it were a lyon in his denne.

He lurketh that he maye raupſh the poore, yea to raupſh the poore, when he hathe gotten him in to his net.

Then ſmyteth he, then oppreſſeth he & caſteth downe the poore with his auctorite.

For he ſayth in his hert: Tuſh, God hath forgotten, he hath turned awaye his face, ſo that he will neuer ſe it.

Aryſe O Lorde God, lyft vp thyne hande, and forget not the poore.

Wherfore ſhoulde the wycked blaſpheme God and ſaye in his hert: tuſh, he careth not for it.

This thou ſeyſt, for thou conſidreſt the myſery and ſorow.

The poore gyueth him ſelf ouer into thy hād and committeth him vnto the, for thou art ſ D helper of the frendleſſe.

Breake thou the arme of the vngodly and malicious, ſearche out the wickednelle which he hath done, that he maye peryſh.

The Lorde is kynge for euer, the Heythen ſhall peryſh out of his lande.

Lorde, thou heareſt the deſirous longynge of the poore: their hert is ſure, that thyne eare herkeneth therto.

Helpe the fatherleſſe and poore vnto their right, that the vngodly be no more exalted vpon earth.

PSAL. X. After the Hebrues xi.

To the chaunter, of Dauid.

A In the Lorde put I my trust: how wyll ye then saye to my soule: that she shoulde fle as a byrde vpon your hyll?

For lo, the vngodly haue bent their bowe, and made redye their arowes in the quyuer, that they maye pryuely shote at them, which are true of hert.

The very foundacion haue they cast downe what can the ryghteous then do with all?

B But the Lorde is in his holy temple, yͤ Lordes seate is in heauen: he consydereth it with his eyen, his eye lyddes beholde the chyldren of men. Abac.i.d

The Lorde seyth both the ryghteous & vngodly, but who so delyteth in wickednes, him his soule abhorreth.

Upon the vngodly he shal rayne snares, fire brymstone, storme and tempest: this rewarde shall they haue to drynke.

For the Lorde is ryghteous, and he loueth ryghteousnes: his countenaunce beholdeth the thinge that is iust.

After the Hebrues.xii.

PSAL. XI.

To the chaunter vpon Sheminith, a Psalme of Dauid.

A Helpe Lorde, for there is not one saincte more: very few faithful are there amõg the children of men.

Euery man telleth lyes to his neyghbour, they do but flatter with their lyppes and dissemble in their herte.

O that the Lorde wolde rote out all disceytfull lyppes, & the tongue that speaketh proude thinges.

Which saye: our tong ue shulde preuayle we are they that ought to speake, who is lord ouer vs?

Now for the troubles sake of the oppressed
B and because of the complaynte of the pore, I will aryse (sayth the Lorde) I wil helpe thẽ and set them at rest.

The wordes of the Lorde are pure wordes: euen as the siluer, which frome earth is tryed and puryfyed seuen tymes in the fire.

Kepe them therfore (O Lorde) and preserue vs from this generacion for euer.

For when vanite and ydelnes getteth the ouerhande amonge the children of men, al are full of the vngodly.

After the Hebrues.xiii.

PSAL. XII.

To the chaunter, a Psalme of Dauid.

A How longe wilt thou forget me, Lorde? for euer? how longe wilt thou hyde thy face from me?

How longe shall I seke counsell in my soule? how longe shall I be so vexed in myne herte? howe longe shall myne ennemy tryumphe ouer me?

Consydre, and heare me, O Lorde my God lyghten myne eyes, that I slepe not in death,

Least myne ennemy say: I haue preuayled against him: for yf I be cast downe, they that trouble me shall reioyse at it. B

But my trust is in thy mercye, and my hert is ioyfull in thy sauinge health.

I will singe of the Lorde, that dealeth so louingly with me.

Ye I will prayse the name of the Lorde the hyghest.

PSAL. XIII.

To the chaunter, of Dauid.

The folysh bodyes saye in their hertes: there is no God. A

They are corrupt, and become abhominable in their doynges, there is not one yͭ doth good.

The Lorde loked downe frome heauen, vpon the chyldren of men, to se yf there were anye that wolde vnderstande and seke after God.

But they are all gone out of the waye, they are all togither become vnprofitable: there is none that doth good, no not one.

Howe can they haue vnderstandinge, that worke myschefe, eatynge vp my people, as it were bred, and call not vpon the Lorde? B

Therfore shall they be brought in great feare for God standeth by the generacion of the ryghteous.

As for you, ye haue made a mocke at yͤ counsell of the pore, because he putteth his trust in the Lorde.

Oh that the saluynge helth were gyuen vnto Israel out of Sion.

Oh that the Lorde wolde delyuer his people out of captiuitie.

Then shuld Iacob reioyse, and Israel shuld be ryght glad.

PSAL. XIIII.

A Psalme of Dauid.

Lorde, who shal dwell in thy tabernacle? who shall rest vpon thy holy hyll? A

Euẽ he that leadeth an vncorrupt lyfe that doth the thinge which is right, and that speaketh the truthe from his hert.

He that vseth no discept in his tongue: he that doth no euyll to his neyghbour, & slaundreth not his neyghbours.

He that setteth not by the vngodly, but maketh moche of them that feare the Lorde: he that sweareth vnto his neyghboure, and disapoynteth him not. B

He that gyueth not his moneye vpon vsurye, and taketh no rewarde against the innocent.

Who so doth these thinges, shall neuer be remoued.

PSAL. XV.

Michtam of Dauid.

Pre

A Preserue me (O God) for in the do I trust.

I haue sayde vnto the Lorde: thou art my God, my goodes are nothinge vnto the.

All my delyte is vpon the sainctes that are in the earth, and vpon suche lyke.

But they that runne after an other, shall haue great trouble.

Their sacrifices of bloude will not I offre, neyther make mencyon of their name in my mouth.

B The Lorde him selfe is my good and my porcyon, thou mayntaynest myne enheritaunce.

The lot is fallen vnto me in a fayre grounde yea I haue a goodly heritage.

I wyl thanke the Lord for gyuyng me warnynge: my reynes also haue chastened me in the nyght season.

Afore hande sawe I God allwayes before me, for he is on my righthande, that I shulde not fal.

Therfore dyd my hert reioyce, and my tongue was glad, my fleshe also shall rest in hope.

For thou shalte not leaue my soule in hell, neyther shalt thou suffre thy saynct to se corruption.

Thou haste shewed me the wayes of lyfe: thou shalt make me full of ioye with thy countenaunce.

At thy ryght hande there is pleasure & ioye for euermore.

PSAL. XVI.

A prayer of Dauid.

A Heare the ryght (O Lorde) consydre my complaynte: herken vnto my prayer, yͭ goeth not out of a fayned mouth.

Let my sentence come forth frome thy presence: and loke vpon the thinge that is equall.

Thou hast proued and vysited myne hert in the nyghte season: thou haste tryed me in the fyre: and hast founde no wyckednesse in me: for I vtterly purposed that my mouth shulde not offende.

B Because of yͤ wordes of thy lyppes, I haue kept me frome the workes of men: in yͤ waye of the murtherer.

Ordre thou my goynges in thy pathes: that my fote steppes slippe not.

For vnto the I crye: heare me O God: encline thyne eares to me: and herken vnto my wordes.

Shewe thy maruelous louynge kyndnesse, thou that sauest them which put their trust in the, frome suche as resist thy right hand.

Kepe me as the baile of an eye, defende me vnder the shadowe of thy winges.

Frome the vngodly that trouble me, from myne enemyes which cõpasse my soule round about.

Which mayntayne their owne welthynesse with oppression, and their mouth speaketh proude thinges.

They lye in wayte in our way on euery syde turnyng their eyes downe to the grounde.

Lyke a Lyon that is gredy of his pray, and as it were a Lyons whelpe lurkynge in his denne. C

Aryse Lorde, disapoynte him and cast him downe: delyuer my soule with thy swerde frõ the vngodly.

Frome the men of thy hande (O Lord) frõ the men of the worlde, which haue their porcion in this lyfe: whose belyes thou fyllest wͭ thy treasure.

They haue children at their desire, and leaue the rest of their substaunce for their babes.

But I will beholde thy presence in ryghteousnesse: and when thy glorye appeareth, I shall be satisfyed.

PSAL. XVII.

After the Hebrues. xviii.

To the chaunter of Dauid seruaunt of the Lord whiche sayde vnto the Lorde the wordes of this songe, on the daye in whiche the Lorde delyuered hym frome the hande of all his enemyes, and frome the hande of Saul, and sayde.

I Wyll loue the (O Lorde) my strength. A

The Lorde is my succour, my refuge, my Sauiour: my God, my helper in whom I trust: my buckler, the horne of my helth, and my protection. Heb.ii.c

I will prayse the Lorde, and call vpon him, so shall I be safe from myne ennemyes.

The sorowes of death compassed me, & the brokes of vngodlynes made me afrayed.

The paynes of hell came about me, yͤ snares of death toke holde vpon me.

Yet in my trouble I called vpon the Lord, and complayned vnto my God.

So he herde my voyce out of his holy temple, and my complaynte came before him, euẽ into his eares.

Then the earthe trembled and quaked, the very foundacions of the hylles shoke & were remoued, because he was wroth. B

There went a smoke out of his nostrelles & a consuminge fire out of his mouth, so that coles were kyndled at it.

He bowed the heauens and came downe, & it was darcke vnder his fete.

He rode vpon the Cherubyns and dyd fle: he came flyenge with the wynges of the wynde.

He made darknes his pauylyon roũdaboute him, with darcke water and thicke cloudes to couer him.

At the brightnes of his presence the cloudes remoued, with hayle stones and coles of fyre.

The Lorde also thondred out of the heauẽ and the heyghest gaue his thonder with hayle stones and coles of fyre.

He sent out his arowes and scatered them, he caste sore lyghtenynges, and destroyed them.

The springes of waters were sene, and the foundacyons of the rounde worlde were discouered at thy chyding (O Lorde) at the bla-

flynge and byeth of thy displeasures.
He sent downe frome the beygth to fetche
E me, and toke me out of great waters.
He delyuered me frome my stronge enne-
myes, and from my foes which were to migh
ty for me.
They preuented me in the tyme of my trou
ble, but the Lorde was my defence.
He brought me forth also into libertie: and
delyuered me, because he had a fauoure vnto
me.
The Lorde shall rewarde me after my rygh
teous dealynge, & accordinge to the clennesse
of my handes shall he recompence me.
For I haue kept the wayes of the Lord: &
haue not behaued my selfe wyckedly againste
my God.
I haue an eye vnto all his lawes, and caste
not out his commaundementes frome me.
Uncorrupt will I be before him, and wyll
F eschew myne owne wyckednes.
Therfore shall the Lorde rewarde me af-
ter my ryghtuous dealynge, and according vn
to the clennesse of my handes in his eye sight.
With the holy thou shalt be holy, & with
the innocent thou shalt be innocent.
With the cleane thou shalt be cleane, and
with the frowarde thou shalt be frowarde.
For thou shalt saue the poore oppressed, and
bringe downe the byghe lokes of the proude.
Thou lightest my candle, O Lord my God
G thou makest my darckenes to be light.
For in the I can discomfort an host of men:
yea in my God I can leape ouer the wall.
The waye of God is a perfect waye: the
wordes of the Lorde are tryed in the fyre: he
is a shylde of defence, for all them that trust
in him.
For who is God, but the Lorde? Or, who
hath any strength, but our God?
It is God that gyrded me with strength, &
made my waye vncorrupt.
He hath made my fete lyke hertes fete, &
set me vp on byghe.
He teacheth myne handes to fight, and ma
keth myne armes to breake euen a bowe of
steele.
Thou hast gyuē me the defence of thy helth
thy righthande vpholdeth me, and thy louing
correction maketh me great.
Thou hast made rowme ynough vnder me
for to goo, that my foote steppes shoulde not
slyde.
I will folowe vpon myne ennemyes, and
take them: I will not turne tyll they be dis-
comforted.
I will smyte them, they shal not be hable
to stande, but fall vnder my fete.
F Thou hast gyrded me with strength vnto
batell, thou hast throwen them al downe vn
der me, that rose vp against me.
Thou hast made myne enemyes to tourne
their backes vpon me, thou hast destroyed the
that hated me.
They cryed, but there was none to helpe
them: yea euen vnto the Lorde, but he herde
them not.
I will beate them as small as the dust clay
in the wynde, I will cast them out as the clay
in the stretes.
Thou shalt delyuer me from the stryuinges
of the people, thou shalt make me the head of
the heythen.
A people whome I haue not known shall
serue me.
As sone as they heare of me, they shal obey
me, but the straunge children dissemble with
me.
The straunge children are waxen olde, and
go haltinge out of their pathes.
The Lorde lyueth: and blessed be my hel- G
per, praysed be the God of my helth.
Euen the God which seyth that I be aue
ged, and subdueth the people vnto me.
It is he that delyuereth me frome my cruell
ennemyes: thou shalt lyft me vp frome them
that ryse against me, thou shalt ryd me frome
the wycked man.
For this cause I will gyue thankes vnto
(O Lorde) amonge the gentyles, and synge
prayses vnto thy name.
Great prosperitie gyueth he vnto his kynge
and sheweth louynge kyndnesse vnto Dauid
his annoynted, yea and vnto his seede for euer-
more.

PSAL. XVIII.

To the chaunter, a Psalme of Dauid.

THe heye heauens declare the glorye of
God, and the very firmament sheweth
his handy worke.
One daye telleth an other, and one nyght
certifieth an other.
There is neyther speache ne language, but
their voyces are herde amonge them.
Their sounde is gone oute in to all lan-
des, and their wordes in to the endes of the
worlde.
In theym hathe he set a tabernacle for the
Sunne, which commeth forth as a brydgrom
out of his chambre, and reioyseth as a gyaunt
to run his course.
It goeth forth from the one ende of the hea
uen, and runneth about vnto the same ende a-
gayne, and there maye no man hyde him selfe
frome the heate therof.
The lawe of the Lorde is a perfect lawe, it
quickeneth the soule.
The testimony of the Lorde is true, and gy
ueth wysdome euen vnto babes.
The statutes of the Lorde are ryghte, and
reioyse the herte: the commaundement of
the Lorde is pure, and gyueth lyght vnto the
eyes.
The feare of the Lorde is cleane, and endu
reth for euer: the iudgementes of the Lorde
are true and righteous all togither.
More pleasaunt are they then golde, yea
then moche fyne gold: sweeter then hony and
the hony combe.
Thefe thy seruaunt keepeth, and for keping
of them there is great rewarde.
Who can tell, how oft he offendeth? clense
thou

thou me fro my secrete faultes.
Kepe thy seruaunt also frome presumptu-
ous synnes, lest they get the dominiō ouer me:
so shall I be vndefyled, and innocent frome
the greate offence.
Yea the wordes of my mouthe, and the me-
ditacion of my herte shall be acceptable vnto
the, o Lorde, my helper and my redemer.

PSAL. XIX.

To the chaunter, a Psalme of Dauid.

THe Lorde heare the in the tyme of trou-
ble: the name of the God of Jacob de-
fende the.
Sende the helpe frome the sanctuarye: and
strengthe the out of Syon.
Remembre all thy offerynges, and accepte
thy brente sacrifyce. Selah.
Graunte the thy hertes desyre, and fulfyll
all thy mynde.
We will reioyse in thy helthe, and triumphe
in the name of the Lorde our God: the Lorde
performe all thy petitions.
Nowe knowe I, that the Lorde helpeth
his annoynted, and wyll heare him frome his
holye heauen: myghtye is the helpe of his
ryghte hande.
Some put theyr trust in charettes, and
some in horses: but we wyll remembre the
name of the Lorde oure God.
They are broughte downe and fallen, but
we are rysen and stande vpryght.
Haue Lorde, and helpe vs, o kyng, when
we call vpon the.

PSAL. XX.

To the chaunter, a Psalme of Dauid.

LOrde, howe ioyfull is the kynge in thy
strengthe? O howe exceadynge glad is he
of thy saufynge helthe?
Thou haste gyuen him his hertes desyre,
and haste not put hym from the request of his
lyppes. Selah.
For thou haste preuented him with lyke-
all blessynges: and sette a crowne of golde
vpon his heed.
He asked lyfe of the, and thou gauest him a
longe lyfe, euen for euer and euer.
His honour is great in thy saufynge helthe:
glorye and greate worshyp shalte thou laye
vpon him.
For thou shalte gyue hym euerlastynge
welthe: and make him glad with the ioye of
thy countenaunce.
And why? bycause the kynge putteth his
truste in the Lorde: and in the mercye of the
hyest he shall not mysscarye.
Lette all thyne ennemyes fele thy hande:
let thy ryghte hande fynde oute all them that
hate the.
Thou shalte make them lyke a fyre ouen
in tyme of thy wrathe: the Lorde shall de-
stroye theym in his displeasure, and the fyre
shall consume them.
Their frute shalte thou roote oute of the
earthe: and their sede frome the chyldren of
men.
For they purposed myschyefe agaynst the:
and ymagined suche deuises, as they were not
hable to performe.
Therfore shalte thou put them to flyght: &
with thy stringes thou shalt make redy thyne
arowes agaynst the faces of them.
Be thou exalted, Lorde, in thyne owne
strengthe: so wyll we synge and prayse thy
power.

PSAL. XXI.

After the He-
brues, xxii.

To the Chaunter vpon Aieleth, of the morninge
starre, a Psalme of Dauid.

MY God, my God: why hast thou forsa A
ken me? the wordes of my complaynte
are farre fro my helthe.
O my God, I crye in the daye tyme, but
thou hearest not: and in the night season also
I take no reste.
Yet dwellest thou in the sanctuarye, o thou
worshyp of Israel.
Oure fathers hoped in the: they trusted in
the, and thou dyddest delyuer them.
They called vpon the, and were helped:
they put their trust in the, and were not con-
founded.
But as for me, I am a worme and no man:
a beeye scorne of men and the oute caste of the
people.
All they that se me, laughe me to scorne: B
they shoute oute their lyppes, and shake their Mat.xxvii.d
heedes. Marc.xv.c
He trusted in God, let him deliuer him: let
him helpe him, yf he wil haue him.
But thou art he that toke me out of my mo
thers wombe: thou wast my hope, whē I han
ged yet vpon my mothers brestes.
I haue ben lefte vnto the, euer sythens I
was borne: thou arte my God, euen fro my
mothers wombe.
Go not fro me then, for trouble is harde at C
hande, and here is none to helpe me.
Great bulles are come about me: fat oxen
close me in on euery syde.
They gape vpon me with their mou-
thes: as it were a rampynge and rorynge
lyon.
I am poured oute lyke water: all my
bones are oute of ioynte: my herte in the
myddest of my bodye, is euen lyke meltynge
waxe.
My strengthe is dryed vp lyke a potte-
sherde, my tonge cleaueth to my gommes:
and thou haste broughte me in to the dust of
deathe.
D
For dogges are come aboute me: the coun-
sell of the wycked hathe layde siege agaynste
me.
They perseb my handes and my fete, I might Mat.xxvii.d.
haue tolde all my bones: but they stode sta- Iohn.xix.b
eynge and lokynge vpon me.
They haue parted my garmentes amonge
them, and cast lottes vpon my vesture.

But

But be not thou farre fro me, o Lord: thou
art my succour, haste the to helpe me.
Deliuer my soule from the swerde, my der-
lynge from the power of the dogge.
Saue me from the lyons mouth: and heare
E me betwene the hornes of the vnicornes.
So wyll I declare thy name vnto my bre-
thren: in the middest of the congregacion wyl
I prayse the.
Prayse the Lord ye that feare him: magni-
fie him all ye seed of Jacob, and let all the seed
of Israel feare him.
For he hath not despised ne abhorred the mi-
F serable state of the poore: he hath not hyd his
face fro me, but when I called vnto hym, he
herde me.
I will prayse the in the great congregacion,
and performe my vowes in the sight of al the
that feare the.
The poore shall eate and be satisfied: they
that seke after the Lord shal prayse him: our
herte shall lyue for euer.
All the endes of the worlde shall remembre
them selues, & be turned vnto the Lorde: and
all the generations of the Heythen shall wor-
G shyp before him.
For the kingdom is the Lordes: and he shal
be the gouernour of the Heythen.
All suche as be fatte vpon earthe: shall
eate also and worshyp: all they that lye in the
dust and lyue so hardly, shall fall downe be-
fore him.
The seed shall serue him, and preache of the
Lorde for euer.
They shall come and declare his righteous-
nesse: vnto a people that shal be borne, whom
the Lorde hath made.

After the He-
brues. xxiii.

PSAL. XXII.

¶ A Psalme of Dauid.

A THe Lord is my shepherde: I can want
nothynge.
He fedeth me in a grene pasture, and
Esaye. xl. Hierem. xxiii. Ezech. xxxiiii. Johan. x a. 1. Petri. ii.
leadeth me to a fresh water.
He quickneth my soule, and bringeth me
forth in the waye of righteousnesse for his na-
mes sake.
B Though I walde walke now in the valey
of the shadowe of deth, yet I feare no euyll,
for thou art with me: thy staffe and thy shep-
hoke comfort me.
Thou preparest a table before me agaynste
myne ennemyes: thou annoyntest my heed w
oyle, and fillest my cup full.
Oh let thy louynge kyndnes and mercye fo-
low me all the dayes of my lyfe, that I maye
dwell in the house of the Lorde for euer.

After the He-
brues. xxiii.

PSAL. XXIII.

¶ A Psalme of Dauid.

A THe erth is the Lordes, and al that ther-
in is: the compasse of the worlde, and al
that dwell therin.
Psal. xxiiii. For he hath founded it vpon the seas: and
buylded it vpon the floudes.
Who shal go vp in to the hyll of the Lord
or who shall remayne in his holy place?
Euen he that hath innocent handes and a
clene hert: which lifteth not vp his mynde
to vanitie, and sweareth not to disceyue.
He shal receyue the blessing from the Lord
and mercy from God his sauyour.
This is the generacion of them that seke
him: of them that seke thy face, O Jacob.
Selah.
Open your gates (o ye princes) let the eue-
lastyng wyes be opened, that the kyng of glo-
rye maye come in.
Who is this kyng of glory? It is the Lorde
stronge and mighty, euen the Lorde mighty
in battayle.
Open your gates (o ye princes) let the eue-
lasting wyes be opened, that the kyng of glory
maye come in.
Who is this king of glory? It is the Lorde
of hostes, he is the king of glory. Selah.

PSAL. XXIIII.

¶ Of Dauid.

VNto the, O Lorde, I lyfte vp my soule: I
my God, I truste in the, let me not be
confounded, lest myne ennemyes tri-
umphe ouer me.
For all they that hope in the, shall not be
ashamed: but suche as be scornefull dispy-
sers without cause, shall be put to confu-
syon.
Shewe me thy wayes (Lorde) and teache
me thy pathes.
Leade me in thy truthe, and lerne me: for
thou arte the God of my helthe, and in the is
my hope all the daye longe.
Call to remembraunce, O Lorde, thy tender
mercyes, and thy louynge kyndenesses, which
haue ben euer of olde.
Oh remembre not the synnes and offenses
of my youthe, but accordynge vnto thy mer-
cye: thynke vpon me, O Lorde, for thy good-
nesse.
O how kendly and righteous is the Lorde:
therfore wil he teache synners in the waye.
He leadeth the symple a right: and suche as
be meke, them lerneth he his wayes.
All the wayes of the Lorde, are very mercy
and faythfulnesse, vnto suche as kepe his testa-
ment and couenaunt.
For thy names sake, o Lorde, be mercyfull
vnto my synne, for it is great.
What so euer he be that feareth the Lorde
he shall shewe hym the waye that he hathe
chosen.
His soule shall dwell at ease: and his seed
shall possesse the lande.
The secrete of the Lorde is amonge them
that feare him: and he sheweth them his cou-
naunt.
Myne eyes are euer lokynge vnto the
Lorde: for he shall plucke my feete out of the
nette.
Turne the vnto me, and haue mercye vpon
me, for I am desolate and in mysery.
The sorowes of my herte are great, bringe
D me out of my troubles.
Loke vpon myne aduersitie and woo: and
forgyue me all my synnes.
Consider how myne ennemyes are many, &
beare a malicious hate agaynst me.
Kepe my soule, and delyuer me: lette me
not be confounded, for I haue put my truste
in the.
Lette innocencye and righteous dealynge
wayte vpon me, for my hope is in the.
Delyuer Israell, O God, oute of all his
trouble.

PSAL. XXV.

¶ Of Dauid.

A BE thou my iudge, o Lorde, for I walke
innocently: my trust is in the Lord, ther-
fore shall I not fall.
Examin me, o Lord, and proue me: enserche
my reynes and my hert.
For thy louynge kyndnesse is before myne
eyes: and I walke in thy truthe.
B I syt not amonge vayne persons, and haue
no felawshyp with the disceptfull.
I hate the congregacion of the wicked, and
I wyll not syt amonge the vngodly.
I washe my handes with innocencye, O
Lorde, and so go I to thyne aulter.
That I may shewe the voyce of thy prayse:
and tell of all thy wonderous workes.
Lorde, I loue the habytacyon of thy
house, and the place where thy honour dwel-
leth.
Destroye not my soule with the synners: ne
C my lyfe with the bloudthurstye.
In whose handes is wyckednesse, and their
right hande is full of gyftes.
But I wyll walke innocently: deliuer me,
and be mercyfull vnto me.
My fote standeth right: I wyll prayse the
(Lorde) in the congregacions.

PSAL. XXVI.

¶ Of Dauid.

A THe Lorde is my lyghte and my helthe:
whome then shalde I feare? the Lorde
is the strength of my life, for whom then
shalde I be afrayde?
Therfore when the wycked, euen myne
ennemies came vpon me to eate vp my flesshe,
they stombled and fell.
Though an hoste of men were layde against
Hi: me, yet shal not my hert be afrayd: and though
there arose vp warre agaynste me, yet wyll I
put my trust in him.
One thyng haue I desyred of the Lord, whi-
che I wil requyre: namely, that I maye dwell
in the house of the Lorde all the dayes of my
life, to beholde the fayre beautie of the Lorde,
and to vysit his temple.
For in tyme of trouble he hath hyde me in
his tabernacle, yea in the secrete place of his
dwellyng hath he kepte and set me vp vpon a
rocke of stone.
And nowe hathe he lyfte vp my heed aboue
myne ennemyes, that compassed me rounde a-
boute.
Therfore wyll I offre in his dwellynge, the
L oblacion of thankesgyuyng: I wyll syng and
speake prayses vnto the Lorde.
Herken vnto my voyce, O Lorde, when
I crye vnto the: haue mercye vpon me and
heare me.
My hert speaketh vnto the: my face seketh
the: yea Lorde thy face will I seke.
Hyde not thou thy face fro me: cast not thy
seruaunt of in displeasure.
Thou art my succour, leaue me not, neither
forsake me, o God my sauiour.
For my father and my mother haue forsake
me: but the Lorde hath taken me vp.
Shewe me thy waye, O Lorde: and leade
D me in the right pathe, because of myne enne-
myes.
Delyuer me not in to the wyles of myne
aduersaryes: for there are false wytnesses
risen vp agaynste me: and they ymagen mys-
chiefe.
Neuertheless I byleue verily to se the
goodnesse of the Lorde, in the lande of the ly-
uynge.
Tary thou the Lordes leysure: be stronge,
let thyne herte be of good comfort, and wayte
thou styll for the Lorde.

After the He-
brues. xxviii.

PSAL. XXVII.

¶ Of Dauid.

VNto the wyll I crye, O my stronge de-
fence: thynche no scorne of me, lest yf
A thou make that as though thou herdest
not, I become lyke them that go downe in to
the pytte.
Heare the voyce of my humble peticyon,
when I crye vnto the: and hold vp my handes
towarde thy holy temple.
Plucke me not awaye amonge the vngod-
B ly and wicked doers, whiche speake frendly
to their neighboure, but ymagen myschiefe in
their hertes.
Rewarde theym accordynge to their de-
des, and wyckednesse of their owne inuen-
cyons.
Recompence theym after the workes of
theyr handes: paye them that they haue de-
serued.
For they regarde not the workes of the
Lorde, ne the operacion of his handes: ther-
fore shall he breake them downe, & not buylde
them vp.
C Prayse be the Lorde: for he hath herde the
voyce of myne humble peticion.
The Lorde is my strengthe and my shylde:
my hert hoped in him, and I am helped: there-
fore my hert daunceth for ioye, and I wil sing
prayses vnto him.
The Lorde is the strengthe of his people:
he is the defender and sauyoure of his an-
noynted.

Helpe

Helpe thy people, gyue thy blessynge vnto thyne enheritaunce: fede them and set them vp for euer.

PSAL. XXVIII.

After the Hebrues. xxix.

¶ A Psalme of Dauid.

A Ascribe vnto the Lorde, O ye myghtye: ascribe vnto the Lorde worshipe & strengthe.

Gyue the Lorde the honoure of his name: bowe your selues to the holye maiestie of the Lorde.

It is the Lorde that commaundeth the waters: It is the gloryous God that maketh the thonder, it is the Lorde that ruleth the see.

B The voyce of the Lorde is myghtye in operation: the voyce of the Lorde is a glorypous voyce.

The voyce of the Lorde breaketh the Cedar trees: yea the Lorde breaketh the Cedars of Libanus.

He maketh them to skyp lyke a calfe: Libanus and Sirion lyke a yong vnycorne.

The voyce of the Lorde diuydeth the flames of fyre: the voyce of the Lorde shaketh the wyldernesse: yea the Lorde shaketh the wyldernesse of Cades.

The voyce of the Lorde moueth the hyndes: and discouereth the thycke bushes: in his temple shall euerye man speake of his honoure.

The Lorde sytteth the water floude: & the Lorde remayneth a kyng for euer.

The Lorde shal gyue power vnto his people, the Lorde shall gyue his people the blessynge of peace.

PSAL. XXIX.

After the Hebrues. xxx.

¶ A Psalme and songe of the dedycation of the house of Dauid.

A I Wyll magnifye the, O Lorde, for thou hast set me vp: and not suffred my foes to tryumphe ouer me.

O Lorde my God, I cryed vnto the: & thou hast healed me.

Thou Lorde hast brought my soule oute of hell: thou hast kepte my lyfe, where as they go downe to the pyt.

Sing prayses vnto the Lorde (o ye sayntes of his) gyue thankes vnto hym for a remembraunce of his holynesse.

For his wrath endureth but the twynckling B of an eye, and his pleasure is in lyfe: heuinesse maye well endure for a nyghte, but ioye commeth in the morninge.

As for me, when I was in prosperite, I sayde: tushe, I shall neuer fall more.

And why? thou Lorde of thy goodnes hadest made my hyll so stronge.

But as soone as thou turnedst thy face fro me, I was brought in feare.

C Then cryed I vnto the, O Lorde, yea vnto the Lorde made I my prayer.

What profyte is there in my bloude: yf I go downe to corruption?

Maye the dust gyue thankes vnto the? or shall it declare thy faythfulnesse?

Heare, O Lorde, and haue mercye vpon me: Lorde be thou my helper.

D And so thou hast turned my heynesse into ioye: thou hast put of my sackclothe, and gyrded me with gladnesse.

That myne honour myght synge prayses vnto the without ceasing: O Lorde my God, I wyll gyue thankes vnto the for euer.

PSAL. XXX.

After the Hebrues.

¶ To the chaunter, a Psalme of Dauid.

IN the, O Lorde, is my trust: let me neuer be put to confusion, but delyuer me in thy F ryghtousnesse.

Bowe downe thyne eare to me, make haste to delyuer me: be thou my stronge rocke and a house of defence, that thou mayst saue me.

For thou arte my stronge holde and my castell: be thou my gyde, and leade me for thy names sake.

Drawe me oute of the nette that they haue layde pryuely for me, for thou arte my strengthe.

G Into thy handes I commende my spirite: thou hast delyuered me, o Lorde, thou God of trueth.

I hate them that holde of vanities: and my trust is in the Lorde,

I wil be glad and reioyce in thy mercy: for thou hast consydered my trouble, thou hast knowen my soule in aduersitie.

Thou hast not delyuered me ouer into the handes of the ennemye, but hast set my fete in a large rowme.

H Haue mercy vpon me, o Lorde, for I am in trouble, myne eye is consumed for very heuynesse, yea my soule and my body.

My lyfe is waxen olde with heuinesse: and my yeres with mournynge.

My strength faileth me because of myne aduersitie, and my bones are corrupte.

I am become a verye reproche amonge all myne ennemyes: my neyghbours and they of myne owne acquyntaunce are afrayde of me: they that se me in the strete, conuey them selues fro me.

I am cleane forgotten and oute of mynde, as a dead man: I am become lyke a broken vessell.

For I haue herde the blasphemye of D the multytude: euerye man abhorreth me, they haue gathered a counsell together agaynste me, and are purposed to take awaye my lyfe.

But my hope is in the Lorde, and I saye: thou art my God.

My tyme is in thy hande: delyuer me from the hande of myne ennemyes, and from them that pursue me.

Shewe thy seruaunt the lyght of thy countenaunce: helpe me for thy mercyes sake.

Let

F Let me not be confounded, O Lorde: for I call vpon the: let the vngodlye rather be put to confusyon, and brought vnto the pit.

Let the lyenge lyppes be put to sylence: whiche cruelly, disdaynfully, & despitefully speake agaynst the righteous.

Howe greate and manyfolde is thy good: which thou haste hydde for theym that feare the?

O what thinges bryngest thou to passe for them that put their trust in the: euen before the sonnes of men?

I Thou hydest them priuely by thyne owne presence from the proude men: thou kepest them secretly in thy tabernacle, from the strife of tonges.

Thankes be to the Lorde: for he hath shewed me excedynge great kyndnes in a stronge cyte.

For when the sodeyn feare came vpon me, I sayd: I am cast out of thy sight.

Neuertheles thou herdest myne humble prayer: when I cryed vnto the.

K O loue the Lorde (all ye his sayntes) for the Lorde preserueth the faythful, and plentiously rewardeth the proude doer.

Be stronge therfore and take good herte vnto you: all ye that put youre trust in the Lorde.

PSAL. XXXI.

¶ An instruccion of Dauid.

1 BLessed are they, whose vnryghtousnesse is forgyuen: and whose synnes are couered.

2 *Blessed is the man, vnto whom the Lorde imputeth no synne: in whose spirite there is no gyle.

3 For whyle I helde my tonge: my bones consumed awaye, thorowe my daylye complaynynges.

4 And because thy hand was so heuy vpon me both daye and nyght: my moysture was lyke the drouth in sommer. Selah.

5 Therfore I confessed my synne vnto the: & hyd not myne vnryghtousnesse.

I sayd, I wyll knowlege myne offence, and confesse my selfe vnto the Lorde: and so thou forgauest me the wyckednesse of my synne. Selah.

6 For this shall euerye sayne make his prayer vnto the in due season: therfore shall not the great water floudes come nye him.

Thou arte my defence in the trouble that is come aboute me: compasse thou me aboute also with the ioye of delyueraunce. Selah.

7 I wil enforme the, and shewe the the waye wherin thou shalte goo: I wyll fasten myne eyes vpon the.

8 Be not ye now lyke horses & mules, which haue no vnderstandyng.

Whose mouthes thou muste holde with byt and bydle, yf they wyll not obeye the.

9 Greate plages shall the vngodly haue, but who so putteth his truste in the Lorde, mercy shall compasse him on euery syde.

10 Be glad, O ye ryghtous, and reioyce in the Lorde: be ioyfull all ye that are true of herte.

PSAL. XXXII.

After the Hebrues. xxxiii.

A REioyce in the Lorde, O ye ryghtous, for it becommeth well the iuste to be thankfull.

Prayse the Lorde with harpe: synge psalmes vnto him with the lute and instrumēt of ten strynges.

Synge him a newe songe, yea sing lustely vnto him with a lusty courage.

For the worde of the Lorde is true: and all his workes are faythfull.

He loueth mercy and iudgement: the erth is full of the goodnesse of the Lorde.

By the worde of the Lorde were the heuens made: and all the hostes of them by the breth of his mouthe.

He gathereth the waters togyther as it were in a bottell: and layeth vp the depe in secrete.

Let all the earthe feare the Lorde: and let all them that dwell in the worlde, stande in awe of him.

For loke what he sayeth, it is done: and loke what he commaundeth, it standeth fast.

The Lorde bringeth the counsel of the heythen to nought, and turneth the deuises of the people.

But the counsell of the Lorde endureth and the thoughtes of his herte from generacion to generacion.

Blessed are the people that holde the Lorde for their God: and blessed are the folke whom he hath chosen to be his heritage.

The Lorde loketh downe from heuen, and beholdeth all the chyldren of men: from his D stronge seat he consydereth all them that dwell in the worlde.

He onely hath facioned al the hertes of the, and knoweth all their workes.

A kynge is not holpen by his owne greate hoste: neither is a gyaunte saued thorowe the might of his owne strength.

A horse is but a vayne thing to saue a man, it is not the power of his strength that can E deliuer him.

Beholde, the eye of the Lorde loketh vnto them that feare him, and put their trust in his mercy.

That he may deliuer their soules from deth: and to fede them in the deare tyme.

Let our soule pacyently abide the Lorde: for he is our helpe and shylde.

So shall our hertes reioyce in him: because we haue hoped in his holy name.

Let thy mercyfull kyndnesse, o Lorde, be vpon vs: lyke as we put our trust in the.

PSAL. XXXIII.

After the Hebrues. xxxiii. i. Regi. xxi. departed.

* Of Dauid, when he fayned hym selfe to be madde before Abimelech: whiche droue hym awaye and he

I wyll

A I Wyl alwaye geue thankes unto the Lord, his prayse shall euer be in my mouthe.

My soule shall make her boste in the Lorde: the humble shall heare therof, and be gladde.

Prayse ye the Lorde with me: & let us magnifye his name togyther.

I sought the Lorde, and he herde me: yea he delyuered me out of all my feare.

They that haue an eye unto hym, shall be lyghtened, and theyr faces shall not be ashamed.

This poore man cryed unto the Lorde: and B he herde him, yea and delyuered him out of all his troubles.

The aungell of the Lorde pitched his tente rounde aboute him that feare him, and delyuereth them.

Taste and se how frendly the Lord is: blessed is the man that trusteth in him.

Feare the Lorde ye that be his sayntes: for they that feare him lacke nothing.

The riche shal want and suffre hunger: but they which seke the Lorde shall want no maner thing that is good.

Come hither, o ye children, herken unto me: C I wil teache you the feare of the Lorde.

1.Petri.iii. Who so lysteth to lyue, and wolde fayne se good dayes.

Let him refrayne his tonge from euill: and his lyppes that they speake no gyle.

Let him eschewe euyl and do good: let him Ecclesi.xv.d. seke peax and ensue it.

Hebru.iiii.c For the eyes of the Lorde are ouer the rightous: and his eares are open unto their prayers.

D But the face of the Lorde beholdeth them that do euyl, to destroye the remembraunce of them out of the erth.

When the ryghteous crye, the Lord heareth them: and delyuereth them out of all theyr troubles.

The Lorde is nye unto them that are contryte in herte, and wil helpe suche as be of an humble spirite.

Great are the troubles of the rightous, but the Lorde delyuereth them out of all.

He kepeth al their bones, so that not one of them is broken.

But misfortune shall slee the ungodly, and they that hate the rightous shall be giltye.

The Lorde delyuereth the soules of his seruauntes, and all they that put their truste in him shal not offende.

PSAL. XXXIIII.

After the Hebrues.xxxv.

Of Dauid.

A Stryue thou with them, o Lorde, y^t stryue with me: fyght thou agaynste them, that fyght agaynst me.

Laye hande upon the shylde and spere: and stande up to helpe me.

Drawe out thy swerde and stop the way agaynst them that persecute me: saye unto my soule, I am thy helpe.

Let them be confounded and put to shame, that seke after my soule: let them be turned backe and be brought to confusion, that ymagen mischiefe for me.

Lette theym be as the duste before the wynde: and the aungell of the Lorde scatteryng them.

Lette theyr waye be darcke and slyppery: and the aungell of the Lorde to persecute them.

For they haue pryuyly layde theyr net to destroye me without cause: yea & made a pyt for my soule whiche I neuer deserued.

Let a soden destruction come upon him unwares, and the net that he hathe layde pryuily catche him selfe, that he maye fall into his owne mischiefe. B

But let my soule be ioyfull in the Lorde: & reioyse in his helpe.

All my bones shal saye: Lorde who is lyke unto the? which deliuerest the poore fro those that are to stronge for him, yea the poore and the nedy from his spoylers.

False witnesses are rysen up, and lay to my charge thynges that I knowe not.

They reward me euil for good, to the great discomfort of my soule. C

Neuerthelesse when they were sycke, I put on sackclothe: I humbled my soule with fastyng, and my prayer turned in to myne owne bosome.

I behaued my self as though it had ben my frende or my brother: I went heuyly, as one that mourneth for his mother.

But in myne aduersite they reioyce & gather them togither: yea the very lame come togyther against me unwares, makinge mowes at me, and cease not.

With the gredye and scornefull hypocrites they gnasshed upon me with their teth.

Lorde whan wilt thou loke upon this?

Restore my soule from the wicked rumoure of them, my derlynge from the lyons?

So wyll I gyue the thankes in the greate congregacion: and prayse the amonge moche people.

Let them not tryumphe ouer me, that are myne ennemyes for noughte: lette them not wynke with theyr eyes that hate me without cause.

And why? their commening is not for peax, but they ymagen false wordes against y^e outcastes of the lande.

They gape upon me with their mouthes, sayinge: there, there: we se it with our eyes. D

This thou seest, o Lord: hold not thy tong then: go not farre fro me, o Lorde.

Awake Lorde and stande up: auenge thou my cause my God and my Lorde.

Judge me, o Lorde my God, accordinge to thy ryghtousnesse, that they tryumphe not ouer me.

Let them not say in their hertes, there there so wold we haue it: let them not say: we haue ouercome him.

Let them be put to confusion & shame, that reioyse at my trouble: let them be clothed w^t rebuke and dishonour, that boste them selues agaynst me.

Let

Lette them also be gladde and reioyce, that fauoure my ryghteous dealynge: yea lette them saye alwaye: blessed be the Lorde, which hath pleasure in the prosperitie of his seruaunt.

And as for my tonge, it shall be talkynge of thy ryghtousnesse and of thy prayse, al the day longe.

PSAL. XXXV.

To the chaunter, of Dauid the seruaunte of the Lorde.

A My herte sheweth me the wyckednesse of the ungodly: that there is no feare of God before his eyes.

For he dissembleth before his face, so longe till his abhominable synne be founde out.

The wordes of his mouthe are unryghtousnesse and disceyte: he wyll not be lerned to do good.

He ymagineth mischiefe upon his bed: he wil come in no good waye, he refuse the thing that is euill.

Thy mercye, O Lorde, reacheth unto the heauens: and thy faythfulnesse unto the cloudes.

Thy rightousnes standeth like the stronge mountaynes: and thy iudgementes lyke the great depe.

Thou, Lorde: preseruest bothe men and beestes.

How precious is thy mercy, o God, that the B children of men may put their trust under the shadow of thy wynges?

They shal be satisfied with the plenteousnes of thy house: and thou shalt geue them drinke of the ryuer of thy pleasures.

For by the is the well of life: & in thy light, shal we se light.

Sprede forth thy louing kindnesse unto the that know the, and thy rightousnesse unto the that are true of hert.

Lette not the foote of pryde ouertake me: let not the hande of the ungodly caste me downe.

As for wicked doers, they fall: they are cast downe, and are not hable to stande.

PSAL. XXXVI.

A Psalme of Dauid.

A Fret not thy self at y^e ungodly: be not thou enuyous agaynst the euil doers.

For they shall soone be cut downe lyke the grasse: and be withered euen as the grene herbe.

Put thou thy trust in the Lorde, and be doing good: so shalt thou dwel in the land, and verely it shall fede the.

Delite thou in the Lorde: and he shal gyue the thy hertes desyre.

Commyt thy waye unto the Lorde, sette thy hope in hym: and he shall brynge it to passe.

He shall make thy ryghtousnesse as cleare as the lyght: and thy iust dealing as the none daye.

Holde the styll in the Lorde, and abyde paciently upon him: but greue not thy selfe at one that hath prosperitie, and lyueth in abhominacion.

Leue of from wrath, let go displeasure: let not thy gelowsye moue the also to do euil. B

For wicked doers shal be roted out, but they that paciently abyde the Lorde, shal enherite the lande.

Suffer yet a lytle whyle, and the ungodlye shall be clene gone: thou shalt loke after his place, and he shall be awaye.

But the meke spirites shall possesse the erthe: and haue pleasure in moche rest. Math.v.a

The ungodly layeth wayte for the iust, and gnassheth upon him with his teth.

But the Lorde laugheth him to scorne: for he seeth that his daye is commyng.

The ungodly drawe oute theyr swerde and bende their bowe: to caste downe the symple and poore, and to slee suche as goo the ryght waye.

Neuerthelesse, their swerde shall goo thorowe their owne herte: and their bowe shall be broken. C

A small thyng that the rightous hathe: is better then great riches of the ungodly.

For the armes of the ungodlye shall be broken: but the Lorde upholdeth the ryghtous.

The Lord knoweth the dayes of the godly: and their inheritaunce endureth for euer.

They shall not be confounded in the perillous tyme: and in the dayes of dert, they shal haue ynough.

But the ungodly shal perish: and when the enemies of the Lord are in their floures, they shal consume, yea euen as the smoke shal they consume awaye. D

The ungodlye boroweth, and payeth not agayne: but the ryghtous is mercyfull and lyberall.

Suche as be blessed of him, shal possesse the lande: and they whom he curseth, shall be roted out. E

The Lord ordreth a good mans going: and hath pleasure in his way.

Though he fall, he shal not be hurt: for the Lorde upholdeth him with his hande.

I haue ben yong and now am olde: yet saw I neuer the rightous forsaken, ne his seed to seke their bread.

The rightous is euer mercifull, and lendeth gently: therfore shal his seed be blessed.

Fle from euil, and do that is good: so shalt thou dwell for euer.

For the Lorde loueth that is ryght, he forsaketh not his sayntes, but they shall be preserued for euermore: where as the seed of the ungodly shal be roted out. F

Yea the ryghtous shall possesse the lande: & dwell therein for euer.

The mouthe of the ryghtous is exercised in wysdome: and his tonge talketh of iudgement.

The law of his God is in his hert : therfore shal not his fotesteppes slyde.

The vngodly seeth the righteous, and goeth about to slee him.

But the Lorde wyll not leaue hym in his handes : ne condemne hym when he is iudged.

Hope thou in the Lorde, and kepe his way, and he shall so promote the, that thou shalte haue the lande by enheritaunce, and se when the vngodly shal perisshe.

I my selfe haue sene the vngodly in greate power : and flouryshynge lyke a grene baye tree : but when I wente by, loo, he was gone, I sought hym, but he coulde no where be
G founde.

Kepe innocencye, and take hede vnto the thynge that is ryghte : for that shall brynge a man peax at last.

But the transgressours shall peryshe togyther : and the vngodlye shall be rooted out at the last.

The helpe of the ryghtous commeth of the Lorde : he is their strength in tyme of trouble.

The Lorde shall stande by them, and saue them : he shal delyuer them from the vngodly, and helpe them, bycause they put theyr truste in hym.

PSAL. XXXVII.

After the Hebrues .xxxviii.

¶ To the chaunter, to brynge to remembraunce.

A PUt me not to rebuke, oh Lorde, in thyne anger : chasten me not in thy heuye displeasure.

For thyne arowes stycke fast in me, and thy hande presseth me sore.

There is no hole parte in my body, bycause of thy displeasure : there is no rest in my bones by reason of my synnes.

For my wyckednesses are gone ouer my heed : and are lyke a sore burthen, to heuye for me to beare.

My woundes stynche and are corrupt, tho-
B rowe my folysshnesse.

I am broughte in to so greate trouble and mysery : that I goo mournynge all the daye longe.

For my loynes are clene dryed vp : and there is no hole parte in my body.

I am feble and sore smytten : I rore for the very disquietnesse of my hert.

Lorde, thou knowest all my desyre : and my gronyng is not hyd from the.

My herte panteth, my strengthe hathe fayled me : and the lyghte of myne eyes is gone fro me.

My louers and frendes stande lokynge vpon my trouble : and my kynsmen are gone a
C farre of.

They that sought after my lyfe, and to do me euyl : spake of lyes and ymagined disceyte all the daye longe.

As for me, I was lyke a deafe man and herde not : and as one that were domme, not openyng his mouthe.

I am become as a man that heareth not : and that can make no resystence with his mouthe.

For in the, o Lorde is my trust : thou shalte heare me, o Lorde my God.

My desire is that myne ennemies triumphe D
not ouer me : for yf my fote slyp, they reioyse greatly agaynst me.

I am redye to suffre trouble : and my heuynesse is euer in my syght.

For I confesse my wyckednesse : & my synne greueth me.

But myne ennemyes lyue, and are mightye : and they that hate me without cause, are many in nombre.

They that rewarde me euyll for good : speake euyll of me, bycause I folowe that good is.

Forsake me not (O Lorde my God) go not farre fro me.

Haste the to helpe me : Lorde, my sauioure.

PSAL. XXXVIII.

After the Hebrues .xxxix.

¶ To the chaunter for Iduthun, a Psalme of Dauid.

I Sayd : I will kepe my wayes that I offende A
not in my tonge.

And so I shut my mouth, whyle the vngodly layd wayte for me.

I helde my tonge, I was domme, I kept silence yea euen from good wordes, but it was payne and grefe to me.

My hert was hote within me : and whyle I was thus musyng, the fyre kyndled, so that I spake with my tonge.

Lorde, let me knowe myne ende, & the nombre of my dayes : that I may be certified what I want.

Beholde, thou haste made my dayes a span B
longe : and my lyfe as it were nothynge before the.

O howe vayne, are all men lyuynge? Selah.

Yea euery mā walketh as it were a shadowe, C
and disquieteth him selfe in vayne : he heapeth vp rychesse, and can not tell to whome he gethereth them.

And nowe Lorde, wherein shall I comforte me? my hope is in the.

Deliuer me from al myne offences : & make me not a scorne vnto the folish.

I kepe sylence, and open not my mouth : for thou hast done it.

Turne thy plages awaye fro me : for I am D
consumed thorow the feare of thy hande.

When thou punisshest man for synne, thou chastenest him : so that his beautie consumeth away, lyke as it were a moth.

O how vayne are all men? Selah.

Heare my prayer, o Lorde, and consyder my callynge : shewe not thy selfe as though thou sawest not my teares.

For I am a straunger and pilgrim with the : as all my fore fathers were.

Oh spare me a lytle that I maye refresshe my selfe before I goo hence : and be no more sene.

PSAL. XXXIX.

After the Hebrues .xl.

¶ To the chaunter, a Psalme of Dauid.

A I Wayted paciently for the Lorde, whiche enclyned him selfe vnto me : and herde my callynge.

He brought me out of the horrible pit, out of the myre and claye : he set my fete vpon the rocke, and ordred my goinges.

He hath put a new song in my mouth, euen a thankesgyuing vnto our God.

Many men seing this shal feare the Lorde : and put their trust in him.

Blessed is the man that setteth his hope in the Lorde : and turneth not vnto the proude, & to suche as go about with lyes.

O Lorde my God, great are thy wonderous workes whiche thou haste done : and in thy thoughtes toward vs, there may none be lykened vnto the.

I wolde declare them and speake of them :
B but they are so manye, that they can not be tolde.

Sacrifyce and offerynge thou woldest not haue, but a body thou hast ordeyned me : burnt offerynges and sacrifyce for synne thou haste not alowed.

Then sayde I : lo I come. In the begynnynge of the boke it is wrytten of me, that I shoulde fulfyll thy wyll, o my God, and that am I content to do : yea thy lawe is within my hert.

I wyll preache of thy ryghteousnesse in the greate congregacion : loo, I wyll not refrayne my lyppes, o Lorde, and that thou knowest.

I doo not hyde thy ryghteousnesse in my herte : my talkyng is of thy truthe and sauynge helthe : I kepe not thy louynge mercye and faythfulnesse backe from the greate congregacion.

Turne not thou thy mercy fro me, o Lorde : but let thy louing kyndnes and truth alwaye
C preserue me.

For innumerable troubles are come aboute me : my synnes haue taken suche hold vpō me that I am not hable to loke vp : yea they are mo in nombre then the heeres of my heed, and my hert fayled me.

O Lorde, lette it be thy pleasure to delyuer me : make haste (O Lorde) to helpe me.

D Let them be ashamed and confounded that seke after my soule to destroye it : let them fal backwarde and be put to confusion, that wish me euyll.

Let them soone be brought to shame ŷ crye ouer me : there there.

But lette all those that seke the, be ioyfull and glad in the : and let all suche as delyte in thy sauynge helthe, saye alwaye : the Lorde be praysed.

As for me, I am poore and in mysery : but the Lorde careth for me.

Thou art my helper and redemer : make no long taryeng, o my God.

PSAL. XL.

After the Hebrues .xli.

¶ To the chaunter, a Psalme of Dauid.

BLessed is he that consydereth the poore : A
the Lorde shall delyuer hym in tyme of trouble.

The Lorde shal preserue him, and kepe him alyue : he shal make him to prospere vpō erth and shal not deliuer him in to the wyll of his ennemyes.

The Lorde shall refresh him when he lyeth sicke vpon his bed, yea thou makest his bed in all his sicknesse.

I sayd : Lorde be mercyfull vnto me : heale my soule, for I haue synned agaynst the.

Myne ennemies speke euil vpon me : when shal he dye, and his name perysshe?

Thoughe he came in to se, yet meaned he B
falsehed in his herte : heapyng mischiefe vpon him selfe.

All they that hate me, run togyther agaynst me : and ymagen euil against me.

They haue gyuē a wicked sentence vpō me :
when he lyeth, he shal ryse vp no more. Math. xxvi. b

Yea euen mine owne familiar frende whom Ihon. xiii. b
I trusted, which did eate my breed, hath lyfte Act. i. c
vp his hele agaynst me. C

But be thou mercyfull vnto me, o Lorde : rayse thou me vp, and I shal rewarde them.

By this I know thou fauourest me that my ennemy shal not triumphe ouer me.

Thou haste vpholden me bycause of myne innocencye : and sette me before thy face for euer.

Blessed be the Lorde God of Israell : from hence forth, and for euer more, Amen, Amen.

PSAL. XLI.

After the Hebrues .xlii.

¶ To the chaunter a monicion of the sonnes of Corah.

LYke as the harte desyreth the water bro- A
kes : so longeth my soule after the, O God.

My soule is a thurst for God, yea euen for the lyuinge God : when shal I come & beholde the face of God?

My teares are my meate daye and nyghte, while it is dayly said vnto me : where is now thy God?

Now when I thinke therupon, I poure out my hert by my self : for I wold fayne go hence
with the multitude, and passe ouer with them B
vnto the house of God, in the voyce of prayse and thankesgyuinge, amonge suche as kepe holy daye.

Why arte thou so full of heuynesse (o my soule) and why arte thou so vnquiete within me?

Put thy truste in God, for I will yet gyue him thanckes for the helpe of his countenaunce.

My God, my soule is vexed within me therfore I remembre the land of Jordan, and the lytle hyll of Hermonim.

C One depe calleth an other with the voyce of the whystles: all thy waues and water floudes are gone ouer me.

The Lorde hath promised his louing kyndnesse dayly, therfore wil I prayse him in the nyghte season, and make my prayer vnto the God of my lyfe.

I wyl saye vnto God my stony rocke: why hast thou forgotten me? why go I thus heuily whyle the ennemy oppresseth me?

D Whyle my bones are brokē, and while mine ennemies cast me in the tethe dayly, saying vnto me: where is now thy God?

Why art thou so heuy, o my soule? and why art thou so disquieted within me?

Put thy trust in God: for I wil yet thanke him for the helpe of his countenaunce, and because he is my God.

PSAL. XLII.

After the Hebrues.xliii.

A Gyue sentence vpon me (o God) and defende my cause agaynst the vnholy people: delyuer me from the disceytful and wicked man.

For thou (o God) art my strength: why hast thou put me from the? why go I then so heuily, whyle the ennemy oppresseth me?

Send out thy light and thy truth, that they may lead me and bring me vnto thy holy hyll, and to thy dwellyng.

B That I may go in to the aulter of God, euē vnto the God which is my ioye and pleasure: and vpon the harpe to giue thankes vnto the, o God, my God.

Why art thou so heuy (o my soule) and why art thou so disquieted within me?

Put thy trust in God, for I will yet gyue him thankes for the helpe of his countenaūce, and because he is my God.

PSAL. XLIII.

After the Hebrues.xliiii.

¶ To the chaunter an instruccion of the sonnes of Corah.

A We haue herd with our eares, o God, our fathers haue tolde vs, what thou hast done in their time of olde.

Howe thou hast dryuen oute the Heithen with thy hande, and planted them in: howe thou hast destroyed the nacyons and cast them out.

For they gat not the land in possession thorowe their owne swerde, neither was it their owne arme that helped them.

But thy right hand, thyne arme & the lyght of thy countenaunce, because thou haddest a fauour vnto them.

Thou art the kyng and my God: thou sendest helpe vnto Jacob.

Thorow the, wyl we ouer throw our ennemyes: and in thy name wil we trede them vnder that ryse vp agaynst vs.

For I will not trust in my bowe: it is not my swerde that shall helpe me.

But it is thou that sauest vs frome oure ennemies: and puttest them to confusion that hate vs.

We wil alwaye make our boste of God, & prayse thy name for euer. Selah.

But nowe thou forsakest vs, and puttest vs to confusyon, and goest not forthe with oure hostes.

Thou makest vs to turne our backes vpon our ennemyes, so ŷ they which hate vs spoyle our goodes.

Thou lettest vs be eaten vp like shepe: and scatterest vs among the Panims.

Thou sellest thy people for nought: and takest no money for them.

C Thou makest vs to be rebuked of oure neyghbours, to be laughed to scorne, and hadde in derision, of them that are rounde aboute vs.

Thou hast made vs a very byworde amonge the Heithen: and that the people shake their heedes at vs.

My confusion is daylye before me: and the shame of my face couereth me.

For the voyce of the sclaūderer and blasphemer: for the ennemy and auenger.

All this is come vpon vs: and yet haue we not forgotten the, nor behaued our selues vnfaythfully in thy couenaunt.

Our herte is not turned backe, neither oure steppes gone out of the waye.

For thou hast smitten vs in the place of dragons, and couered vs with the shadow of death.

D If we had forgotten the name of our God: and holden vp oure handes to anye straunge God.

Shold not God find it out? for he knoweth the very secretes of the herte.

But for thy sake we are kylled all the daye longe: and are counted as shepe appoynted to be slayne.

Up Lorde, why slepest thou? awake, & cast vs not of for euer.

Wherfore hydest thou thy face? wylte thou cleane forget oure myserye and oppression?

For our soule is brought low euen vnto the dust, and our bely cleueth vnto the grounde.

Arise, o Lord, helpe vs and deliuer vs for thy mercy sake.

PSAL. XLIIII.

¶ To the chaunter vpon Sosanim, an instruccion of the chyldren of Corah, a songe of loue.

A My herte is endytynge good matter: I speake of that whiche I haue made of the kynge: my tonge is the pen of a redye wryter.

Thou art the fayrest among the chyldren of men, ful of grace are thy lippes, therfore God blesseth the for euer.

Gyrde the with thy swerde vpon thy thygh (O thou myghtye) with worshyp and renowne.

B Good lucke haue thou with thyne honour, ryde on with the truthe, mekenesse and ryghteousnesse: and thy right hand shal teache wonderfull thinges.

Thy arowes are sharpe, the people shall be subdued vnto the: euen in the myddest among the kinges ennemyes.

Thy seat (God) endureth for euer: the scepter of thy kyngdome is a right scepter.

C Thou hast loued ryghteousnesse, and hated iniquite: wherfore God (whiche is thy God) hath annoynted the with the oyle of gladnes aboue thy felowes.

All thy garmentes are lyke Myrre, Aloes, & Cassia, when thou commest out of thyne yuery palaces in thy beautifull glory.

Kynges doughters go in thy goodly araye, and vpon thy right hande standeth a quene in a garment of moost pure golde.

D Harken (o doughter) consider & bowe downe thyne eare: forget thine owne people, and thy fathers house.

So shall the kynge haue pleasure in thy beautye, for he is thy Lorde, and thou shalte worship him.

The doughters of Tire shall be there with gyftes, the ryche among the people shal make their supplicacion before the.

The kynges doughter is all glorious within: her clothing is of wrought golde.

E She shall be broughte vnto the kynge in raymente of nedle worke, and maydens after her: suche as be nexte her shall be brought vnto the.

With ioye & gladnesse shal they be broughte: and go in to the kinges palace.

In stede of thy fathers thou haste gotten children, whom thou shalte make prynces in all landes.

I wyll remembre thy name frome one generacion to an other: therfore shall the people gyue thankes vnto the, worlde withoute ende.

PSAL. XLV.

¶ To the chaunter, a songe of the children of Corah vpon Alamoth.

A In our troubles & aduersite, we haue founde that God is oure refuge, our strength and helpe.

Therfore we wil not feare, though the erth fell, and thoughe the hylles were caryed in to the myddest of the see.

Thoughe the waters of the see raged and were neuer so troublous, and thoughe the mountaynes shooke at the tempeste of the same.

For there is a floude whiche with his riuers reioyseth the citye of God, the holy dwellyng of the hyest.

God is in the middest of her, therfore shall she not be remoued: for God helpeth her, and that ryght early.

B The Heithen are mad, the kyngdomes make moche a do: but when he sheweth his voyce, the erth melteth awaye.

The Lorde of hostes is with vs: the God of Jacob is oure defence.

Come hyther and behold the workes of the Lorde: what destructions he hathe broughte vpon the earth.

He hathe made warres to cease in all the world: he hath brokē the bow, he hath knapped the spere in sondre, and brent the charettes in the fyre.

Be styll then, and confesse that I am God: I wil be exalted amonge the Gentiles, and I wil be exalted vpon erth.

The Lorde of hostes is with the: the God of Jacob is our defence. Selah.

PSAL. XLVI.

After the Hebrues.xlvii.

¶ To the chaunter, a Psalme of the children of Corah.

A Clap your handes togyther (all ye people) synge vnto God with the voyce of thankesgyuynge.

For the Lorde most hye is to be feared: and he is the great kyng vpon all the erth.

He shal subdue the people vnder vs, and the Panyms vnder our fete.

He choseth vs for an heritage the beautie of Jacob whom he loued. Selah.

B God is gone vp wt a mery noyse: & the Lord with the sounde of the trompet.

Synge prayses, synge prayses vnto God: synge prayses, synge prayses vnto our kynge.

For God is kyng of all the erth: sing prayses vnto him with vnderstanding.

God is king ouer the Heithen: God sitteth in his holy seate.

The prynces of the people are gathered togither vnto the God of Abraham: for God is farre hyer exalted, then the mightye lordes of the earthe.

PSAL. XLVII.

After the Hebrues.xlviii.

¶ A songe of a Psalme of the chyldren of Corah.

A Great is the Lorde and hyghe to be praysed, in the citye of our God: euen vpon his holy hyll.

The hil of Sion is like a fayre plant whereof all the lande reioyseth: vpon the north syde lyeth the citye of the great king.

God is wel knowen in her palaces: that he is the defence of the same.

For lo, kynges are gathered, and gone by togyther.

B They maruelyed to se suche thynges: they were astonied, and sodenly cast downe.

Feare came vpon them: and sorow as vpon a woman in her trauayle.

Thou shalte breake the shyppes of the see: thorow the East wynde.

Lyke as we haue herde, so se we in the citye of the Lorde of hostes, in the citye of oure God: God vpholdeth the same for euer. Selah.

C We wayt for thy louing kindnesse (o God) in the myddest of thy temple.

O God, accordinge unto thy name, so is thy prayse unto the worldes ende: thy right hand is full of rightousnesse.
Oh lette the mounte Sion reioyse: and the doughters of Juda be glad, bycause of iudgementes.
Walke about Sion: go rounde aboute her and tell her toures.
Marcke well her walles, sette up her houses: that it maye be tolde them that come after.
For this God is our God for euer and euer, and he shall alwaye be our gyde.

PSAL. XLVIII.

After the Hebrues.xlix.

¶ To the chaunter, a Psalme of the children of Corah.

A HEare this, all ye people: ponder it well all ye that dwell upon the erth.
High and lowe, riche and poore: one with an other.
Psal.lxxviii. My mouth shal speake of wisdome, and my hert shall muse of understanding.
I wil enclyne myne eare to the parable, and shewe my darke speache upon the harpe.
☞ Wherfore sholde I feare euyll dayes, when the wyckednesse of my heles compasseth me round about?
B They that put theyr truste in their good: and boste theym selues in the foyson of theyr rychesse.
No man maye deliuer his brother: ne make agrement unto him for God.
For it costeth more to redeme their soules: so that he must let y alone for euer, yea though he lyue long, and se not the graue.
For it shall be sene, that suche wyse men shal dye and perysshe togyther, as well as the ignoraunt and folysshe, and leue their goodes for other.
Loke what is in their house, it continueth styll: their dwellinge places endure from one generacion to an other, & are called after theyr owne names upon erth.
C Neuerthelesse man abydeth not in suche honour, but is compared unto the brute beestes, & becommeth like unto them.
This waye of theyrs is verye foly, and yet their posteritie prayseth it with theyr mouthe. Selah.
They lye in the hell lyke shepe, death shall gnaw upon them, & the rightous shal haue domination of them in the mornynge by tymes: their strength shall consume, and hell shall be their dwellynge.
But God shall delyuer my soule frome the power of hell, when he receyueth me. Selah.
Be not thou afrayd whē one is made ryche: and the glory of his house increased.
*Job.xxvii.d D * For he shall carye nothynge awaye with him when he dyeth, neither shall his pompe folowe him.
Whyle he lyueth he is counted an happye man: and so longe as he is in prosperitie men speake good of him.
But when he foloweth his fathers generacion, he shall neuer se light any more.
When a man is in honoure, and hathe no understandynge, he is compared unto the brute beestes, and becommeth like unto them. D

PSAL. XLIX.

After the Hebrues.l.

¶ A Psalme of Asaph.

THe Lorde euen the mightye God hath spoken and called the worlde frome the rysinge of the sunne, unto the goynge downe of the same. A
Out of Sion appereth the gloryous beautye of God.
Oure God shall come, and not kepe sylence: there goeth before him a consumynge fyre, and a myghtye tempest rounde aboute hym.
He shall call the heuens from aboue: & the erth, that he may iudge his people.
Gather my sayntes togither unto me: those that sette more by the couenaunt then by any offerynge.
And the heauens shall declare his ryghtousnesse: for God is Judge hym selfe. Selah.
Heare, o my people: let me speake, let me testifie amonge you, o Israel: I am God, euen thy God. B
I reproue the not bicause of thy sacrifice, thy burntofferinges are alwaye before me.
I wyll take no bullockes out of thy house: ne gotes out of thy foldes.
For all the beestes of the feld are myne, and thousandes of catell upon the hylles.
I knowe all the foules upon the mountaynes: and the wylde beestes of the felde are in my sight.
Yf I be hungrye, I wyll not tell the: for the hole worlde is myne, and all that therin is.
Thinkest thou that I will eate the fleshe of oxen, or drynke the bloude of gotes?
Offre unto God prayse and thankesgyuynge: and paye thy vowes unto the moost hyest. C
And call upon me in the tyme of trouble: so wyll I heare the, that thou shalte thanke me.
But unto the ungodly saith God, why dost thou preache my lawes, and takest my couenaunt in thy mouth?
Where as thou hatest to be reformed: and castest my wordes behynde the?
Yf thou seest a thefe, thou runnest with him: and art partaker with the aduouterers.
Thou lettest thy mouth speake wickednesse, and thy tonge paynteth disceyte.
Thou syttest and speakest agaynste thy brother: yea and sclaunderest thyne owne mothers sonne. D
This thou doest, whyle I holde my tonge, and thynkest me to be euen suche one as thy selfe: but I wyll reproue the, and set my selfe agaynst the.
Consydre

Consydre this, ye that forget God: least I plucke you awaye, and there be none to delyuer you.
Who so offreth me thankes and prayse, he honoureth me: and this is the waye, wherby I will shewe him the sauinge health of God.

PSAL. L.

¶ To the chaunter, a Psalme of Dauid, when the Prophet Nathan came unto him, after he had lyen with Bethsabe.

A HAue mercy upon me (O God) after thy goodnes, and accordinge unto thy great mercyes, do awaye myne offences.
Washe me wel from my wyckednesse, and clense me frome my synne.
For I knowledge my fautes, and my synne is euer before me.
Against the onely, againste the haue I synned, and done euyll in thy sight: y thou myghtest be iustified in thy sayenges, and shouldest ouercome, when thou art iudged.
B Beholde, I was borne in wyckednesse, and in synne hath my mother conceyued me.
But lo, thou hast a pleasure in the truthe, & hast shewed me secrete wysdome.
Purge me with Isope, and I shal be cleane: washe thou me, and I shall be whyter then snowe.
Oh let me heare of ioye and gladnesse, that the bones whiche thou hast broken, maye reioyse.
Turne thy face frome my synnes, and put out all my misdedes.
Make me a cleane hert, O God, and renue a ryght spirite within me.
C Cast me not awaye from thy presence, and take not thy holy spirite from me.
Gyue me the comfort of thy helpe agayne, and stablysh me with thy fre spirite.
Then shall I teache thy wayes unto the wycked, that synners maye be conuerted unto the.
Delyuer me frome bloude gyltynesse, O God, thou that art the God of my healthe, that my tongue maye prayse thy ryghteousnesse.
D Open my lyppes, O Lorde, that my mouth maye shewe thy prayse.
For yf thou haddest pleasure in sacrifice, I wolde gyue it the: but thou delytest not in burntofferinges.
The sacrifice of God is a troubled spirite, a broken and a cōtrite hert, O God, shalt thou not despyse.
Be fauorable and gracious unto Sion, that the walles of Jerusalem maye be buylded.
For then shalt thou be pleased with the sacrifice of righteousnesse, with the burntofferynges and oblacions: then shall they lay bullockes upon thyne aulter.

PSAL. LI.

¶ To the chaunter, an exhortacion of Dauid, when Doeg the Edomite came to Saul, and shewed him, sayinge: Dauid is come to the house of Achimelech. ii.Regū.ii.b,

WHy boastest thou thy selfe, thou tyraūt, that thou canst do myschefe? A
Where as the goodnesse of God endureth yet daylye.
Thy tongue ymagineth wyckednesse, and with lyes it cutteth lyke a sharpe rasoure.
Thou louest ungraciousnes more thē good, to talke of lyes more then rightousnesse. Selah.
Thou louest to speake all wordes that may do hurt, O thou false tongue.
Therfore shal God cleane destroye y, smyte the in peces, plucke the out of thy dwellyng, and rote the out of the lande of the lyuynge. Selah.
The righteous shall se this, and feare, and laughe him to scorne.
Lo, this is the man, that toke not God for his strengthe, but trusted unto the multitude of his ryches, and was myghty in his wyckednesse. B
As for me, I am lyke a grene olyue tre in y house of God: my trust is in the tender mercy of God for euer and euer.
I will alwaye gyue thankes unto the, for that thou hast done: & wil hope in thy name, for thy saynctes lyke it well.

PSAL. LII.

After the Hebrues.liii.

¶ To the chaunter upon Mahalath, an instruccion of Dauid.

THe folysh bodyes saye in their hertes: there is no God. A
Corrupt are they, and become abominable in their wyckednesses: there is not one, that doth good.
God loked downe frome heauen upon the children of men, to se yf there were anye that wolde understande, or seke after God.
But they are all gone out of the waye, they are all become unprofitable: there is none y doth good, no not one.
How can they haue understandinge, that are y workers of wyckednes, eatynge up my people as it were bread, and call not upon God? B
They are afrayd, where no feare is: for God breaketh the bones of them that besiege the: thou puttest them to confusion, for God despyseth them.
Oh that the sauinge health were gyuen unto Israel out of Sion: Oh y the Lord wolde delyuer his people out of captiuite.
Then shulde Jacob reioyse, & Israel shulde be right glad.

PSAL. LIII.

After the Hebrues.liiii.

¶ To the chaunter in Neginoth, an instruccion of Dauid, when the Zephites came and sayde unto Saul: Dauid is hydde amongest us.

Helpe

A HElpe me (O God) for thy names ſake, and delyuer me in thy ſtrength.

Heare my prayer (O God) conſydre the wordes of my mouth.

For ſtraungers are ryſen vp againſt me, and the myghty (which haue not God before their eyes) ſeke after my ſoule. Selah.

But lo, God is my helper: it is he that vp-
B holdeth my ſoule.

He ſhall rewarde euyll vnto myne ennemies: and in thy trouth ſhalte thou deſtroye them.

A free wyll offerynge wyll I gyue the, and prayſe thy name, O Lorde, becauſe it is ſo cōfortable.

For thou haſt delyuered me out of all my trouble, ſo that myne eye ſeyth his deſire vpō myne ennemyes.

After the Hebrues.liiii.

PSAL. LIIII.

¶ To the chaunter in Neginoth, an inſtruccion of Dauid.

A HEare my prayer, O God, and hyde not thy ſelfe from my petition.

Take hede vnto me & heare me, howe pyteouſly I mourne and complayne.

The ennemy cryeth ſo, and the vngodly cōmeth on ſo faſt: for they are mynded to do me ſome myſcheife, ſo maliciouſly are they ſet agaiſt me.

My herte is heuy with in me, and the feare of death is fallen vpon me.

Fearfulneſſe and tremblynge are come vpō
B me, and an horrible dreade hathe ouerwhelmed me.

And I ſayde: O that I had wynges like a doue, that I myght flee ſomewhere, and be at reſt.

Lo, then wolde I get me awaye farre of, & remayne in the wyldernesse. Selah.

I wolde make haſt to eſcape, frome the ſtormy wynde and tempeſt.

Deſtroye their tongues (O Lorde) and deuyde them, for I ſe vnrighteouſnes and ſtrife in the cytie.

This goeth daye and night about the walles, myſcheife and vyce are in the myddeſt of it.

C Wyckednesse is therin, diſceyt and gyle go not out of her ſtretes.

Yf it were myne ennemye that reuyled me, I could beare it: or yf one that ought me euel wyll, dyd threaten me, I wolde hyde my ſelfe frome hym.

But it is thou my companyon, my gyde & myne owne famylier frende.

We had ſwete and ſecrete communication together in the houſe of God.

Let death come haſtely vpon them, and let them go downe quycke in to hell, for wyckednes is amonge them in their dwellynges.

But I wyll call vnto God, and the Lorde ſhall helpe me.

In the euenynge, mornynge & at none daye wyll I mourne and complayne: and he ſhall heare my voyce.

It is he that delyuereth my ſoule in peace, from them that lye in wayte for me: for they are many againſt me.

Yea euen God that endureth for euer, ſhall heare me, and brynge them downe. D

For they wil not turne: & why? they feare not God.

Yea they laye handes on ſuch as be at peace with him, and ſo they breake his couenaunt.

Their mouthes are ſofter then butter, and yet haue they battel in their mynd: their wordes are ſmoother then oyle, & yet be they very ſwerdes.

Caſt thy burthen, or care, vpon the Lorde, he ſhall norysh the, and not leaue the ryghteous in vnquyetnesse.

But as for them, thou (O God) ſhalt caſt downe into the pyt of deſtruction.

The bloudthurſty and diſceytfull ſhall not lyue oute halfe their dayes: neuertheleſſe my truſt is in the.

PSAL. LV.

¶ To the chaunter, vpon the dumme doue which flyeth farre of, Michtam of Dauid, when the Philiſtines toke him in Geth.

BE mercyfull vnto me (O God) for man will treade me downe: they are dayly fightinge and troublinge me.

Myne enemies treade me dayly vnder their fete, for they be many that proudly fight agaiſt me.

Neuertheleſſe, when I am afrayed, I put my truſt in the.

I will comfort my ſelfe in Gods word, yea I will hope in God, and not feare: what can fleſh then do vnto me?

They vexe me dayly in my wordes: all that they ymagine, is to do me euell.

They holde all togither, and kepe them ſelues cloſe: they marke my ſteppes, howe they maye catche my ſoule.

But in vayne, for it ſhall eſcape them: and why? thou (O God) in thy diſpleaſure ſhalt caſt downe ſuche people.

Thou telleſt my flyttinges, thou putteſt my teares in thy bottell, and nombreſt them.

When ſo euer I call vpon the, myne ennemyes are put to flight: wherby I know thou art my God. C

In Gods worde will I reioyſe, in the Lordes worde will I comfort me.

Yea in God do I truſt, and am not afrayd what can man then do vnto me?

Unto the (O God) wyll I paye my vowes, vnto the wyll I gyue thankes and prayſe.

For thou haſte delyuered my ſoule frome deathe, and my fete frome fallynge, that I maye walke before God in the lyght of the lyuinge.

PSAL. LVI.

¶ To

¶ To the chaunter, deſtroye not Michtam of Dauid, when he fled from Saul in to the caue.

A BE mercyfull vnto me, O God, be mercyfull vnto me, for my ſoule truſteth in the: and vnder the ſhadowe of thy wynges ſhall be my refuge, vntyll wyckednesse be ouerpaſt.

I call vnto God the hyghest, euen the God that ſhal helpe me vp agayne.

He ſhall ſende frome heauen, and ſaue me frome the reprofe of him that wolde ſwalow me vp.

B This ſhall God ſende, for his mercy & faithfulnes ſake.

I lye with my ſoule amonge the cruell Lions: euen amonge the children of men, whoſe tethe are ſpeares and arowes, and their tōge a ſherpe ſwerde.

Set vp thy ſelfe, O God, aboue ye heauens and thy glory aboue all the earth.

They haue layed a net for my fete, and preſſed downe my ſoule: they haue dygged a pyt before me, and are fallen into it them ſelues. Selah.

My hert is redy, O God, my hert is ready to ſinge and gyue prayſe.

Awake, O my glory, awake lute & harpe, I my ſelfe will awake right early.

I will gyue thankes vnto the, O Lorde, amonge the people, I will ſinge prayſes vnto the amonge the Heythen.

For the greatnes of thy mercy reacheth vnto the heauens, and thy faithfulneſſe vnto ye cloudes

Set vp thy ſelfe, O God, aboue the heauens, and thy glory aboue all the earth.

PSAL. LVII.

¶ To the chaunter, Deſtroye not Michtam of Dauid.

A YF your myndes be vpon righteouſneſſe in dede, then iudge the thinge yt is right, O ye ſonnes of men.

But ye ymagen myſchefe in your hertes, & your handes deale with wyckednes.

The vngodly are frowarde, euen frō their mothers wombe: as ſoone as they be borne, they go a ſtraye and ſpeake lyes.

They are as furyous as the ſerpent, euen lyke the deaf Ader that ſtoppeth her eares.

That ſhe ſhulde not heare the voyce of the charmer, charme he neuer ſo wyſely.

Breake their teth (O God) in their mouthes, ſmyte the chafe bones of the Lyōs whelpes in ſonder, O Lorde.

B That they maye fall away, lyke the water that runneth a pace: and that whē they ſhote their arowes, they maye be broken.

Let theym conſume awaye lyke a ſnayle, & lyke the vntymely frute of a woman, and let them not ſe the ſunne.

Or euer your thornes be ſharpe, the wrath ſhall take them awaye quycke, lyke a ſtormy wynde.

The righteous ſhall reioyſe when he ſeyth the vengeaunce, and ſhall waſhe his fete in the bloude of the vngodly.

So that men ſhall ſaye, verely there is a rewarde for the righteous: doubtles, there is a God that iudgeth the earth.

PSAL. LVIII.

After the Hebrues.lix.

¶ To the chaunter, Deſtroye not, Michtem of Dauid, when Saul ſend to watche the houſe, to thrytens to kyll hym.

i. Regum.xix.

DElyuer me frome myne ennemyes (my God) and defende me frome them that ryſe vp againſt me. A

Delyuer me from the wycked doers, & ſaue me from the bloudthurſty men.

For lo, they lye waytinge for my ſoule: the myghty men are aſſembled againſt me, without any offence or faute of me, O Lorde.

They run, and prepare them ſelues, without my faute: Aryſe, come thou helpe me, & beholde.

Stande vp O Lorde God of hoſtes, thou God of Iſraell to vyſet all Heythen: be not mercyfull vnto theym that offende of malicious wyckednesse. Selah. B

Let them go to and fro, and run about the cytie, howlynge lyke dogges.

Beholde they ſpeake againſt me with their mouthe, ſwerdes are vnder their lyppes, for who reproueth them?

But thou (O Lorde) ſhalte haue theym in deryſyon, thou ſhalte laughe all Heythen to ſcorne.

My ſtrength do I aſcribe vnto the, for thou (O God) art my defender.

God ſheweth me his goodnes plenteouſly God letteth me ſe my deſire vpon myne ennemyes. C

Sleye theym not, leaſt my people forget it: but ſcatter theym abroade with thy power, and put theym downe, O Lorde my defence.

For the ſynne of their mouthe, for the wordes of their lyppes, and becauſe of their pryde let them be taken: and why? their preaching is of curſing and lyes.

Conſume them in thy wrathe, conſume thē that they maye peryſhe, and knowe that it is God, whiche ruleth in Iacob and in all the worlde. Selah.

Let them go to and fro, and run about the cytie, houlynge lyke dogges. D

Let theym runne here and there, for meate, and grudge when they haue not ynoughe.

As for me, I will ſinge of thy power, and prayſe thy mercy by tymes in the mornynge: for thou art my defence and refuge in tyme of my trouble.

Unto the (O my ſtrength) will I ſinge, for thou (O God) arte my defence, and my mercyfull God.

PSAL. LIX.

After the Hebrues.lx.

¶ To

¶ To the chaunter, vpon the rose of witnes, Michtam of Dauid, for to teach: when he fought against Syria of Mesopotamia, and Syria of Zoba: and when Joab turned backe, and slue twelue thousand Edomytes, in the valley of Salt.

א O God, thou that hast caste vs out and scattered vs abroade, thou that hast ben so sore displeased at vs, comforte vs agayne.

ב Thou that hast remoued the lande and deuided it, heale the sores therof, for it shaketh.

ג Thou hast shewed thy people heuy thinges thou hast geuen vs a drynke of wyne, that we slombre with all.

ד Yet hast thou geuen a token for such as feare the, that they maye cast it vp in the truthe. Selah.

ה That thy beloued might be delyuered, helpe them with thy ryghte hande, and heare me.

ו God hathe spoken in his Sanctuarye, (whiche thynge reioyseth me) I will diuide Sichem, and meate out the valleye of Suchoth.

ז Galaad is myne, Manasses is myne, Ephraim is the strength of myne heade, Juda is my Capitayne.

ח Moab is my washepot, ouer Edom will I stretche out my shoue, Philistea shall be glad of me.

ט Who will leade me into the stronge cytie? Who will bringe me into Edom?

י Shalte not thou do it, O God, thou that hast cast vs out: thou God, that wentest not out with our hostes?

כ O be thou our helpe in trouble, for vayne is the helpe of man.

ל Thorowe God we shall doo greate actes, for it is he that shall treade downe oure ennemyes.

After the Hebrues. lvi.

PSAL. LX.

¶ To the chaunter vpon Neginoth, of Dauid.

א HEare my crye nge (O God) giue hede vnto my prayer.

ב Frome the endes of the earthe will I call vnto the, when my herte is in trouble: O set me vp vpon an hye rocke.

ג For thou art my hope, a stronge tower for me against the ennemy.

ד I will dwell in thy tabernacle for euer, that I maye be safe vnder the couerynge of thy wynges. Selah.

ה For thou, O Lorde, hast herde my desires, thou hast geuen an heritage vnto those that feare thy name.

ו Thou shalt graunt the kynge a longe lyfe, that his yeres maye endure thorow out all generations.

ז That he maye dwell before God for euer: O let thy louynge mercy and faythfulnes preserue him.

ח So will I allwaye synge prayses vnto thy name, that I maye dayely performe my vowes.

PSAL. LXI.

¶ To the chaunter, for Idithun, a Psalme of Dauid.

א MY soule wayteth onely vpon God, for of him commeth my helpe.

ב He onely is my strength, my saluacion, my defence, so that I shall not greatly fall.

ג Howe longe will ye ymagen mischefe against euery man? ye shalbe slayne all the sort of you: yea as a tottringe wall shall ye be, & lyke a broken hedge.

ד Their deuyce is onely how to put him out, their delyte is in lyes: they geue good wordes with their mouthe, but curse with their herte. Selah.

ה Neuertheles, my soule abydeth onely vpo God, for he is my God.

ו He onely is my strength, my saluacion, and my defence: so that I shall not fall.

ז In God is my health, my glory, my might and in God is my trust.

ח Put your trust in him allwaye (ye people) poure out your hertes before him, for God is our hope. Selah.

ט As for men, they are but vayne, men are deceytfull: vpon the weyghtes they are altogether lyghter then vanitie it selfe.

י Trust not in wronge and robbery, geue not your selues vnto vanitie: yf ryches encrease, set not your hert vpon them.

כ God spake once a worde, twyse haue I herde the same: that power belongeth vnto God.

ל That thou Lorde art mercyfull, and that thou rewardest euery man accordynge to his workes.

PSAL. LXII.

¶ A Psalme of Dauid, when he was in the wyldernes of Juda.

א O God, thou arte my God: early will I seke the.

ב My soule thyrsteth for the, my flesh longeth after the in a baren and dry lande, where no water is.

ג Thus doo I loke for the in thy Sanctuarye, that I mygthe beholde thy power and glorye.

ד For thy louynge kyndnesse is better then lyfe, my lyppes shall prayse the.

ה As longe as I liue will I magnifye the, & lyfte vp my handes in thy name.

ו My soule is satisfyed euen as it were with marye and fatnesse, when my mouth prayseth the with ioyfull lyppes.

ז In my bed will I remembre the, and when I wake my talkynge shalbe of the.

ח For thou hast bene my helper, and vnder the shadowe of thy wynges will I reioyse.

ט My soule hangeth vpon the, thy right hand vpholdeth me.

י They seke after my soule, but in vayne, for they shall go vnder the earth.

כ They shall fall into the swerde, & be a porcion for foxes.

ל But the kynge shal reioyse in God: all they that sweare by him, shall be commended, for the mouth of lyers shall be stopped.

PSAL. LXIII.

¶ To the chaunter, a Psalme of Dauid.

א HEare my voyce, o God, in my complaint preserue my lyfe frome feare of the ennemy.

ב Hyde me frome the gatherynge togyther of the frowarde, frome the heape of the wycked wers.

ג Which whet their tongues lyke a swerde, & shute with their venymous wordes lyke as by arowes.

ד That they maye pryuely hurte the innocent, and sodenly to hyt him withoute anye feare.

ה They haue deuysed mischefe, and communed amonge theym selues, howe they maye laye snares: Tushe, (saye they) who shall se them?

ו They ymagen wyckednes, and kepe it secret among them selues, euery mā in the depe of his hert.

ז But God shal sodenly shute with an arow that they shalbe wounded.

ח Yea their owne tongues shall make theym fall, into moche that who so seyth them, shal laugh them to scorne.

ט And all men that se it, shall saye: this hath God wrought, for they shal perceyue that it is his worke.

י The righteous shall reioyse in the Lorde, and put his trust in him, and al they that are true of hert, shalbe glad therof.

PSAL. LXIIII.

¶ To the chaunter, a Psalme and songe of Dauid.

א THou, O God, art praysed in Sion, and vnto the is the vowe performed.

ב Thou hearest the prayer, therfore cōmeth all flesh vnto the.

ג Our mysdedes preuayle against vs, O be thou mercyfull vnto our synnes.

ד Blessed is the man whome thou choosest and receyuest vnto the, that he maye dwell in thy courte: he shall be satisfyed with the pleasures of thy house, euen of thy holy temple.

ה Heare vs, accordynge vnto thy wonderfull ryghtousnesse, O God our saluacion: thou that art the hope of all the coostes of the erth and of the brode se.

ו Which is in his strength setteth faste the mountaynes, and is gyrded aboute with power.

ז Which stilleth the raginge of the see, the roaring of his wawes, and the woodnes of the people.

ח They that dwell in the vttermost partes, are afrayde at thy tokens, thou makest bothe the mornynge and euenynge starres to prayse the.

ט Thou visitest the earth, thou waterest it, & makest it very plenteous. ¶

י The ryuer of God is full of waters, thou preparest man his corne, and thus thou prouidest for the earth.

כ Thou waterest her forowes, thou breakest the harde clottes therof, thou makest it softe with the droppes of rayne, and blessest the increase of it.

ל Thou crownest the yeare with thy good, & thy fotesteppes drop fatnesse.

מ The dwellynges of the wyldernesse are fat also, that they drop with all: and the lytle hylles are pleasaunt on euery syde.

נ The foldes are full of shepe, the valleyes stande so thicke with corne that they laugh & synge.

PSAL. LXV.

After the Hebrues. lvii.

¶ To the chaunter, a Psalme of Dauid.

א OBe ioyfull in God, all ye landes, synge prayses vnto the honour of his name, make his prayse to be glorious.

ב Saye vnto God: O howe wonderfull are thy workes? thorowe the greatnesse of thy power shall thyne ennemyes be confounded.

ג O that all the worlde worde worshyppe the, synge of the, and prayse thy name. Selah.

ד O come hyther and beholde the workes of God, which is so wonderfull in his doynges amonge the children of men.

ה He turned the see into drye lande, so ꝑ they went thorow the water on fote: therfore wil we reioyse in him.

ו He ruleth with his power for euer, his eyes beholde the people: the rennagates shall not be able to exalte them selues. Selah.

ז Magnifye our God, ye people, make ꝑ voyce of his prayse to be herde.

ח Which holdeth our soule in lyfe, and suffreth not our fete to slyp.

ט For thou, O God, hast proued vs, thou hast tryed vs lyke as syluer is tryed.

י Thou hast brought vs into bondage, & layd trouble vpon our loynes.

כ Thou hast suffered men to ryde ouer oure heades, we went thorowe fyre and water, but thou hast brought vs oute, and refreshed vs.

ל Therfore wyll I goo in to thy house with brent offerynges, to paye the my vowes, whiche I promysed with my lyppes, and spake with my mouthe, when I was in trouble.

מ I will offre vnto the fat brent sacrifices wt the smoke of Rammes, I will offre bullockes and gotes. Selah.

נ O come hyther and herken, al ye that feare God, I will tell you, what he hath wrought for my soule.

ס I called vnto him with my mouth, & gaue him prayses with my tongue.

ye

If I enclyne vnto wyckednesse with my herte, the Lorde will not heare me.

Therfore God hath herde me, & considred the voyce of my prayer.

Praysed be God, whiche hathe not cast oute my prayer, ne tourned his mercy frome me.

PSAL. LXVI.

After the Hebrues.lxvii.

To the chaunter, in Neginoth, a Psalme & songe.

1 GOd be mercyfull vnto vs, bielle vs, and shew the light of his countenaunce vpō vs. Selah.

That we maye knowe thy waye vpon earthe, thy saulynge healthe amonge all heythen.

Let the people prayse the, O God, yea let all people prayse the.

O let the people reioyce and be glad, that thou iudgest the folke righteously, and gouernest the nations vpon earth.

Let the people prayse the, O God, let all people prayse the.

God, euē our owne God, gyue vs his bielsinge, that the earth maye bringe forthe her encreasse.

God bielle vs, and let all the endes of the worlde feare him.

PSAL. LXVII.

After the Hebrues.lxviii.

To the chaunter, a Psalme and songe of Dauid.

1 LEt God aryse, so shall his ennemyes be scattered, and they that hate him, shall flee before him.

Lyke as the smoke vanyssheth, so shalt thou dryue them away: and lyke as waxe melteth at the fyre, so shall the vngodly perysshe at ỹ presence of God.

But the righteous shall be gladde and reioyse before God, they shall be merry and ioyfull.

Synge vnto God, synge prayses vnto his name: magnyfy him that ryeth aboue ỹ heauens (whose name is the Lorde) and reioyse before him.

2 He is a father of the fatherlesse, he is a defender of wydowes: euen God in his holy habitation.

3 He is the God that maketh men to be of one mynde in a house, and bryngeth the prysonners oute of captyuytie in due season, but letteth the renneagates contynue in scarcenesse.

4 O God, when thou wentest forth before ỹ people, when thou wentest thorow the wyldernesse. Selah.

The earthe shoke, and the heauens dropped at the presence of God in Sinai, at the presence of God, whiche is the God of Israel.

5 Thou O God sendest a gracious rayne vpō thyne enheritaunce, and refreshest it, when it is drye.

6 That thy beastes maye dwell therin, whiche thou of thy goodnesse hast prepared for the poze.

7 The Lorde shall gyue the worde, with great & hostes of euangelistes.

Kynges with their armyes shall flee, and they of the householde, shall dyuyde the spoyle.

8 Yf so be that ye lye amonge the pales, the wues fethers shal be couered with syluer, and her wynges of the colour of golde.

9 When the almyghtye setteth kynges vpon the earthe, it shall be cleare euen in the darknesse.

10 The hyll of Basan is Gods hyll, the hyll of Basan is a plenteous hyll.

11 Why hoppe ye so, ye great hylles? It pleaseth God to dwell vpon this hyll, yea the Lorde will abyde in it for euer.

12 The charettes of God are many thousande tymes a thousand, the Lorde is amonge them in the holy Sinai.

13 Thou art gone vp on hyghe, thou hast led captiuite captiue, and receyued gyftes for me. Yea euen for thyne enemyes, that they might dwell with the Lorde God.

14 Praysed be the Lorde dayely, euen the God which helpeth vs, and poureth his benefytes vpon vs. Selah.

15 The God that is our Sauiour, euen God the Lorde by whome we escape death.

16 The God that smyteth the enemyes vpon the heades and vpon the heary scalpes: suche as go on still in their wyckednes.

17 The Lorde hath sayde: some will I bring agayne frome Basan, some will I bringe agayne frome the depe of the see.

18 That thy fote maye be dypped in the blood of thyne ennemyes, and that thy dogges may lycke it vp.

19 It is well sene, O God, howe thou goest, how thou my God and kyng goest in the Sanctuary.

20 The syngers go before, and then the mynstrelles amonge the maydens with the tymbrels.

21 Gyue thankes vnto God the Lorde in the congregacion, for the welles of Israel.

22 There lytle Ben Jamin, the Prynces of Juda, the Prynces of Zabulon, and the Prynces of Nephthaly beare rule amonge them.

23 Thy God hathe committed strength vnto the, stablysshe the thinge, O God, that thou hast wrought in vs.

24 For thy temples sake at Jerusalem shall kynges bringe presentes vnto the.

25 Reproue the beastes amonge the reedes, the heape of bulles with the calues: those that dryue for money.

Oh scatter the people that delyte in battayle.

26 The princes shall come out of Egypte, the Morrans lande shall stretche out her handes vnto God.

27 Synge vnto God, O ye kyngdomes of the earth: synge prayses vnto the Lorde. Selah.

28 Which sitteth in the heauens ouer all from the beginnynge: Lo, he shall sende oute his voyce, and that a myghty voyce.

29 Impute the power vnto God, his glory is in Israel, and his might in the cloudes.

30 God is wonderfull in his sanctuarye, he is the God of Israel, he will gyue strength and power vnto his people. Blessed be God.

PSAL. LXVIII.

After the Hebrues.

To the chaunter vpon Solannim of Dauid.

1 HElpe me, O God, for the waters are come in euen vnto my soule.

2 I stycke fast in the depe myre, where no grounde is: I am come into depe waters, & the floudes will drowne me.

3 I am wery of crying, my throte is drye, my sight fayleth me, for waytinge so longe vpon my God.

4 They that hate me without cause, are mo then the heares of my head: they ỹ are myne ennemyes and wolde destroye me gyltelesse are myghty: I am fayne to paye the thynges that I neuer toke.

5 God thou knowest my simplenesse, and my faultes are not hyd from the.

6 Let not them ỹ trust in the, O Lorde God of hostes, be ashamed for my cause: let not those that seke the, be confounded thorow me O God of Israel.

7 And why? for thy sake wo I suffer reproze, shame couereth my face.

8 I am become a straunger vnto my brethren, and an aleaunt vnto my mothers children.

9 For the zele of thyne house hath euen eaten me, and the rebukes of them that rebuked ỹ, is fallen vpon me.

10 I wept and chastened my selfe with fasting and that was turned to my reproze.

11 I put on a sack clothe, and therfore they iested vpon me.

12 They that sate in the gate, spake against me, and the dronkardes made songes vpon me.

13 But Lorde I make my prayer vnto the in an acceptable tyme.

Heare me, O God, with thy great mercy & sure helpe.

14 Take me out of the myre, that I sinke not: Oh let me be delyuered frome them that hate me, and out of the depe waters.

15 Let the water floude drowne me, that the depe swalow me not vp, and that ỹ pyt shut not her mouth vpon me.

16 Heare me, O Lorde, for thy louynge kyndnesse is comfortable: turne the vnto me accordinge vnto thy great mercy.

17 Hyde not thy face from thy seruaunt, for I am in trouble: haste the to helpe me.

18 Drawe nyghe vnto my soule, and saue it: deliuer me because of myne ennemyes.

19 Thou knowest my reproze, my shame and my dishonour: myne aduersaries are all in thy sight.

20 The rebuke breaketh my herte, and maketh me heuy: I loke for some to haue pitie vpon me, but there is no man: and for some to comforte me, but I fynde none.

21 They gaue me gall to eate, & when I was thurstie, they gaue me vynegre to drinke. Roma.xi.9

22 Let their table be made a snare to take themselues with all, an occasion to fall and a reward vnto them.

23 Let their eyes be blynded, that they se not: and euer bowe downe their backes.

24 Powre out thyne indignacion vpon them, and let thy wrathfull displeasure take hold of them.

25 Let their habitation be voyde, and no man to dwell in their tentes. Act.i.d

26 For they persecute him whō thou hast smytten, and besyde thy woundes they haue gyuē him mo.

27 Let theym fall frome one wickednesse to an other, and not come into thy righteousnesse.

28 Let them be wyped out of the booke of the lyuynge, and not be wrytten amonge the righteous.

29 As for me, I am poze and in heuynesse, let thy helpe defende me, O God.

30 That I may prayse the name of God with a songe, and magnifye it with thankesgyuinge.

31 This shall please the Lorde better then a bullocke, that hath hornes and hoofes.

32 O consydre this and be glad (ye that be in aduersitie) seke after God, & your soule shall lyue.

33 For the Lorde heareth the poze, and despyseth not his prysoners.

34 Let heauen and earth prayse him, the see & all that moueth therin.

35 For God will saue Sion, and buylde the cyties of Juda, that men maye dwell there, & haue them in possession.

36 The sede of his seruauntes shall inheret it: and they that loue his name, shall dwell therin.

PSAL. LXIX.

After the Hebrues.lxix.

To the chaunter, of Dauid to bringe to remembraunce.

1 HAst the, O God, to deliuer me, and to helpe me, O Lorde.

2 Let them be shamed and confounded that seke after my soule: *let them be turned backwarde, and put to confusion, that wysh me euyll. *Psalm.xl.e

3 Let them sone be brought to shame, ỹ crye ouer me, there there.

4 But let all those that seke the, be ioyfull and glad in the: and let all suche as delyte in thy saulynge healthe, saye alwaye: the Lorde be praysed.

5 As for me, I am poze and in mysery, hast ỹ God for to helpe me.

6 Thou art my helpe, my redemer & my God O make no longe tarryenge.

After the Hebrues.lxx.

A IN the, O Lord, is my trust, let me neuer be put to confusion, but rydd me, & delyuer me thorow thy righteousnesse: enclyne thyne eare vnto me, and helpe me.

Be thou my stronge holde (where vnto I maye alwaye flie) thou that haste promysed to helpe me: for thou art my house of defence & my castell.

Delyuer me, O my God, out of the hande of the vngodly, out of the hande of the vnrighteous and cruell man.

For thou, O Lorde God, art the thing that I longe for, thou art my hope euen frome my youth.

I haue leaned vpon the euer sythes I was borne, thou art he that toke me out of my mothers wombe, therfore is my prayse alwaye of the.

B I am become a wonder vnto the multitude but my sure trust is in the.

O let my mouth be fylled with thy prayse and honour all the daye longe.

Cast me not awaye in myne olde age, forsake me not when my strength fayleth me.

For myne ennemyes speake against me, and they that laye wayte for my soule, take their councell togither, sayenge: God hath forsaken him, persecute him, take him, for there is none to helpe him.

Go not farre from me, O God: my God, haste the to helpe me.

Let them be confounded and perysshe, that are against my soule: let theym be couered with shame and dishonoure, that seke to do me euyll.

C As for me I will pacyently abyde alwaye, and will euer encrease thy prayse.

My mouth shal speake of thy righteousnes and sauinge helth all daye longe, for I know no ende therof.

Let me go in (O Lorde God) and I will make mencion of thy power and righteousnes onely.

Thou, O God, hast lerned me fro my youth vp vntyll now, therfore will I tel of thy wōderous workes.

Forsake me not, O God, in myne olde age, when I am graye headded: vntyll I haue shewed thyne arme vnto chylders chyldren, and thy power to all them that are yet for to come.

Thy ryghtousnesse, O God is very hyghe, thou that west great thinges: O God, whs is lyke the?

D O what great troubles and aduersities hast thou shewed me? and yet dydest thou tourne and refresh me: and broughtest me frome the depe of the earth agayne.

Thou hast brought me to great honoure, & comforted me on euery syde.

Therfore will I prayse the and thy faythfulnesse, O God, playenge vpon the lute, vnto the will I synge vpon the harpe, O thou holy one of Israel.

My lippes wolde fayne synge prayses vnto the: and so wolde my soule whom thou hast delyuered.

My tongue talketh of thy ryghteousnesse all the daye longe, for they are confounded & brought vnto shame, that sought to do me euyll.

PSAL. LXXI.

Of Salomon.

GYue the kynge thy iudgement, O God, & thy righteousnesse vnto the kynges sonne. g

That he may gouerne thy people according vnto right, and defende thy pore.

That the mountaynes maye bringe peace, & the lytle hylles righteousnesse vnto the people.

He shal kepe the symple folke by their right defende the children of the pore, and punyshe the wronges doer.

Thou shalt be feared as longe as the sonne and mone endure, from one generacion to another.

He shall come downe lyke the rayne into a flese of wolle, and lyke the droppes that water the earth.

In his tyme shall ryghteousnes flouryshe, yea and aboundaūce of peace, so longe as the mone endureth.

His dominion shall be from the one see to the other, and frome the floude vnto the worldes ende.

They that dwell in the wyldernesse shall knele before him, and his ennemyes shal lycke the dust.

The kynges of the see and of the Iles shal bringe presentes, the kynges of Arabye & Saba shall offre gyftes.

All kynges shall worshyp him, and all nacyons shall do him seruice.

For he shall delyuer the pore when he axeth, and the nedy that hath no helpe.

He shalbe fauorable to the symples poore, he shall preserue the soules of suche as be in aduersitie.

He shall delyuer their soules frome extorcion and wronge, and deare shal their blood be in his sight.

He shall lyue, and vnto him shall be gyuen of the golde of Arabia: prayer shall be made euer vnto him, and dayly shall he be praysed.

There shalbe an heape of corne in the earth hyghe vpon the hylles, his frute shall shake lyke Libanus, and shall be grene in the cytie, lyke grasse vpon the earth.

His name shall endure for euer, his name shall remayne vnder the sunne amonge the posterities, which shalbe blessed thorow him, & all the heythen shall prayse him.

Blessed be the Lorde God, euen the God of Israell, whiche onely doeth wonderous thinges.

And blessed be the name of his maiestye for euer, and all landes be fulfilled with his glorye. Amen, Amen.

Here ende the prayers of Dauid, the sonne of Jesse.

PSAL. LXXII.

A Psalme of Asaph.

1 HOw louynge is God vnto Israel, to suche as are of a cleane herte?

Neuertheles my feete were almost gone, my treadinges had well nyghe slypte.

And why? I was greued at the wycked, to se the vngodly in such welthe.

For they are in no parell of deth, but stand fast lyke a palace.

They come in no mysfortune lyke other folke, neyther are they plaged lyke other men.

And this is the cause that they be so puft vp in pryde, and ouerwhelmed with cruelte and vnrighteousnesse.

Their eyes swell for fatnesse, they do euen what they lyst.

Corrupt are they, and speake blasphemyes maliciously, proude and presumptuous are their wordes.

They stretche forth their mouthe vnto the heauen, and their tongue goeth thorowe the worlde.

Therfore fall the people vnto theym, and there out sucke they no small vauntage.

Tush (saye they) how shulde God perceyue it? is there knowledge in the most hyghest?

Lo, these are the vngodly, their prosperite in the worlde, these haue rychesse in possession.

Shoulde I then clense my herte in vayne (thought I) and washe my handes in innocency?

Wherfore shuld I be then punyshed dayely, and be chastened euery morninge?

Yea I had almost also sayde euen as they: but lo, then shulde I haue condemned the generacion of thy children.

Then thought I to vnderstand this, but it was to harde for me.

Vntyl I went into the Sanctuary of God and consydred the ende of these men.

Namely, how thou hast set them in a slypp pery place, that thou mayst cast theym downe headlynges and destroye them.

O how sodeynly do they consume, perysh, & come to a fearfull ende?

Yea euen lyke as a dreame when one awaketh, so makest thou their ymage to vanysshe out of the cytie.

Thus my herte was greued, and it went euen thorow my reynes.

So folysh was I and ignorant, and as it were a beast before the.

Neuertheles I am alwaye by the, thou holdest me by my right hande.

Thou leadest me with thy counsel, and afterwarde receyuest me vnto glory.

O what is there prepared for me in heauē? there is nothinge vpon earth, that I desire in comparyson of the.

My flesh and my herte fayleth, but God is the strength of my herte, and my porcion for euer.

For lo, they that forsake the shall perysshe: thou destroyest all them that commyt fornication agaynst the.

But it is good for me, to holde me fast by God, to put my trust in the Lorde God, and to speake of all thy workes.

PSAL. LXXIII.

After the Hebrues, lxxiiii.

A Instruction of Asaph.

O God, wherfore doest thou cast vs so cleane away? why is thy wrath so hote against the shepe of thy pasture?

O thynk vpon thyne assemble, whom thou haste purchased frome the begynnynge: the stake of thyne enheritaunce, whom thou hast redemed, euen this hyl of Sion wherin thou dwellest.

Treade vpon them with thy fete, and caste them downe to the grounde, for the ennemye hath destroyed all togyther in the Sanctuarye.

Thyne aduersaries roare in thy houses, & set vp their banners for tokens.

Men maye se the axes glysten above, lyke as those that howe in the wod.

They cut downe all the syrnge worke of the holy place with hylles and axes.

They haue set fire vpō the Sanctuary, they haue defyled the dwelling place of thy name, euen vnto the grounde.

Yea they saye in their heertes: let vs spoyle them al togither, thus haue they brent vp al the houses of God in the lande.

We se our tokes no more, there is not one Prophet more, no not one that vnderstādeth any more.

O God, how longe shall the aduersarye do this dishonoure? how longe shal the ennemy blaspheme thy name? for euer? iii. Reg. xxv. 6

Why withdrawest thou thyne hand? why pluckest thou not thy righthande out of thy bosome, to consume thyne ennemyes?

But God is my kynge of olde, the helpe is done vpon earth, he doth it him selfe.

Thou diuidest the see thorowe thy power, thou breakest the heades of the dragons in the waters.

Thou smytest the heades of Leuiathan in peces, and gyuest him to be meat for the people in the wildernesse.

Thou dryggest vp welles and brokes, thou dryest vp myghty waters.

The daye is thyne, and the nyght is thyne: thou haste prepared the lyghtes and the Sunne.

Thou hast set al the borders of the earthe, thou hast made both somer and wynter.

Remembre this, O Lorde, how the ennemy rebuketh, and how the folysh people blaspheme thy name.

O delyuer not the soule of thy turtle doue vnto the beastes, and forget not the assemble of the pore for euer.

Loke vpon the couenaunt, for the darcke houses of the earth are full of wyckednesse.

O let not the symple go awaye ashamed: for the poore and nedye gyue prayses vn-

to thy name.

Arise, O God, and mayntayne thyne own cause, remembre how the folysh man blaspheme th the dayely.

Forget not the voyce of thyne enemyes, for the presumption of them that hate the, increaseth euer more and more.

PSAL. LXXIIII.

After the Hebrues. lxxv.

¶ To the chaunter, destroye not, a Psalme and songe of Asaph.

A VNto the, O God, will we gyue thankes, yea vnto the will we gyue thankes, and synge thy name is so nyghe, we will tell of thy wonderous workes.

When I maye get a conuenient tyme, I shall iudge accordinge vnto right.

The earth is weake and all that is therin, but I beare vp her pyllers.

I sayde vnto the mad people, waxe not so madly, and to the vngodly: set not vp youre hornes.

Set not vp your hornes on hyghe, & speake not with a styf necke.

For promocion commeth neyther from the East nor frome the west, nor yet from the wildernesse.

And why? God is the iudge: he putteth downe one, and setteth vp an other.

B For in the hande of the Lorde there is a cup full of stronge wyne, and he poureth out of the same:

As for the dregges therof, all the vngodly of the earth shall drynke them, and sucke the oute.

But I will talke of the God of Jacob, and prayse him for euer.

All the hornes of the vngodly wyl I breake and the hornes of the ryghteous shall be exalted.

PSAL. LXXV.

After the Hebrues. lxxvi.

¶ To the chaunter, in Neginoth, a Psalme and songe of Asaph.

A IN Juda is God knowen, his name is great in Israel.

At Salem is his tabernacle, & his dwellinge in Syon.

There breaketh he the arowes of the bowe the shylde, the swearde, and the hole battayle.

Thou art of more honour and myght then the hylles of robbers.

The proude shall be robbed and slepe their slepe, and the myghty shal be able to do nothinge with their handes.

B When thou rebukest them, O God of Jacob, both the charettes and horsemen shal fal on slepe.

Thou arte fearfull, for who maye abyde in thy sight, when thou art angry?

When thou lettest thy iudgement be herde frome heauen, the earthe trembleth and is styll.

Yea when God aryseth to gyue iudgemēte and to helpe al them that be in aduersite vpō earth. Selah.

When thou punyshest one man, he wyll knowledge that thou arte redye to punyshe other mo.

Loke what ye promyse vnto the Lorde your God, se that ye kepe it, all ye that be rounde about him: bringe presentes vnto him that ought to be feared.

Which taketh awaye the breth of Princes and is wonderfull amonge the kynges of the earth.

PSAL. LXXVI.

¶ To the chaunter, for Jduthun a Psalme of Asaph.

I Cryed vnto God with my voyce, yea vnto God cryed I with my voyce, and he heard me.

In the tyme of my trouble I sought the Lorde, I helde vp myne handes vnto him in the nyghte season, for my soule refused all other comforte.

When I was in heuynesse, I thought vpō God: when my hert was vexed, then dyd I speake. Selah.

Thou heldest myne eyes wakynge, I was so feble, that I couldo not speake.

Then remembred I the tymes of olde, and the yeres that were past.

I called to remembraunce my songe in the night, I communed with myne owne hert, & sought out my spirite.

Wyll the Lorde cast out for euer?

Will he be no more intreated?

Is his mercy cleane gone?

Is his promyse come vtterly to an ende for euermore?

Hathe the Lorde forgotten to be gracious?

Or, hath he shut vp his louynge kyndnesse in displeasure?

At the laste, I came to this poynte, that I thought: O why art thou so folysh? the right hande of the most hyghest can chaunge all.

Therfore will I remembre the workes of the Lorde, and cal to mynde thy wonders of olde tyme.

I will speake of al thy workes, and my talke shalbe of thy wonges.

Thy waye, O God, is holye: who is so great and mighty as God?

Thou arte the God that worketh wonders, thou hast declared thy power among the people.

Thou with thyne arme hast delyuered thy people, euen the sonnes of Jacob and Joseph. Selah.

The waters sawe the, O God, the waters sawe the, and were afrayed, the depthes were moued.

The thicke cloudes powred out water, the cloudes thondered, and thyne arowes went abroade.

Thy thonder was herde rounde about, the lyghtnynges shone vpon the grounde, the erth was moued and shoke withall.

Thy waye was in the see, and thy pathes in the great waters, yet coulde no man know thy foteteppes.

Thou leddest thy people lyke a flocke of shepe, by the hande of Moses and Aaron.

PSAL. LXXVII.

¶ Instruccion of Asaph.

HEare my lawe, O my people, enclyne your eares vnto the wordes of my mouth I wyll open my mouth in parables, & speake of thynges of olde.

Which we haue herde and knowen, & suche as our fathers haue tolde vs.

That we shoulde not hyde theym frome the chyldren of the generacyons to come: but to shewe the honoure of the Lorde, his myght and wonderfull workes that he hathe wrought.

He made a couenaūt with Jacob, and gaue Israel a lawe, which he cōmaunded our forefathers to teache their children.

That their posteritie myght know it, & the children which were yet vnborne.

To thintent that when they came vp, they might shewe their children the same.

That they also might put their trust i God not to forget what he had wone, but to kepe his commaundmentes.

And not to be as their forefathers, a frowarde and ouerthwarte generacion, a generacion that set not their hert a right, and whose spirite was not true towarde God.

B Lyke as the children of Ephraim, which beynge harnessed and carpenge bowes, turned them selues back in the tyme of batayle.

They kept not the couenaunt of God, and wolde not walke in his lawe.

They forgat what he hadde wone, and the wonderfull workes that he hadde shewed for them.

Marueloꝰ thinges dyd he in the sight of our fathers in the lande of Egypte, euen in the felde of Zoan.

He clouyded the see and let theym goo thorow it, and made the waters to stande lyke a wall.

In the day tyme he led them with a cloude and all the nyghte thorowe with a lyght of fyre.

He cloue the hard rockes in the wyldernes and gaue them drynke therof, as it had bene out of the great deapth.

He brought waters onte of the stony rocke, so that they gushed out lyke the ryuers.

Yet for all this they synned againste him, and prouoked the most hyghest in the wyldernesse.

They tempted God in their hertes, and required meat for their lust.

C For they spake against God, and sayde: yea, God shall prepare a table in the wyldernes, shall he?

Lo, he smote the stony rocke, that the waters gushed out, and the streames flowed with all: but how can he gyue bred & prouyde flesh for his people?

When the Lorde herde this, he was wroth so the fyre was kyndled in Jacob, and heuye displeasure against Israel. Numer. xi.b.

Because they beleued not in God, and put not their trust in his helpe.

So he commaunded the cloudes above, & opened the wes of heauen.

He rayned downe Manna vpon theym for to eate, and gaue them bred frome heauen. Exo. xvi.c. Numer. xi.b.

Then ate they aungels fode, for he sent the meat ynough.

He caused the east wynde to blow vnder the heauen, and thorow his power he brought in the south wynde. 1. Cor. x.a.

He made flesh to rayne vpō them as thicke as dust, and fethered foules lyke as the sande of the see. Numer. xi. g.

He let it fall amonge their tentes rounde about their habitations.

So they ate, and were fylled, for he gaue them their owne desire.

They were not disappointed of their lust. Numer. xi. g.

But whyle the meat was yet in their mouthes: the heuy wrath of God came vpō them D slewe the welthyest of them, & smote downe the chosen men of Israel.

But for all this they synned yet more, and beleued not his wonderous workes.

Therfore their dayes were consumed in vanitie, & sodenly their yeres were gone.

When he slewe them, they sought him, and turned them early vnto God.

They thought then that God was their succoure, and that the hyghe God was their redemer.

Neuertheless they dyd but flatter him in their mouthes, & dissembled with him in their tongues.

For their hert was not hole with him, neyther continued they in his couenaunt.

But he was so mercyfull, that he forgaue their mysdedes, and destroyed them not.

Yea many a tyme tourned he his wrathe awaye, and wolde not suffre his hole displeasure to aryse.

For he consydered that they were but flesh: euen a wynde that passeth awaye, and commeth not agayne.

O how oft haue they greued him in the wyldernesse? E

How many a tyme haue they prouoked him in the deserte?

They turned backe, and tempted God, and moued the holy one in Israel.

They thought not of his hande, in the daye when he delyuered theym frome the hande of the enemy.

How he hadde wrought his myracles in Egypte, and his wonders in the lande of Zoan. Exod. vii. a.

How he turned their waters in to bloude so that they myght not drynke of the ryuers.

How he sent lyce amonge them, to eate them vp, and frogges to destroye them. Exod. viii. a.

Howe he gaue their frutes vnto the Caterpiller, and their labour vnto the Grashopper.

Howe he bet downe their vynepardes with hayle stones, and their Mulbery trees with the frost.

Howe he smote their catell with hayle stones, and their flockes with hoote thonder bolles.

Howe he sent vpon them the fiercousnes of his wrath, anger and displeasure: with trouble and failynge in of euyll aungels.

When he made a waye to his fearefull indignacion, and spared not their soules from death, yea and gaue their catell ouer to the pestilence.

When he smote all the first borne in Egypt the most principal and mightyest in the dwellynges of Ham.

His owne people, he lead therm forth lyke shepe, and carped them in the wylderneffe like a flocke.

He brought the out safely, that they shuld not feare, and ouerwhelmed their ennemyes with the see.

He carped the vnto the borders of his Sanctuarye: euen to this hyll, which he purchased with his right hande.

He dyd cast out the Heythen before them, caused their lande to be diuyded among them for an heritage, and made the trybes of Israel to dwell in their tentes.

For all this they tempted and displeased the most hyghe God, and kept not his couenaunt.

But tourned their backes, and fell awaye lyke their forefathers, flattinge aside lyke a broken bowe.

And so they greued hym with their hyghe places, and prouoked him with their ymages.

When God herde this, he was wroth, and toke sore displeasure at Israel.

So that he forsoke the tabernacle in Silo, euen his habitation wherin he dwelt among men.

He delyuered their power into captiuite, & their glory into the ennemyes hande.

He gaue his people ouer into the swerde, for he was wroth with his heritage.

The fire consumed their yong men, & their maydens were not gyuen to mariage.

Their priestes were slayne with the swerde, and there were no wydowes to make lamentacion.

So the Lorde awaked as one oute of slepe and lyke a gyaunt refreshed with wyne.

He smote his ennemyes in the hynder parte, and put them to a perpetual shame.

Moreouer he refused the tabernacle of Joseph, & chose not the tribe of Ephraim.

But chose out the tribe of Juda, euen the hyll of Sion which he loued.

And there he built his temple on hyghe, and layde the foundacion of it lyke vnto the ground, that it might perpetually endure.

He chose David also his seruaunt, & toke him away from the shepefoldes.

As he was folowynge the yowes great with yonge, he toke hym, that he myght fede Jacob his people, and Israell his enheritaunce.

So he fed theym with a faithfull and true hert, and ruled them with al the diligence of his power.

PSAL. LXXVIII.

¶ A Psalme of Asaph.

O God, the Heythen are broke into thyne heritage: the holy temple haue they defyled, and made Jerusalem an heape of stones.

The ded bodyes of thy seruauntes haue they gyuen vnto the foules of the ayre to be deuoured, and the flesh of thy sayntes vnto the beastes of the lande.

Their bloude haue they shed lyke water on euery syde of Jerusalem, and there was no man to bury them.

We are become an open shame vnto our ennemyes, a very scorne and derision vnto them that are round about vs.

Lorde, how longe wilt thou be angry? shal thy gelousy burne lyke fire for euer?

Poure out thyne indygnacion vpon the heythen that know the not, and vpon the kyngdomes that cal not vpon thy name.

For they haue deuoured Jacob, and layde waist his dwellynge place.

O remembre not our olde synnes, but haue mercy vpō vs, and that sone, for we are come to great mysery.

Helpe vs, O God our sauiour, for the glory of thy name: O delyuer vs, & forgyue vs our synnes for thy names sake.

Wherfore shall the Heythen say: where is now their God?

O let the vengeaūce of thy seruātes blode that is shed, be openly shewed vpon the heythen in our sight.

O let the sorowfull syghynge of the prysoners come before the, and according vnto the power of thyne arme, preserue those that are appoynted to dye.

And for the blasphemye wherewith our neyghbowres haue blasphemed the, rewarde them, O Lorde, seuen folde into their bosome.

So we that be the people and shepe of thy pasture, shall gyue the thankes for euer, and will alwaye be shewynge forthe thy prayse more and more.

PSAL. LXXIX.

¶ To the chaunter, vpon Solamin, a Psalme of Asaph.

HEare O thou shepeherde of Israel, thou that leadest Jacob lyke a flocke of shepe: shewe thy selfe, thou that sittest vpon the Cherubyns.

Before Ephraim, Benjamin, and Manasses: stere vp thy power, and come helpe vs.

Turne

Turne vs agayne, O God, shewe the lyghte of thy countenaunce, and we shall be hole.

O Lorde God of hostes: howe longe wylte thou be angrye ouer the prayer of thy people?

Thou hast fed the with the breed of teares: yea thou hast gyuen them plenteousnes of teares to drinke.

Thou hast made vs a verye stryfe vnto our neyghbours: and our ennemyes laughe vs to scorne.

Turne vs agayn thou God of hostes: shew the lyghte of thy countenaunce, and we shall be hole.

Thou hast brought a vyneyarde forthe of Egypt: thou didest cast out the Heythen, and plant it.

Thou madest rowme for it, and caused it to take rote, so that it fylled the lande.

The hylles were coucred with the shadowe of it: and so were the strong Cedar trees with the boughes therof.

She stretched out her braūches vnto the see: and her boughes vnto the water.

Why hast thou then broken downe her hedge: that al they which go by, plucke of her grapes?

The wylde boze oute of the wod hathe rooted it vp: and the beestes of the felde haue deuoured it.

Turne the agayn thou God of hostes: loke downe from heuen, beholde and vysyte this vineyarde.

Mayntayn it that thy right hand hath planted: and the sonne whom thou madest so moch of for thy selfe.

For why? it is brent with fyre, and hewen: O let them perish at the rebuke of thy wrathe.

Lette thy hande be vpon the man of thy ryghte hande: and vpon the man whom thou madest so moche of, for thyne owne selfe.

And so wyll not we goo backe from the: Oh lette vs lyue, and we shall call vpon thy name.

Turne vs agayne, o Lorde God of hostes: shewe the lyght of thy countenaunce, and we shall be hole.

PSAL. LXXX.

¶ To the chaunter vpon Gittith, of Asaph.

SYnge merply vnto God, whiche is our strength: make a cherefull noyse vnto the God of Jacob.

Take the Psalme, bryng hyther the tabret, the mery harpe and lute.

Blow vp the trompettes in the new mone: vpon our solemne feast daye.

For this is the vse in Israel: and a lawe of the God of Jacob.

This he ordeined in Joseph for a testimony, when he came out of Egypt: and had herde a straunge language.

When he eased his shoulder from the burden: & when his handes were deliuered from the pottes.

When thou calledst vpon me in trouble, I helped the & heed the, what time as the storme fel vpon the: *I proued the also at the waters of stryfe. Selah. * Num.xx.b. Exodi.xx.a

Heare, o my people: for I assure the, o Israel, yf thou wylte herken vnto me:

There shall no straunge God be in the: neyther shalte thou worshyppe anye other God. Exodi.xx.a

I am the Lord thy God which brought the out of the lande of Egypt: open thy mouthe wyde, and I shal fyll it.

But my people wolde not heare my voyce: and Israel wolde not obey me. Act.xiiii.c

So I gaue them vp vnto their owne hertes lust: and let them folowe theyr owne ymaginacions.

O that my people wolde obey me: for if Israel wolde walke in my wayes: Baruch.iii.b

I shoulde soone put downe theyr ennemyes: and tourne myne hande agaynst theyr aduersaries.

The haters of the Lorde shoulde mysse Israell: but theyr tyme shoulde endure for euer.

He sholde fede them with the fynest whete floure: ang satisfye them with hony out of the stonye rocke.

PSAL. LXXXI. After the Hebrues .lxxxii.

¶ A Psalme of Asaph.

GOd standeth in the congregacion of the Goddes: and is a Judge amonge the Judges.

Howe longe wyll ye gyue wronge iudgement: and accept the persons of the vngodly? Selah.

Defende the pooze and fatherlesse: se that suche as be in neede and necessitie haue ryghte.

Deliuer the outcast and pooze: and saue him from the hande of the vngodly.

Neuertheleffe they wil not be learned and vnderstande, but walke on styll in darckenesse: therfore must all the foundacion of the lande be moued.

I haue sayd, ye are goddes: ye are the chyldren of the most hyest.

But ye shal dye lyke men: and fall like one of the tyraunces.

Aryse, O God, and iudge thou the earthe: for all Heythen are thyne by enheritaunce.

PSAL. LXXXII. After the Hebrues .lxxxiii.

¶ A Songe and Psalme of Asaph.

HOlde not thy tonge, O God, kepe not styll sylence: refrayne not thy selfe, O God.

For loo, thyne ennemyes make a murmuringe: and they that hate the, lyfte vp their heed.

They

They ymagen craftely agaynste thy people: and take counsell agaynste thy secretest ones.

Come (saye they) let vs rote them out from among the people, that ỹ name of Israel may be put out of remembraunce.

For they haue caste their heedes together with one consente: and are confederate agaynst the.

B The tabernacles of the Edomytes and Ismaelytes: the Moabytes and Hagarenes.

Gebal, Ammon, and Amalech: the Philistines with them that dwel at Tyre.

Assur also is ioyned vnto them, and help the children of Loth. Selah.

But wo thou to them as vnto the Madianites, vnto Sisera: and vnto Jabin by ỹ broke of Kison.

Whiche perished at Endor: and became as the donge of the erth.

Judi.i.k Jud.iiii.d Jud.vii.g Make al their princes lyke Oreb and Zeb: yea make all their princes lyke as Zebea and Salmana.

Whiche saye, we wyll haue the houses of
C God in possession.

O my God, make them lyke vnto a whele, & as the stubble before the wynde.

Lyke as a fyre that burneth by the wodde, and as the flame that consumeth the mountaynes.

Persecute them euen so with thy tempest, & make them afrayde with thy storme.

Make their faces ashamed, o Lorde, that they may seke thy name.

Lette them be confounded and vexed euermore and more: let them be put to shame and perysshe.

That they maye knowe that thou arte alone, that thy name is the Lorde: and that thou onely arte the moost hyest ouer all the earthe.

PSAL. LXXXIII.

After the Hebrues. lxxxiiii

C Upon Githith, a Psalme of the sonnes of Corah.

A O how amiable are thy dwellinges, thou Lorde of hostes?

My soule hath a desire & longing for the courtes of the Lord: my hert and my flesshe reioyse in the liuing God.

For the sparow hath founde her an house, & ỹ swalow a nest, where she may lay her yong: euen thy aulters, o Lorde of hostes, my kynge and my God.

O howe blessed are they that dwell in thy house? they are alwaye praysynge the. Selah.

Blessed are the men whose strengthe is in
B the: in whose herte are thy wayes.

Whiche goyng thorow the valey of misery vse it for a well, and the poles are fylled with water.

They goo frome strengthe to strengthe, and so the God of goddes appeareth vnto theym in Sion.

O Lord God of hostes, heare my prayer: hearken, o God of Jacob.

Beholde o God our defence, loke vpon the face of thyne annoynted.

For one daye in thy courte, is better then a thousande.

I hadde rather be a wore keper in the house of my God: then to dwel in the tentes of the vngodly.

For the Lorde God is a lyght and defence, the Lorde wyll gyue grace and worshyp, and no good thinge shall he withholde from them that liue a godly lyfe.

O Lorde God of hostes: blessed is the man that putteth his trust in the.

PSAL. LXXXIIII.

C To the chaunter, a Psalme of the sonnes of Corah.

L Orde, thou hast a loue vnto thy lande: thou dyddest bryng agayne the captiuitie of Jacob.

Thou dyddest forgyue the offence of thy people: and coueredest all their synnes. Selah.

Thou tokest awaye all thy displeasure, and turnedst thy selfe from thy wrathful indignacion.

Turne vs then, o God our sauyour, and let thyne angre cease from vs.

Wilt thou be displeased at vs for euer? wilt thou stretche out thy wrath from one generacion to an other?

Wilt thou not turne agayn and quicken vs, that thy people may reioyse in the?

I wyl harken what the Lord God wil say, for he shal speake peace vnto his people, and to ỹ his sayntes, that they tourne not them selues vnto folysshnesse.

For his saluacio is nye them that feare him: so that glory shal dwell in our lande.

Mercy and truth are met together, rightousnesse and peace kysse eche other.

Truthe shall ryse oute of the earthe: and ryghtousnesse shall loke downe frome heauen.

And why? the Lorde shall shewe louynge kyndnesse: and oure lande shall gyue her increase.

Righteousnesse shall go before him, and prepare the waye for his comming.

PSAL. LXXXV.

C A Prayer of Dauid.

B Owe downe thyne eare, O Lorde, and
A heare me: for I am comfortlesse and poore.

O kepe my soule, for I am holy: my God helpe thy seruaunte that putteth his trust in the.

Be mercyfull vnto me, o Lorde, for I call dayly vpon the.

Comfort the soule of thy seruaunt, for vnto the, o Lorde, do I lyft vp my soule.

For

For thou Lorde arte good and gracyous: and of greate mercye vnto all them that call vpon the.

Gyue eare Lorde vnto my prayer, and ponder my humble desire.

B In the tyme of my trouble I cal vpon the, for then hearest me.

Among the goddes there is none lyke vnto the, o Lorde, there is not one that can woo as thou doest.

All nacyons whome thou hast made, shall come and worshyp before the, o Lorde, & shall glorifye thy name.

For thou art greate, thou doest wonderous thinges, thou art God alone.

Leade me in thy waye, o Lorde, that I may walke in thy truth: o let my hert delite in fearing thy name.

I thanke the, o Lorde my God: and wyll prayse thy name for euer.

For great is thy mercye towarde me: thou hast delyuered my soule frome the nethermost hell.

C O God, the proude are ryssen agaynste me, and the congregacion of the myghtye seketh after my soule, and sette not the before their eyes.

But thou, o Lorde God, art full of compassion and mercy, long sufferinge, great in goodnes and truth.

O tourne the then vnto me, haue mercye vpon me: gyue thy strengthe vnto thy seruaunte, and helpe the sonne of thyne handmayde.

Shewe some token vpon me for good, that they which hate me, maye se it, and be ashamed: because thou Lorde hast holpen me, and comforted me.

PSAL. LXXXVI.

C A Psalme and songe of the sonnes of Corah.

H Er foundacyons are vpon the holye hylles: the Lorde loueth the gates of Sion more then all the dwellynges of Jacob.

Verye excellent thynges are spoken of the thou cyte of God. Selah.

I wil thynke vpon Rahab and Babylon, so that they shall knowe me.

Yea the Philistynes also, and they of Tyre, with the Moryans. Lo, there was he borne.

And of Sion it shal be reported, that he was borne in her, euen the moost hyest which hath buylded her.

The Lorde shal cause it to be preached and written among the people, that he was borne there. Selah.

Therfore the dwellynge of all syngers and daunsers is in the.

PSAL. LXXXVII.

C A Psalme and songe of the sonnes of Corah, to be chaunted vpon Mahalath, for affliction, an instruction of Heman the Ezrahyte.

O Lorde God my sauiour, I crye daye and night before the: oh let my prayer entre in to thy presence, enclyne thyne eare vnto my callyng.

For my soule is full of trouble, and my lyfe draweth nygh vnto hell.

I am counted as one of the that go downe vnto the pit: I am euen as a man that hath no strength.

Free amonge the dead, lyke vnto them that lye in the graue: whiche be oute of remembraunce, and are cutte awaye frome thy hande.

Thou hast layde me in the lowest pit, in the
B darcknesse, and in the depe.

Thyne indignacyon lyeth harde vpon me: and thou vexest me with all thy floudes. Selah.

Thou hast put awaye myne acqueyntaunce farre fro me: and made me to be abhorred of them: I am so faste in prysson, that I can not get forth.

My sight fayleth for very trouble: Lorde I cal dayly vpon the, and stretche out my handes vnto the.

Doest thou shewe wonders amonge the dead?

Can the Philicions rayse them vp agayne, that they may prayse the?

Maye thy louynge kyndnesse be shewed
C in the graue: or thy faythfulnesse in destruction?

Maye thy wonderous workes be knowen in the darcke? or the rightousnesse in the lande where all thynges are forgotten?

Vnto the I cry, o Lord, and early commeth my prayer before the.

Lorde, why puttest thou awaye my soule? wherfore hydest thou thy face fro me?

D Thy strengthe is gone for very sorowe and miserye: with fearfulnesse doo I beare my burthens.

Thy wrathfull displeasure goeth ouer me: the feare of the oppresseth me.

They come rounde aboute me dayly lyke water: and compasse me together on euerye syde.

My louers and frendes haste thou put awaye fro me: and tourned awaye myne acqueyntaunce.

PSAL. LXXXVIII.

After the Hebrues. lxxxviii.

C An instruction of Ethan the Ezrahyte.

M Y songe shall be alwaye of the louynge kyndnesse of the Lorde: with
A my mouthe wyll I euer be shewynge thy faythfulnesse frome one generacion to an other.

For I haue sayd: mercye shall be set vp for euer, thy faythfulnesse shalt thou stablysshe in the heuens.

* I haue made a couenaunte with my chosen: I haue swoorne vnto Dauid my ser- * 2.Reg.vii.c
uaunte.

Thy seed wyll I stablysshe for euer, and set vp

thy throne frome one generacyon to an other.

O Lorde, the verye heuens shall prayse thy wonderous workes, yea and thy faythfulnesse in the congregacion of the sayntes.

For who is he among the cloudes, that may be compared vnto the Lorde?

Yea what is he amonge the goddes, that is lyke vnto the Lorde?

God is greatly to be feared in the counsel of the sayntes, & to be had in reuerence of al them that are aboute him.

O Lorde God of hostes, who is lyke vnto the in power? thy truthe is rounde aboute the.

Thou abatest the raginge of the see: thou stylest the waues therof, when they aryse.

Thou breakest the proude lyke one that is wounded, thou scatterest thyne enemies abrode with thy mighty arme.

Genesis.i.a The heuens are thyne, the erth is thyne: thou hast layd the foundacion of the round worlde, and all that therin is.

Thou hast made the North and the South: Tabor and Hermon shall reioyse in thy name.

Thou hast a myghtye arme, stronge is thy hande, and hye is thy right hande.

Righteousnesse and equitie is the habitacion of thy seate: mercye and truthe goo before thy face.

Blessed is ye people, o Lord, that can reioyse in the, and walketh in the lyght of thy countenaunce.

Their delyte is in thy name all the daye long, and thorow thy righteousnesse they shall be exalted.

For thou arte the glorye of their strengthe and thorowe thy fauoure shalte thou lyfte vp our hornes.

The Lorde is our defence: and the holy one of Israel is our kyng.

Thou spakest somtimes in visions vnto thy sayntes, and sayedst: I haue layde helpe vpon one that is mighty, I haue exalted one chosen out of the people.

I haue found Dauid my seruaunt: with my holy oyle I haue annoynted him.

My hande shall holde him fast: and myne arme shall strengthen him.

The ennemye shall not ouercome hym: and the sonne of wickednesse shall not hurte hym.

I shal smyte downe his foes before his face: and plage them that hate him.

My truthe also and my mercye shall be with him: and in my name shall his horne be exalted.

I wil set his hande in the see: and his right hande in the floudes.

He shall call me: thou arte my father, my God, and the strengthe of my saluacion.

And I will make him my fyrstborne: hyer then the kynges of the erth.

My mercye will I kepe for him for euermore: and my couenaunte shall stande faste with him.

His seed wil I make to endure for euer, yea and his trone as the dayes of heuen.

But yf his children forsake my lawe: and walke not in my iudgementes.

Yf they breake mine ordinaunces: and kepe not my commaundementes.

I wil visit their offences with the rod: and their synnes with scourges.

Neuertheles my louynge kyndnesse will I not vtterly take from him: ne suffre my truth to fayle.

My couenaunt will I not breake: nor disanulle the thynge that is gone oute of my lyppes.

I haue sworne ones by my holynesse, that I wil not fayle Dauid.

His sede shall endure for euer, and his seate also lyke as the sunne before me.

He shall stande faste for euermore as the moone: and as the faythfull witnesse in heuen. Selah.

But now thou forsakest and abhorrest thine annoynted: and art displeased at him.

Thou haste tourned backe the couenaunte of thy seruaunte: and caste his crowne to the grounde.

Thou hast ouerthrowen al his hedges: and brosken downe his strong holdes.

Al they that go by, spoyle him: he is become a rebuke vnto his neyghbours.

Thou settest vp the ryghte hande of his enemyes: and makest all his aduersaryes to reioyse.

Thou haste taken awaye the strengthe of his swerde: and gyuest him not victorye in the battayle.

Thou hast put out his glorye: and cast his trone downe to the ground.

The dayes of his youthe haste thou shortened: and couered him with dishonoure. Selah.

Lorde, howe longe wylte thou hyde thy selfe? for euer? shall thy wrathe burne lyke fyre?

O remembre howe shorte my tyme is: haste thou made all men for nought? what man is he that lyueth, and shall not se deathe?

Maye a man deliuer his owne soule frome the hande of hell? Selah.

* Lorde, where are thy olde louynge kyndnesses, which thou sworest vnto Dauid in thy truthe?

Remembre, Lorde, the rebuke that the multytude of thy people doo vnto thy seruauntes, and howe I haue borne it in my bosome.

Wherwith thyne ennemyes blaspheme the: and sclaūder the foteteppes of thyne annoynted.

Thankes be to the Lorde for euermore: Amen, Amen.

PSAL. LXXXIX.

A prayer of Moses the man of God.

LOrde, thou art oure refuge frome one generacion to an other.

Before the mountaynes were brought forthe, or euer the earthe and the worlde were made, thou art God from euerlasting & worlde without ende.

Thou tournest man to destruction: & agayne thou sayest: come agayne ye children of men.

For a thousande yeres in thy syghte, are but as yesterdaye that is past, and lyke as it were a nyght watche.

As soone as thou scatterest them, they are euen as a slepe: and fade awaye sodeynly lyke the grasse.

In the mornynge it is grene and groweth vp: but in the euenynge it is cut downe and withered.

For we consume awaye in thy displeasure: and are afrayde at thy wrathfull indignacion.

Thou settest our mysdoedes before the: and our secrete synnes in the lyght of thy countenaunce.

For when thou art angrye, all our dayes are gone: we bringe oure yeres to an ende, as it were a tale that is tolde.

The dayes of oure age are three score yeres and ten: and thoughe men be so stronge that they come to foure score yeres, yet is their strength then but labour and sorowe: so soone passeth it awaye and we are gone.

But who regardeth the power of thy wrathe, thy fearefull and terrible displeasure?

O teache vs to nombre oure dayes, that we maye applye oure hertes vnto wysedome.

Turne thee agayne, o Lorde, at the last: and be gracious vnto thy seruauntes.

O satisfie vs with thy mercy, and that sone: so shall we reioyse and be glad all the dayes of our lyfe.

Comfort vs agayn now after the time that thou hast plaged vs: and for the yeres wherin we haue suffered aduersitie.

Shewe thy seruantes thy worke: and their children thy glorye.

And the glorious maiestie of the Lorde our God be vpon vs: O prospere thou the worke of our handes vpon vs: o prospere thou oure handy worke.

PSAL. XC.

WHo so dwelleth vnder the defence of the most hyest, and abideth vnder the shadow of the almyghty.

He shall saye vnto the Lorde: o my hope, and my stronge holde, my God, in whome I wyll trust.

For he shall deliuer the frome the snare of the hunter: and frome the noysome pestylence.

He shall couer the vnder his wynges, that thou mayste be safe vnder his fethers: his faythfulnesse and truthe shal be thy shilde and buckeler.

So that thou shalt not nede to be afrayd for any bugges by nyght, ne for the arow that fleeth by daye.

For the pestilence that crepeth in the darcknesse: ne for the sickenesse that destroyeth in the noone daye.

A thousande shal fall besyde, and ten thousande at thy ryght hand: but it shal not come nye the.

Yea with thyne eyes shalt thou beholde: & se the rewarde of the vngodly.

For thou Lorde art my hope: thou haste set thyne house of defence bery hye.

There shall no euyll happen vnto the: neyther shall anye plage come nye thy dwellynge. Matth.viii.b Luc.viii.a

For he shal giue his aungels charge ouer the to kepe the in all thy wayes.

They shall beare the in their handes, that thou hurt not thy foote agaynst a stone.

Thou shalt go vpon the lyon and adder, the yong lyon and the dragon shalt thou trede vnder thy fete.

Bicause he hath set his loue vpon me, I shal deliuer him: I shall defende him, for he hath knowen my name.

When he calleth vpon me, I shall heare hym: yea I am with hym in his trouble, I wyll delyuer hym, and bringe hym to honoure.

With long lyfe will I satisfye him, and shew him my saluacion.

PSAL. XCI.

After the Hebrues.xcii.

A Psalme of the songe for the Saboth daye.

IT is a good thing to giue thankes vnto the Lorde: and to sing prayses vnto thy name, o moost hyest.

To tell of thy louynge kyndnesse early in the mornynge: and of thy truthe in the nyghte season.

Upon an instrumente of tenne strynges: vpon the Lute, and with the songe vpon the harpe.

For thou Lorde hast made me glad thorowe thy workes: and I wil reioyse ouer ye operacion of thy handes.

O Lorde, how glorious are thy workes, thy thoughtes are very depe.

An vnwise man wyl not knowe this: and a fole will not vnderstande it.

That the vngodly are greene as the grasse: & that all the workes of wyckednesse do florisshe to be destroyed for euer.

But thou Lord, o moost hyest, abidest worlde without ende.

For loo, thyne ennemyes, O Lorde, loo, thyne ennemyes shall perysshe: and all the workes of wyckednesse shall be scattered abrode.

But my horne shal be exalted like the horne of an Vnicorne, and shall be annoynted with freshe oyle.

Myne eye also shall se his lust of his ennemyes: and myne eare shall heare his desire of the wicked that rise vp agaynst me.

The

The righteous shall florysche lyke a palme tree, and grow lyke a Cedre of Libanus.

Such as be planted in the house of ꝑ Lord, be frutefull, plenteous and greene.

That they may shewe, how true the Lorde my strength is, & that there is no vnrighteousnesse in him.

PSAL. XCII.

After the Hebrues. xciii. A

THe Lorde is kinge, and hath put on glorious apparell: the Lorde hathe put on his apparell: and gyrded him selfe with strength: he hath made the rounde worlde so sure, that it can not be moued.

From that time forth hath thy seat ben prepared: thou art from euerlastyng.

The floudes aryse (O Lorde) the floudes lyft vp their noyse, the floudes lyfte vp theyr waues.

The waues of the see are mighty, and rage horribly: but yet the Lorde that dwelleth on hye, is mightyer.

Thy testimonyes, O Lorde, are verye sure: holynesse becommeth thyne house for euer.

PSAL. XCIII.

After the Hebrues. xciiii. A

O Lord God, to whom vengeaunce belongeth: thou God to whom vengeaunce belongeth, shewe thy selfe.

Aryse thou iudge of the world, and rewarde the proude after their deseruing.

Lord how long shal the vngodly, how long shal the vngodly tryumphe?

Howe long shall all wycked doers speake so disdaynfully: and make suche proude boastynge?

They smyte downe thy people, o Lord, and trouble thyne heritage.

They murther the widow and the straūger: B and put the fatherlesse to deth.

And yet they saye, tushe, the Lorde seeth not: the God of Jacob regardeth it not.

Take hede ye vnwise amonge the people: o ye fooles, when wil ye vnderstande?

He that planteth the eare, shal he not heare? he that made the eye, shal he not se?

He that nourtureth the Heythen: and teacheth a man knowlege, shall he not punyshe?

The Lorde knoweth the thoughtes of men that they are but vayne.

Blessed is the man whome thou lernest (O Lorde) and teachest him in thy lawe.

That thou mayst geue him patience in time C of aduersitie, vntyll the pyt be digged for the vngodly.

For the Lorde wil not fayle his people, neither wil he forsake his inheritaunce.

And why? iudgement shal be turned agayne vnto righteousnesse, and all suche as be true of herte shall folowe it.

Who ryseth vp with me agaynste the wycked? who taketh my parte agaynst the euyll doers?

If the Lorde had not holped me, my soule had almost ben put to sylence.

Whē I said: my fote hath slipped, thy mercy (o Lorde) helde me vp.

In the multitude of the sorowes that I had in my herte, thy comfortes haue refreshed my soule.

Wylt thou haue any thyng to do with the stole of wickednes, which ymagineth mischief in the lawe?

They gather them together agaynst ꝑ soule of the ryghtous, and condemne the innocent bloude.

But the Lorde is my refuge, my God is the strength of my confidence.

He shall recompence them their wickednesse: and destroye them in their owne malyce: yea the Lorde oure God shall destroye them.

PSAL. XCIIII.

O Come let vs prayse the Lord, let vs hertely reioyse in the strengthe of oure saluacion.

Let vs come before his presence with thankesgyuynge, and shewe our selfe glad in him with psalmes.

For the Lorde is a greate God, and a greate kynge, aboue all goddes.

In his hande are all the corners of the earthe: and the strengthe of the hylles is his also.

The see is his, for he made it, and his handes prepared the drye lande.

O come, let vs worshyp and bowe downe our selues: let vs knele before the Lorde our maker.

For he is oure God: and we are the people of his pasture, and the shepe of his handes.

To day if ye wil heare his voyce, harden not your hertes, as when ye prouoked in tyme of temptacion in the wildernesse.

Where youre fathers tempted me: proued me, and sawe my workes.

Fourtye yeres longe was I grieued with that generacion, and sayde: they erre euer in their hertes, they veryly haue not knowen my wayes.

Therfore I sayd vnto thē in my wrath: that they sholde not entre in to my rest.

PSAL. XCV.

O Synge vnto the Lorde a newe songe: synge vnto the Lorde all the hole earth.

Syng vnto the Lorde, and prayse his name: be tellynge of his saluacion from daye to daye.

Declare his honour among the heithē, and his wonders amonge all people.

For the Lorde is greate, and can not worthely be praysed: he is more to be feared then all goddes.

As for all the goddes of the Heythen: they be but ydols: but it is the Lord that made the heuens.

Thankesgyuynge and worshyp are before him: power and honoure are in his sanctuary.

Ascrybe vnto the Lorde (O ye kynredes of the heithen) ascrybe vnto the Lorde worshyp and strength.

Ascrybe vnto the Lorde the honoure of his name: bringe presentes, and come in to his courte.

O worshyp the Lorde in the beautye of holynesse: let the hole earthe stande in awe of him.

Tell it oute amonge the heithen: that the Lorde is kyng: and that it is he whiche hathe made the rounde worlde so fast, that it can not be moued, and how that he shal iudge the people ryghtously.

Let the heuens reioyse, and let the earth be glad: let the see make a noyse, yea and al that therin is.

Lette the felde be ioyfull, and all that is therin: let all the trees in the wodde leape for ioye.

Before the Lorde, for he commeth: for he commeth to iudge the earth: yea with righteousnes shall he iudge the worlde, and the people with his truthe.

PSAL. XCVI.

THe Lorde is kyng, the erth may be glad therof: yea the multitude of ꝑ yles may be glad therof.

Cloudes and darcknesse are rounde aboute him: righteousnesse and iudgement are the habitacion of his seate.

There goeth a fyre before him, to burne vp his enemyes on euery syde.

His lightenynges gaue shine vnto ꝑ worlde: therwith seeth it, and is afrayde.

The hilles melt lyke waxe at the presence of the Lord of the hole erth.

The very heuens declare his righteousnesse: and all the people se his glory.

Confounded be all they that worshyp ymages, and delite in their ydols: worshyp him all ye goddes.

Sion heareth of it, and reioyseth: yea and al the doughters of Juda are glad because of thy iudgementes, o Lorde.

For thou Lorde arte the most hyest ouer all the earth: thou art exalted farre aboue al goddes.

Oye that loue the Lorde, se that ye hate the thyng whiche is euyll: the Lorde preserueth the soules of his sayntes, he shall deliuer them from the hande of the vngodly.

There is spronge vp a lyghte for the ryghteous: and a ioyfull gladnesse for suche as be true herted.

Reioyse therfore in the Lorde ye ryghteous: and geue thankes for a remembraunce of his holynesse.

PSAL. XCVII.

A Psalme.

OSynge vnto the Lorde a new songe: for A he hath wone maruelous thynges.

With his owne ryghte hande, and with his holye arme he hathe gotten the victorye.

The Lorde hath declared his sauing helth, & his righteousnes hath he openly shewed in the sight of the Heithen.

He hath remembred his mercye and truthe towarde the house of Jsrael: * so ꝑ al the ende of the worlde se the sauynge helthe of our God. Esaye. lii. c. B. xv. b

Shewe youre selues ioyfull vnto the Lorde all ye landes: synge, reioyse, and geue thankes. B.

Prayse the Lorde vpon the harpe: synge to the harpe with a Psalme of thankesgyuynge.

With trompettes also and shawmes: O shewe youre selues ioyfull before the Lorde the kynge.

Let the see make a noyse, and all that therin is: yea the hole worlde, and all that dwell therin.

Let the floudes clap their handes: and let all the hylles be ioyfull together:

Before the Lorde, for he is come to iudge the earthe.

Yea with ryghtousnesse shall he iudge the worlde, and the people with equitie.

PSAL. XCVIII.

After the Hebrues. xciv. A

THe Lorde is kynge, be the people neuer so vnpacyent: he sytteth vpon the Cherubyns, be the earthe neuer so vnquiet.

The Lorde is great in Sion, and hye aboue all people.

O let men giue thankes vnto thy great and wonderfull name, for it is holy.

The kynges power loueth iudgement, thou preparest equitie, thou executest iudgemēt and righteousnes in Jacob.

O magnifie the Lorde our God: fal downe before his fotestole, for he is holy.

Moyses and Aaron amonge his Preestes: and Samuel amonge suche as call vpon his B name: these called vpon the Lorde, and he herde them.

He spake vnto them out of the cloudy piller for they kepte his testimonies, and ꝑ law that he gaue them.

Thou herdest them, o Lorde our God, thou forgauest them, o God, & punishedst their owne inuencions.

O magnifie the Lord our God, and worshyp him vpon his holy hyll, for the Lord our God is holye.

PSAL. XCIX.

After the Hebrues. c

A Psalme of prayse.

OBe ioyfull in God (all ye landes) serue the Lorde with gladnesse, come before C his presence with ioye.

Be ye sure that the Lorde he is God: It

Hym is he

is he that hath made vs, and not we oure selues: we are but his people, and the shepe of his pasture.

O go youre waye in to his gates then with thanckesgyuynge, and in to his courtes with prayse, be thankful vnto him, and speake good of his name.

For the Lord is gracious, his mercy is euerlastynge: and his trueth endureth from generacion to generacion.

After the Hebrues.ci.

PSAL. C.

A Psalme of Dauid.

A MY songe shall be of mercye and iudgement: yea vnto the (O Lorde) will I synge.

O let me haue vnderstandynge in the waye of godlynesse, vntyll the tyme that thou come vnto me: and so shall I walke in my house with an innocent hert.

I will take no wycked thyng in hande: I hate the synne of vnfaythfulnesse, it shall not cleue vnto me.

A frowarde hert shal depart from me: I will not knowe a wicked person.

B Who so priuely slaundereth his neighbour, hym will I destroye: who so hathe a proude loke, and an hye stomacke, I maye not awaye with him.

Myne eyes shall loke for suche as be faythfull in the lande: that they maye dwell with me: and who so leadeth a godly lyfe, shal be my seruaunt.

There shall no deceytfull person dwell in my house: he that telleth lyes shall not tarye in my syght.

I shal soone destroye all the vngodly of the land: that all wicked doers may be rooted oute of the citie of the Lorde.

After the Hebrues.cii.

PSAL. CI.

A prayer of the afflict, when he was in woo, and powred out his complaynte before the Lorde.

A HEare my prayer, o Lord, and let my crienge come vnto the.

Hyde not thy face fro me in the time of my trouble: enclyne thyne eares vnto me when I call, O heare me, and that tyghte soone.

For my daies are cõsumed away like smoke: and my bones are brent vp as it were a fyre brande.

My herte is smytten downe, and withered lyke grasse: so that I forget to eate my breed.

For the voyce of my groning: my bone will scarce cleue to my flesshe.

I am become lyke a Pellycane in the wyldernesse: and lyke an howle in a broken wall.

I wake, and am euen as it were a sparowe sytting alone vpon the house top.

B Myne enemyes reuyle me all the day long: they laugh me to scorne, and are swome together agaynst me.

I eate ashes with my breed, and mingle my drynke with wepinge.

And that because of thyne indignacion and wrath, for thou hast taken me vp, and cast me awaye.

My dayes are gone like a shadowe: and I am withered lyke grasse.

But thou, O Lorde, endurest for euer: and thy remembraunce throwe oute all generacyons.

Aryse therfore and haue mercy vpon Sion: for it is tyme to haue mercy vpon her, yea the tyme is come.

And why? thy seruauntes haue a loue to her stones: and it pityeth them to se her in the duste.

The Heythen shall feare thy name, O Lorde, and all the kynges of the earthe thy maiestye.

For the Lorde shall buylde vp Sion, & shal appere in his glory.

He tourneth hym vnto the prayer of the poore destitute: and despyseth not their desyre.

This shal be written for those that come after: that the people which shal be borne, may prayse the Lorde.

For he loketh downe from his sanctuary: out of the heuen dothe the Lorde beholde the earthe.

That he may heare the mourninges of suche as be in captiuitie: and delyuer the children of dearthe.

That they maye preache the name of the Lorde in Syon: and his worshyp at Ierusalem.

When the people are gathered together: and the kyngdomes also to serue the Lorde.

He hath brought downe my strength in my iourney: and shortened my dayes.

Yet will I saye, O my God, take me not awaye in the myddest of myne age: as for thy yeres, they endure throwe oute all generacions.

Thou Lorde in the begynning hast layd the foundacion of the erth, and the heuens are the workes of thy handes.

*They shal perishe, but thou shalt endure: they all shall ware olde as doth a garment, & as a vesture shalte thou chaunge them, & they shall be chaunged.

But thou art the same, and thy yeres shall not fayle.

The children of thy seruauntes shall continue: and their sede shall prospere in thy syght.

PSAL. CII.

Of Dauid.

PRayse the Lorde, O my soule, and all that is within me, prayse his holy name.

Prayse the Lord, o my soule, and forget not all his benefites.

Whiche forgiueth all thy synnes: and healeth all thyne infirmities.

Which saueth thy lyfe from destruction: & crowneth the with mercy, and louynge kyndnesse.

Whiche satisfyeth thy desyre with good thynges: makynge the yonge and lusty as an Egle.

The Lorde executeth righteousnesse & iudgement for all them that suffre wronge.

B He shewed his wayes vnto Moses: and his workes vnto the chyldren of Israel.

The Lorde is full of compassion and mercye: longe sufferynge, and of greate goodnesse.

He wil not alwaye be chiding: neither will he kepe his anger for euer.

He hathe not dealte with vs after oure synnes: ne rewarded vs accordynge to oure wickednesse.

For loke how hye the heuen is in comparisõ of the erth: so great is his mercy also towarde them that feare him.

Loke howe wyde the East is frome the West: so farre hathe he sette oure synnes from vs.

Yea like as a father pitieth his owne children: euen so is the Lorde mercyful vnto them that feare him.

For he knoweth whereof we be made: he remembreth that we are but dust.

That a man in his tyme is but as is grasse: and flourisheth as a floure of the felde.

For as soone as the wynde goeth ouer it, it is gone: and the place therof knoweth it no more.

But the mercyful goodnesse of the Lord, endureth for euer and euer, vpon them that feare him. and his righteousnesse vpon their children children.

Suche as kepe his couenaunte: and thynke vpon his commaundementes, to doo them.

The Lorde hath prepared his seat in heuen: and his kyngdome ruleth ouer all.

O prayse the Lord ye aungels of his, ye that be mighty in strengthe: fulfyllynge his commaundement, that men may heare the voyce of his wordes.

O prayse the Lorde all ye his hostes, ye seruauntes of his, that do his pleasure.

O speake good of the Lorde all ye workes of his, in euery place of his dominion: prayse thou the Lorde, o my soule.

PSAL. CIII.

PRayse the Lorde, o my soule: o Lorde my God, thou arte become exceadynge glorious, thou arte clothed with maiesty and honoure.

Thou wrappest thy self with light, as it were with a garment, thou spredest out the heuen like a curtayne.

Thou beltest it aboue with waters, the makest the cloudes thy charet, and goest vpon the wynges of the wynde.

*Thou makest thyne aungels spirites: and thy ministres flames of fyre. Hebr.i.

Thou hast layde the erth vpon her foundacion, that it neuer moueth at any tyme.

Thou couerest it with the depe like as with a garment: so that the waters stande aboue the hylles.

But at thy rebuke they flee, at the voyce of thy thonder they are afrayde.

(Then are the hylles sene aloft, and the valeys beneth in their place which thou hast appoynted for them.)

Thou hast set them their boundes, whiche they may not passe, that they turne not agayn to couer the erth.

Thou causest the welles to springe vp amonge the valeys, and the waters to runne amonge the hylles.

That al beastes of the feld may haue drinke, and that the wylde asses maye quenche their thirst.

Aboue vpon the hylles haue the foules of the ayre their habitacion, & sing among the braunches.

Thou waterest the hylles frome aboue: the earthe is fylled with the frutes of thy workes.

Thou bryngest forth grasse for the catel, and greene herbes for the seruice of men.

Thou bringest bode out of the erth: wine to make glad the hert of man, oyle to make him a chereful countenaunce, and breed to strengeth mans herte.

The trees of the Lorde are full of sape: euen the trees of Libanus which he hath planted.

There make the birdes their nestes: and the fyre hylles are a dwellynge for the Storcke.

The hylles are a refuge for the wylde gotes: and so are the stonye rockes for the conyes.

Thou hast appoynted the Moone for certayne seasons, the Sunne knoweth his going downe.

Thou makest darcknesse, that it maye be nyght: wherin all the beastes of the forest wo moue.

Yea and the younge Lyons whiche roze after their praye: and seke their meate at God.

But when the sunne aryseth, they get them awaye together, and lye them downe in their dennes.

Then goeth man forth to his worke, and to tyll his lande vntyll the euenyng.

*O Lorde, how manyfolde are thy workes, right wisely hast thou made them all: yea the erth is full of thy ryches. Psalm.xiii.

So is this great and wyde see also, wherin are thinges creping innumerable, bothe small and great beastes.

There go the shippes ouer, and there is that Leuiathan, whom thou hast made to take his pastyme therin.

They wayte all vpon the, that thou mayste

grue them meate in due season.

When thou gyuest it them, they gather it: when thou openest thyne hand, they are filled with goods.

But when thou hydest thy face, they are sorowfull: yf thou takest awaye their breathe, they dye, and are tourned againe to their dust.

Againe, whē thou lettest thy breth go forth, they are made: and so thou renuest the face of the earthe.

The glorious maiestye of the Lorde endureth for euer: and the Lorde reioyseth in his workes.

The earthe trembleth at the loke of him: he bothe but touche the hylles, and they smoke.

I wyll synge vnto the Lorde as longe as I lyue: I wyll prayse my God whyle I haue my beynge.

O that my wordes might please him, for my ioye is in the Lorde.

As for synners, they shall be consumed oute of the earth: and the vngodly shal come to an ende: but prayse thou the Lorde, o my soule. Prayse the euerlastynge.

PSAL. CIIII.

After the Hebrues.cv.

O Geue thankes vnto the Lorde: and cal vpon his name: tell ỹ people what thinges he hath done.

1.Paral.xvi.b Psalm.xcvi.a

O let your songes be of hym: prayse him, and let your talkyng be of all his wonderous workes.

Glorye ye in his holy name a good repoyt, let their hertes reioyse that seke the Lorde.

Seke the Lorde and his strength: seke his face euermore.

Remembre the meruelous workes that he hath done, his wonders and the iudgementes of his mouth.

O ye sede of Abraham his seruaunt, ye children of Jacob his chosen.

He is the Lord our God, whose punishmentes are throwe out all the worlde.

He is alwaye myndefull of his couenaunt, and promyse that he made to a thousand generations.

Yea the couenaunte that he made with Genes.xvii.b Abraham: and the othe that he sware vnto Isaac.

And appoynted the same vnto Jacob for a lawe: and to Israell for an euerlastynge testament.

Sayinge: vnto the will I giue the lande of Canaan, the lot of your heritage.

When there was yet but a fewe of them: & the straungers therin.

What tyme as they went from one nacion to an other: from one kyngdome to an other.

1.Par.xvi.d He suffred no man to hurt them, but reproued euen kynges for their sakes.

Touche not myne annoynted, no my Prophetes no harme.

4.Reg.i.a Moreouer he called for a dearthe vpon the lande: and destroyed all the prouysion of breed.

But he had sente a man before them, euen Joseph: whiche was solde to be a bonde seruaunt.

They hurt his fete in the stockes: the yron pearsed his hert.

Vntyll the tyme that his worde came: and tyll the worde of the Lorde had tryed hym.

Then sent the kynge, and caused him to be delyuered: the prynce of the people bade lette him goo.

He made him Lorde of his house: and ruler of all his substaunce.

That he myght enforme his princes after his wyll: and teache his senatours wysedome.

Israel also came in to Egypt: & Jacob was a straunger in the lande of Ham.

But he increased his people exceedingly: and made them stronger then their ennemies.

Whose herte tourned so, that they hated his people: and dealte vntruly with his seruauntes.

Then sent he Moses his seruaunt, & Aaron whom he had chosen.

These dyd his tokens among them, & wonders in the land of Ham.

He sente darcknesse, and it was darcke: for they were not obedient vnto his worde.

He turned their waters in to bloud, & slewe their fyshe.

Exod.vii.a Their landes brought forth frogges: yea euen in their kynges chambres.

He spake the worde: and there came all manner of flyes and lyce in all their quarters.

He gaue them hayle stones for rayne: and flames of fyre in their hande.

He smote their vineyardes and figge trees: and destroyed the trees that were in their coastes.

He spake the worde, and there were grashoppers and caterpyllers innumerable.

These ate vp all the grasse in their land, and deuoured their frutes of the grounde.

He smote all the first borne in the land, euen the chefe of al their substaunce.

He brought them forth with siluer & golde: there was not one feble person among their trybes.

Egypt was glad of their departing, for they were afrayde of them.

He spredde out a cloude to be a couerynge: and fyre to gyue lyght in the nyght season.

At their desire there came quayles: and he filled them with the breed of heuen.

He opened the rocke of stone, and the waters flowed oute: so that ryuers ranne in the wyldernesse.

For why? he remembred his holye promyse whiche he hadde made vnto Abraham his seruaunt.

Thus he brought forth his people with ioye: and his chosen with gladnesse.

And gaue them the landes of the Heythen: where they toke the labonres of the people in possession.

That they myghte kepe his statutes: and obserue his lawes. Prayse the euerlastynge.

PSAL. CV.

Confitemini.

O Geue thankes vnto the Lorde: for he is gracyous, and his mercye endureth for euer.

Who can expresse the noble actes of ỹ Lord, or shewe forth all his prayse?

Blessed are they that alway kepe iudgemēt, and do righteousnesse.

Remembre vs, o Lorde, according to the fauour that thou bearest vnto thy people: o visite vs with thy sauing helth.

That we myght se the pleasure of thy chosen, that we myghte reioyse in the gladnesse of thy people, and gyue thankes with thyne inheritaunce.

We haue synned with our fathers, we haue done amysse, we haue dealt wickedly.

Our fathers regarded not thy wonders in Egypt, they kepte not thy greate goodnesse in remembraunce: but were disobedient at the see, euen at the red see.

Neuertheles he helped them for his names sake: that he myghte make his power to be knowen.

He rebuked the red see, and it was dryed vp: so led them throwe the depe, as in the wildernesse.

Thus he saued them from the hande of the hater: and delyuered them from the hande of the ennemye.

As for those that troubled them, the waters ouerwhelmed them, there was not one of them lefte.

Then bileued they in his worde, and sange prayse vnto him.

But within a while they forgat his workes, and wolde not abyde his counsell.

A lust came vpon them in the wyldernesse: so that they tempted God in the desert.

Yet he gaue them their desire, and sent them ynough at their wyshes.

They angred Moses in the tentes, and Aaron the sayne of the Lorde.

So the earthe opened and swalowed vp Dathan: and couered the congregacion of Abiram.

The fyre was kindled in their company, the flame burnt vp the vngodly.

They made a calfe in Horeb, and worshipped the molten ymage.

Thus they turned their glory in to the similitude of a calfe that eateth haye.

They forgat God their sauiour, whiche had done so great thinges in Egypt.

Wonderous workes in the land of Ham: & fearfull thinges in the red see.

So he sayde he wolde haue destroyed them, had not Moses his chosen stande before him in the gappe: to tourne awaye his wrathfull indignacion, leest he shoulde destroye them.

Yea they thoughte scorne of that pleasaunte lande, and gaue no credence vnto his worde.

But murmured in their tentes, and harkened not vnto the voyce of the Lorde.

Then lyft he vp his hande against them, to Numer.xiiii.b ouerthrowe them in the wyldernesse.

To cast out their sede among the nations, & to scatter them in the landes.

They ioyned them selues vnto Baal Peor: & ate the offerynges of the ded.

Thus they prouoked him vnto anger with their owne inuencions, & the plage was great amonges them.

Then stode vp Phinehes and executed iustice, and so the plage ceased. Numer.xxv.b

And that was counted vnto him for righteousnesse: amonge all posterities for euermore.

They angred him also at the waters of Numeri.xx.a strife: so that Moses was punished for their sakes.

Because they prouoked his spirite, & he told them playnly with his lyppes.

Neither destroyed they the Heithen: as the Lorde commaunded them.

But were myngled amonge the Heithen: & lerned their workes.

In so moche that they worshypped their ymages: whiche tourned to their owne decaye.

Yea they offred their sonnes and doughters vnto deuyls.

And shed the innocent bloud of their sonnes and of their doughters, whom they offred vnto the ymages of Canaan: so that the lande was defyled with bloude.

Thus were they stayned with their owne workes, and went a hooring with their owne inuencions.

Therfore was the wrath of ỹ Lord kindled against his people, in so moche that he abhorred his owne inheritaunce.

And gaue the ouer in to the hand of the Heithen: and they that hated them, were lordes ouer them.

Their ennemies oppressed them, & had them in subiection.

Many a tyme dyd he delyuer them: but they prouoked hym with their owne inuencions, and were broughte downe for their wickednesse.

Neuertheles when he sawe their aduersite: he herd their complaynt.

He thought vpon his couenaunt, and pytyed them: accordynge vnto the multitude of his mercyes.

Yea he made all those that had led them awaye captiue, to pitie them. Deuter.xxx.a

Deliuer vs, o Lord our God, and gather vs from amonge the Heithen: that we may geue thankes to thy holy name, and make our bost of thy prayse.

Blessed be the Lorde God of Israel from euerlastyng and worlde without ende, and let

all people saye: Amen, Amen. Prayse the euerlastynge.

PSAL. CVI.

After the Hebrues.cviii.

A Judith.xiii.c.

OGyue thankes vnto the Lorde: for he is gracyous, and his mercy endureth for euer.

Let them gyue thankes whome the Lorde hath redemed: and delyuered from the hande of the ennempe.

And gathered them out of the landes, from the East, from the West, from the North, and from the South.

They wente astraye in the wyldernesse in an vntroden waye: and founde no citye to dwell in.

Hongry and thyrsty: and theyr soule faynted in them.

So they cryed vnto the Lorde in theyr trouble: and he delyuered them frome theyr distresse.

He ledde them forthe by the ryghte waye: that they myghte goo to the citye where they dwelte.

O that men wolde prayse the goodnesse of the Lorde: and the wonders that he doth for ỹ chyldren of men.

For he satisfied the empty soule: and filled the hongry soule with good.

Suche as sate in darknesse, and in the shadowe of deathe, being fast bounde in miserye and yron.

Because they were not obedient to the commaundement of God, but lightly regarded the counsell of the most highest.

Their herte was vexed with laboure: they fell downe, and there was none to helpe them.

So they cryed vnto the Lorde in theyr trouble: and he delyuered them oute of theyr distresse.

He brought them forthe of darknesse, and from the shadow of deth: and brake their bonds in sonder.

O that men wolde prayse the goodnesse of the Lorde: and the wonders that he doothe for the children of men.

For he hath broken the gates of brasse, and smitten the barres of yron in sonder.

Folysh men were plaged for their offence, & because of their wickednesse.

Their soule abhorred all manor of meat, they were euen nard at dethes doze.

So they cryed vnto the Lorde in theyr trouble: and he delyuered them oute of theyr distresse.

He sent his worde and healed them, & saued them from their destruction.

O that men wolde prayse the goodnesse of the Lorde: and the wonders that he dothe for the children of men.

That they wolde offre vnto him the sacrifice of thanckesgyuyng, & tell out his workes with gladnesse.

They that goo downe to the see in shyppes: and occuppe theyr busynesse in great waters.

These men se the workes of the Lorde, and his wonders in the depe.

For at his worde, the stormy wynde ariseth: and lifteth vp the waues therof.

They are caried vp to the heuen, and downe agayne to the depe: their soule melteth away in the trouble.

They rele to & fro, they stacker like a dronke man: and are at their wittes ende.

So they crye vnto the Lorde in theyr trouble: and he delyuereth them out of their distresse.

He maketh the storme to cease: so that the waues are styll.

Then are they glad because they be at reste: and so he bringeth them vnto the haue where they wolde be.

O that men wold prayse the goodnesse of ỹ Lorde: and the wonders that he doth for the children of men.

That they wold exalte him in the congregacion of the people: and loue him in the seat of the elders.

Whiche turneth the floudes in to dry land, and driueth vp the water springes.

A frutefull land maketh he barayn, for the wickednesse of them that dwell therin.

Agayne, he maketh the wyldernesse a standynge water: and water springes of a dry grounde.

There he setteth the hongry, that they may buylde them a city to dwell in.

That they may sow their ground, plãt vineyardes to yelde them frutes of increase.

He blesseth them, so that they multiplye exceedyngly, and suffereth not theyr cattell to decrease.

When they are minished and brought low thorowe oppression: thorowe anye plage or trouble.

Though he suffre them to be euil entreated thorow tyrauntes, or let them wandre out of the waye in the wildernesse.

Yet helpeth he the poore oute of misserye (at the last) and maketh him an housholde lyke a flocke of shepe.

The righteous wil consider this & reioyse, the mouth of all wickednesse shal be stopped.

Who so is wise, and pondreth these thinges wel, shal vnderstande the louing kyndnesses of the Lorde.

PSAL. CVII.

A songe of a Psalme of Dauid.

O God, my herte is redy to synge, and to gyue prayse.

Awake, o my glorye, awake lute and harpe, I my selfe wil awake right early.

I wil giue thankes vnto the, o Lord, among the people, I wyll synge prayses vnto the among the heithen.

For the greatnesse of thy mercy is higher then the heuens, and thy faithfulnesse reacheth vnto the cloudes.

Set vp thy self, o God, aboue the heuens: and thy glory aboue all the erth.

That thy beloued maye be delyuered: help them with thy righthande and heare me.

God hath spoken in his sanctuary, whiche thinge reioyseth me.

I will diuide Sichem, & meate out the valley of Suchoth.

Galaad is myne, Manasses is myne, Ephraim is the strength of my head, Juda is my capitayne.

Moab is my washpot, ouer Edom will I stretche out my shue, Philistea thal be glad of me.

Who shall leade me into the stronge cytie? Who shall bringe me into Edom?

Shalt not thou (O God) whiche hast cast vs out: thou God, that wentest not forth with our hostes?

O be thou our helpe in trouble, for vayne is the helpe of man.

Thorow God we shall do great actes, for it is he that shall treade downe oure ennemyes.

PSAL. CVIII.

To the chaunter, a Psalme of Dauid.

HOlde not thy tongue, O God of my prayse.

For the mouth of the vngodly, ye and the mouthe of the disceytfull is opened vpon me, and speake agaynste me with falsse tongues.

They compase me aboute with wordes of hatred, and fyghte agaynste me without a cause.

For the loue that I hadde vnto them, they take now my cõtrary part, but I gyue my selfe vnto prayer.

Thus they rewarde me cupll for good, and hatred for my good will.

Set an vngodly man to be ruler ouer him, & let Satan stande at his righthande.

When sentence is gyuen vpon him, let him be condemned, and let his prayer be turned in to synne.

Let his dayes be fewe, and his bysshoprike let an other take.

Let his childre be fatherlesse, and his wyfe a wydowe.

Let his children be vagabounds, and beg their bred: let them seke it, as they that be vnhoped.

Let the extorcioner consume all that he hathe, and let straungers spoyle his laboure.

Let there be no man to pitye, ner to haue compassyon vpon his fatherlesse children.

Let his ende be destruction, and in the next generacyon, his name be cleane put out.

Let the wyckednesse of his fathers be had in remembraunce in the sight of the Lorde, and let not the synne of his mother be done awaye.

Let them alwaye be before the Lorde, but as for the memoryall of them selues, let it perysh from out of the earth.

And that because his mynde was not to do good, but persecuted the poore helpelesse, and him that was vexed at the herte, to slaye hym.

His delyte was in cursing, and therfore shal it happen vnto him: he loued not blessing, & that shall be farre from him.

He clothed him selfe with cursinge lyke as with a rayment: yea it wente into his bowelles lyke water, and lyke oyle into his bones.

Let it be vnto him as ỹ cloke that he hath vpon him, and as the gyrdle that he is gyrded withall.

Let it thus happen frome the Lorde vnto myne enempes, and to thole that speake cuyl against my soule.

But deale thou with me, Oh Lorde God, accordynge vnto thy name, for swete is thy mercy.

O delyuer me, for I am helpelesse and poore, & my hert is wounded within me.

I goo hence lyke the shadowe that departeth, and am dryuen awaye as the grashoppers.

My knees are weake thorow fastinge, my flesh is dryed vp for want of fatnesse.

I am become a rebuke vnto them, they loke vpon me and shake theyr heades.

Helpe me, O Lorde my God, oh saue me for thy mercyes sake.

That they may know, how that this is thy hande, and that thou hast done it.

Though they curse, yet blesse thou: and let them be confounded, that ryse vp against me, but let thy seruaunt reioyse.

Let myne aduersaries be clothed with their owne shame, as with a cloke.

Certes, I will gyue thankes vnto ỹ Lord with my mouth, and prayse him amonge the multitude.

For he standeth at the righthande of the poore, to saue him frome suche as condemne his soule.

PSAL. CIX.

After the Hebrues.cx.

A Psalme of Dauid.

THe Lorde sayde vnto my Lorde: Sytt thou on my righthande, vntyll I make thyne ennemyes thy fotestole.

A Math.xxii.b 1.Corint.xv.d Hebru.i.d.x Act.ii.c

The Lorde shall sende the rodde of thy power out of Sion, be thou ruler euen in ỹ myddest amonges thyne ennemyes.

In the daye of thy power shall thy people offre the frewyll offeringes with an holy worshyp, the dewe of thy byrth is of the wombe of the morynge.

The Lorde sware, and will not repente: Thou art a preast for euer after the order of Melchisedec.

B

The Lorde vpon thy righthande, shall smyte euen kynges in the daye of his wrath.

He shall be iudge amonge the heithen, he shall

shall fyll them with dead bodyes, and smyte in sonder the headdes ouer dyuerse countreyes.

He shall drynke of the brooke in the waye, therfore shall he lyft vp his hed.

PSAL. CX.

¶ Prayse the euerlastyng.

After the Hebrues.cxi.

Psalme.cxi.a and.cxxxvii.a

I Will gyue thankes vnto the Lorde with my hole herte: secretly amonge the faythfull, and in the congregacion.

The workes of the Lorde are great, sought out of all them that haue pleasure therin.

His worke is worthy to be praysed and had in honoure, and his righteousnesse endureth for euer.

The mercyfull and gracious Lorde hath so done his meruelous workes, that they ought to be had in remembraunce.

He gyueth meate vnto them, that feare him, he is euer mynded full of his couenaunt.

He sheweth his people ℣ power of his workes, that he maye gyue them the heritage of the heythen.

The workes of his handes are verite and iudgemente, all his commaundmentes are true.

They stande fast for euer and euer, and are done in truth and equite.

He sent redemptio vnto his people, he hath commaunded his couenaunt for euer, holy & reuerent is his name.

Job.xxviii.d. Prouer.i.a. and.ix.c. Eccles.i.b

✣ The feare of the Lord is the begynning of wysdome, a good vnderstandynge haue all they that do therafter: the prayse of it endureth for euer.

PSAL. CXI.

After the Hebrues.cxii.

¶ Prayse the euerlastynge.

BLessed is the man that feareth the Lord and hath greate delyte in his commaundmentes.

His sede shall be myghtye vpon earthe, the generacion of the faythfull shall be blessed.

Ryches and plenteousnesse shall be in his house, and his righteousnesse endureth for euer.

Vnto the godly there aryseth vp lyght in ℣ darcknesse: he is mercyfull, louinge & righteous.

Well is he that is mercyfull, and lendeth gladly, and ordreth his wordes with discrecion.

For he shall neuer be moued, the righteous shall be had in an euerlastynge remembraunce.

He will not be afrayed for any euyll tydinges, his herte standeth fast, and beleueth in the Lorde.

His herte is stablysshed, he will not shrink tyll he se his desire vpon his ennemyes.

He hath sparsed abrode, and gyuen to the poore, his righteousnesse remayneth for euer,

PSAL. CXII.

After the Hebrues.

¶ Prayse the euerlastynge.

PRayse the Lorde (O ye seruauntes) O prayse the name of the Lorde.

Blessed be the name of the Lorde, fro this tyme forth for euer more.

The Lordes name is worthy to be praysed frome the vprisinge vp of the Sunne vnto the goynge downe of the same.

The Lorde is hyghe aboue all Heythen, & his glory aboue the heauens.

Who is lyke vnto the Lord our God, that hath his dwellynge so hygh, which humbleth him selfe, to beholde that is in heauen and earth?

Which taketh vp the symple out of ℣ dust, and lyfteth the poore out of the myre.

That he maye set him amonge the Princes, euen amonge the Princes of his people.

Whiche maketh the bareyn womā to kepe house, and to be a ioyfull mother of children.

¶ Prayse the euerlastynge.

PSAL. CXIII.

After the Hebrues.

WHen Israell came out of Egypte, and the house of Jacob frome amonge that straunge people.

Juda was his Sanctuary, Israel his dominion.

The see sawe that, and fled, Jordan turned backe.

The mountaynes skypped lyke rammes, & the lytle hylles lyke yonge shepe.

What ayled the, O thou see, that thou fledest? and thou Jordan, that thou turnedest backe?

Ye mountaynes, that ye skypped lyke Rammes: and ye lytle hylles, lyke younge shepe?

The earthe trembled at the presence of the Lorde, at the presence of the God of Jacob.

Which turned the harde rocke into a standinge water, and the flynt stone into a springynge well.

NOt vnto vs, O Lorde, not vnto vs, but vnto thy name gyue the prayse, for thy louinge mercy and faythfulnes.

Wherfore shall the Heythen saye: Where is now their God?

Our God, he is in heauen, he doth whatsoeuer it pleaseth him.

Their ymages are but syluer and golde, euen the worke of mens handes.

They haue mouthes, and speake not: eyes haue they, but they se not.

They haue eares, & heare not: noses haue they, but they smell not.

They haue handes & handle not, fete haue they, but they can not goo, neyther can they speake thorow their throte.

They that make them, are lyke vnto them, and so are all suche as put their truste in them.

But let Israell trust in the Lorde, for he is their succoure and defence.

Let the house of Aaron put their truste in the Lorde, for he is their succoure and defence.

They that feare the Lorde, let theym put their truste in the Lorde, for he is their succoure and defence.

The Lorde is mynded full of vs, and blesseth vs: he blesseth the house of Israel, he blesseth the house of Aaron.

Yea he blesseth all them that feare ℣ Lorde, both small and great.

The Lorde encrease you more & more: both you, and your children.

For ye are the blessed of the Lorde, whiche made heauen and earth.

All the hole heauens are the Lordes, but the earth hath he gyuen vnto the children of men.

The dead prayse not the (O Lorde) neyther all they that go downe into silence.

But we will prayse the Lorde, frome this tyme forth for euermore. Prayse the Lorde.

PSAL. CXIIII.

I am well pleased, that the Lorde hath herd the voyce of my prayer.

That he hath enclyned his eare vnto me therfore will I call vpon him as longe as I lyue.

The snares of death compased me rounde about, the paynes of hell gat holde vpon me, I found trouble and heuynesse.

Then called I vpon the name of the Lorde: O Lorde: delyuer my soule.

Gracious is the Lorde, and righteous, yea our God is mercyfull.

The Lorde preserueth the symple, I was brought downe, and he helped me.

Tourne agayne then vnto thy reste, O my soule, for the Lorde hathe gyuen the thy desire.

And why thou hast delyuered my soule frō death, myne eyes frome teares, and my feete frome fallynge.

I will walke before the Lorde, in the land of the lyuinge.

I beleued, and therfore haue I spoken, but I was sore troubled.

I sayde in my hast: All men are lyers.

What rewarde shal I gyue vnto the Lord for all the benefytes that he hathe done vnto me?

I will receyue the cuppe of saluacion, & call vpon the name of the Lorde.

I will paye my vowes in the presence of all

his people, right deare in ℣ sight of the Lorde is the death of his sayntes.

O Lorde, I am thy seruaunt, I am thy seruaunt, and the sonne of thy handmayde, thou hast broken my bondes in sonder.

I will offre to the, the sacrifice of thankesgyuynge, and will call vpon the name of the Lorde.

I will paye my vowes vnto the Lorde in the syghte of all his people, in the courtes of the Lordes house, euen in the myddest of the, O Jerusalem. Prayse the euerlastinge.

PSAL. CXV.

After the Hebrues.cxiii.

Psalme.cxvii.

O Prayse the Lord al ye Gentyles, laude him all ye people.

For his mercyfull kyndenesse is euer more and more towarde vs, and the truth of the Lorde endureth for euer. Prayse ℣ euerlastinge.

John.xiiii.c

PSAL. CXVI.

After the Hebrues.cxiiii.

Psalme.cv. & cxi.a.cxvii.a

1.Mach.iiii.d.

OGyue thankes vnto the Lorde, for he is gracious, and his mercy endureth for euer.

Let Israel now confesse, that his mercy endureth for euer.

Let the house of Aaron now confesse, that his mercy endureth for euer.

Yea let them now that feare the Lorde confesse, that his mercy endureth for euer.

I called vpon the Lord in trouble, and the Lorde herde me at large.

The Lorde is my helper, I will not feare what man doeth vnto me.

Hebrew.xiii

The Lorde is my helper, and I shall se my desire vpon myne ennemyes.

It is better to trust in the Lorde, then to put any confidence in man.

It is better to trust in the Lorde the to put any confidence in princes.

All Heythen compased me rounde aboute but in the name of the Lorde will I destroye them.

They kepe me in on euerye syde, but in the name of the Lorde, I will destroye them.

They came aboute me lyke bees, and were as hote as the fyre in the thornes, but in the name of the Lorde I will destroye them.

They thrust at me, that I myght fall, but the Lorde was my helpe.

Exod.xv. Esaye.xii.a

The Lorde is my strength, and my songe, and is become my saluacion.

The voyce of ioye and myrthe is in the dwellynges of the righteous, for the righthande of the Lorde hathe gotten the victory.

The righthande of the Lorde hath the preeminence, the righthande of the Lorde hath gotten the victory.

I will not dye, but lyue, and declare the workes of the Lorde.

The Lorde hath chastened and correcte me, but he hathe not gyuen me ouer vnto deth.

Open me the gates of righteousnesse, that I maye

I maye go in there therow, and gyue thankes vnto the Lorde.

This is the gate of the Lord, the righteous shall enter in therow it.

I thanke the, that thou hast herde me, and art become my saluacion.

The same stone which the buylders refused is become the head stone in the corner.

This was the Lordes worke, and it is merueilous in our eyes.

This is the daye, whiche the Lorde hathe made, let vs reioyse and be glad in it.

Helpe now O Lorde, O Lorde send vs now prosperitie.

Blessed be he that commeth in the name of the Lorde, we wysshe you good lucke, ye that be of the house of the Lorde.

God is the Lorde, & hath shewed vs light: O garnysh the solemne feast with greene braunches, euen vnto the hornes of the aulter.

Thou art my God, and I will thanke the: thou art my God, and I will prayse the.

O gyue thankes vnto the Lorde, for he is gracious, and his mercy endureth for euer.

PSAL. CXVII.

ALEPH.

BLessed are those that be vndefyled in the waye: whiche walke in the lawe of the Lorde.

Blessed are they that kepe his testimonies, and seke him with their hole herte.

Which walke in his wayes, and do no wickednesse.

Thou hast geuen strayt charge to kepe thy commaundementes.

O that my wayes were stablysshed to kepe thy statutes.

So should I not be confounded, whyle I haue respect vnto all thy commaundementes.

I will thanke the with an vnfayned herte, because I am lerned in the iudgemētes of thy righteousnesse.

I will kepe thy statutes, O forsake me not vtterly.

BETH.

Where withall shall a yonge man amende his waye? Euen by rulyng him self after thy worde.

With my hole herte do I seke the, O let me not go wronge oute of thy commaundementes.

Thy wordes haue I hyd within my herte, that I shulde not synne against the.

Praysed be thou, O Lord, O teache me thy statutes.

With my lyppes will I be tellynge out all the iudgementes of thy mouth.

I haue as great delyte in the waye of thy testimonies, as in all maner of ryches.

I will exercyse my selfe in thy commaundementes, and haue respecte vnto thy forewayes.

My delyte shalbe in thy statutes, I will not forget thy wordes.

GIMEL.

O do well vnto thy seruaunt, that I maye lyue and kepe thy wordes.

Open thou myne eyes, and so shall I spye out wonderous thinges in thy lawe.

I am a straunger vpon earthe, O hyde not thy commaundementes frome me.

My soule breaketh out, for the very feruent desire that I haue allwaye vnto thy iudgementes.

Thou rebukest the proude, cursed are they that departe frome thy commaundementes.

O turne frome me shame and rebuke, for I kepe thy testimonies.

Princes also sit and speake against me, but thy seruaunt is occupyed in thy statutes.

In thy testimonies is my delyte, they are my counceilers.

DALETH.

My soule cleaueth to the dust, O quycken thou me accordinge to thy worde.

I knowleged my wayes, and thou herdest me, O teache me then thy statutes.

Make me to vnderstande the waye of thy commaundementes, and so shall I talke of thy wonderous workes.

My soule melteth awaye for very heuynesse, Oh set me vp accordynge vnto thy worde.

Take frome me the waye of lyenge, and graunte me thy lawe.

I haue chosen the waye of truth, thy iudgementes haue I layde before me.

I stycke vnto thy testimonies, O Lorde confounde me not.

I will runne the waye of thy commaundementes, when thou hast comforted my herte.

HE.

Teache me O Lorde the waye of thy statutes, and I shall kepe it vnto the ende.

O gyue me vnderstanding, and I shall kepe thy lawe, yea I shall kepe it with myne hole herte.

Leade me in the path of thy commaundementes, for that is my delyte.

Enclyne myne herte vnto thy testimonies, and not to couetousnes.

Oh tourne awaye myne eyes, lest they beholde vanytye, and quycken me in thy waye.

O stablysh thy worde in thy seruaunt, that I maye feare the.

Take awaye the rebuke that I am afrayde of, for thy iudgementes are amiable.

Beholde, my delyte is in thy commaundementes, Oh quycken me in thy righteousnesse.

VAV.

Let thy louynge mercy come vnto me, Oh Lorde, and thy sauynge health accordyng vnto thy worde.

That I maye geue answere vnto my blasphemers, for my trust is in thy worde.

O take not the word of truthe vtterly out of my mouthe, for my hope is in thy iudgementes.

So shall I allwaye kepe thy lawe, yea for euer and euer.

And I will walke at lybertie, for I seke thy commaundementes.

I will speake of thy testimonyes euē before kynges, and will not be ashamed.

My delyte shalbe in thy commaundemētes which I loue.

My handes also will I lyft vp vnto thy cōmaundementes which I loue, and my talking shalbe of thy statutes.

ZAIN.

O thinke vpon thy seruaunt as concerning thy worde, wherin thou hast caused me to put my trust.

For it is my comfort in my trouble, yea thy worde quyckeneth me.

The proude haue me greatly in derisiō, yet shrinke not I frome thy lawe.

I remembre thyne euerlastinge iudgementes, O Lorde, and am comforted.

I am horribly afrayed for the vngodly, yt forsake thy lawe.

Thy statutes are my songes in the house of my pylgremage.

I thinke vpon thy name, O Lorde, in the nyght season, and kepe thy lawe.

It is myne owne, for I kepe thy commaundementes.

HETH.

Thou art my portyon, O Lord, I am purposed to kepe thy lawe.

I make myne humble petition in thy presence with my hole herte, O be mercyfull vnto me accordyng vnto thy worde.

I call myne owne wayes to remembrance, and turne my fete vnto thy testimonies.

I make hast, and prolonge not the tyme, to kepe thy commaundementes.

The congregacions of the vngodly haue robbed me, but I forget not thy lawe.

At myd nyght stande I vp, to gyue thankes vnto the, for the iudgementes of thy righteousnesse.

I am a companion of all them that feare & kepe thy commaundementes.

The earthe, O Lorde, is full of thy mercy, O teache me thy statutes.

TEH.

O Lorde, thou hast dealt frendely with thy seruaunt, accordinge vnto thy worde.

O learne me thy kyndnesse, nourture and knowledge, for I beleue thy commaundementes.

Before I was troubled, I went wronge, but now I kepe thy worde.

Thou art good & frendly, O teache me thy statutes.

The proude ymagen lyes vpon me, but I kepe thy commaundementes with my hole herte.

Their hert is as fat as brawne, but my delyte is in thy lawe.

It is good for me that I haue bene in trouble, that I may lerne thy statutes.

The lawe of thy mouth is dearer vnto me then thousandes of golde and syluer.

IOD.

Thy handes haue made me and fashyoned me, O gyue me vnderstandinge, that I maye learne thy commaundmentes.

They that feare the, wyll be gladde when they se me, because I put my trust in thy worde.

I know, O Lord, that thy iugementes are right, and that thou of very faithfulnesse hast caused me to be troubled.

O let thy mercyfull kyndnesse be my comfort, accordinge to thy promes that thou hast made vnto thy seruaunt.

O let thy louynge mercyes come vnto me, that I maye lyue, for thy lawe is my delyte.

Let the proude be confounded, which handle me so falsly.

But let suche as feare the, and knowe thy testimonies, be turned vnto me.

O let myne herte be vndefyled in thy statutes that I be not ashamed.

CAPH.

My soule longeth for thy sauinge helth, for my trust is in thy worde.

Myne eyes longe sore for thy worde, sayenge: O when wilt thou comfort me?

For I am become lyke a botel in the smoke, yet do not I forget thy statutes.

How many are the dayes of thy seruaunt? When wilt thou be auenged of myne aduersaries?

The proude haue dygged pyttes for me, wht are not after thy lawe.

All thy commaundmētes are true, they persecute me falsly, O be thou my helpe.

They haue almost made an ende of me vpon earth, but I forsake not thy commaundmentes.

O quycken me after thy louynge kyndnesse, and so shall I kepe the testimonyes of thy mouth.

LAMED.

Oh Lorde, thy worde endureth for euer in heauen.

Thy truth also remayneth frome one generacion to another: thou hast layd the foundacion of the earth, and it abydeth.

They continue this day accordyng to thyne or-

ordinaunce, for all thinges serue the.

Yf my delyte were not in thy lawe, I should perysh in my trouble.

I will neuer forget thy commaundementes for with them thou quickenest me.

I am thyne, Oh helpe me, for I seke thy commaundementes.

The vngodly laye wayte for me to destroye me, but I consydre thy testimonies.

I se that all thinges come to an ende, but thy commaundement is exceadinge broade.

M MEM.

O what loue haue I vnto thy lawe? all ye daye longe is my talkinge of it.

Thou throwest thy commaundement haste made me wyser then myne enemies, for it is euer by me.

I haue more vnderstandinge then all my teachers, for thy testymonies are my studyes.

Yea I am wyser then the aged, for I kepe thy commaundementes.

I refrayne my fete frome euery euyll waye, that I maye kepe thy wordes.

I wyncke not frome thy iudgementes, for thou teachest me.

Oh howe swete are thy wordes vnto my throte?

Yea more then hony vnto my mouth.

Through thy commaundementes I get vnderstandyng, therfore I hate all false wayes.

N NVN.

Thy worde is a lanterne vnto my fete and a lyght vnto my pathes.

I haue sworne and am stedfastly purposed, to kepe the iudgementes of thy ryghteousnesse.

I am troubled aboue measure, quicken me, O Lorde, accordinge vnto thy worde.

Let the free wyll offeringes of my mouthe please the, O Lorde, and teach me thy iudgementes.

My soule is alway in my handc, yet do not I forget thy lawe.

The vngodly haue layd a snare for me, but yet swarue not I frome thy commaundementes.

Thy testimonies haue I claymed as myne heritage for euer: and why? they are the very ioye of my herte.

I applye myne herte to fulfill thy statutes alwaye, euen vnto the ende.

S SAMECH.

I hate the vngodlye, but thy lawe do I loue.

Thou art my defence and shylde, my trust is in thy worde.

Awaye frome me ye wycked, I will kepe ꝑ commaundementes of my God.

O stablysh me accordynge vnto thy worde, that I maye lyue, and let me not be disappointed of my hope.

Holde thou me vp, and I shall be safe: yea I shall euer be talkinge of thy statutes.

Thou treadest downe all them that depart frome thy statutes, for they ymagen but deceyte.

Thou puttest awaye all the vngodly of the earth lyke drosse, therfore I loue thy testimonies.

My flesh trembleth for feare of the, and I am afrayed of thy iudgementes.

A AIN.

I deale with the thinge that is lawful and ryght, O gyue me not ouer vnto myne oppressours.

Be thou suertye for thy seruaunt to do him good, that the proude do me no wronge.

Myne eyes are wayted away with loking for thy health, and for the worde of thy righteousnesse.

O deale with thy seruaunt accordinge vnto thy louynge mercye, and teache me thy statutes.

I am thy seruaunte, O graunte me vnderstandinge, that I maye knowe thy testimonies.

It is tyme for the (Oh Lorde) to laye to thyne hande, for they haue destroyed thy lawe.

For I loue thy commaundementes aboue golde and precious stone.

Therfore holde I streyght all thy commaundementes, and all false wayes I vtterly abhorre.

P PHE.

Thy testimonies are wonderfull, therfore doth my soule kepe them.

When thy worde goeth forthe, it giueth lyght and vnderstandinge, euen vnto babes.

I open my mouthe and drawe in my breth, for I desire thy commaundementes.

O loke thou vpon me, and be mercyfull, as thou vsest to doo vnto those that loue thy name.

Order my goynges after thy word that no wyckednesse raygne in me.

O delyuer me frome the wrongeous dealynges of men, and so shall I kepe thy commaundementes.

Shewe the lyght of thy countenaunce vnto thy seruaunt, and lerne me thy statutes.

Myne eyes gusshe out with water, because men kepe not thy lawe.

Z ZADE.

Ryghteous arte thou, O Lorde, and true is thy iudgement.

The testimonies that thou hast commanded are exceadinge, righteous and true.

My zele hathe euen consumed me, because myne enemyes haue forgotten thy wordes.

Thy worde is tryed to the vttermost, and thy seruaunt loueth it.

I am small and of no reputacion, yet do not I forget thy commaundementes.

Thy righteousnesse is an euerlastinge righteousnesse, and thy lawe is true.

Trouble and heynesse haue taken holde vpon me, yet is my delyte in thy commaundementes.

The righteousnesse of thy testimonies is euerlastinge, O graunte me vnderstandinge, & I shall lyue.

K KOPH.

I call with my hole herte, heare me, O Lorde I will kepe thy statutes.

Yea euen vpon the do I call, helpe me, and I shall kepe thy testimonies.

Early in the morynge do I crye vnto the, for in thy worde is my trust.

Myne eyes preuente the nyght watches, ꝑ I myght be occupyed in thy wordes.

Heare my voyce, O Lorde, accordynge vnto thy louynge kyndnesse, quicken me accordinge as thou art wont.

They drawe nygh that of malice persecute me, and are farre frome thy lawe.

Be thou nyghe at hande also, O Lorde, for thy promyses are faithfull.

As concernynge thy testimonies, I haue knowen euer sens the begynnyng, that thou hast grounded them for euer.

R RES.

Consydre myne aduersite, and delyuer me for I do not forget thy lawe.

Mayntayne thou my cause and defende me quycken me accordinge vnto thy worde.

Health is farre frome the vngodly, for they regarde not thy statutes.

Great is thy mercy, O Lorde, quycken me as thou art wont.

Many there are that trouble me, and persecute me, yet do not I swarue frome thy testimonies.

It greueth me, when I se, that the transgressours kepe not thy lawe.

Consydre, O Lorde, howe I loue thy commaundementes, O quycken me with thy louynge kyndnesse.

Thy worde is true frome euerlastynge, all the iudgementes of thy ryghteousnesse endure for euermore.

S SIN.

The princes persecute me without cause, but my herte standeth in awe of thy wordes.

I am as glad of thy worde, as one that fyndeth great spoyles.

As for lyes, I hate and abhorre them, but thy lawe do I loue.

Seuen tymes a daye do I prayse the, because of thy righteous iudgementes.

Great is ꝑ peax that they haue which loue thy lawe, and they are not offended at it.

Lorde, I loke for thy sauynge health, and do after thy commaundementes.

My soule kepeth thy testimonies, and loueth them exceadyngly.

I kepe thy commaundementes and testimonies, for all my wayes are before the.

T THAV.

Let my complaynte come before the. Oh Lorde, gyue me vnderstandinge, accordinge vnto thy worde. Y

O let my supplicacion come before the, delyuer me accordinge to thy promes.

My lyppes shall speake of thy prayse, seing thou hast taught me thy statutes.

Yea my tongue shal synge of thy worde, for all thy commaundementes are ryght.

Let thyne hande helpe me, for I haue chosen thy commaundementes.

I longe for thy sauynge health, O Lorde, and in thy lawe is my delyte.

Oh let my soule lyue and prayse the, that thy iudgementes maye helpe me.

I go astraye, lyke a shepe that is lost: Oh seke thy seruaunt, for I do not forget thy commaundementes.

PSAL. CXVIII.

After the Hebrues.xxx.

C The songe of the steares.

WHen I am in trouble, I call vpon the Lorde, and he answereth me. a Ioan.ii.a

Delyuer my soule. Oh Lorde, frome lyenge lyppes, and from a disceytfull tongue.

What rewarde shall be gyuen or done vnto the, thou false tongue.

Euen myghty & sharpe arowes with hote burnynge coles.

Wo is me that my banyshement endureth so longe: I dwell in the tabernacles of the sorowfull.

My soule hath longe dwelt amonge them that be ennemies vnto peax.

I laboured for peax, but whē I spake therof, they made them to battayle.

PSAL. CXIX.

After the Hebrues.xxxi.

C The songe of the steares.

I Lyft vp myne eyes vnto the hylles, frome whence commeth my helpe? a

My helpe commeth euen from the Lord which hath made heauen and earth. ii.Paral.xx.c

He will not suffre thy fote to be moued, & he that kepeth the, slepeth not.

Beholde, he that kepeth Israel, doth neyther slomber nor slepe. Sfaye.v.g

The Lorde him selfe is thy keper, ꝑ Lorde is thy defence vpon thy right hande.

So that the Sunne shall not burne the by daye, neythcr the mone by night.

The Lorde preserueth the frome all euell, yea it is the Lorde that kepeth thy soule.

The Lorde preserueth thy goynge out and thy commynge in, frome this tyme forth for

euer more. ¶

After the Hebrues.cxxii.

PSAL. CXX.

¶ The songe of the steares.

A I Was glad, when they sayde vnto me: we will go in to the house of the Lorde.
Our fete shall stande in thy gates, O Ierusalem.
Ierusalem is buylded as a cytie, that is at vnitie in it selfe.
For there the tribes go vp, euen the tribes of the Lorde: to testifye vnto Israel, to gyue thankes vnto the name of the Lorde.
For there is the seate of iudgement, euen the seate of the house of Dauid.
O praye for the peace of Ierusalē, they shall prospere that loue the.
B Peace be within thy walles, and plenteous nes with in thy palaces.
For my brethren and companions sakes, I will wysh the prosperitie.
Yea because of the house of the Lorde oure God, I will seke to do the good.

After the Hebrues.cxxiii.

PSAL. CXXI.

¶ The songe of the steares.

A VNto the lyft I vp myne eyes, thou that dwellest in the heauens.
Beholde, euen as the eyes of seruaun tes loke vnto the handes of their masters: and as the eyes of a mayden vnto the handes of her mastresse, euen so our eyes wayte vpon the Lorde oure God, vntyll he haue mercy vpon vs.
Haue mercy vpon vs, O Lorde, haue mercy vpon vs, for we are vtterly vilipyled.
Our soule is fylled with the scornefull reproffe of the welthy, and with the despitefulnesse of the proude.

After the Hebrues.cxxiii.

PSAL. CXXII.

¶ The songe of the steares.

A YF the Lorde hadde not bene of our syde (now maye Israel saye) If the Lorde had not bene of our syde, when men rose vp against vs.
They had swalowed vs vp quicke, whē they were so wrathfully displeased at vs.
Yea the waters had drowned vs, the streame had gone ouer our soule.
The depe waters of the proude had gone euen vnto our soule.
But praysed be the Lorde, which hath not geuen vs ouer for a praye vnto their teeth.
Our soule is escaped, euen as a byrde out of the snare of the fowler: the snare is broken & we are deliuered.
Our helpe standeth in the name of the Lorde which hath made heauen and earth.

After the Hebrues.cxxiv.

PSAL. CXXII

¶ The songe of the steares.

THey that put their trust in the Lorde, are euen as the mount Sion, which maye not be remoued, but standeth fast for euer.
The hylles stande about Ierusalem, euen so standeth the Lorde rounde aboute his people, frome this tyme forth for euermore.
That rod of the vngodly come not into the lot of the righteous, least the righteous put their hande vnto wyckednesse.
Do wel, O Lord, vnto those that be good and true of hert.
As for suche as tourne backe vnto their owne wyckednesse, the Lorde shal leade them forth with the euyll wers: but peace be vpon Israel.

PSAL. CXXIIII.

¶ The songe of the steares.

WHen the Lorde turneth agayne the captiuitie of Sion, then shall we be lyke vnto them that dreame.
Then shal our mouth be filled with laughter, and our tongue with ioye.
Then shall it be sayde amonge the Heythē the Lorde hath done great thinges for them.
Yea the Lorde hath done great thinges for vs already, wherof we reioyce.
Turne our captiuitie, O Lorde, as the ryuers in the south.
They that sowe in teares, shall reape in ioye.
He that now goeth in his waye weepynge bearyng forth good seede, shall come again with ioye, and bringe his sheaues with him.

PSAL. CXXV.

¶ The songe of the steares.

EXcept the Lorde buylde the house, their labour is but lost that buylde it.
Except the Lorde kepe the cytie, the watchman watcheth but in vayne.
It is but lost labour that ye ryse vp early, and take no rest, but care the bred of carefulnesse: for loke to whom it pleaseth him, he giueth it in his slepe.
Lo, children and the fruite of the wombe are an heritage and gyft, that commeth of the Lorde.
Lyke as the arowes in the hande of the gyaunt, euen so are the ponge children.
Happy is the man, that hathe his quyuer full of them: he shall not be ashamed, when he speaketh with his enemyes in the gate.

PSAL. CXXVI.

¶ The songe of the steares.

Blessed

BLessed are all they that feare the Lorde, and walke in his wayes.
For thou shalte eate the labours of thyne owne handes: O wel is the, happy art thou.
Thy wyfe shalbe as the frutefull vyne vpō the walles of thy house.
Thy children lyke the Olyue braunches rounde about thy table.
Lo, thus shall the man be blessed, that feareth the Lorde.
The Lorde shall so blesse the out of Sion, that thou shalt se Ierusalem in prosperitie al thy lyfe longe.
Yea that thou shalt se thy children children and peace vpon Israel.

PSAL. CXXVII.

¶ The songe of the steares.

I MAny a tyme haue they fought againste me frome my youth vp (maye Israell now saye.)
Yea, many a tyme haue they fought against me from my youth vp, but they haue not ouercome me.
The plowers plowed vpon my backe, and made longe forowes.
But the righteous Lorde hathe hewen the yocke of the vngodly in peces.
Let them be confounded and turned backwarde, as many as haue euyll will at Sion.
Let them be euen as the hay vpon the house toppes, which wytthereth afore it be pluct vp.
Wherof the mower filleth not his hande, neyther he that byndeth vp the sheaues, his bosome.
So that they which go by, say not so moch as the Lorde prospere you, we wish you good lucke in the name of the Lorde.

PSAL. CXXVIII.

¶ The songe of the steares.

I OVt of the depe call I vnto the, O Lord Lorde heare my voyce.
O let thyne eares consyder well the voyce of my complaynte.
If thou Lorde wilt be extreme to marke what is done amysse, O Lorde who maye abyde it?
But there is mercy with the, that thou mayst be feared.
I loke for the Lorde, my soule doth wayte for him, and in his worde is my trust.
My soule hath patiently abyde the Lorde, frome the one mornynge to the other.
Let Israel trust in the Lorde, for with the Lorde there is mercy and plenteous redemption.
And he shall redeme Israel frome all his synnes.

PSAL. CXXIX.

After the Hebrues.cxxvi.

¶ The songe of the steares.

LOrde, I am not hyghe mynded, I haue no proude lokes. A
I do not exercyse my selfe in great matters, which are to hyghe for me.
But I refrayne my soule and kepe it lowe lyke as a childe that is wened frome his mother: yea my soule is euen as a weaned child.
Let Israel trust in the Lord, frō this tyme forth for euermore.

PSAL. CXXX.

After the Hebrues.cxxvii.

¶ The songe of the steares.

LOrde, remembre Dauid and al his trouble.
How he swore vnto the Lorde, & vowed a vowe vnto the almighty one of Iacob I will not come within the tabernacle of my house, nor clym vp in my bed. A ii.Reg.vi.
I will not suffre myne eyes to slepe, nor myne eye lydes to slomber.
Vntyll I fynde out a place for the Lorde, an habitation for the myghty one of Iacob.
Lo, we herde of the same at Ephrata, and founde it in the wod.
We will go in to his tabernacle, and fall downe before his fotestole.
Aryse, O Lorde, into thy resting place, thou B and the arcke of thy strength.
Let thy preastes be clothed with righteousnesse, and let thy saynctes reioyce.
For thy seruaunt Dauids sake tourne not away the presence of thyne anoynted.
The Lorde hath made a faithfull oth vnto Dauid, and he shall not shrynke from it: Of the fruite of thy body shal I set vpon thy seat.
If thy children will kepe my couenaunt, & C
my testimony that I shall lerne them: their Luc.i.e
children also shall sit vpon thy seat for euer- Act.ii.e
more.
For the Lorde hath chosen Sion, to be an habitation for him selfe hath he chosen her.
This shalbe my rest, here will I dwell, for I haue a delyte therin.
I will blesse her victayles with increase, & will satisfie her poore with bred.
I will decke her preastes with health, and her saynctes shall reioyce and be glad.
There shall I make the horne of Dauid to Luc.i.g
florysshe, I haue ordened a lanterne for myne Malach.iii.a.
anoynted. Psalm.cxviii.
As for his enemyes, I shall clothe them with shame, but vpon him selfe shall his Luc.i.b
crowne florysh.

PSAL. CXXXI.

After the Hebrues.cxxviii.

¶ The songe of the steares of Dauid.

Mm.ij. Beholde

A Beholde, how good and ioyfull a thinge it is, brethren to dwell together in vnitie.

It is lyke the precious oyntment vpon the heade, that ran downe vnto the beard: euen vnto Aarons beard, and went downe to the hyres of his clothinge.

Lyke the dewe of Hermon, which fell vpō the hyll of Syon.

For there the Lorde promysed his blessing, and lyfe for euermore.

After the Hebrues.cxxxi.ii.

PSAL. CXXXII.

¶ The songe of the steares.

A Beholde, Oh prayse the Lorde, all ye seruauntes of the Lorde, yea that by nyght stande in the house of the Lorde.

O lyft vp your handes in the Sanctuary, & prayse the Lorde.

The Lorde that made heauen & earth blesse the out of Sion.

After the Hebrues.cxxxv.

PSAL. CXXXIII.

¶ Prayse the euerlastynge.

A Psalm.cxiii.a and.cxxxvii.a O Prayse the name of the Lorde, prayse it O ye seruauntes of the Lorde.

Ye that stande in the house of ỹ Lord in the courtes of the house of our God.

O prayse the Lorde, for the Lorde is gracious: O synge prayses vnto his name, for it is louely.

For why the Lorde hath chosen Jacob vnto him selfe, and Israell for his owne possession.

For I knowe that the Lorde is greate, and that our Lorde is aboue all goddes.

B Whatsoeuer the Lord pleaseth that doth he in heauen and in earth, in the see, and in all depe places.

He bringeth forth the cloudes from the endes of the worlde, he turneth the lightenynges vnto rayne, bryngynge the wyndes oute of their treasuries.

Jerem.x.c

Which smote the firstborne of Egypt, both of man and of beast.

Ecc.xlii.d Ex.vii.viii.ix and.x.Psalm lxxviii.cv.cxxxv.c

He hath sent tokens and wonders into the myddest of the, O thou lande of Egypte, vpō Pharao and all his seruauntes.

Which smote dyuerse nations, and slewe myghty kynges.

Num.xxi.c.g Deutr.iii.a

Sehon kynge of the Amorites, Og ỹ kyng of Basan, and all the kyngdomes of Canaan.

Iosue.xii.c

And gaue their lande for an heritage, for an heritage vnto Israel his people.

Thy name, O Lorde, endureth for euer, so doth thy memoriall, O Lorde, from one generation to an other.

For the Lorde will auenge his people, and be gracious vnto his seruauntes.

As for the ymages of the Heythē, they are but syluer and golde, the worke of mens handes.

They haue mouthes, and speake not: eyes haue they, but they se not.

They haue eares, and yet they heare not, neyther is there any breth in their mouthes.

They that make them, are lyke vnto them and so are all they that put their trust in them.

Prayse the Lord ye house of Israel, prayse the Lorde ye house of Aaron.

Prayse the Lorde ye house of Leui, ye that feare the Lorde, prayse the Lorde.

Praysed be the Lorde out of Sion, which dwelleth at Jerusalem.

Prayse the euerlastinge.

PSAL. CXXXIIII.

O Geue thankes vnto the Lorde, for he is gracious, and his mercy endureth for euer.

O geue thankes vnto the God of all goddes, for his mercy endureth for euer.

O thanke the Lorde of all Lordes, for his mercy endureth for euer.

Which onely doeth great wonders, for his mercy endureth for euer.

Which by his wysdome made the heauens for his mercy endureth for euer.

Gene.

Which layd out the erth aboue the waters for his mercy endureth for euer.

Gene.

Whiche hathe made great lyghtes, for his mercy endureth for euer.

Gene.i.c

The sunne to rule the daye, for his mercy endureth for euer.

The moone and the starres to governe the nyght, for his mercy endureth for euer.

Which smote Egypt with their first borne, for his mercy endureth for euer.

Exo.

And brought out Israel from among them for his mercy endureth for euer.

With a myghtye hande and stretched oute arme, for his mercy endureth for euer.

Which deuided the red see into partes, for his mercy endureth for euer.

Exo.

And made Israel to go thorow the myddest of it, for his mercy endureth for euer.

But as for Pharao and his hoste, he ouerthrew them in the red see, for his mercy endureth for euer.

Exo.

Whiche led his people thorow the wildernesse, for his mercy endureth for euer.

Deu.viii.c

Which smote great kynges, for his mercy endureth for euer.

Deu.

Yea, and slue myghty kynges, for his mercy endureth for euer

Sehon kynge of the Amorites, for his mercy endureth for euer.

Num.xxi.c.g Deu.ii.c

And Og the kynge of Basan, for his mercy endureth for euer.

Deu.iii.c

And gaue away their lande for an heritage, for his mercy endureth for euer.

Num.

Euen for an heritage vnto Israell his seruaunt, for his mercy endureth for euer.

Which remembreth vs, when we are in trouble, for his mercy endureth for euer.

Whiche gyueth foode vnto all flesh, for his mercy endureth for euer.

O geue thankes vnto the God of heauen, for his mercy endureth for euer.

PSAL. CXXXV.

A By the waters of Babylon we sat downe and wept, when we remembred Sion.

As for our harpes, we hanged theym vp vpon the trees, that are therin.

Then they that led vs awaye captyue, required of vs a songe and melody in our heuynes: singe vs one of the songes of Sion.

Howe shall we singe the Lordes songe in a straunge lande?

If I forget the, O Jerusalem, let my right hande be forgotten.

If I do not remembre the, let my tonge cleue to the rofe of my mouth: yea if I preferre not Jerusalem in my myrth.

Remembre the children of Edom, O Lorde, in the daye of Jerusalem, howe they sayde: downe with it, downe with it: euen to the grounde.

O doughter of Babylon, thou shalt come to myserye thy selfe: yea, happy shall he be, ỹ rewarded the as thou hast serued vs.

Blessed shall he be, that taketh thy childre and throweth them a gainst the stones.

PSAL. CXXXVI.

¶ Of Dauid.

A I Will geue thankes vnto the, O Lorde, with my hole hert, euen before the Goddes, will I synge prayses vnto the.

I will worshyp towarde thy holy temple, and prayse thy name, because of thy louynge kyndnesse and truthe, for thou hast magnyfyed thy worde, accordinge vnto thy greate name.

When I call vpon the, thou hearest me, & endewest my soule with moche strength.

All the kynges of the earth shall prayse the O Lorde, when they heare the wordes of thy mouth.

B Yea they shal synge in the wayes of ỹ Lord that great is the glory of the Lorde.

For though the Lorde be hyghe, yet hathe he respect vnto the lowly: as for the proude, beholdeth him a farre of.

Though I walke in the myddest of trouble, yet shalte thou refreshe me: thou shalte stretche forthe thyne hande vpon the furiousnes of myne ennemyes, & thy right hande shall saue me.

The Lorde shal make good for me, yea thy mercy. O Lorde, endureth for euer: despyse not then the worke of thyne owne handes.

PSAL. CXXXVII.

¶ To the chaunter, a Psalme of Dauid.

A O Lorde, thou searchest me out, and knowest me.

Thou knowest my downe sittinge & myne vprysing, thou vnderstandest my thoughtes a farre of.

Thou art about my path and about my bed and spyest out all my wayes.

For lo, there is not a worde in my tongue, but thou, O Lorde knowest it altogither.

Thou hast fashioned me behynd and before and layd thyne hande vpon me.

Suche knowledge is to wonderfull & excellent for me, I can not attayne vnto it. Timo.iv.a

B Whyther shall I go then from thy spirite? or, whither shall I goo then fromc thy presence?

If I clym vp into heauen, thou art there: if I go downe to hell, thou art there also.

If I take the wynges of the morynge, and remayne in the vttermoste parte of the see:

Euen there also shall thy hande leade me, and thy righthande shall holde me.

If I saye: peraduenture the darckenesse shal couer me, then shall my nyght be tourned to daye.

Yea the darckenesse is no darckenesse with the, but the night is as cleare as the daye, the darckenesse and lyght are both alyke.

C For my reynes are thyne, thou hast couered me in my mothers wombe.

I wil geue thankes vnto the, for I am wōderously made: maruelous are thy workes, & that my soule knoweth right well.

My bones are not hyd from the, though I be made secretly, and fashioned beneth in the earth.

Thyne eyes se myne vnperfectnesse, they stande al written in thy boke: my dayes were fashioned, when as yet there was not one of them.

D Howe deare are thy councels vnto me Oh God? O how great is the summe of them?

If I tell them, they are mo in nombre the the sande: when I wake vp, I am present with the.

Wilt thou not slaye the wycked (O God) that the bloudthirsty might departe from me?

For they speake vnright of the, thyne enemyes exalte themselues presumptuously.

I hate them, O Lorde, that hate the: and I maye not awaye with those that ryse vp against the?

Yea I hate the right sore, therfore are they myne ennemyes.

Trye me, O God, and seke the grounde of myne hert: prooue me, and examen my thoughtes.

Loke well yf there be any wape of wycked
nesse in me, and leade me in the wape euerla-
stinge.

After the He-
bryues.cxl.

PSAL. CXXXVIII.

¶ To the chaunter, a Psalme of Dauid.

A DEliuer me, Oh Lorde, frome the euyll
men, Oh preserue me from the wycked
men.

Which ymagen myschefe in their hertes, &
stere vp stryfe all the daye longe.

Roma.iii.b
Psalme.xiiii.b

They sharpen their tongues lyke a serpent:
adders poyson is vnder their lippes. Selah.

Kepe me, O Lorde, from the hande of the
vngodly: preserue me frome the wycked men
whiche are purposed to ouerthrowe my go-
inges.

B The proude haue layde a snare for me, and
spred a net abroade with cordes, yea and set
trappes in my wape. Selah.

But my sayenge is vnto the Lorde: thou
art my God, heare the voyce of my prayer O
Lorde.

O Lorde God, thou strength of my healthe
thou hast couered my head in the daye of bat
tayle.

Let not ye vngodly haue his desire, O Lord
let him not haue his purpose, least they be to
proude. Selah.

C Let the myschefe of their owne lyppes fall
vpon the head of theym, that compase me a-
boute.

Let hote burnynge coles fall vpon theym,
let them be cast into the fyre, and into the pit
that they neuer ryse vp agayne.

A man full of wordes shal not prospere vpō
the earth: a malicious and wycked persoume
shalbe hunted awaye, and destroyed.

Sure I am, that the Lorde will auenge ye
poore, and mayntayne the cause of the helpe-
lesse.

The righteous also shall geue thankes vn
to thy name, and the iust shal continue in thy
sight.

After the He-
bryues.cxli.

PSAL. CXXXIX.

¶ A Psalme of Dauid.

A LOrde, I call vpon the: hast the vnto me
and consider my voyce, when I crye vn-
to the.

Let my prayer be set forth in thy sight as ye
incense, and let the lyftinge vp of my handes
be an euenynge sacrifice.

Set a watche, O Lorde, before my mouth
yea a watche at the dore of my lyppes.

O let not myne herte be enclyned to any e-
uell thinge, to be mynded as the vngodly or
wycked men, least I eate of suche thinges as
please them.

B Let the righteous rather smyte me frendly
and reproue me: so will I take it, as though
he had powred oyle vpon my heade: it shall
not hurt my heade, yea I will praye yet for
their wyckednesse.

Their iudges stomble at the stone, yet heare
they my wordes, that they be ioyful.

Our bones lye scattered before the pyt, lyke
as when one graueth and dyggeth vp the
grounde.

But myne eyes loke vnto the, Oh Lorde
God: in the is my truste, Oh cast not out my
soule.

Kepe me frome the snare whiche they haue
layde for me, and frome the trappes of ye wy-
cked doers.

Let the vngodly fall into their owne net-
tes togither, vntyll I be gone by them.

PSAL. CXL.

After the He-
bryues.

¶ The instructiō of Dauid, a prayer when he was
in the caue.

I Crye vnto the Lorde with my voyce, yea
euen vnto the Lorde do I make my suppli
cation.

I powre out my complaynte before him, &
shewe him of my trouble.

When my spirite is in heuynesse, for then
knowest my pathe: in the waye wherein I
walke haue they prpuely layd a snare for me.

I loke vpon my righthande, and se, there is
no man that will know me.

I haue no place to flie vnto, no man careth
for my soule.

Therefore do I crye vnto the, O Lorde, and
saye: thou art my hope and my portion in the
lande of the lyuynge.

Consydre my cōplaynte, for I am brought
very lowe.

O delyuer me fro my persecuters, for they
are to stronge for me.

Bringe my soule out of prison, that I may
geue thankes vnto thy name: whiche thinge
yf thou wilt graunte me, then shall ye righte-
ous resorte vnto my company.

PSAL. CXLI.

¶ A Psalme of Dauid.

HEare my prayer, O Lorde, consydre my
desire: answere me for thy truthe and
righteousnesse sake.

And entre not into iudgement with thy ser-
uaunt, for in thy sight shall no man lyuynge
be iustified.

For the ennemye persecuteth my soule, he
smyteth my lyfe downe to the grounde, he lay
eth me in the darknesse, as the deed men of
worlde.

Therfore is my spirite verey vnquyet within me, and
my herte within me is desolate.

Yet do I remembre the tymes past, I muse
vpon all thy workes, yea I exercyse my selfe
in the workes of thy handes.

I stretche forth myne handes vnto the, my
soule crepeth vnto the out of the thirsty lande.
Selah.

Heare me, O Lorde, and that sone, for my
spirite waxeth faynte: hyde not thy face fro
me, least I be lyke vnto them that go downe
into

into the graue.

O let me heare thy louyng kyndnesse by ty-
mes in the morynyng, for in ye is my truste: shew
thou me the waye that I shulde walke in, for
I lyfte vp my soule vnto the.

Deliuer me, o Lorde fro myne ennemies, for
I resorte vnto the.

Teache me to wo the thynge that plea-
seth the, for thou art my God: let thy louyng
spirite leade me forth vnto the lande of righ-
teousnesse.

Quicken me, o Lorde for thy names sake, &
for thy righteousnesse sake bringe my soule out
of trouble.

And of thy goodnesse scatter myne ennemies
abrode, & destroye all them that vexe my soule,
for I am thy seruaunt.

PSAL. CXLII.

¶ Of Dauid.

B BLessed be the Lorde my refuge: whiche
teacheth my handes to warre, and my
fyngers to fight.

My hope and my castell, my defence
and my delyuerer, my shylde in whome I
trust: whiche gouerneth the people that is
vnder me.

a Lorde what is man, that thou hast suche
respect vnto him? or the son of man, that thou
regardest him?

Man is like a thing of naught, his time pas
seth awaye lyke a shadow.

Bowe thy heuens, o Lorde, & come downe
touche the mountaynes, that they may smoke
with all.

Sende forthe the lyghtenynge and scatter
them: shoute oute thine arowes and consume
them.

Sende downe thyne hande frome aboue,
delyuer me and take me oute of the greate
waters: frome the hande of straunge chyl-
dren.

Whose mouth talketh of vanitie, and theyr
right hande is a right hande of falsehed.

That I may synge a newe song vnto the, o
God, and synge prayses vnto the, vpon a ten
stringed lute.

Thou that geuest victory vnto kynges, and
hast deliuered Dauid thy seruaunt from the pe
ryll of the swerde.

Haue me and deliuer me from the hande of
straunge chyldren, whose mouthe talketh of
vanitie, and their right hande is a right hande
of falsehed.

That oure sonnes maye growe vp as
the younge plantes: and that oure doughters
maye be as the polyshed corners of the
temple.

That our garners may be ful and plentious
with all maner of store: that our sheepe maye
bringe forth thousandes, and hundreth thou-
sandes in our villages.

That our oxen maye be stronge to labeure,
that there may be no mischaunce, no decay, & no
complayning in our stretes.

Happy are the people that be in such a case:
yea blessed are the people whiche haue ye Lord
for their God.

PSAL. CXLIII.

After the He-
bryues.cxlii.

¶ A prayse of Dauid.

I Wyll magnifie the, o God my kyng, I will
prayse thy name for euer and euer.

A Euerye daye wyll I geue thankes vn-
to the: and prayse thy name for euer and
euer.

Great is the Lorde, and marueylous wor-
thy to be prayed, there is no ende of his great-
nesse.

One generation shal prayse thy workes vn
to an other, and declare thy power.

As for me I wyll be talkynge of thy wor-
shyp, thy glorye, thy prayse, and wonderous
workes.

So that men shall speake of the myghte of
thy marueylous actes: and tell of thy great-
nesse.

The memoriall of thyne aboundaunt kynd-
nesse shall be shewed, and men shal synge of thy
righteousnesse.

The Lorde is gracious and mercyfull, long
suffering, and of great goodnesse.

The Lorde is louyng vnto euery men, & his
mercy is ouer all his workes.

All thy workes prayse the, o Lorde, and thy
sayntes geue thankes vnto the.

C They shewe the glory of thy kyngdome, and
talke of thy power.

That thy power, thy glorye and myghty-
nesse, of thy kyngdome, might be knowen vn-
to men.

Thy kyngdome is an euerlastynge kyng-
dome: and thy dominion endureth throwe
out all ages.

The Lorde vpholdeth all suche as
shoulde fall: and lyfteth vp all those that be
downe.

The eyes of all wayte vpon the: and
thou geuest them their meate in due sea-
son.

D Thou openest thyne hande, & fyllest al thin-
ges liuing with plenteousnesse.

The Lorde is righteous in all his wayes: &
holy in all his workes.

The Lorde is nye vnto them that call vpon
him: yea all suche as call vpon him fayth-
fully.

He fulfylleth the desyre of them that
feare him: he heareth their crye, and helpeth
them.

The Lord preserueth al them that loue him,
but scattereth abrode all the vngodly.

My mouthe shall speake the prayse of the
Lorde: and let all flesche geue thankes vnto
his holy name for euer and euer. Prayse
the euerlasting.

After the He-
bryues.cxlvi.

PSAL. CXLIIII.

¶ Prayse the euerlastynge.

Prayse

A PRayse the Lorde. O my soule: whyle I
Psalm.cxiii.a lyue will I prayse the Lorde: yea as long
B as I haue any being, I will syng prayses
vnto my God.

Psal.cxviii.a ✠ O put not youre truste in Princes, nor
☞ in anye chylde of man, for there is no helpe in
them.

For when the breth of man goeth forth, he
shall turne agayne to his erth, and so all his
thoughtes perysshe.

Blessed is he that hathe the God of Jacob
Act xiiii.c.and Apoca.xiiii.b. for his help: ✠ and whose hope is in the Lord
his God.

Whiche made heauen and earthe, the see,
and all that therin is, whiche kepeth his pro-
myse for euer.

Whiche helpeth them to ryghte that suffre
B wronge, whiche fedeth the hongrye.

The Lord loseth me out of prison, the Lord
sendeth sight to the blynde.

The Lorde helpeth them vp that are fallen:
the Lorde loueth the ryghteus.

The Lorde careth for the straungers, he
defendeth the fatherlesse and wydowe: as for
the waye of the vngodly, he turneth it vp syde
downe.

The Lorde thy God, o Sion, is kyng for e-
uermore, and throughout all generations.

Prayse the euerlastynge.

PSAL. CXLV.

After the He-brues.cxlvii. ¶ Prayse the euerlastynge.

A OPrayse the Lorde, for it is a good thing
to syng prayses vnto oure God: yea, a
ioyfull and pleasaunt thyng it is to be
thankfull.

The Lorde shall buylde vp Jerusalem, and
gather togither the outcastes of Israel.

He healeth the contryte in hert, and bindeth
vp their woundes.

He telleth the nombre of the sterres, & cal-
leth them all by their names.

Great is our Lord, and great is his power:
yea his wysdome is infinite.

The Lord setteth vp the meke, and bringeth
the vngodly downe to the grounde.

B O synge vnto the Lorde with thankesgy-
uyng: synge prayses vpon the harpe vnto our
God.

Whiche couereth the heauen with clou-
des, prepareth rayne for the earthe: and
maketh the grasse to growe vpon the moun-
taynes.

Job.xxxix.a Which giueth foode vnto the catell, ✠ and
feedeth the yonge rauens that call vpon him.

He hathe no pleasure in the strengthe of
an horse, neyther delyteth he in any mannes
legges.

But the Lordes delite is in them that fear
him, and put their trust in his mercy.

Prayse the Lorde, o Jerusalem, prayse thy
God, o Sion.

For he maketh fast the barres of the gates, &
blesseth the children within the.

He maketh peace in the borders, and filleth ỹ
with the floure of whete.

He sendeth forth his cõmaundement vpon
earth, his worde runneth swyftly.

He giueth snow like woll, and scattereth the
hore frost like asshes.

He casteth forth his yse lyke morsels: who is
able to abyde his frost?

He sendeth out his worde and melteth the:
he bloweth with his wynde, and the waters
flowe.

He sheweth his worde vnto Jacob, his sta-
tutes and ordinaunces vnto Israel.

He hath not dealte so with all the Heithen:
neither haue they knowlege of his lawes.

Prayse the euerlastynge.

PSAL. CXLVI.

¶ Prayse the euerlastinge.

O Prayse the Lorde of heuen: prayse him
in the heygth.

Prayse him all ye aũgels of his, prayse
him all his hoste.

Prayse him sunne and moone: prayse hym
all ye sterres and lighe.

Prayse him all ye heuens, & ye waters that
be vnder the heuens.

Let them prayse the name of the Lorde, for
he commaunded, and they were made.

He hath made them fast for euer and euer:
he hath gyuen them a lawe whiche shall not
be broken.

Prayse the Lorde vpon erth, ye whales &
fyshes, and all depes.

Fyre and hayle, snowe and vapors, wynde &
storme, fulfyllynge his worde.

Mountaynes and all hylles, frutefull trees
and all cedres.

Beestes and catell: wormes and fetherd
foules.

Kynges of the erth and all people, princes
and iudges of the erth.

Yonge men and maydens, olde men & chil-
dren: let them prayse the name of the Lord, for
his name onely is excellent, & his prayse aboue
heuen and erth.

He exalteth the horne of his people: all his
saynctes shall prayse him, the children of Is-
rael, euen the people that serueth him.

Prayse the euerlastynge.

PSAL. CXLVII.

¶ Prayse the euerlastinge.

O Synge vnto the Lorde a newe songe:
let the congregacyon of saynctes prayse
him.

Let Israel reioyse in him that made him:
and let the children of Sion be ioyfull in their
kynge.

Let them prayse his name in their daũce, let
them synge prayses vnto him with tabrettes
and harpes.

For the Lorde hath pleasure in his people:
and helpeth the meke herted.

Let the

Let the saynctes be ioyfull with glorye, let
them reioyse in their beddes.

Let the prayses of God be in their mouth, &
sharpe swerdes in their handes.

To be auenged of the heithen, & to rebuke
the people.

To bynde their kinges in cheynes, and their
nobles with lynckes of yron.

That they may be auenged of them, as it is
written, suche honour haue all his saynctes.

Prayse the euerlastynge.

PSAL. CXLVIII.

¶ Prayse the euerlastynge.

O prayse the Lorde in his sanctuarye:
prayse him in the fyrmament of his po-
wer.

Prayse him in his noble actes, prayse him in
his excellent greatnesse.

Prayse him in the sounde of the Trompet:
prayse him vpon the Lute and Harpe.

Prayse hym in the Cymbales, and
daunse: prayse hym vpon the strynges and
Pype.

Prayse hym vpon the well tuned Cym-
bales: prayse hym vpon the loude Cym-
bales.

Let euery thynge that hathe breth, prayse
the Lorde.

Prayse the euerlastynge.

¶ The ende of the
Psalter.
☞

THE PROVERBES OF SALOMON.

CAPI. I.

A THe Proverbes of Salomon the sonne of Dauid kynge of Israel: to learne wysdome, instruction, vnderstandynge, prudence, ryghtousnesse, iudgement and equitie.

That the very babes might haue wit, & that yonge men mygbt haue knowlege and vnderstandynge.

By hearynge, the wyse man shall come by more wysdome: and by experience he shall be more apte to vnderstande a parable, and the interpretacyon therof: the wordes of the wyse, and the darcke speaches of the same.

The feare of the Lorde is the begynnynge of wysdome: but fooles despyse wysdom and instruction.

My sonne heare thy fathers doctrine, & forsake not the law of thy mother: for that shal bringe grace vnto thy heed, & shall be a cheyne about thy necke.

Psalme .cx. d Ecclesiast. b B My sonne, consent not vnto synners, if they entyse the, and saye: come with vs, lette vs laye wayte for bloude, and lurke priuely for the innocent without a cause: lette vs swalowe them by lyke the helle, let vs deuoure them quycke and hole, as those that go downe in to the pyt.

So shal we fynd all maner of costly riches, and fyll our houses with spoyles.

C aste in thy lot amonge vs: we shall haue all one purse.

My son, walke thou not with them, refrayn thy fote from their wayes.

For their fete runne to euyll, and are hasty to shed bloude.

Esaye.lix. b It ys but in vayne the net layde forthe before the byrdes eyes.

C Yea they them selues laye wayte one for an others bloude: and one of them weld slee an other.

These are the wayes of all suche as be couetous: that one wolde rauysshe an others lyfe.

Wysdome. Wysdom crieth without, and putteth forth her voyce in the stretes.

She calleth before the congregacion in the open gates, and sheweth her wordes therowe the city, sayinge:

O ye children, how longe wyl ye loue childyshnesse? How longe wyll the scorners delite in scornynge, and the vnwyse be enamoures vnto knowlege?

O turne you vnto my correction: lo I wyll expresse my mynde vnto you, and make you vnderstande my wordes.

Proverb.i.c * Seynge then that I haue called, and ye refused it: I haue stretched oute my hande, and no man regarded it, but all my counsailes haue ye despysed, and lee my corrections at nought.

Therfore shall I also laughe in your destruction, and mocke you, when the thynge that ye feare commeth vpon you: euen when the thynge that ye be a frayde of, falleth sodeynly lyke a storme, and your mischefe lyke a tempest: yea when trouble and heynesse commeth vpon you.

Then shal they call vpon me, but I wil not heare: they shall seke me early, but they shall not fynde me.

And that bycause they hated knowlege and receyued not the feare of the Lorde, but abhorred my counsell, and despysed my correction.

Therfore shal they eate of the frutes of their owne waye, and be fylled with their owne counsels.

For the turning away of the vnwise shall slee them: and the prosperite of fooles shal bring their owne destruction.

But who so harkeneth vnto me, shall dwell safely, and haue ynoughe without anye feare of euill.

CAPI. II.

MY sonne, yf thou wylt receyue my wordes, and kepe my commaundements by the: that eyne eare maye harken vnto wysdome, applye eyne herte vnto vnderstandynge.

For yf thou cryest after wysdome, and callest for knowlege: yf thou seekest after her as after money, and dyggest for her as for treasure: then shalte thou vnderstande the feare of the Lorde, and fynde the knowlege of God.

For it is the Lord that giueth wysdom, out of his mouth commeth knowlege and vnderstandynge.

He preserueth the welfare of the ryghtous, & defendeth them that walke innocently: he kepeth them in the right path, and preserueth the waye of his sayntes.

Then shalt thou vnderstande ryghtousnesse, iudgement and equitie, yea and euerye good pathe.

Yf wysdome entre in to thyne herte, and thy soule delyte in knowlege: then shall counsell preserue the, and vnderstandynge shall kepe the.

That thou mayst be deliuered from the euil waye, and frome the man that speaketh frowarde thynges.

Frome suche as leaue the hye strete, and walke in the wayes of darcknesse: which reioyse in wicked euill, and delyte in wicked thynges: whose wayes are croked, & their pathes sclaundrous.

That thou mayst be deliuered also from the straunge woman, & from her that is not thyne owne: which speaketh swete wordes, forsaketh the husbande of her youth, and forgetteth the couenaunt of her God.

For her house is enclyned vnto deth, & her pathes vnto hell.

D All they that goo in vnto her, come not agayne, neither take they holde of the waye of lyfe.

That thou mayste walke in the good waye: and kepe the pathes of the ryghtous.

For the iuste shall dwelle in the lande, and the innocentes shall remayne in it: but the vngodly shall be rooted oute of the lande, and the wycked doers shall be taken oute of it.

CAPI. III.

A MY sonne, forget not my lawe: but se that thyne hert kepe my commaundementes.

For they shal prolonge the dayes and yeres of thy lyfe, and bring the peax.

Let mercy and faythfulnesse neuer go from the: bynde them about thy necke, and wryte them in the tables of thyne herte.

So shalte thou fynde fauoure and good vnderstandynge in the syghte of God and men.

Put thy truste in the Lorde with all thyne herte: and leane not vnto thyne owne vnderstandynge.

In al thy wayes haue respect vnto him, and he shall ordre thy goinges.

Be not wyse in thyne owne conceyte, but feare the Lorde, and departe frome euyll: so shall thy nauell be hole, and thy bones stronge.

Honoure the Lorde with thy substaunce, and with the fyrstlinges of all thyne increase: so shall thy barnes be fylled with plentcousnesse, and thy pressis shall flowe ouer with swete wyne.

My sonne despyse not the chastening of the Lorde, neither faynt when thou art rebuked of him.

Hebr.xii.b * For whom the Lorde loueth, him he chastneth: and pet delyteth in him euen as a father in his owne sonne.

Prouerb.viii.b Well is hym that fyndeth wysdome, and getteth vnderstandynge, for the getynge of it, is better then anye marchaundise of syluer, and the profyte of it is better then golde.

Wysdome is more worth then precious stones: and al the thynges that thou canst desyre are not to be compared vnto her.

C Vpon her ryghte hande is longe lyfe: and vpon her lefte hande is ryches and honoure.

Her wayes are pleasaunt wayes, and al her pathes are peaceable.

She is a tree of lyfe to them that laye holde vpon her, and blessed are they that kepe her fast.

With wysdome hathe the Lorde layde the foundacyon of the earthe: and therowe vnderstandynge he hathe stablyshed the heuens.

Therowe his wysdome, the deapthes breake vp: and the cloudes drop downe of the dewe.

My sonne, let not these thinges departe fro thyne eyes, but kepe my law and my counsel: so shall it be lyfe vnto thy soule, and grace to thy mouth.

Then shalt thou walke safely in thy way, and thy fote shall not stomble.

Yf thou slepest, thou shalte not be afrayde: but shalt take thy rest, and slepe swetely.

Thou nedest not to be afrayde of anye sodayne feare: neyther for the violente rushynge in of the vngodlye, when it commeth.

For the Lorde shal besiege the, and kepe thy fote that thou be not taken.

Refuse not to do good vnto him that ought haue it: so longe as thyne hande is able to do it.

Saye not vnto thy neyghboure: goo thy waye, and come agayne, to morowe I will gyue the: where as thou haste nowe to gyue him.

Intende no hurt vnto thy neyghbour, seing he hopeth to dwell in rest by the.

Striue not lightly with any man, where as he hath done the no harme.

Folowe not a wycked man, and chose none of his wayes: for the Lord abhorreth the frowarde, but his secrete is amonge the ryghtous.

The curse of the Lord is in the house of the vngodly: but he blesseth the dwellynges of the ryghtous.

As for the scornefull, he shall laughe them to scorne: but he shall gyue grace vnto the lowly.

The wyse shall haue honour in possession: but shame is the promocion that fooles shall haue.

CAPI. IIII.

HEare, o ye children the fatherly exhortacion: and take good heed that ye may learne wysdome.

A Yea I shall gyue you a good rewarde, yf ye wyll not forsake my lawe.

For when I my selfe was my fathers dere sonne: and tenderly beloued of my mother, he taught me also, sayinge:

Lette thyne herte receyue my wordes: kepe my commaundementes, and thou shalte lyue.

Get the wysdome, get the vnderstandynge forget not the wordes of my mouth, & swarue not from them.

Forsake not her, and she shall preserue the: loue her, and she shall kepe the.

The chefe poynte of wysdome is, that thou be wyllynge to obteyne wysdome, and before all thy goodes, to get the vnderstandynge.

B Make moche of her, & she shal promote the: yea yf thou imbrace her, she shal bringe the vn to honour.

She shall make the a gracyous heed: & garnysshe the

nyshe the with a crowne of glorye.
Heare my sonne, and receyue my wordes: that the yeres of thy lyfe maye be manye.
I will shewe the, the waye of wysdome, and lede the in the ryght pathes.
So that yf thou goest therin, there shall no straytnesse hyndre the: and whē thou runnest, thou shalt not fall.
Take fast holde of doctryne, let her not go: kepe her, for she is thy lyfe.
Come not in the pathe of the vngodly, and
C walke not in the waye of the wicked.
Eschew it, and go not therin: depart asyde, and passe ouer by it.
For they can not slepe, excepte they haue fyrst done some myschefe: neither take they anye rest, excepte they haue fyrste done some harme.
For they eate the breed of wickednesse, and drynke the wyne of robbery.
The pathe of the rightous shyneth as the lyght, and is euer brighter and bryghter vnto the perfect daye.
But the waye of the vngodlye is as the
D darcknesse, wherin men fall or they be aware.
My sonne, marke my wordes, and enclyne thyne eare vnto my sayinges.
Let them not departe frome thyne eyes: kepe them euen in the myddest of thyne herte.
For they are lyfe vnto all those that fynde them: and helthe vnto all theyr bodyes.
Kepe thyne hert with al diligence: for, ther vpon hangeth lyfe.
Put awaye frome the a frowarde mouthe and let the lyppes of sclaunder be farre frome the.
Let thyne eyes beholde the thynge that is ryght: and let thyne eye lyddes loke streyght before the.
Ponder the path of thy fete: so shal all thy wayes be sure.
Turne not a syde, neyther to the ryghte hande, ne to the lefte, but withholde thy fote frome euyll.

CAPI. V.

A O My sonne, gyue hede vnto my wysdom, and bowe thyne eare vnto my prudence: that thou mayste regarde good counsell, and that thy lyppes may kepe nourtoure.
Hor: dome. For the lyppes of an harlot are a droppynge honye combe, and her throte is softer then oyle.
But at the laste, she is as bytter as wormewod, and as sharpe as a two edged swerde.
Her fete go downe vnto deth, and her steppes pearse thorowe vnto hell.
She regardeth not the pathe of lyfe, so vnstedfast are her wayes, that thou canste not
B knowe them.
Heare me therfore (o my sonne) and departe not from the wordes of my mouth.
Kepe thy waye farre from her, and come not nye the dores of her house.
That thou gyue not thyne honour vnto an other, and thy yeres to the cruell.
That other men be not fylled with thy goodes: and that thy laboures come not in a straunge house.
Yea that thou mourne not at the last (when thou hast spent thy body and goodes) and then saye:
Alas, why hated I nourtoure? why did my herte despyse correction?
Wherfore was not I obedient vnto ŷ voice C
of my teachers: and harkened not vnto them that informed me?
I am come almoost in to all mysfortune: in the myddest of the multitude and congregacion.
Drynke of the water of thyne owne well: Pro.
and of the ryuers that run out of thyne owne sprynges.
Let thy welles flowe out abrode, that there maye be ryuers of waters in the stretes: but let them be onely thyne owne, and not straungers with the.
Let thy well be blessed, and be glad with ŷ the wyfe of thy youth.
Louynge is the hynde, and frendly is D
the Roo: lette her brestes alwaye satysfye the, and holde the euer content with her loue.
My sonne, why wylte thou haue pleasure in an harlot, and imbrace the bosome of another woman?
* For euery mannes wayes are open in the syght of the Lorde, and he pondreth all theyr goynges.
The wyckednesses of ŷ vngodly shal catche him self, and with the snares of his owne synnes shall he be trapped.
Bycause he wolde not be reformed he shall dye: and for his greate folyshnesse he shall be destroyed.

CAPI. VI.

My sonne, yf thou be surety for thy neighboure, thou hast fastened thyne hande with an other man: yea thou art bounde with their owne wordes: & taken with thyne owne speche. A
Therfore, my sonne, do this: discharge thy selfe, for thou arte come in to thy neyghbours daunger.
Goo thy waye then soone, and intreate thy neyghboure: let not thyne eyes slepe, ne thyne eye lyddes slomber.
Saue thy selfe as a Doo from the hande, and as a byrde frome the hande of the fouler.
Go to the Pysmere (thou sluggarde) consydre her wayes, and lerne to be wyse.
She hathe no gyde, no teacher, no leader: yet in the Sommer she prouydeth her meate, and gathereth her fode togyther in the haruest.
B * Howe longe wylte thou slepe thou sluggysshe man?
When wylte thou aryse oute of thy slepe?
Yea slepe on styl a litle slombre a lytle, fold thyne handes togyther yet a lytle, that thou mayst slepe.
So shal pouerte come vnto the, as one that trauayleth by the waye, and necessitie lyke a weaponed man.
A dissemblynge person, a wycked man goeth with a frowarde mouth, he winketh with his eyes, he tokeneth with his fete, he poynteth with his fyngers, he is euer ymagenynge mischiefe and frowardnesse in his herte, and causeth discorde.
Therfore shall his destruction come hastely vpon him: sodenly shall he be all to broken, and not be healed.
There be sixe thynges whiche the Lorde hateth: and the seuenth he vtterly abhorreth.
A proude loke, a dissemblynge tonge, handes that shede innocent bloude, an herte that goeth aboute with wycked ymagynacions, fete that be swyfte in rennynge to do myschiefe, a false wytnesse that bryngeth vp lyes, and suche one as soweth discorde amonge brethren.
C My sonne, kepe thy fathers commaundementes, and forsake not the lawe of thy mother.
Put them vp togyther in thyne herte: and bynde them aboute thy necke.
That they maye leade the where thou goest, preserue the when thou art a slepe, and that when thou awakest, thou mayste talke of them.
For the commaundement is a lanterne, and the lawe a lyght: yea chastenynge and nourtour is the waye of lyfe, that they maye kepe the from the euil woman, and from the flatterynge tong of the harlot: that thou lust not after her beautye in thyne herte, and lest thou be taken with her fayre lokes.
An harlot wyll make a man to begge his breed: but a maryed woman wyll hunte for the precious lyfe.
Maye a man take fyre in his bosome, & his clothes not be brent?
Or can one go vpon hote coles, and his fete not be burte?
D Euen so, who so euer goeth in to his neyghbours wyfe, and toucheth her, can not be vngyltye.
Men do not vtterly despyse a thefe that stealeth to satisfye his soule, when he is hongrye: but yf he maye be gotten, he restoreth agayne seuen tymes as moche, or elles he maketh recompence with all the good of his house.
But who so committeth aduoutrye with a woman, he is a foole, and bryngeth his lyfe to destruction.
He getteth him selfe also shame & dishonoure, suche as neuer shall be put out.
For the gelousye and wrathe of the man wil not be intreated: no though thou woldest offre him greate gyftes to make amendes, he wyll not receyue them.

CAPI. VII.

My sonne, kepe my wordes, and laye vp A
my commaundementes by the.
Kepe my commaundementes, and my lawe euen as the apple of thyne eye: and thou shalt lyue.
Bynde them vpon thy fyngers: and wryte them in the table of thyne herte.
Saye vnto wysdome, thou arte my syster, and call vnderstandynge thy kynswoman: Pro.ii.b.v.a
* that she maye kepe the frome the straunge woman, and frome the harlot whiche gyueth swete wordes.
For oute of the wyndowe of my house I lo- B
ked thorowe the trealesse, and behelde the symple people: and amonge other yonge folkes, I spyed one yonge foole goinge ouer the stretes: by the corner in the waye towarde the harlottes house in the twylyght of the euenynge, when it began nowe to be nyghte and darcke.
And beholde, there met him a woman in an Gene.xxxviii.
harlots apparel (a disceytful womā, wanton & The harlot.
vnstedfast womā, whose fete could not abide in the house: now is she without, now in the stretes, and lurketh in euery corner) she caught the yonge man, kyssed him, and was not ashamed, saying: I had a vow to paye, & this daye C
I performe it.
Therfore came I forthe to mete the, that I myght seke thy face: and so I haue founde the.
I haue deckte my bed with couerynges and clothes of Egypt.
My bed haue I made to smell of Myrre, Aloes, and Cynamon.
Come let vs lye togyther, and take our pleasure tyll it be daye lyght.
For the goodmā is not at home: he is gone farre of.
He hathe taken the bagge of moneye with hym: who can tell when he commeth home?
Thus with many swete wordes she ouer- D
came him: and with her flatteryng lyppes she wan him.
Immediatly he folowed her, as it were an oxe ledde to the slaughter (and lyke as it were to the stockes where fooles are punysshed) so long tyll she had wounded his lyuer with her darte: lyke as yf a byrde hasted to the snare, not knowynge that the peryl of his lyfe lyeth therypon.
Heare me now therfore, o my sonne, & marke the wordes of my mouth.
Let not thyne herte wander in her wayes, & be not thou disceyued in her pathes.
For many one hathe she wounded and caste downe: yea manye a stronge man hathe she slayne.

Her houses is the way vnto hell, where men go downe in to the chambres of death.

CAPI. VIII.

a Dothe not wysdome crye? dothe not vnderstandynge put forth her voyce?

Standeth she not in the hye places in the streetes and wayes? dothe she not crye before the whole cite, and in the gates where men go out and in?

It is you, o ye men (sayth she) whome I call.

Vnto you (o ye children of men) lyfte I vp my voyce.

b Take hede vnto knowlege, o ye ignorante: be wyse in deede, o ye fooles.

Geue eare, for I will speake of great materes, and open my lyppes to tell thynges that be right.

For my throte shal be talking of the truthe, and my lyppes abhorre vngodlynesse.

All the wordes of my mouthe are righteous: there is no frowardnesse nor falsehed therin.

They are all playne to suche as will vnderstand: and right to them that fynde knowlege.

Receyue my doctryne therfore, and not syluer: and my knowlege, more then fyne golde.

For wysdome is more worth then precyous stones: yea all the thinges that thou canst desire, are not to be compared vnto it.

c I wysdome haue my dwellynge with knowlege: and prudente counsell is myne owne.

With me is the feare of the Lorde, and the eschewynge of cuyll.

As for pryde, disdayne, and cuyl waye, and a mouth that speaketh wicked thinges, I vtterly abhorre them.

I can gyue counsell and be a guyde: I haue vnderstandyng, I haue strength.

Thorow me, kynges reygne: thorowe me, princes make iust lawes.

Thorow me, lordes beare rule: and all iudges of the erth execute iudgement.

I am louing vnto those that loue me: and they that seke me early, shall fynde me.

Ryches and honour are with me: yea excellent goodes and righteousnesse.

My fruite is better then golde and precyous stone: & myne encrease more worth then fyne syluer.

I walke in the waye of righteousnesse: and in the strete of iudgement.

That I maye fynde prosperitie to those that loue me: and to encrease theyr treasure.

Sapie.8.b The Lorde him selfe had me in possession in the beginning of his wayes, or euer he began his workes afore tyme.

I haue ben ordeyned from euerlasting: and from the begynnynge or euer the earthe was made.

When I was borne, there were neyther depthes nor spynges of water.

Before the foundacyons of the mountaynes were layde, yea before all hylles was I borne.

The earthe, and all that is vpon the earth d was not yet made: no not the grounde it selfe.

For when he made the heuens, I was present, when he set vp the depthes in ordre: whe he hanged the cloudes aboue, when he fastned the spynges of the depe.

When he shut the see within certayne boundes, that the waters sholde not go ouer theyr markes.

When he layde the foundacyons of the earthe, I was with him, ordeynge all thynges: delyghtynge dayly, and reioysynge alwaye before hym.

As for the round compasse of his worlde, I make it ioyfull: for my delyte is to be among the children of men.

Therfore harken vnto me, o ye children, for blessed are they that kepe my wayes.

O gyue eare vnto nourtour, be wise, and refuse it not.

e Blessed is the man þ heareth me, watching dayly at my gates: and gyuing attendaunce at the postes of my doores.

For who so fyndeth me, fyndeth lyfe: and shal obteyn fauour of the Lorde.

But who so offendeth agaynste me hurteth his owne soule.

All they that hate me, are the louers of deathe.

CAPI. IX.

Wysdome hath buylded her self an house, & hewē oute seuen pylers: she hathe killed her vitayles, poured out her wine and prepared her table.

She hath sent forthe her maydens to crye vpon the hyest place of the citye: who so is ignorante, let him come hyther.

And to the vnwise she said: O come on your b waye, eate my breed, & drynke my wyne which I haue poured out for you.

Forsake ignorance, and ye shall lyue: and se that ye goo in the waye of vnderstandynge.

Who so reproueth a scornefull person, getteth hym selfe dishonoure: and he that rebuketh the vngodlye, spotteth hym selfe.

Reproue not a scorner, leest he owe the evil wyll: but rebuke a wyse man, and he will loue the.

Shue a discrete man but an occasion, and he wyl be the wyser: teache a righteous man and he wil encrease.

c The feare of the Lorde is the begynnynge of wysdome: and the knowlege of holy thynges is vnderstandynge.

For thorowe me thy dayes shall be prolonged: and the yeres of thy lyfe shall be manye.

Yf thou

Yf thou be wyse, thy wysdome shall do thy selfe good: but if thou thinkest scorne therof, it shall be thyne owne harme.

A folysshe restlesse woman, full of wordes, p and suche one as hath no knowlege, syteeth in the dores of her house vpon a stoole, aboue in the cyty to cal suche as go by, & walke streyght in theyr wayes.

Who so is ignorante (sayth she) let him come hyther, and to the vnwyse she saith: stolen watters are swete, and the breed that is pryuily eaten, hath a good taste.

But they consydre not that deth is there, and that her gestes go downe to hell.

CAPI. X.

The parables of Salomon.

a A Wyse son, maketh a glad father: but an vndiscrete sonne is the heuynesse of his mother.

Treasures that are wickedlye gotten, profyte nothyng, but righteousnesse, deliuereth from deth.

The Lorde wyl not let the soule of þ righteous suffre hongre: but he putteth the vngodly from his desire.

An ydle hande maketh poore: but a quycke labouring hand maketh ryche.

Who so gathereth in sommer, is wyse: but he that is sluggish in harueste bringeth him selfe to confusion.

b Louynge and fauourable is the face of the righteous, but the forehed of the vngodlye is full shame and presumptuous.

The memoryall of the iust, shal haue a good reporte, but the name of the vngodlye shall rotte.

A wyse man wyll receyue warnynge: but a foole wyll sooner be smytten in the face.

He that leadeth an innocent lyfe, walketh surely: but who so goeth a wrong waye, shall be knowen.

He that winketh with his eye, will do same harme: but he that hath a foolysh mouth, shal be beaten.

The mouth of a righteous man is a well of lyfe: but the mouthe of the vngodlye is full shame, and presumptuous.

Cyuyl wil stereth vp strife, but loue couereth c the multitude of synnes.

In the lyppes of hym that hathe vnderstandynge a man shall fynde wysdome: but the rodde belongeth to the backe of the foolysshe.

Wyse men laye vp knowlege: but the mouthe of the foolysshe, is nyghe destruction.

The riche mans goodes, are his strong hold: but pouerte oppresseth the poore.

The righteous laboureth to doo good: but the vngodlye vseth his encrease vnto synne.

To take hede vnto the chastenyng of nourtour, is the waye of lyfe: but he that refuseth to be reformed goeth wronge.

Dyssemblynge lyppes kepe hatred secretly: and he that speaketh any sclaunder, is a foole.

Where moche babblynge is, there must nedes be offence: he that refrayneth his lyppes, is wyse of all.

An innocent tonge is a noble treasure: but the herte of the vngodlye is nothynge worthe.

The lyppes of the righteous fede a hole multytude: but fooles shal dye in theire owne folye.

The blessynge of the Lorde maketh ryche men: as for carefull trauayle, it doth nothing therto.

A foole doothe wickedly, and maketh but a sporte of it: neuertheless it is wysdome for a man to beware of suche.

The thyng that the vngodly are afrayde of shall come vpon them: but the righteous shall haue theire desire.

The vngodly is lyke a tempest that passeth ouer, and is no more sene: but the righteous remayneth sure for euer.

As vynegre is to the teethe, and as smoke is vnto the eyes: euen so is a sluggish person to them that sende him forth.

The feare of the Lorde maketh a longe lyfe: but the yeres of the vngodlye shall be shortened.

The patient abydinge of the righteous shall be turned to gladnesse: but the hope of þ vngodly shal perysshe.

The waye of the Lorde geueth a courage vnto the godly: but it is a feare for wycked doers.

The righteous shall neuer be ouerthrowen: but the vngodly shall not remayne in þ lande.

The mouthe of the iuste wyll be talkynge of wysdome: but the tonge of the frowarde shall perysshe.

The lyppes of the righteous are occupied in acceptable thynges: but the mouth of the vngodly taketh them to the worst.

CAPI. XI.

A Falce balaunce is an abhominacion vn- A to the Lorde: but a true weyght pleaseth him.

Where pryde is, there is shame also, and confusion: but where as lowlynesse is, there is wysdome.

The innocent dealynge of the iust shal leade them: but the vnfaythfulnesse of the rebellers shall be their owne destruction.

* Ryches helpe not in the daye of ven- Prouer.x.a
geaunce: but righteousnesse deliuereth from Eccleu.v.c
deathe.

The righteousnesse of the innocent ordreth his waye: but the vngodly shall fall in his owne wickednesse.

The ryghtousnesse of the iust, shall delyuer them: but the delyysers shal be taken in their owne vngodynesse.

Sapien. v. b. * When an vngodly man dyeth, his hope is gone: the confydence of rychesse shall perysshe.

The ryghtous shall be delyuered oute of trouble: and the vngodlye shall come in his stede.

Thorowe the mouthe of the dissembler is his neyghboure destroyed: but thorowe knowlege, shall the iuste be delyuered.

When it goeth wel with the ryghtous, the city is mery: and when the vngodly perysshe, there is gladnesse.

When the iuste are in welthe, the citye prosperyth: but when the vngodly haue the rule it decayeth.

A foole bryngeth vp a sclaunder of his neyghboure: but a wyse man wyll kepe it secrete.

A dissemblynge person wyl discouer priuye thinges: but he that is of a fayethful hert, will kepe counsel.

C Where no good counsell is, there the people decaye: but where as manye are that can gyue counsell, there is welth.

He that is suretye for a straunger: hurteth him selfe: but he that medleth not with suretyshyp is sure.

A gracyous woman mayntayneth honestye: as for the myghtye, they mayntayne rychesse.

He that hath a gentle lyberall stomacke: is mercyful: but who so hurteth his neyghbour is a tyraunt.

The labour of the vngodly prosphereth not: but he that soweth ryghtousnesse, shal receyue a sure rewarde.

Lyke as righteousnesse bringeth life: euē so to clene vnto euyll bryngeth deth.

The Lorde abhorreth a fayned herte: but he hathe pleasure in theym that are vndefyled.

Yt shall not helpe the wycked, though they laye all their handes together: but the seed of the ryghtous shall be preserued.

A fayre woman without discrete maners: is lyke a ryng of golde in a swynes snoute.

The iust labour for pear and tranquillitie: but the vngodly for disquietnesse.

Some man gyueth out his goodes, and is the rycher: but the nygard (hauyng ynough) wil departe from nothynge, and yet is euer in pouertie.

He that is lyberall in gyuynge, shall haue D plentye: and he that watereth, shall be watered also hym selfe.

Who so hoordeth vp his corne, shal be cursed among the people: but blessing shal lyght vpon his heed that selleth it.

He that laboureth for honestie, fynderh his desire: but who so seketh after mischiefe, it shall happen vnto him.

He that trusteth in his rychesse, shall haue a fall: but the ryghtous, shal florysshe as the grene leafe.

Who so maketh disquietnesse in his owne house, he shall haue wynde for his heritage: and the foole shall be seruaunt to the wyse.

The frute of the ryghtous, is as the tree of lyfe: a wyse man also, wynneth mens soules.

* Yf the ryghtous be recompensed vpon earthe: howe moche more then the vngodlye and the synner?

CAPI. XII.

Who so loueth wysdome, will be content to be reformed: but he that hateth to be reproued, is a foole. F

A good man is acceptable vnto the Lorde: but the wicked wil he condemne.

A man can not endure in vngodlynesse: but the roote of the ryghtous shal not be moued.

A stedfast woman is a crowne vnto her husbande: but she that behaueth her selfe vnhonestly, is a corruption to his bones.

The thoughtes of the ryghtous are ryght: but the ymagination of the vngodly, are disceptfull.

The talkynge of the vngodly is howe they may laye wayte for bloude: but the mouth of the ryghtous wyll delyuer them.

Ouerthrowen thou canst turne the about, the vngodly shall be ouerthrowen: but the house of the ryghtous shall stande. B

A man shal be commended for his wisdome: but a foole shal be despised.

A symple man whiche laboureth and worketh: is better then one that is gorgious and wanteth breed.

A ryghtous man regardeth the lyfe of his catell: but the vngodlye haue cruell hertes.

He that tylleth his lande, shall haue plenteousnesse of breed: but he that followeth vnthryftynesse, is a very foole.

The desire of the vngodly hunteth after mischiefe: but the rote of the ryghtous bryngeth forth frute.

The wicked falleth in to the snare, thorowe the malyce of his owne mouth: but the iuste shall escape out of peryll.

Euerye man shall inioye good, accordynge to the innocencye of his mouthe, and after the workes of his handes shall he be rewarded.

Loke what a foole taketh in hand, he thinketh it well done, but he that is wyse, wyll be counselled.

A foole vttereth his wrath in all the haste: but a discrete man forgyueth wronge.

A iust man wyll tell the truthe: and shewe the tryynge that is tryght: but a false witnesse disceyueth.

A sclaunderous person pryeketh lyke a swerde: but a wyse mans tong is wholsome. E

A true mouth is euer constaunt: but a lyenge tonge is soone chaunged.

The

They that ymagen euil in their mynde, wil disceyue: but the counselloues of peax shall haue ioye folowynge them.

There shall no myschefe happen vnto the iust: but the vngodly shall be fylled with misery.

The Lorde abhorreth disceptfull lyppes: but they that laboure for truthe, please him.

He that hath vnderstandynge, can hyde his wysdome: but an vndiscrete herte telleth out his folysshnesse.

A diligent hande shall beare rule: but the idel shall be vnder tribute.

Heuynesse discourageth the herte of man: but a good worde maketh it gladde a- D gayne.

The ryghtous is lyberall vnto his neyghboure: but the waye of the vngodly will disceyue them selues.

A disceptfull man shall fynde no bauntage: but he that is content with that he hathe, is more worthy then golde.

In the waye of ryghteousnesse there is lyfe: as for anye other waye, it is the pathe vnto deathe.

CAPI. XIII.

A Wyse sonne wyll receyue his fathers warnynge, but he that is scorneful, wyl not heare when he is reproued. a

A good man shall enioye the frute of his mouthe: but he that hath a frowarde mynde shall be spoyled.

He that kepeth his mouthe, kepeth his lyfe: but who so speaketh vnaduysed, findeth harme.

The sluggarde wolde fayne haue, and can not get his desire: but the soule of the diligēt shall haue plentye.

A ryghtous man abhorreth lyes: but the vngodlye shameth bothe other and hym selfe.

Ryghtousnesse kepeth the innocent in the waye: but vngodlynesse shal ouerthrowe the synner.

Some men are ryche, though they haue nothynge: agayne, some men are poore, hauynge great rychesse.

With goodes euerye man delyuereth his lyfe: and the poore wyll not be reproued. b

The lyghte of the ryghtous maketh ioyfull: but the candle of the vngodlye shall be put out.

Amonge the proude there is euer stryfe: but among those that do all thinges with aduisement, there is wysdome.

Hastly gotten goodes are sone spent: but they that be gathered togyther with the hand shall increase.

Longe tarrynge for a thynge that is desired, greeueth the hert: but when the desire commeth, it is a tree of lyfe. c

Who so despyseth the worde, destroyeth him selfe: but he that feareth the commaundemēt shall haue peax.

The lawe is a well of lyfe vnto the wyse: that it maye kepe hym frome the snares of deathe.

Good vnderstandynge gyueth fauour: but harde is the waye of the despysers.

A wyse man dothe all thynges with discrecyon: but a foole wyll declare his folye.

An vngodlye messanger dyngeth myschefe: but a fayethfull ambassadour is holsome.

He that thynketh scorne to be reformed, commeth to pouertie and shame: but who so receyueth correction, shall come to honoure.

When a desyre is brought to passe, it delyteth the soule: but fooles abhorre hym that eschueth euyll. D

He that goeth in the company of wise men, shall be wyse: but who so is a companyon of of fooles, shall be hurte.

Myschiefe folowyth vpon synners, but the ryghtous shall haue a good rewarde.

Which theyr chyldren shall haue in possession: for the richesse of the synner is layd vp for the iust.

There is plentyousnesse of foode in the feldes of the poore: and shall be encreased out of measure.

He that spareth the rodde, hateth his sonne: but who so loueth him, holdeth him euer in nourture.

The ryghteous eateth, and is satisfyed: but the belye of the vngodlye hathe neuer ynough.

CAPI. XIIII.

A Wyse woman vpholdeth her house, but a foolysshe wyfe plucketh it downe. A Job.xii.a.

Who so feareth the Lorde, walketh in the ryght path: and regardeth not him that abhorreth the wayes of the Lorde.

In the mouth of the foolysshe is the bosling of Lordshyp: but the lyppes of the wyse, wil beware of suche.

Where no oxen are, there the cryb is empty: but where the oxen laboure, there is moche frute.

A fayethfull witnesse will not dissemble, but a false recorde wyll make a lye.

A scornefull body seketh wysdome, and fyndeth it not: but knowlege is easy to come by, vnto him that wyl vnderstande.

Be that thou medle not with a foole: and doo as thoughe thou haddest no knowlege.

The wisdome of him that hath vnderstanding, is, to take hede vnto his waye, but the folysshnesse of the vnwyse disceyueth.

Fooles make but a sporte at synne, but there is fauourable loue among the ryghteous.

The herte of him that hath vnderstanding will neither dispayre for anye sorowe, ne be to presumptuous for any sodeyn ioye.

The houses of the vngodly shall be ouer- B

throwen: but the tabernacles of the ryghteous shall florishe.
There is a waye, whiche some men thynke to be ryght, but the ende therof leadeth vnto dethe.
The herte is sorowfull, euen in laughter, & the ende of myrth is heuynesse.
An vnfaythfull person shal be filled with his owne wayes, but a good man wyll beware of suche.
An ignoraunt bodye beleueth all thynges: but who so hath vnderstandynge, loketh well to his goynges.
A wyse man feareth, and departeth from euyll: but a foole goeth on presumptuously.
An vnpacyent man dealeth folysshely: but he that is well aduysed, doeth other wayes.
The ignoraunte haue folysshenesse in possession, but the wyse are crowned with knowlege.
The euyll shall bowe them selues before
C the good, and the vngodly shall wayte at the dores of the ryghteous.
The poore is hated euen of his owne neyghboures: but the ryche hathe manye frendes.
Who so despyseth his neyghbour, dothe a mysse: but blessed is he that hathe pytye of the poore.
They that ymagen wyckednesse, shall be disappoynted: but they that muse vpon good thynges, vnto suche shall happen mercye and faythfulnesse.
Diligent laboure bryngeth ryches, and where many vayne wordes are, truely there is scarcenesse.
Rychesse is an ornament vnto the wyse: but the ignoraunce of fooles is verye folyshnesse.
A faythfull witnesse delyuereth soules, but a lyar discyueth them.
The feare of the Lorde is a strong hold, for vnto his he wyll be a sure defence.
The feare of the Lorde is a well of lyfe, to
D auoyde the snares of deth.
The encreace and prosperitie of the comens, is the kynges honoure: but the decaye of the people, is the confusyon of the Prynce.
Pacyence is a token of wysdome: but wrathe and hasty displeasure is a token of folyshnesse.
A mery herte is the life of the body: but rancoure consumeth awaye the bones.
He that doth a poore man wrong, blasphemeth his maker: but who so hath pytye of the poore, doth honoure vnto God.
The vngodlye is afrayde of euerye peryll: but the ryghteous hathe a good hope euen in deathe.
Wysdome resteth in the herte of hym that hath vnderstandynge, and he wyll teache them that are vnlearned.
Ryghteousnesse setteth vp the people: but vngracyousnesse bryngeth folke to destrucion.

A discrete seruaunte is a pleasure vnto the kynge: but one that is not honest, prouoketh him vnto wrath.

CAPI. XV.

A Softe answere putteth downe displeasure: but frowarde wordes prouoke vnto angre. A
A wyse tonge commendeth knowlege: a folysshe mouthe blabbeth out nothynge but folysshenesse.
The eyes of ÿ Lord loke on euery place, both vpon the good and bad.
A holsume tonge is a tree of lyfe: but he that abuseth it, hath a broken mynde.
A foole despiseth his fathers correction: but he that taketh hede when he is reproued, shall haue the more vnderstandyng.
In the house of the ryghtous are greate ryches, but in ÿ increase of the vngodly there is mysordre. B
A wyse mouth poureth out knowlege: but the herte of the folysshe doth not so.
The Lorde abhorreth the sacrifice of the vngodly: but the prayer of the ryghteous is acceptable vnto him.
The waye of the vngodly is an abhominacion vnto the Lorde: but who so foloweth ryghtousnesse, him he loueth.
He that forsaketh the right strete, shall be sore punisshed: and who so hateth correction, falleth into deth.
The hell with her payne is knowen vnto the Lorde: how moche more then the hertes of men?
A scornefull body loueth not one that rebuketh him: neyther wyl he come among the wyse.
A merye herte maketh a cherefull countenaunce: but an vnquyet mynde maketh it heuy.
A wyse herte wyll seke after knowlege: but the mouthe of fooles medleth with foolishnesse.
All the dayes of the poore are myserable: but a quyete herte is as a contynuall feast.
Better is a lytle with the feare of the Lord, then great treasure, for they are not without sorowe.
Better is a messe of potage with loue: then a fat oxe with euyl wyll.
An angrye man stereth vp stryfe, but he that C is pacient, stylleth discorde.
The waye of the slouthfull is full of thornes: but the strete of the ryghteous is well clensed.
A wyse sonne maketh a gladde father: but an vndiscrete bodye shameth his mother.
A foole reioyseth in foolyshe thynges: but a wyse man loketh well to his owne goynges.
Unaduysed thoughtes shall come to nought: but where as men are that can geue councell,

councell, there is stedfastnesse.
O how ioyfull a thinge is it, a mã to gyue a conuenient aunswere?
O how pleasaunt is a worde spoken in due season.
The waye of lyfe leadeth vnto heauẽ, that a man shulde beware of hell beneth.
D The Lorde wil breake downe the house of the proude, but he shal make fast the borders of the wydow.
The Lord abhorreth the ymaginacions of the wycked, but pure wordes are pleasaũt vnto him.
The couetous man troubleth vp his owne house, but who so hateth rewardes, shal lyue.
A ryghteous mã museth in his mynde how to doo good, but the mynde of the vngodly ymagineth, how he may do harme.
The Lorde is farre frome the vngodly, but he heareth the prayer of the ryghtous.
Lyke as the clearnesse of the eyes reioyseth the herte, so doth a good name fede the bones.
The eare that harkeneth vnto a holsom warnynge, and enclyneth therto, shall dwell amonge the wyse.
He that refuseth to be refourmed, despyseth his owne soule: but he that submitteth him selfe to correction, is wyse.

CAPI. XVI.

A The feare of the Lorde is the right sciẽce of wysdome, and lowlynes goeth before honoure.
A man maye well purpose a thinge in his herte, but the answere of the tonge commeth of the Lorde.
A man thinketh all his wayes to be cleane but it is the Lorde that fasshioneth the myndes.
Committe thy workes vnto the Lord, and loke what thou deuysest, it shall prospere.
The Lorde doeth all thinges for his owne sake, yea and when he kepeth the vngodly for the daye of wrath.
The Lorde abhorreth all presumptuous & proude hertes, there maye neyther strengthe ner power escape.
With louynge mercy and faythfulnesse synnes be forgyuen, and who so feareth ÿ Lorde escheweth euyll.
When a mans wayes please the Lorde, he
B maketh his very enemyes to be his frendes.
Better it is to haue a lytle thinge with ryghteousnesse, then greate rentes wrongeously gotten.
A man deuyseth a waye in his herte, but it is the Lorde that ordreth his goynges.
When the Prophecye is in the lyppes of ÿ kynge, his mouth shall not go wronge in iudgement.
A true measure and a true balaunce are the Lordes, he maketh all weyghtes.
It is a great abhominacion when kynges are wicked, for a kynges seate must be holden vp with ryghteousnesse.
Ryghteous lyppes are pleasaunt vnto kynges, and they loue hym ÿ speaketh the thing ryght.

The kynges displeasure is a messaunger of death, but a wyse man will pacifie him.
The cherefull countenaunce of the kynge is lyfe, and his louynge fauoure is as the euenynge dewe.
To haue wysdome in possessiõ is better thẽ golde, & to get vnderstandinge, is more worth then siluer.
The path of the ryghteous escheweth euyl, and who so loketh well to his wayes, kepeth his owne soule.
Presumptuousnes goeth before destruction and after a proude stomake there foloweth a fall.
Better is it to be of humble mynde with ÿ lowlye, then to diuide the spoyles with the proude.
He that handleth a matter wysely, optayneth good: and blessed is he, that putteth his trust in the Lorde.
Who so hath a wyse vnderstandinge, is called to councell: but he that can speake fayre getteth more ryches.
Understandinge is a well of lyfe vnto him that hath it, as for the chastenynge of foles, it is but folyshnesse. C
The herte of the wyse enfourmeth his mouth, and amendeth the doctrine in his lyppes.
Fayre wordes are an hony combe, a refresshinge of the mynde, and healthe of the bones.
There is a way that men thinke to be right Prove.xiiii.b
but the ende therof leadeth vnto death. Deuter.xii.a
A troublous soule disquieteth her selfe, for Esaye.lv.b
her owne mouth hath brought her therto.
An vngodly persone stereth vp euyll, and in his lyppes he is as an hote burnynge fyre.
A froward body causeth stryfe, and he that is a blabbe of his tongue, maketh deuision amonge princes.
A wycked man begyleth his neighboure, & leadeth him the waye that is not good.
He that wyncketh with his eyes, ymagineth myschefe: and he that byteth his lyppes will do some harme. D
Age is a crowne of worshyp, yf it be found in the waye of ryghteousnesse.
A pacient man is better then one stronge: & he that can rule him selfe, is more worth then he that wynneth a cytie.
The lottes are cast into the lappe, but their fall standeth in the Lorde.

CAPI. XVII.

Better is a drye morsell with quietnesse, A then a full house and many fat catell with stryfe.
A discrete seruaunt shal haue more rule the Eccle.x.d
the sonnes that haue no wysdome, and shall haue lyke heritage with the brethren.
Lyke as siluer is tryed in the fyre and gold in the fornace, euen so doth the Lorde proue the hertes.
A wycked body holdeth moche of false lyppes, and a dissemblynge persone geueth eare to a disceytfull tonge.

Who

i.Pro.xiiij.d. Job.xxxi.c. Pro.xxiiij.c.

* Who so laugheth the pore to scorne, blasphemeth his maker, and he that is glad of an other mans hurte, shall not be vnpunysshed.

Childers children are a worshyppe vnto the elders, and the fathers are the honoure of the children.

An eloquent speche becommeth not a foole a dissemblynge mouthe also besemeth not a Prince.

B Liberalitie is a precious stone vnto him yͭ hath it, for where so euer he becommeth, he prospereth.

Who so couereth an other mans offence, seketh loue: but he that discloseth the faute, setteth frendes at variaunce.

One reprofe onely doth more good to him that hathe vnderstandinge, then an hundred strypes vnto a fole.

A sedicious personne seketh myschefe, but a cruell messaunger shall be sent against him.

It were better to come against a she Beare robbed of her whelpes, then againste a foole in his folyshnesse.

Roma.xii.d. i.Pet.iii.b. i.Thes.v.d.

Who so rewardeth euyll for good, yͤ plage shall not departe frome his house.

He that soweth discorde and stryfe, is lyke one that dyggeth vp a water brooke: but an open enemy is lyke the water that breaketh out and runneth abrode.

C The Lorde hateth as well him that iustifieth the vngodly, as him that condemneth yͤ innocent.

What helpeth it to gyue a foole money in his hande, where as he hath no mynde to bye wysdome?

He is a frende that all waye loueth, and in aduersitie a man shall knowe who is his brother.

Who so promyseth by the hande, and is surety for an other, he is a fole.

He that loueth stryfe, delyteth in synne: & who so setteth his dore to hyghe, seketh after a fall.

D Who so hathe a frowarde hert optayneth no good: and he that hathe an ouerthwarte tongue, shall fall into myschefe.

An vnwyse body bryngeth him self into sorowe, and the father of a foole canne haue no ioye.

A mery hert maketh a lusty age, but a sorowfull mynde dryeth vp the bones.

Pro.xii.d and xv.b. Ecclesi.xx.c. Apoca.xxii.a.

The vngodly taketh gyftes out of the bosome, to wreste the wayes of iudgement.

Wysdome shyneth in the face of him that hathe vnderstandinge, but the eyes of fooles wandre thorow out all landes.

Ecclesi.i.c and.xxii.a.

An vndiscrete sonne is a grefe vnto his father, and an heuynesse vnto his mother that bare him.

To punysh the innocent, and to smyte the princes that gyue true iudgement, are bothe euyll.

Iacob.iii.a.

He is wyse and discrete, that tempereth his wordes, and he is a man of vnderstandinge, that maketh moche of his sprete.

Yea a very foole (when he holdeth his tonge) is counted wyse, and to haue vnderstandinge, when he shutteth his lyppes.

CAPI. XVIII.

Who so hath pleasure to sowe discorde, pyketh a quarel in euery thinge.

A foole hathe no delyte in vnderstandinge, but onely in those thinges wherin his hert reioyseth.

Where vngodlynes is, there is also disdayne: and so there foloweth shame and dishonour.

The wordes of a mās mouth are lyke depe waters, and the wel of wysdome is lyke a ful streame.

It is not good to regarde the person of the vngodly, or to put backe the righteous in iudgement.

A foles lyppes are euer brawlinge, and his mouth prouoketh vnto battayle.

B A fooles mouthe is his owne destruccyon, and his lyppes are the snare for his owne soule.

The wordes of a sclaunderer are very woundes, and go thorow vnto the inmost partes of the body.

Who so is slouthfull and slacke in his laboure, is the brother of him that is a waster.

The name of the Lorde is a stronge castell, the ryghteous flyeth vnto it, and shall be saued.

C But the ryche mans goodes are his strong holde, yea he taketh them for an hyghe wall roundabout him.

After pryde commeth destruction, and honour after lowlynes.

He that gyueth sentēce in a matter before he heare it, is a foole, and worthy to be confounded. Eccle.

A good stomacke dryueth away a mans disease, but when the spirite is vexed, who may abyde it?

A wyse herte laboureth for knowlege, and a prudent eare seketh vnderstandinge.

Liberalitie bryngeth a man to honoure and worshyppe, and setteth him amonge great men.

D The ryghtuous accuseth hym selfe fyrst of all: yf his neyghboure come he shall fynde hym.

The lot pacifyeth the variaunce, & parteth the myghty a sunder.

The vnitie of brethren is stronger then a castell, and they that holde together are lyke the barre of a palace.

A mans bely shalbe satisfied with the frute of his owne mouth, and with the increase of his lyppes shall he be fylled.

Death and lyfe stande in the power of the tongue, he that loueth it, shal enioy the frute thereof.

Who so fyndeth a wyfe fyndeth a good thinge, and receyueth an holsome benefyte of the Lorde.

The poore maketh supplication and prayeth mekely, but the ryche gyueth a rough answere.

A frende that delyteth in loue, doth a man more frendeshyp, and stycketh faster vnto him then a brother.

CAPI. XIX.

A Better is the pore that lyueth godly, the the blasphemer that is but a fole.

Where no discrecion is, there yͤ soule is not well: and who so is swyfte on fote, stōbleth hastely.

Folyshnesse maketh a man to go out of his waye, and then is his herte vnpacient against the Lorde.

Ryches make many frendes, but the poore is forsaken of his owne frendes.

A false wytnesse shall not remayne vnpunysshed, and he that speaketh lyes shall not escape.

The multitude hangeth vpon great men, and euery man fauoureth him that gyueth rewardes.

As for the pore, he is hated amonge all his brethren: yea his owne frendes forsake him, and he that gyueth credence vnto wordes, getteth nothinge.

B He that is wyse, loueth his owne soule: and who so hathe vnderstandinge, shall prospere.

A false wytnesse shall not remayne vnpunysshed, and he that speaketh lyes shall perysshe.

Delicate ease becommeth not a fole, moche more vnsemely is it, a bonde man to haue the rule of princes.

A wyse man putteth of displeasure, and it is his honour to let some fautes passe.

The kynges disfauour is lyke the roaringe of a Lyon, but his frendeshyp is lyke the dew vpon the grasse.

An vndiscrete sonne is the heuynes of his father, and a braulynge wyfe is lyke the top of an house, where thorowe it is euer droppynge.

☞ House and ryches maye a man haue by the heritage of his elders, but a discrete woman is the gyfte of the Lorde.

Slouthfulnes bryngeth slepe, and an ydell soule shall suffer honger.

C Who so kepeth the commaundement, kepeth his owne soule: but he that regardeth not his waye, shall dye.

He that hath pytie vpon the pore, lendeth vnto the Lord: and loke what he layeth out it shalbe payed him agayne.

Chasten thy sonne whyle there is hope, but let not thy soule be moued to slepe him.

For great wrath bryngeth harme, therfore let him go, & so mayst thou teache him more nurtoure.

O gyue eare vnto good councell, and be cōtent to be refourmed, that thou mayst be wyse hereafter.

☞ There are many deuyses in a mans hert, neuerthelesse the councell of the Lorde shall stande.

D It is a mannes worshyppe to do good, and better it is to be a poore man, then a dissembler.

The feare of the Lorde preserueth the lyfe yea it gyueth plenteousnes, without the visitation of any plage.

A slouthfull bodye shuteth his hande into his bosome, so that he can not put it to his mouth.

Yf thou smytest a scornefull personne, the ignoraunt shall take better hede, and yf thou reprouest one that hathe vnderstandinge, he will be the wyser.

He that hurteth his father or shuteth oute his mother, is a shamefull and an vnworthy sonne.

My sonne, heare no more the doctrine that leadeth the awaye frome the wordes of vnderstandinge.

A false witnesse laugheth iudgement to scorne, and the mouth of the vngodly eateth vp wyckednes.

Punyshmentes are ordened for the scornefull, and strypes for foles backes.

CAPI. XX.

Wyne is a voluptuous thinge, and dronkennes causeth sedition: who so delyteth therin, shall neuer be wyse. A

The kynge ought to be feared as the roarynge of a lyon, who so prouoketh him vnto anger, offendeth agaynste his owne soule.

It is a mans honoure to kepe him selfe frome stryfe, but they that haue pleasure in braulynge, are foles euery one.

A slouthfull body will not go to plowe for colde, therfore shall he go a beggynge in Sōmer, and haue nothynge.

Wyse counsell in the herte of man is lyke a water in the depe of the earth, but he that hath vnderstandynge, bryngeth it forth.

Many there be that are called good doers, but where shall one fynde a true faythfull man?

Who so leadeth a godly and an innocente lyfe, happy shall his children be whom he leaueth behynde him.

A kynge that sitteth in iudgement, and loketh well aboute him, dryueth awaye all euyll. B

Who can saye: my herte is cleane, I am innocent frome synne? i.John.i.d iii.Reg.viii.e ii.Para.vi.g Ecclesi.vi.c

To vse two maner of weyghtes, or two maner of measures, both these are abominable vnto the Lorde.

A childe is knowen by his conuersaciō, whether his workes be pure and right.

As for the hearynge of the eare and the syght of the eye, the Lorde hath made theym both.

Delyte not thou in slepe, least thou come vnto pouerte: but open thyne eyes, and thou shalt haue bred ynough.

It is naught, It is naught (saye men) whē they haue it, but when it is gone, they gyue it a good worde. C

A mouth of vnderstandinge is more worth then golde, many precious stones, and costely Iewels.

Take

Take his garment that is suretie for a strāger, and take a pledge of him for the vnknowen mans sake.
Euery man liketh the bred that is gotten with disceyte, but at the last his mouth shalbe fylled with grauell.
Thorow councell the thinges that men deuyse, go forwarde: and with discrecion ought warres to be taken in hande.
Medle not with him that bewrayeth secrettes, and is a sclaunderer, and discyueth with his lyppes.
Exodi.xxi.c Leui.xx.b Math.xv.a Who so curseth his father and mother, his lyght shall be put out in the myddest of darckenesse.
The heritage that commeth to hastely at ye first, shall not be praysed at the ende.
D Saye not thou: I wyll recompence euell, but put thy trust in the Lorde, and he shal defende the.
Roma.xii.d. i.Petri.iii.b i.Tessalo.v.d The Lorde abhorreth two maner of weyghtes, and a false balaunce is an euyll thinge.
The Lorde ordreth euerye mans goynges, for what is he, that vnderstandeth his owne wayes?
It is a snare for a man to blaspheme that which is holye, and then to go aboute with vowes.
A wyse kynge destroyeth the vngodly, and bryngeth the whele ouer them.
The lanterne of the Lorde is the brethe of man, and goeth thorow all the inwarde partes of the body.
Mercy and faythfulnes preserue the kynge, and with louynge kyndnes his seate is holden vp.
The strength of younge men is their worshyppe, and a graye head, is an honour vnto the aged.
Woundes dryue awaye euel, and so do stryppes the inwarde partes of the body.

CAPI. XXI.

A The kynges herte is in the hande of the Lorde, lyke as are the ryuers of water: he maye tourne it whyther so euer he will.
Euery man thinketh his owne waye to be right, but the Lorde iudgeth the hertes.
To do righteousnesse and iudgement is more acceptable to the Lorde then sacrifice.
A presumptuous loke, a proude stomacke, and the lanterne of the vngodly is synne.
The deuices of one that is diligent, bringe plenteousnesse: but he that is vnaduised, cōmeth vnto pouerte.
Who so hoordeth vp ryches with the disceytfulnes of his tongue, he is a fole, & lyke vnto them that seke their owne deth.
The robberies of the vngodly shalbe their owne destruccion, for they wolde not do the
B thinge that was right.
Titi.i.c The wayes of the frowarde are straunge,
Pro..c.xxv.d but the workes of him yt is cleane, are right.
It is better to dwell in a corner vnder the house toppe then with a brawlynge woman in a wyde house.
The soule of the vngodly wyssheth euell, & hath no pitie vpon his neyghboure.
When the scornefull is punysshed, the ignoraunt take the better hede: and when a wyse man is warned, he will receyue the more vnderstandinge.
The righteous enfourmeth the house of ye vngodly, but the vngodly go on styll after their owne wyckednesse.
Who so stoppeth his eare at the cryenge of the poore, he shall crye him selfe and not be herde.
A preuy rewarde pacifieth displeasure, and a gyfte in the bosome stilleth furiousnesse.
The iust delyteth in doynge the thing that is right, but the workers of wyckednesse abhorre the same.
The man that wandreth out of the waye of wysdome, shall remayne in the congregacion of the deed.
He that hath pleasure in bankettes, shalbe a poore man: Who so delyteth in wyne and delicates, shall not be riche. C
The vngodly shalbe gyuen for the ryghteous, and the wycked for the iust.
It is better to dwell in a wyldernesse, then with a chydinge and an angry woman.
In a wyse mans house there is great treasure and plenteousnesse, but a folysshe body spendeth vp all.
Who so foloweth ryghteousnesse and mercy, fyndeth both lyfe, righteousnesse and honour.
A wyse man wynneth the cytie of the mighty, and as for the strength that they trust in, he bringeth it downe.
Who so kepeth his mouth and his tonge, the same kepeth his soule frō troubles.
He that is proude & presumptuous, is called a scornefull man, whiche in wrath he dare worke maliciously.
The voluptuousnesse of the slouthfull is his owne deathe, for his handes will not labour. D
He coueteth and desireth all the daye longe but the righteous is alwaye gyuinge and kepeth nothinge backe.
The sacrifice of the vngodly is abhominacion, for they offre the thinge that is gotten with wyckednesse.
A false witnesse shall perysh, but he yt will be content to heare, shall alway haue power to speake him selfe.
An vngodly man goeth forth rashly, but ye iust refourmeth his owne waye.
There is no wysdome, there is no vnderstandinge, there is no councell against the Lorde.
The horse is prepared against the daye of battayle, but the Lorde gyueth the victorye.

CAP. XXII.

A A Good name is more worth then great ryches, and louynge fauoure is better then siluer and golde.
Whether ryches or pouerte do mete vs, it commeth all of God.
A wyse mā seyth the plage and hydeth him selfe, but the folysshe go on styll and are punysshed.
The ende of lowlynes, and the feare of God, is rychesse, honoure, prosperitie and health.
Speares and snares are in the waye of the frowarde, but he that will kepe his soule, let him flee frome suche.
Yf thou teachest a childe in his youth what waye he shulde go, he shall not leaue it when he is olde.
The ryche ruleth the poore, and ye borower is seruaunt to the lender.
He that soweth wyckednesse shal reape sorowe, and the rodde of his plage shall destroy him.
B A louynge eye shalbe blessed, for he gyueth of his bred vnto the poore.
Cast out the scornefull man, and so shall stryfe go out with him, yea variaunce & sclaunder shall cease.
Who so delyteth to be of a cleane hert and of gracious lyppes, the kynge shall be his frende.
The eyes of the Lorde preserue knowlege, but as for the wordes of the despytefull, he bringeth them to nought.
The slouthfull body sayth: there is a Lyon without, I myghte be slayne in the strete.
The mouthe of an harlot is a depe pyt, wherein he falleth that the Lorde is angrye withall.
Foolysshenesse stycketh in the herte of the ladde, but the rod of correction dryueth it awaye.
C Who so doth a poore man wronge to increase his owne rychesse, gyueth (commonly) vnto the ryche, and at the last commeth to pouerte him selfe.
My sonne, bowe downe thyne eare, and herken vnto the wordes of wysdome.
Applye thy mynde vnto my doctrine: for it is a pleasaunt thinge yf thou kepe it in thyne herte.
And practise it in thy mouth: yt thou mayst alwaye put thy trust in the Lorde.
Haue not I warned the very oft with councell and lernynge? that I myghte shewe the truth and that thou with the treuthe myghtest aunswere them that laye any thinge againste the?
D Se that thou robbe not the poore because he is weake, and oppresse not the simple in iudgement.
For the Lorde him selfe will defende their cause, and do violence vnto them that haue vsed violence.
Make no frendshyp with an angry wilfull man, and kepe no company with the furious least thou learne his wayes, and receyue hurt vnto thy soule.
Be not thou one of them that bynde their hande vpon promyse, and are suretye for det: for yf thou hast nothinge to paye, they shall take awaye thy bed frome vnder the
Thou shalte not remoue the lande marcke, which thy fore elders haue set
Seyst thou not, that they which be diligent in their busynes stande before kynges, & not amonge the simple people?

CAPI. XXIII.

When thou sittest at the table to eate with a lorde, order thy self manerly with the thinges that are set before the A
Measure thyne appetite: and yf thou wilt rule thyne owne selfe, be not ouer gredye of his meate, for meate begyleth and disceyueth.
Take not ouer great trauayle and laboure to be ryche, beware of suche a purpose.
Why wilt thou set thyne eye vpon ye thing which sodenly vanyssheth awaye?
For riches make them selues wynges, and take their flyght lyke an Aegle into the ayre.
Eate not thou with the enuyous, and desyre not his meate, for he hath a marueilous herte.
He sayth vnto the: eate and drynke, where as his herte is not with the.
Yea the morsels that thou hast eaten shalt thou perbrake, and lese those swete wordes. B
Tell nothinge into the eares of a fole, for he will despyse the wysdome of thy wordes.
Remoue not the olde lande marke, & come not within the felde of the fatherlesse:
For he that delyuereth them is myghty, euen he shall defende their cause against the.
Applye thyne hert vnto lernyng, and thyne eare to the wordes of knowledge.
Withholde not correction frome the childe for yf thou beatest him with the rodde, he shal not dye therof. Prouer.xiii.d Eccle.xxx.a
Thou smytest him with the rod, but thou delyuerest his soule frome hell.
My sonne, yf thy herte receyue wysdome, my herte also shall reioyse.
Yea my reynes shalbe very glad, yf thy lyppes speake the thynge that is right
Let not thyne hert be gelous to folow sinners, but kepe ye styll in ye feare of ye Lorde all the daye longe. Prou.xxiiii.a and.c
For the ende is not yet come and thy pacient abydinge shall not be in vayne.
My sonne, gyue eare and be wyse, so shall thyne hert prospere in the waye. C
Kepe no company with wyne bybbers and ryotous eaters of flesh: for suche as be dronkardes and ryotous shall come to pouertie, & he that is gyuen to moche slepe, shal go with a ragged cote.
Gyue eare vnto thy father that begat the, and despyse not thy mother when she is olde.
Labour for to get the truth: sell not awaye wysdome, nourtour and vnderstandinge (for

A righ-

a righteous father is maruelous glad of a wyse sonne, and delyteth in him) so shall thy father be glad, and thy mother that bare the, shall reioyse.

My sonne, geue me thyne hert, & let thyne eyes haue pleasure in my wayes.

For an hore is a depe graue, and an harlot is a narow pyt.

She lurketh lyke a thefe, and those that be not awarr she bryngeth vnto her.

Wyne. D Where is wo? where is sorowe? where is stryfe? where is brawlynge? where are woūdes without cause? where be red eyes?

Euen amonge those that be euer at ÿ wyne and seke out where the best is.

Loke not thou vpon the wyne, how red it is, and what a colour it geueth in the glasse.

It goeth downe softly, but at the last it byteth lyke a serpent, and styngeth as an adder.

So shal thyne eyes loke vnto straunge wemen, and thyne herte shall muse vpon frowarde thinges.

Yea thou shalte be as though thou sleptest in the myddest of the see, or vpon the top of the mast.

They wounded me (shalt thou saye) but it hath not hurt me, they smote me, but I felte it not.

When I am well wakened, I wyll go to the drincke agayne.

CAPI. XXIIII.

A Prou.xxiii.c and.xxiiii.c BE not thou gelous ouer wycked men, & desyre not thou to be amonge them.

For their herte ymagineth to do hurt and their lyppes talke of myschefe.

Thorow wysdome an house shalbe buylded, and with vnderstandinge it shall be set vp.

Thorow discretion shall the chambers be fylled with all costly and pleasaunt ryches.

A wyse man is stronge, yea a man of vnderstandinge is better then he that is myghty of strength.

For with discrecion must warres be takē in hande, and where as are many that can geue councell, there is the victory.

Wysdome is an hyghe thinge, yea euen to the fole, for he darre not open his mouth in ÿ gate.

He that ymagineth myschefe, may well be called an vngracious personne.

The thought of the folysh is synne, and ÿ scornefull is an abominacion vnto men.

Yf thou be ouersene and neglygent in tyme of nede, then is thy strength but small.

Delyuer them that go vnto death, and are
B led awaye to be slayne, and be not neglygent therin.

Yf thou wilt saye: I knewe not of it, thinkest thou that he which made the hertes, doth not consydre it? and that he which regardeth thy soule, seyth it not?

Shall not he recompence euery man accordinge to his workes?

My son, thou eatest hony and the swete hony combe, because it is good and swete in thy mouth.

Euen so shall the knowledge of wysdome be vnto thy soule, as sone as thou hast gotten it.

And there is good hope, yea thy hope shall not be in vayne.

Laye no preuye wayte wickedly vpon the house of the righteous, and disquiete not his restinge place.

For a iust man falleth seuen tymes, and ryseth vp agayne, but the vngodly fal in to wickednes.

Reioyce not thou at the fall of thyne enemye, and let not thyne herte be glad when he stombleth.

Lest the Lorde (when he seyth it) be angry and turne his wrathe frome him vnto the.

Let not thy wrathe and gelousy moue the, to folow the wycked and vngodly. C

And why? the wycked hathe nothinge to hope for, and the candle of the vngodly shall be put out.

My sonne, feare thou the Lorde & the kyng and kepe no companye with the slaunderous: For their destruction shall come sodenlye, and who knoweth the fall of them both?

These are also the sayenges of the wyse.

It is not good, to haue respect of any person in iudgement.

He that sayth to the vngodly: thou arte righteous, him shall the people curse, yea the comen shall abhorre him.

But they that rebuke the vngodly shalbe commended, and a ryche blessynge shall come vpon them.

He maketh him selfe to be well loued, that geueth a good answere.

First make vp thy worke that is without, & loke wel vnto that which thou hast in ÿ felde then buylde thyne house.

Be no false wytnes against thy neyghbour and hurt him not with thy lyppes. D

Saye not: I will handle him, euen as he hath dealt with me, and will rewarde euery man accordinge to his dedes.

I went by the felde of the slouthfull, and by the vyneyardes of the folysh man.

And lo, it was all couered with nettels, & stode full of thistels, and the stone wall was broken downe.

This I sawe, and consydered it well: I loked vpon it, and toke it for a warnynge.

Yea slepe on styll a lytle, slombre a lytle, folde thyne handes togyther yet a lytle: so shall pouerte come vnto the as one that trauayleth by the waye, and necessite lyke a weapened man.

CAPI. XXV.

¶ These

¶ These also are the sayenges of Salomon, whiche the men of Ezekiah kyng of Iuda gathered to gether.

A IT is the honour of God to kepe a thynge secrete, but the kynges honour is to searche out a thing.

The heauen is hye, the earth is depe, and the kynges herte is vnsearcheable.

Take the drosse from the syluer, and there shalbe a cleane vessell therof.

Take awaye vngodlynesse from the kyng, and his seate shall be stablysshed with ryghtousnes.

Put not forthe thy selfe in the presence of the kynge, and preace not in to the place of greate men.

Better is it that it be sayde vnto the: come vp hyther, then thou to be sette downe in the presence of the prynce whome thou seyst with thyne eyes.

Be not hasty to go to the lawe, lest happly
B thou ordre thy selfe so at the laste, that thy neyghbour put the to shame.

Handle thy mater with thy neyghbour hym selfe, and dyscouer not another mans secrete, leste when men heare therof, it turne to thy dishonoure, and lest thyne euell name do not ceasse.

A worde spoken in due season, is lyke apples of golde in a syluer dysshe.

The correction of the wyse is to an obedient eare, a golden cheyne and a Iewell of golde.

Lyke as the wynter coole in the haruest, so is a faythfull messaunger to hym that sent him, and refressheth his maysters mynde.

C Who so maketh great boostes and geueth nothynge, is lyke cloudes and wynde without rayne.

With pacience maye a prynce be pacifyed, and with a softe tonge maye rygorousnesse be broken.

Yf thou fyndest hony, eate so moche as is sufficient for the: lest thou be ouer full, & perbreake it out agayne.

Withdrawe thy foote frome thy neyghboures house, leste he be wery of the, and so abhorre the.

Who so beareth false wytnesse agaynste his neyghbour, he is a very speare, a swearde, and a sharpe arowe.

The hope of the vngodlye in tyme of nede is lyke a rotten toth and a slyppery foote.

Who so syngeth a songe to a wycked hert, clotheth hym with ragges in the colde, and poureth vyneger vpon chalke.

Yf thyne enemye honger, fede hym: yf he thyrste, geue hym drynke: for so shalte thou heape coles of fyre vpon his heade, and the Lorde shall rewarde the.

The Northe wynde dryueth awaye the rayne, euen so doth an earnest sober countenaunce a backbyters tonge. D

It is better to sytte in a corner vnder the rofe, then with a braulyng woman in a wyde house. Prouer.xxi.b

A good reporte out of a farre countree, is lyke colde water to a thyrstie soule.

A ryghtous man fallynge downe before the vngodlye, is lyke a troubled well and a sprynge that is destroyed.

Lyke as it is not good to eate to moch hony, euen so he that wyll searche out hye thynges, it shall be to heuy for hym.

He that can not rule hym selfe, is lyke a cytie whiche is broken downe, and hathe no walles.

CAPI. XXVI.

LYke as snowe is not mete in sommer, nor rayne in haruest: euen so is worshyp vnsemely for a foole. A

Lyke as the byrde and the swalowe take their flyghte and fle here and there, so the curse that is geuen in vayne, shall not lyght vpon a man.

Unto the horse belongeth a whyppe, to the Asse a brydle, and a rodde to the fooles backe.

Geue not the fole an answere after his foolyshnesse, leste thou become lyke vnto hym: but make the foole an answere to his foolyshnesse, leste he be wyse in his owne conceate.

He is lame of his fete, yea dronken is he in vanite, that committeth any thynge to a foole.

Lyke as it is an vnsemely thynge to haue legges, and yet to halte, euen so is a parable B
in the fooles mouth.

He that setteth a foole in hye dignite, that is euen as yf a man dyd caste a precious stone vpon the galous.

A parable in a fooles mouthe is lyke a thorne that prycketh a dronken man in the hande.

A man of experience discerneth all thynges well, but who so hyreth a foole, hyreth soche one as wyll take no hede.

Lyke as the dogge turneth awaye to his vomyte, euen so a foole begynneth his folyshnesse agayne a fresh.

Yf thou seest a man that is wyse in his C
owne conceate, there is more hope in a foole then in hym.

The slouthfull sayeth: there is a leoparde in the waye, and a lyon in the myddest of the stretes.

Lyke as the dore turneth aboute vpon the thresholde, euen so doth the slouthfull welter hym selfe in his bedde.

Prou.xix.c * The slouthfull body thrusteth his hand in to his bosome, and it greueth hym to put it agayne to his mouth.
The sloggarde thynketh hym selfe wyser, then .vij. men, that syt and teache.
Who so goeth by and medleth with other mens stryfe, he is lyke one that taketh a dog by the eares.
Lyke as one shoteth deadly arowes and dartes out of a preuy place, euen so doth a dissembler with his neyghboure.
And then sayth he: I dyd it but in sporte.
Where no wod is, there ỹ fyre goeth oute, and where the bacbyter is take awaye, there the stryfe ceaseth.
Eccl.xxviij.b * Coles kyndle heate, and wod the fyre: euen so doth a brawlynge felowe stere vp varyaunce.
A sclaunderers wordes are lyke flatterye, D but they pearse the inwarde partes of the body.
Venymous lyppes and a wycked herte, are lyke a potsherde couered with syluer drosse.
An ennemye dissembleth with his lyppes, and in the meane season he ymagineth myschefe: but when he speaketh fayre, beleue him not, for there are seuen abhominacions in his herte.
Who so kepeth euell wyll, secretlye to do hurte, his malyce shall be shewed before the whole congregacion.
* Eccles.x.b. Eccle.xxvij.d * Who diggeth vp a pyt, shall fall therin: and he that weltreth a stone, shall stomble vpon it hymselfe.
A dissemblynge tonge hateth one that rebuketh hym, and a flatterynge mouthe worketh myschefe.

CAPI. XXVII.

A Make not thy boost of to morowe, for thou knowest not what maye happen to daye.
Let an other man prayse the, and not thyn owne mouthe, yea other folkes lyppes, and not thyne.
The stone is heuye, and the sande weyghtye, but a fooles wrathe is heuyer then they bothe.
Wrath is a cruell thynge, and furiousnesse is a verye tempest: yea who is hable to abyde enuye?
An open rebuke is better then a secrete loue.
Faythfull are the woundes of a louer, but the kysses of an enemye are dysceatfull.
Job.vi.b He that is full, abhorreth an hony combe, but vnto hym that is hongrye, euerye sower B thynge is swete.
He that ofte tymes flytteth, is lyke a byrde that forsaketh her neste.
The herte is glad of a swete oyntment and sauoure, but a stomacke that can geue good councell, refressheth a mans neyghboure.
Thyne owne frende and thy fathers frende se thou forsake not, but go not into thy brothers house in tyme of thy trouble.
Better is a frende at hande, then a brother farre of.
My sonne, be wyse, and thou shalte make me a glad herte: so that I shal make answere vnto my rebukers.
A wyse man seynge the plage, wyll hyde hym selfe, as for fooles they go on styll, and suffer harme.
* Take his garmente that is suertye for a straunger, and take a pledge of hym for the vnknowen mans sake. Prou.xx
He that is to hastye to prayse his neyghboure aboue measure, shall be taken as one C that geueth hym an euell reporte.
A brawlynge woman and the rofe of the house droppynge in a rayny daye, maye well be compared together.
He that refrayneth her, refrayneth the wynde, and holdeth oyle fast in his hande.
Lyke as one yron whetteth another, so doth one man comforte another.
Who so kepeth his fygge tre, shall enioye the frutes therof: he that wayteth vpon his mayster, shall come to honoure.
Lyke as in one water there appeare dyuerse faces, euen so dyuerse men haue dyuerse hertes.
Lyke as hell and destruccion are neuer full, euen so the * eyes of men can neuer be satisfyed. Eccl.
Syluer is tryed in the moulde, and golde in the fornace, and so is a man, when he is openly praysed to his face.
Though thou shuldest braye a fole with a pestell in a morter lyke otemele, yet wyll not D his foolyshnesse go from hym.
Se that thou knowe the nombre of thy catell thy selfe, and loke well to thy flockes.
For ryches abyde not alway, & the crowne endureth not for euer.
The hey groweth, the grasse commeth vp, and herbes are gathered in the mountaynes.
The lambes shall clothe the, and for the gotes thou shalte haue money to thy husbandry.
Thou shalt haue gotes mylcke ynough to fede the, to vphold thy houshold, and to sustayne thy maydens.

CAPI. XXVIII.

The vngodlye flyeth no man chasynge hym, but the ryghtous standeth styfe as a A lyon.
Because of synne the lande dothe ofte chaunge her prynces: but thorowe men of vnderstandynge and wysdome a realme endureth longe.
One poore man oppressynge an other by violence, is lyke a continuall rayne that destroyeth the frute.

The

They that forsake the lawe, prayse the vngodlye, but soche as kepe the lawe, abhorre them.
Wycked men discerne not the thynge that is ryght, but they that seke after the Lorde, discusse all thynges
A poore man ledynge a godlye lyfe, is better then the ryche that goethe in frowarde wayes.
Who so kepeth the lawe, is a chylde of vn-B derstandynge: but he that fedeth ryotous mē, shameth his father.
Who so increaseth his ryches by vauntage and wynnynge, let hym gather them to helpe the poore withall.
He that turneth awaye his eare frome hearynge the lawe, his prayer shall be abhorred.
Who so ledeth the ryghtuous into an euel waye, shall fall in to his awne pytte, but the iust shall haue the good in possessyon.
The ryche man thynketh hym selfe to be wyse, but the poore that hath vnderstanding, can perceaue hym well ynough.
When ryghtuous men are in prosperitie, then doth honoure floryshe: but when the vngodly come vp, the state of men chaungeth.
He that hydeth his synnes, shall not prospere: but who so knowledgeth them and forsaketh them, shall haue mercy.
Well is hym that standeth alway in awe: C as for hym that hardeneth his harte, he shall fall in to myschefe.
Lyke as a roarynge lyon and an hongry beare, euen so is an vngodly prynce ouer the poore people.
Where the prynce is withoute vnderstandynge, there is greate oppressyon and wronge: but yf he be soch one as hateth couetousnesse, he shall longe rayne.
He that by violence sheddeth any mannes bloude, shall be a rennagate vnto his graue, and no man shall be hable to succoure hym.
Who so leadeth a godly and an innocente lyfe, shalbe safe: but he that goeth frowarde wayes, shall ones haue a fall.
* He that tylleth his lande, shall haue plenteousnesse of breade: but he that foloweth ydelnesse, shall haue pouerte ynough.
A faythfull man is greatly to be commended, but he that maketh to moche haste for to be ryche shall not be vngiltie.
To haue respecte of personnes in iudgemētes not good.
And why? he wyll do wronge, yee euen for a pece of breade.
D He that wyll be ryche all to soone, hath an euell eye, and considereth not, that pouerte shall come vpon hym.
He that rebuketh a man, shall fynde more fauoure at the laste, then he that flattereth hym.
Who so robbeth his father and mother, and sayeth it is no synne: the same is lyke a mortherer.
He that is of a proude stomacke, stereth vp stryfe, but he that putteth his trust in the Lorde, shalbe well fedde.
He that trusteth in his awne herte, is a foole: but he that dealeth wysely, shalbe safe.
He that geueth vnto the poore, shall not wante: but he that turneth awaye his eyes from soch as be in necessite, shall suffer greate pouerte hym selfe. D
When the vngodly are come vp, men are fayne to hyde them selfes: but when they peryshe, the ryghtuous increase.

CAPI. XXIX.

He that is styffnecked and wyll not be refourmed, shall sodēly be destroyed without any helpe. A
Where the ryghtuous haue the ouerhand, the people are in prosperitie: but where the vngodlye beareth rule, there the people mourne.
Who so loueth wysdome, maketh his father a glad man, * but he that kepeth harlottes, spendeth awaye that he hath. * Prou.v.b Luke.xv.c
With true iudgement the kynge setteth vp the lande, but yf he be a man that taketh gyftes, he turneth it vpsyde downe.
Who so flattereth his neyghboure, layeth a nette for his fete.
The synne of the wycked is his owne snare, but the ryghtuous shall be glad and reioyse.
The ryghtuous consydreth the cause of the poore, but the vngodly regardeth no vnderstandynge.
Wycked people brynge a citie in decaye, B but wyse men set it vp agayne.
Yf a wyse mā go to law with a foole (whether he deale with hym frendly or roughly) he getteth no rest.
The bloud thyrstie hate the ryghtuous, but the iust seke his soule.
A foole poureth oute his spryte all together, but a wyse man kepeth it in tyll afterwarde.
Yf a prynce delyte in lyes, all his seruauntes are vngodly.
The poore and the lender mete together, the Lorde lyghteneth bothe theyr eyes.
The seate of the kynge that faythfully iudgeth the poore, shall contynue sure for euermore. C
The rodde and correction mynistre wysdome, but yf a chylde be not loked vnto, he bryngeth his mother to shame.
When the vngodly come vp, wyckednesse increaseth, but the ryghtuous shall se theyr fall.
Nurtoure thy sonne with correction, and he shall comforte the, yea he shall do the good at thyne herte.
Where no Prophete is, there the people peryshe: but well is hym that kepeth the lawe.
A seruaunt wyll not be the better for wordes, for though he vnderstande, yet wyll he not regarde them.

Yf thou seyst a man that is hastye to speake vnaduysed, thou mayst trust a fole more then him.

D He that delycately bringeth vp his seruaunt frome a childe, shall make him his master at length.

Iob.xxii.d An angry man stereth vp stryfe, and he that beareth euyll wyll in his mynde, doeth moche euyll.

After pryde commeth a fal, but a lowly spirite bringeth great worshyp.

Who so keepeth company with a theefe, hateth his owne soule: he heareth blaspemies and telleth it not forth.

He that feareth men, shall haue a fall: but who so putteth his trust in the Lorde shall come to honoure.

Many there be that seke the Princes fauoure, but euery mans iudgement commeth frome the Lorde.

The righteous abhorreth the vngodly: but as for thole that be in the right waye, ỹ wycked hate them.

CAPI. XXX.

The wordes of Agur the sonne of Jakeh.

A The prophecie of a true faythfull man, whome God hathe helped, whome God hath comforted and nourished.

For thoughe I am the leest of all, and haue no mans vnderstandynge (for I neuer learned wysdome) yet haue I vnderstandynge, and am well instructed in godly thynges.

Who hathe clymmed vp in to heuen? Who hath come downe frome thence? Who hathe holden the wynde faste in his handes? Who hath comprehended the waters in a garment? Who hathe sette all the endes of the worlde? What is his name, or his sonnes name? Canst thou tell?

*Psal.xix.c Deut.iiii.a.xii.d. Psal.xviii.c *All the wordes of God are pure & cleane, for he is a shyld vnto all them, that put their truste in hym.

Put thou nothynge therfore vnto his wordes, lest he reproue the, and thou be founde a lyar.

Two thynges I requyre of the, that thou wylt not denye me before I dye.

B Remoue frome me vanite and lyes: geue me neither pouerte nor ryches, onely graunte me a necessary lyuynge.

Lest yf I be to full, I denye the, and saye: what is he Lorde? And lest I beyng constrayned throw pouerte, fall vnto stealynge, and forsweare the name of my God.

Accuse not a seruaunte vnto his master, lest he speake euell of the also, and thou be hurte.

He that bringeth vp an euell reporte vpon the generacion of his father and mother, is not worthy to be commended.

The generacion that thynke themselues cleane, shal not be clensed from their filthynesse.

There are people that haue a proude loke, and cast vp their eye lydres.

This peoples teethe are swerdes, and with their chaftbones they consume and deuoure the simple of the earth, and the poore frome amonges men.

This generacion (whiche is lyke an horseleche) hath two daughters: the one is called, fetch hyther, and the other, bynge hyther.

There be thre thynges that are neuer satisfyed, and the fourth sayth neuer hoo.

The hell, a womans wombe, and the earth hath neuer water ynough.

As for fyre, it sayeth neuer, hoo.

Who so laugheth his father to scorne, and setteth his mothers commaundemente at naught: the rauens pycke out his eyes in the valleye, and deuoured be he of the ponge Aegles.

There be thre thynges to hye for me, and as for the fourth, it passeth my knowledge.

The waye of an Aegle in the ayre, the way of a serpent ouer a stone, the waye of a shyppe in the see, and the way of a man with a yong woman.

Soch is the waye also of a wyfe that breaketh wedlocke, which wipeth her mouth lyke as when she hath eaten, and sayeth: I haue done no harme.

Thorowe thre thinges the earth is disquieted, and the fourth maye it not beare.

Thorow a seruaunt that beareth rule, thorowe a foole that hath great ryches, thorowe an yll houswyfe, and thorowe an handemayden that is heyre to her maistres.

P There be foure thinges in the earthe, the whiche are verye lytle: but in wysdome they excede the wyse.

The Pysmyres are but a weake people, yet gather they their meate to gether in the harueste.

The Conyes ar but a feble folke, yet make they their couches amonge the rockes.

The grashoppers haue not a gide, yet go they forth together by heapes.

The spyder laboureth with her handes, & that in the Kynges palace.

There be thre thynges that go stylly, but the gopnge of the fourthe is the godlyest of all.

A Lyon, whiche is kynge of beastes, and geueth place to no man: A Locke readye to fyght: A ramme and a kyng that goeth forth with his people.

Yf thou be so folysh to magnifie thy selfe, or medlest with any soche thynge, then laye thyne hande vpon thy mouth.

Who

Who so chyrneth myelke, maketh butter: he that rubbeth his nose, maketh it blede: and he that causeth wrathe, bryngeth forthe stryfe.

The wordes of kynge Lamuel / and the Prophecye that his mother taught hym.

Kynges ought to iudge iustly. The propertye of an honest maryed wyfe.

CAPI. XXXI.

My sonne, thou sonne of my body: O my dere beloued sonne, gyue not ouer thy substaunce & myndе vnto wemen, which are the distruction euen of kynges.

O Lamuel, gyue kynges no wyne, gyue kynges and princes no stronge drinke: least they drynge dronken forget the lawe, and regarde not the cause of the poore, and of all suche as be in aduersitie.

Gyue stronge drinke vnto suche as are condemned to death, & wyne vnto those ỹ mourne that they maye drynke it, and forget their myserye and aduersitie.

Be thou an aduocate, and stande in iudgement, speke, to speake for all suche as be dumme and succourles.

Withe thy mouth defende the thinge that is lawfull and right, and the cause of the poore and helpelesse.

ALEPH.

Who so fyndeth an honest faythfull woman, she is moche more worthe then perles.

BETH.

The herte of her housbande maye safely trust in her, so that he shall haue no nede of spoyles.

GIMEL.

She will do him good and not euyll al the dayes of her lyfe.

DALETH.

She occupyeth woll and flaxe, and laboureth gladly with her handes.

HE.

She is lyke a marchauntes shyp, that bringeth her vitayles frome a farre.

VAV.

She is vp in the nyghte season, to prouyde meate for her household, and fode for her maydens.

ZAIN.

She considereth lande, and byeth it, and with the frute of her handes she planteth a vyneyarde.

HETH.

She gyrdeth her loynes with strength, and courageth her armes.

TETH.

And yf the perceyue that her housewyfery dothe good, her candle gooth not oute by nyght.

IOD.

She layeth her fingers to the spyndle, and her handes taketh holde of the rocke.

CAPH.

She openeth her hande to the poore, yea she stretcheth forth her handes to suche as haue nede.

LAMED.

She feareth not that the colde of wynter shall hurt her house, for all her household folkes are double clothed.

MEM.

She maketh her selfe fayre ornamentes, her clothynge is wyte silcke and purple.

NVN.

Her housbande is moche set by in the gates, when he sytteth amonge the rulers of the lande.

SAMECH.

She maketh clothe of silke and selleth it, and deliuereth a girdle vnto the marchaunt.

AIN.

Strength and honour is her clothinge, and in the latter daye she shall reioyse.

PHE.

She openeth her mouth with wysdome, & in her mouth is the lawe of grace.

ZADE

She loketh well to the wayes of her housholde, and eateth not her bred with idlines.

KOPH.

Her children aryse, and call her blessed: and her husbande maketh mocke of her.

RES.

Many daughters there be that gather riches together, but thou goest aboue thym all.

SIN.

As for fauoure, it is disceytfull, and beautye is a vayne thinge: but a woman that feareth the Lorde, she is worthy to be prayed.

THAV.

Geue her of the frute of her handes, and let her owne workes prayse her in the gates.

¶ The ende of the Prouerbes of Salomon.

¶ All that is in this worlde is vanitie.

CAPI. I.

THese are the worꝛes of the Preacher, the sonne of Dauid, kynge of Ierusalem. All is but vanitie (sayth the preacher) all is but playne vanite: for what els hath a man, of all ꝑ laboure that he taketh vnder the Sunne? One generacion passeth awaye, an other commeth, but the earth abydeth styl. The Sunne ariseth, the Sunne goeth downe, and returneth to his place, that he maye there eyse vp agayne. The wynde goeth towarde the South, and fetcheth his cõpase about vnto the North, and so tourneth in to hym selfe agayne. All floudes run into the see and yet the see is not fylled: for loke vnto what place the waters run, thence they come agayne. All thinges are so harde, that no man can expresse them. The eye is not satisfyed with sight, the eare is not fylled with hearinge.

The thinge that hath bene, commeth to passe agayne: and the thinge that hath bene done, is done agayne, there is no new thinge vnder ꝑ Sunne. Is there any thinge wherof it may be sayde: lo, this is newe? For it was longe ago in the tymes that haue bene before vs.

The thinge that is past, is out of remẽbraunce. Euen so the thynges that are for to come, shal no more be thought vpon amonge them that come after. I my selfe the Preacher, beynge kynge of Israel and Ierusalem, applyed my mynde to seke out and searche for the knowledge of all thinges that are done vnder heauen. Suche trauayle and labeure hathe God geuen vnto the children of men, to exercyse them selues therin.

Thus I haue considred al the thinges that come to passe vnder the Sunne, and lo, they are all but vanitie and veracion of mynde.

The croked can not be made straight, and the lackes can not be nombred. I cõmoned with myne owne hert, sayinge: lo, I am come to a great estate, and haue gotten more wysdome, then all they that haue bene before me in Ierusalem. Yea my hert had great experience of wysdome and knowledge, for ther vnto I applyed my mynde, that I might know what were wysdome & vnderstandinge, what were errour and folysshenes. And I perceyued that this also was but a veracion of mynde: for where moche wysdome is, there is also great trauayle and displeasaunce: & the more knowledge a man hath, the more is his care.

¶ Aboundaunce of riches, of pleasure, and of buildinges, are vayne thinges.

CAPI. II.

THen sayd I thus in my hert: Nowe go to, I will take myne ease & haue good dayes. But lo, that was vanitie also: in so moche that I sayde vnto laughter: thou art mad, and to myrth: what helpest thou?

So I thought in my hert, to withdraw my flesh frome wyne, to applye my mynde vnto wysdome, and to comprehende folysshnes vntyll the tyme ꝑ (among al the thinges which are vnder ꝑ sunne) I might se what were best for men to do, so lõge as they lyue vnder heauen. I made gorgious fayre workes. I buylded me houses, & planted vyneyardes. I made me orchardes and gardens of pleasure, and planted trees in them of all maner frutes. I made poles of water, to water the grene and frutefull trees withall. I bought seruauntes and maydens, and had a great housholde. As for catell and shepe, I had more substaũce of them, then all they that were before me in Ierusalem. I gathered siluer and golde together, euen a treasure of kynges and landes.

I prouyded me singers and women which coulde playe of instrumentes, to make men myrth & pastyme. I gat me drinkinge cuppes also and glasses. (Shortly) I was greater & in more worshyp, then all my predecessours in Ierusalem. For wysdome remayned with me and loke what so euer myne eyes desired, I let them haue it: and wherin so euer my hert delyted or had any pleasure, I withholde it not frome it. Thus my hert reioyced in all ꝑ I dyd, and this I toke for the portion of all my trauayle. But when I consydred all the workes that my handes had wrought, and all the labours that I had taken therin: lo, all was but vanitie and veracion of mynde, and nothing of any value vnder the Sunne. Then turned I me to consyder wysdome, errours & folysshnesse (for what is he amonge men, that might be compared to me the kynge in suche workes?) and I saw that wysdome excelleth folysshnesse, as farre as lyght doth darckenes. For a wyse man beareth his eyes about in his head, but the fole goeth in the darcknesse. I perceyued also that they both had one ende.

Then thought I in my mynde: Yf it happen vnto ꝑ fole as it doth vnto me, what neadeth me then to labour any more for wysdome? so I cõfessed within my hert, that this also was but vanitie. For the wyse are euer as lytle in remembraunce as the folysh, and al the dayes for to come shalbe forgotten, yea the wyse mã dyeth as well as the fole. Thus began I to be weary of my lyfe, in so moche that I could away wt nothing that is done vnder the Sun for al was but vanite & veracõ of mynde. Yea I was wery of all my labour, which I had taken vnder the sunne, because I shuld be fayne to leaue thẽ vnto an other mã, ꝑ cõmeth after me, for who knoweth, whether he shall be a wyse mã or a fole? & yet shal he be lorde of al my labours, which I wt such wysdom haue taken vnder ꝑ Sũne. Is not this a vayne thing?

So I turned me to refrayne my mynde frõ all suche trauayle, as I toke vnder the sunne

D for so moche as a man shulde werye him selfe with wysdome, with understandinge and oporturnitie, and yet be fayne to leaue his labours unto an other, that neuer swete for the. This is also a vayne thinge and a great myserye.

For what getteth a man of all the laboure and trauayle of his mynde, that he taketh under the Sunne, but heuynes, sorowe and disquyetnes al the dayes of his lyfe? In so moch that his herte can not rest in the nyght. Is not this also a vayne thinge? Is it not better then for a man to eate and drinke, and his soule to be mery in his laboure? Yea I sawe that this also was a gyfte of God: For who may eate drinke, or bringe any thinge to passe without him? And why? he gyueth unto man, what it pleaseth him: whether it be wysdome, understandinge, or gladnesse. But unto the synner he gyueth wearynes and sorowe, that he maye gather and heape togither the thinge, y aftewarde shalbe gyuen unto him whome it pleaseth God. This is now a vayne thinge, yea a very disquietnesse & vexacion of mynde.

¶ All thynges come in theyr tyme and passe away in theyr tyme.

CAP. III.

A Euery thinge hath a tyme, yea all that is under the heauen, hathe his conuenient season.

There is a tyme to be borne, and a tyme to dye.

There is a tyme to plante, and a tyme to plucke up the thinge, that is planted

A tyme to slay, and a tyme to make hole.

A tyme to breake downe, and a tyme to buylde up.

A tyme to wepe, and a tyme to laughe

A tyme to mourne, and a tyme to daunse.

A tyme to cast awaye stones, and a tyme to gather stones togither.

A tyme to enbrace, and a tyme to refrayne frome enbracynge.

A tyme to wynne, and a tyme to lese.

A tyme to spare, and a tyme to spende.

B A tyme to cut in peces, and a tyme to sowe togither

A tyme to kepe sylence, and a tyme to speake.

A tyme to loue, and a tyme to hate.

A tyme of warre, and a tyme of peax.

What hath a mā els (that doth any thing) but werynesse and laboure? For as touching the trauayle & carefulnesse which God hathe gyuen unto men, I se y he hath gyuen it them to be exercysed in it. All this hath he ordened maruelous goodly, to euery thinge his due tyme. He hath planted ignoraunce also in the hertes of men, that they shuld not fynde out the grounde of his workes, which he doth frō the begynnynge to the ende. So I perceyued,
C that in these thinges there is nothinge better for a man, then to be mery and to do well so longe as he lyueth. For all that a man eateth and drinketh, yea what so euer a man enioyeth of all his laboure, that same is a gyfte of God. I cōsidered also that what so euer God doth, it continueth for euer, and that nothing can be put unto it nor taken frome it: and y God doth it to the intente, that men shoulde feare him. The thinge that hath bene, is now and the thinge that is for to come, hath bene afore tyme, for God restoreth agayne y thing that was past. Moreouer, I sawe under the Sunne ungodlynesse in the stede of iudgemēt and iniquite in steade of rightousnesse. Then thought I in my mynde: God shal separate y rightous frome the ungodly, and then shalbe the tyme and iudgement of all councels and workes. I commened with myne owne herte also concernynge the chyldren of men: howe God hath chosen them, and yet letteth them apeare: as though they were beastes: for it D
happeneth unto men as it doth unto beastes, and as the one dyeth, so dyeth the other: yea they haue both one maner of breth, so that (in this) a man hath no preeminēce aboue a beast but all are subdued unto vanitie. They go all unto one place, for as they be all of dust, so shall they all turne unto dust agayne. Who knoweth the spirite of man y goeth upwarde and the breth of the beaste that goeth downe into the earth? Wherfore I perceyue, y there is nothing better for a man, then to be ioyful in his laboure, for that is his porcion. But who wil bringe him to se the thinge that shal come after him?

¶ The myseryes of the innocent. The superfluous laboures of men. The chyld y is poore and wyse, &c.

CAPI. IIII.

SO I turned me, and consydred all the violent wronge that is done under y sunne and beholde the teares of suche as were oppressed, and there was no man to comforte them or that wolde delyuer and defende them from the violence of their oppressours. Wherfore I iudged those that are deed, to be more happy then suche as be a lyue: yea him that is yet unborne to be better at ease then they both, because he seyth not the myserable workes that are done under the sunne.

Agayne, I sawe that all trauayle and diligence of labour was hated of euery mā. This B
is also a vayne thinge, and a vexacion of mynde.

The fole foldeth his handes togither, and eateth up his owne flesh. One handful (saith he) is better with rest, then both the handes full with laboure and trauayle.

Moreouer, I tourned me, and beholde yet an other vanitie under the Sunne.

There is one man, no mo but him selfe alone, hauynge nether chylde nor brother: yet is there no ende of his carefull trauayle, his eyes canne not be satisfied with ryches, (yet doeth he not remembre him selfe, and saye:) For whome do I take suche trauayle? or C
whose pleasure do I thus consume away my lyfe? This is also a vayne and myserable thinge. Therfore two are better then one, for they maye well enioye the profyt of their laboure. Yf one of theym fall, his companyon helpeth him up agayne. But wo is him that is alone, for yf he fall, he hathe not an other to helpe him up. Agayn, when two slepe togither they are warm: but how can a body be warm alone? One may be ouercome, but two maye make resistence: a thre fold cable is not lightly broken. A poore chylde being wyse, is better then an olde king that doteth, and can not beware in tyme to come. Some one cōmeth out
D of prison, & is made a king: and an other which is borne in the kingdome, cōmeth unto pouertie. And I perceyued that all men lyuing under the sunne, go with the seconde chyld, that cōmeth up in the stede of the other.

As for the people that haue ben before him, and that come after him, they are innumerable: yet is not their ioye the greater thorowe him. This is also a vayne thynge, and a vexacion of mynde. When thou commest in to the house of God, kepe thy fote, & drawe nye, that thou mayste heare that is better then the offrynges of fooles. For they know not what euyll they do.

¶ An monicion to beware of rasshe communicacion. We ought not to maruell at the oppression of the poore. The couetous is not satisfyed w his ryches.

CAPI. V.

BE not hasty with thy mouth, and let not thyne herte speake any thynge rashly before God. For God is in heuen, and thou upon erth, therfore let thy wordes be few. For where moche carefulnesse is, there are manye dreames: and where many wordes are, there men may heare fooles. *Yf thou make a vowe unto God, be not slacke to performe it. As for folysshe vowes, he hath no pleasure in them. Yf thou promyse any thynge, paye it: for better it is that thou make no vowe, then y thou shouldest promyse and not paye. Use not thy mouthe to cause thy fleshe for to synne, that thou saye not before the aungell: my folysshnesse is in the faute. For then God wil be angrye at thy voyce, and destroye all the workes
B of thyne handes. And why? where as are manye dreames and many wordes, there are also dyuers vanities: but loke y thou feare God. Yf thou seest the poore to be oppressed, & wrongously dealte withall, so that equitie and the right of the law is wrasted in the lande: maruel not then at suche iudgement, for one great man kepeth touche with an other, & the mightye helpe them selues togither. The hole land also with the feldes, and all that is therin, is in subiection and bondage unto the kynge. He that loueth money, wil neuer be satisfied with money: and who so delyteth in ryches, shall haue no profyte therof. Is not this also a vayne thyng? Where as moche ryches is, there are many also that spende them awaye. And what pleasure more hath he y possesseth them, saue that he maye loke upon them with his
C eyes? A labouring man slepeth swetely, whether it be lytle or moche that he eateth: but the aboundaunce of the ryche wyll not suffre him to slepe.

Yet is there a sore plage, which I haue sene under the sunne (namely) rychesse kepte to the hurt of him that hath them in possession. For ofte tymes they perisshe with his great misery and trouble: and if he haue a chyld, it getteth nothinge. *Lyke as he came naked out of his mothers wombe, so goeth he thither agayne, & carieth nothing away w him of all his laboure. This is a miserable plage, that he shall go awaye euen as he came. What helpeth it him then, that he hath laboured in the wynde? All
D the dayes of his lyfe also muste he eate in the darcke, with great carefulnesse, sicknesse and sorowe. Therfore me thynke it a better and a fayrer thynge, a man to eate and drinke, and to be refresshed of all his laboure, that he taketh under the sunne all the dayes of his lyfe, whiche God gyueth him, for this is his porcion. For unto whome so euer God gyueth richesse, goodes and power, he gyueth it hym to enioye it, to take it for his porcion, and to be refresshed of his laboure: this is now the gyfte of God. For he thinketh not moche how long he shall lyue, for so moche as God filleth his herte with gladnesse.

¶ The mysery of the ryche and couetous. The difference of a foole and a wyse man.

CAPI. VI.

A THere is yet a plage under the sunne, and it is a generall thyng among men: whē God gyueth a man richesse, goodes and honour, so that he wanteth nothyng of al that his herte can desire: and yet God giueth him not leue to enioye the same, but an other man spendeth them. This is a vayne thynge, and a miserable plage. Yf a man beget an hundred
B chyldren, & lyue many yeres, so that his dayes are many in nombre, and yet can not enioye his good, neither be buried: as for him, I say, that an untymely byrthe is better then he. For he commeth to nought, and goeth his waye in to darcknesse, & his name is forgotten. Moreouer
C he seeth not the sunne, and knoweth of no rest neither here ne there. Yea though he liued two thousāde yeres, yet hath he no good life. Come not al to one place? All the labour that a man taketh, is for him selfe, & yet his desire is neuer
D filled after his mynde. For what hath the wise more then the fole? What helpeth it the poore that he knoweth to walke before the lyuing? The sight of the eyes is better, then that the soule shold so depart awaye. How be it this is also a vayne thing, & a disquietnesse of mynde. What is more excellent then man? yet can he not in the lawe get the victorye of him that is mightyer then he. A vaine thing is it to cast out many wordes, but what hath a man els?

¶ That whiche passeth oure strengthes and wyttes ought we not to seke after.

CAPI. VII.

A FOr who knoweth what is good for man lyuynge, in the dayes of his vayne lyfe, whiche is but a shadowe? Or who wil tell a man

a man what shall happen after him vnder the sunne? A good name is more worth then a precious ointment, and the day of deth is better then the daye of byrth. It is better to go in to an house of mournynge, then in to a banketynge house. For there is the ende of all men, and he that is lyuynge taketh it to hert. It is better to be sorye then to laugh, for when the countenaunce is heuy, the hert is ioyful. The hert of the wyse is in the mourning house, but the hert of the folysh is in the house of myrth. It is better to gyue eare to the chastening of a wyse man, then to heare the song of fooles. For the laughynge of fooles is lyke the crackynge of thornes vnder a pot. And that is but a vayne thyng. Who so doeth wronge, maketh a wyse man to goo oute of his wyt, and destroyeth a gentle hert. The ende of a thyng is better the the begynnynge. The patient of spirite is better then the hye mynded. Be not hastely angry in thy mynde: for wrath resteth in the bosome of a foole. Say not thou: what is the cause that the dayes of yͤ old tyme were better then they be now? for that were no wise question. Wysdome is better then ryches, yea moche more worthy then the eye sight. For wysdome defendeth as well as money, and the excellent knowlege of wysdome giueth life vnto him that hath it in possession. Consider yͤ worke of God how that no man can make the thynge streyght, which he maketh crooked. Vse wel the tyme of prosperite, and remembre the tyme of misfortune: for God maketh the one by the other, so that a man can fynde nothyng els.

These two thinges also haue I cõsidered in the time of vanitie: that yͤ iust man perisheth for his righteousnesse sake, and the vngodly prospereth in his wickednesse. Therfore be thou neither to ryghtous ne ouer wyse, that thou perysshe not: be neither to vngeghtous also, ne to foolyshe, lest thou dye before thy tyme. It is good for the to take holde of this, and not to let that go from thy hande. For he that feareth God, shall escape them all.

Wysdome giueth more courage vnto the wyse of one, then mightye men of the citye: for there is not one iust vpon erth that doth good, and synneth not. Take not hede vnto euery word that is spoken, lest thou heare thy seruaunte curse the: for thyne owne herte knoweth that thou thy self also hast oft times spoken euil by other men. All these thinges haue I proued by cause of wisdom: for I thought to be wise, but she was farther fro me then she was before, yea and to depe yͤ I might not reache vnto her. I applied my mynde also vnto knowlege, and to vnderstande science, wysdome and vnderstandynge: to knowe the folysshnesse of the vngodly, and the errours of doteynge fooles. And I fynde that a woman is bytterer then death: for she is a deep angle, her hert is a net, and her handes are chaynes. Who so pleaseth God, shall escape from her: but the synner wyll be taken with her.

Beholde, sayth the preacher, this haue I diligently searched out and proued, that I might come by knowlege: which as yet I serche, & finde it not. Among a thousand men I haue founde one, but not one woman amonge all. Lo, this onely haue I founde, that God made man right, but they seke out many subtelties, where as no man hath wysdome and vnderstanding to gyue an answere therunto.

¶ The kinges commaundement ought to be obeyed. Gladnes is one of the chefe thinges vnder the sun.

CAPI. VIII.

Wysdome maketh a mannes face to shyne, but malyce putteth out of fauour. Kepe the kynges commaundement (I warne the) and the othe yͤ thou hast made vnto God. Be not hastye to go out of his sight, & se thou continue in no euill thinge: for what so euer it pleaseth him, that doth he. Lyke as when a kynge speaketh a charge, his commaundement is mightye: Euen so who may saye vnto hym: what doest thou? Who so kepeth the commaundement, shall fele no harme: but a wyse mannes herte discerneth tyme and maner. For euerye thynge hath opportunitie and iudgement, and this is the thynge that maketh men full of carefulnesse and sorowe. And why? a man knoweth not what is for to come, for who wyll tell hym? Neyther is there anye man that hathe power ouer the spirite, to kepe styll the spirite, ne to haue anye power in the tyme of deathe: It is not he also that can make an ende of the batayle, neither may vngodlynesse deliuer him that mightely withall.

All these thynges haue I considered, and applied my mynde vnto euery worke that is vnder the sunne: how one man hathe lordshyp vpon an other to his owne harme. For I haue oft sene the vngodly brought to their graues, & fallen downe from the hye and glorious place: in so moch yͤ they were forgotten in the cite, where they were dayly in so hye and great reputation. This is also a vayne thing. Because now that euil workes are not hastely punished, the hert of man gyueth him self ouer vnto wickednes. But thoughe an euyll person offende an hundred tymes, and haue a longe lyfe: yet am I sure that it shall go well with them that feare God, bycause they haue him before their eyes. Agayne, as for the vngodly, it shall not be well with him, neither shal he prolonge his dayes: but euen as a shadow, so shall he be that feareth not God.

Yet is there a vanitie vpon earthe: There be iuste men, vnto whome it happeneth, as thoughe they hadde the workes of the vngodly: Agayne, there be vngodly, with whome it goeth as thoughe they had the workes of the ryghteous. This me thyncke also a vayne thynge. Therfore I commende gladnesse, bycause a man hathe no better thynge vnder the sunne, then to eate and dyncke, and to be merye: for that shall he haue of his laboure all the dayes of his lyfe, whiche God gyueth him vnder the sunne. When I applyed my mynde to learne wysdome, and to knowe the trauayle that is in the worlde (and that of suche a facion, that I suffred not myne eyes to slepe neither daye ne nyght) I vnderstode of all the workes of God, that it is not possible for a mã to attayne vnto the workes that are done vnder the sunne: & though he bestow his labour to seke them out, yet can he not reach vnto the: yea thoughe a wyse man wolde vndertake to know them, yet might he not fynd them.

¶ A man woteth not, by the ryghtousenesse of his owne workes, whether he be worthy of loue or hate. A man ought to lyue merely with his wife. A prayse of wysdome.

CAPI. IX.

For all these thynges purposed I in my mynde to seke out. The ryghtous & wyse, yea and their workes also, are in the hand of God: and there is no man that knoweth wether yͤ loue or hate of the thing that he hath before him. It happeneth vnto one as vnto an other: He goeth with the ryghtous as with yͤ vngodly: with the good and clene, as with the vncleane: with him that offereth, as with him that offereth not: lyke as it goeth with yͤ vertuous, so goeth it also with the synner: As it happeneth vnto the perfayred: so happeneth it also vnto him that is afrayde to be forsworne. Amonge all thynges that come to passe vnder the sunne, this is a misorye, that it happeneth vnto all alyke. This is the cause also that the hertes of men are ful of wickednesse, and mad foolyshnesse is in their hertes as long as they lyue, vncyll they dye.

And why? As longe as a man lyueth, he is carelesse: for a quycke dog (saye they) is better then a ded lyon: for they that be lyuing, know they shall dye: but they that be ded, knowe nothynge, neither: deserue they any more. For their memorye all is forgotten, so that they be neither loued, hated, ne enuyed: neither haue they any more parte in the worlde, in all that is done vnder the sunne. Go thou thy way yͤ eate thy breed with ioye, and drynke thy wine with gladnes, for thy workes please God. Let thy garmentes be alwaye whyte, and let thy hed want none ointment. Lyue thy self to liue ioyfully with thy wyfe whom thou louest, all the dayes of thy lyfe, which is but vayne, that God hath gyuen the vnder the sunne all the dayes of thy vanitie: for that is thy portion in this life, of all thy labour and trauayle that thou takest vnder yͤ sunne. What so euer thou takest in hande to do, that do with all thy power: for among the ded where thou goest vnto, there is neither worke, counsell, knowlege, ne wysdome.

So I tourned me vnto other thynges vnder the sunne, and I sawe that in runnynge, is helpeth not to be swyft: in battell, it helpeth not to be stronge: to fedynge it helpeth not to be wyse: to ryches, it helpeth not to be subtyle: to be had in fauoure, it helpeth not to be cunning: but that all lyeth in tyme and fortune. For a man knoweth not his tyme, but lyke as the fysshe are taken with the engle, and as the byrdes are catched with the snare: Euen so are men taken in the perylous tyme, when it cometh sodenly vpon them.

This wysdome haue I sene also vnder the sunne, and me thought it a great thyng. There was a litle cite, and a fewe men within it: there came a great king, and besieged it, & layed great bulwarkes agaynste it. And in it there was founde a poore man (but he was wyse) which with his wysdome delyuered the cite: yet was there no body that had any spech vnto iuche a symple man. Then sayde I, wysdome is better then strength. Neuertheles a symple mans wysdome is despysed, and his wordes are not herde. A wyse mans counsell that is folowed in silence, is fayre above yͤ crienge of a capitayne among fooles. For wysdome is better then harnesse: but one synner alone destroyeth moche good.

¶ The difference betwyxt a fole and a wyse man. Fortunate and happye is that realme whych hath a wyse prynce.

CAPI. X.

Deed flyes that corrupt swete ointment and make it to stynke, are some tyme more worth then the wysdome and honour of a foole. A wise mans hert is vpon the right hande, but a fooles hert is vppon yͤ lyft. A dotyng foole thynketh that euery man (and as folysshly as him selfe. Yea a principall spirite be gyuē the to beare rule, be not negligent therin thyne office: for so shal great wickednesse be put downe as it were with a medicine. And other plage is there, whiche I haue sene vnder the sunne: namely the ignorauncie that is cõmenly among princes: in that a foole lyfteth in great dignitie, and the ryche are set belowe benethe: I se seruauntes ryde vpon horses, & princes going vpon their fete as it were seruãtes. But he that diggeth by a pyt, shall fall therin, & whoso breaketh downe the hedge, a serpent shal byte him. Who so remoueth stones, shal haue trauayle therwith: & he that heweth wod, shal be hurt therwith.

When an yron is blont, and the poynt not sharpened, it must be wher agayne, and yͤ with might: Euen so dothe wysdome folowe diligence. A babler of his tonge is no better then a serpent yͤ stingeth without hyssing. The wordes of a wise mans mouthe, are gracious, but the lyppes of a foole will destroye him selfe. The begynnyng of his talking is foolyshnesse, & the last word of his mouth is great madnesse. A foole is so full of wordes, that a man can not tel what ende he wil make: who wil the warne him to make a conclusion? The labour of the foolish is greuous vnto them, while they know not how to go in to the cite.

Wo be vnto the (o thou realme and lande) whose kyng is but a chylde, and whose princes are early at their banketes. But well is the (o thou realme and lande) whose kynge is come of nobles, and whose princes eate in due season, for strength and not for lust. Therfore slouthfulnesse the walles shal downe, and throwe yͤle handes it rayneth in at the house.

Meate

Meate maketh men to laugh, & wyne maketh them merye: but vnto money are all thynges obedient. Wisse the kinge no euil in thy thought and speake no hurte of the ryche in thy priuye chambre: for a byrde of the ayre shall betraye thy voyce, and with her fethers shall she bewraye thy wordes.

¶ Wycheffe ought to be destrybuted vnto the nedy.

CAPI. XI.

A SEnde thy vytayles ouer the waters, and so shalte thou fynde them after many yeres. Dyuyde it awaye among seuen or eight, for thou knowest not what misery shall come vpon earthe. When the cloudes are full, they poure out rayne vpon the earthe. And when the tree falleth (whether it be towarde the southe or northe) in what place so euer it fall, there it lyeth. He that regardeth the wynde, shall not sowe: and he that hath respect vnto the cloudes shal not reape. Now lyke as thou knowest not the waye of the wynde, ne how the bones are fylled in a mothers wombe: Euen so thou knowest not the workes of God, whiche is the workemaister of all.

B Cease not thou therfore with thy handes to sowe thy seed, whether it be in the morning or in the euenyng: for thou knowest not whether this or that shall prospere, and yf they bothe take, it is the better. The lyght is swete, and a pleasaunt thynge is it for the eyes to loke vpon the sunne. Yf a man lyue many yeres, & be glad in them all, let him remembre the dates of darcknesse, which shall be many: and when they come, all thinges shal be but vanitie. Reioyce then (o thou yonge man) in thy youthe, and let thyne hert be merye in thy yong dayes: folow the wayes of thyne owne hert, and the lust of thyne eyes: but be thou sure that God shall bringe the in to iudgement for all these thynges.

¶ From our youth ought we to consider and regarde the godnesse of God.

CAPI. XII.

A PUt awaye displeasure out of thyne herte, and remoue euil from thy body: for childhode and youthe is but vanitie. Remember thy maker in thy youthe, or euer the dayes of aduersitie come, and or the yeres drawe nye when thou shalte saye: I haue no pleasure in them before the sunne, the lighte, the moone & sterres be darckned, and or the cloudes tourne agayn after the rayne: when the keepers of the house shall tremble, and when the stronge men shal bow them selues whe the millers stande B still, because they be so few and when the light of the wyndowes shall wexe dymme: when the dores in the stretes shal be shut, and when the voyce of the myller shall be layde downe: when men shal rise vp at the voyce of ỹ byrde, and when al the doughters of musyke shall be brought low: when men shal feare in hyeplaces, and be afrayde in the stretes: when the almonde tree shall be despised, the grashopper bosne out: and when great power shal breke in: when man goeth to his longe home, & the mourners go about the stretes. Or euer the siluer lace be taken awaye, & or the golden bande C be broken: or the pot be broken at the well, & the whele vpon the cesterne: or dust be turned agayne vnto the erth from whence it came, & or the spirite returne vnto God, whiche gaue it. All is but vanitie (sayth the Preacher) all is but playne vanitie.

The same Preacher was not wyse alone, but taught the people knowlege also: he gaue good hede, sought out ỹ grounde, and set forth many parables. His diligence was to fynd out D acceptable wordes, eyght scripture, & the wordes of truthe. For the wordes of the wyse are lyke pryckes & nayles that go thorowe, wherwith men are kept togither: for they are gyuē of one shepherde onely. Therfore beware (my sonne) that aboue these thou make the not many and innumerable bokes, nor take diuers wrytinges in hand, to werye thy body withall.

Let vs heare the conclusion of all thinges: feare God, and kepe his commaundementes, For that toucheth all men: for God shal iudge all workes and secrete thynges, whether they be good or euil.

(:)

¶ The ende of the boke of the preacher, otherwyse called Ecclesiastes.

THE BALLET OF BALLETES OF SALOMON: CALLED IN LATYNE, Canticum Canticorum,

¶ Mystically deuice of the spirituall and godly loue betwene Chryste the spouse, and the churche or congregacion his spousesse. Salomon made this Balade or longe by him selfe and his wyfe the doughter of Pharao, vnder the shadowe of him selfe figurynge Chryst, and vnder the person of his wyfe the church.

CAPI. I.

☞ The voyce of the churche.

A  That thy mouth wold gyue me a kysse, for thy brestes are more pleasaūt then wyne, and that bycause of the good and pleasaunt sauoure. Thy name is a swete smellyng oynemēt, therfore do the maydens loue the: yea that same moueth me also to runne after the.

☞ The spousesse to her companyons.

The kynge hath brought me in to his priuy chambre. We wyll be glad and reioyce in the, we thinke more of thy brestes then of wyne: well is them that loue the.

☞ The voyce of the church in persecucion.

B I am blacke (o ye doughters of Jerusalem) lyke as the tentes of the Cedarenes, and as the hangynges of Salomon: but yet am fayre and welfauoured withal. Maruell not at me that I am so blacke, and why? the sun hath shyned vpon me.

☞ The voyce of the Synagoge.

For when my mothers childrē had euil wyl at me, they made me ỹ keper of the vineyarde. Thus was I fayne to kepe a vineyard, which was not myne owne.

☞ The voyce of the churche to Chryste.

Tel me (o thou whō my soule loueth) where thou feedst, where thou restest at the none day: lest I go wrong, and come vnto the flockes of thy companions.

☞ Chryst to the churche.

C Yf thou knowe not thy selfe (o thou fayrest among women) then go thy waye forth after the fotesteppes of the shepe, as thoughe thou woldest fede the gotes beyde the shepeherdes tētes. There wil I tary for ỹ, my loue, wt myne host and with my charettes, whiche shal be no fewer then Pharaos. Then shall thy chekes & thy necke be made fayre, and hanged with spāges and goodly iewels: a neckbande of golde wyl we make the, with siluer borons.

☞ The voyce of the churche.

When the kyng sytteth at the table, he shal smel my Nardus: for a bundel of Myrre (o my D beloued) lyeth betwixt my brestes. A cluster of grapes of Cypers, or of the vineyardes of Engaddi art thou vnto me, o my beloued.

☞ Chryst to the churche.

O how fayre arte thou, my loue, how fayre art thou? thou hast doues eyes.

☞ The churche to Chryst.

O how fayre arte thou, my beloued, howe welfauoured art thou? Our bed is decke with floures, the sylinges of our houses are of Cedre tree, and our balkes of Cypresse.

CAPI. II.

☞ The voyce of Chryste.

A I Am the floure of the felde, and lyly of ỹ valeys: as the rose amonge the thornes, so is my loue among the doughters.

☞ The voyce of the churche.

Lyke as the apple tree amonge the trees of the wod, so is my beloued among the sonnes. My delite is to syt vnder his shadowe, for his fruite is swete vnto my throte. He bringeth me in to his wyne seller, and loueth me specially well. Refreth me with grapes, comforte me wt apples, for I am sycke of loue. His lefte hande lyeth vnder my heed, and his ryght hand embraceth me.

☞ The voyce of Chryste.

I charge you (o ye doughters of Jerusalem) B by the Roes and hyndes of the felde, that ye wake not vp my loue, nor touche her, tyl she be content her selfe.

☞ The voyce of the churche.

Me thinke I heare the voyce of my beloued: lo, there commeth he hopping vpon the mountaynes, and leaping ouer the litle hylles. My C beloued is lyke a roo or a yong hart. Beholde he standeth behynde oure wall, he loketh in at the wyndowe, and pepeth thorowe the greate. My beloued answered and sayd vnto me.

☞ The voyce of Chryste.

O stand vp my loue, my doue, my beautiful, and come: for lo the wynter is now past, and D the rayne is awaye and gone. The floures are come vp in the felde, the twistling time is come, the voyce of the turtle doue is herd in our lāde. the fig tree bryngeth forth her frygges, the vynes beare blossoms, and haue a good smell. O stande vp my loue, my beautifull, and come (o my doue out of the caues of the rockes, out of the holes of the wall: O let me se thy countenaunce, and heare thy voyce: for swete is thy voyce, and fayre is thy face.

☞ The voyce agaynste the heretykes.

Get vs the foxes, yea the lytle foxes ỹ hurt the vines, for our vines beare blossomes.

☞ The voyce of the churche.

My loue is myne, & I am his, which fedeth among the lilyes vntyl the daye breke, and tyl the shadowes be gone. Come agayne prayly (o my beloued) lyke as a Roo or a yong hart, vnto the mountaynes.

CAPI.

CAPI. III.

☞ The voyce of the churche whiche is chosen out of the Heathen.

A BY nyght in my bed I sought him whome my soule loueth: yea diligently sought I him, but I founde him not. I will get vp (thought I) and go about the city, vpon the market, and in all the streetes will I seke hym whom my soule loueth: but when I sought him, I found hym not. The watchmen that go about the city, founde me.

☞ The churche speakynge of Christe.

B Saw ye not him whome my soule loueth? So when I was a litle past them, I found him whome my soule loueth. I haue gotten holde vpon him, & will not let him go, vntil I bringe him in to my mothers house, and in to her chābre that bare me.

☞ The voyce of Christ.

I charge you, o ye doughters of Jerusalem, by the Roes and Hyndes of the felde, that ye wake not vp my loue, ne touche her, tyl she be content her selfe.

☞ The voyce of the Synagog, marueylynge in it selfe at the churche of Christe.

C Who is this that commeth out of the wildernesse like pilers of smoke, as it were a smell of Myrre, frankencense, and all maner spices of the Apotecary?

☞ The voyce of the churche.

Beholde, aboute Salomons bedstede there stand .lx. valeaunt me of the mighty in Israel. They holde swordes euery one, and are expert in warre. Euery mā hath his sworde vpon his thygh, because of feare in the night. King Salomon hathe made him a litle bedstede of the wod of Libanus, the pylers are of syluer, the couerynge of golde, the seate of purple, the ground pleasauntly paued for the doughters of Jerusalem.

☞ The churche speakynge of Christ.

Go forth, o ye doughters of Sion, & beholde king Salomon in the crowne wherwith his mother crowned hym in the daye of his marriage, and in the daye of the gladnesse of his hert.

CAPI. IIII.

☞ The voyce of Christe.

A HOw fayre art thou, my loue, how fayre art thou? thou hast dues eyes, beside ꝑ which lyeth hyd within. Thy heery lockes are lyke a flocke of shepe that be clypped, whiche go forth vp from the washynge place: where euery one beare two twynnes, and not one vnfruitfull amonge them. Thy lyppes are lyke a rose coloured rybande, thy wordes are louely: thy chekes are like a pece of a pomegranet, beside that whiche lyeth hyd within. Thy B necke is like the tower of Dauid builded with bulwarkes, wherupon there hang a thousande shyldes, yea all the weapons of the gyauntes. Thy two brestes are lyke two twyns of yong Roes which fede among the lilyes.

☞ The spouse speaketh to hym selfe.

O that I myght goo to the mountayne of Myrre, and to the hyll of frankencense: tyll the daye breake, and tyll the shadowes be put awaye.

☞ The voyce of Christe speakynge to the church.

Thou art al fayre, o my loue, and no spot is C there in thee. Come to me from Libanus, o my spouse, come to me from Libanus: come fone the next waye from the top of Amana, frō the top of Sanir and Hermō, from the lyons dennes, & from the mountaynes of the leopardes. Thou hast wounded my hert, o my sister, my spouse, thou hast wounded my hert with one of thyne eyes, and with one cheyne of thy necke. O how fayre and louely are thy brestes, my sister, my spouse? Thy brestes are more pleasaūt then wyne, and the smell of thyne ointmētes passeth all spices. Thy lippes, o my spouse, drop as the hony combe, yea mylke and hony is vnder thy tonge, and the smell of thy garmentes is lyke the smell of frankencense. Thou art a D wel kepte garden, o my sister, my spouse, thou art a well kepte waterspryngе, a sealed well. The frutes that sproute in the, are lyke a very Paradise of pomegranettes, with swete frutes: as Cypresse, Nardus, Saffron, Calmus, and all the trees of Libanus: Myrre, Aloes, & all the best spices. Thou art a wel of gardens, a well of lyuynge waters, whiche ren downe from Libanus.

☞ Christ calleth the Heythen.

Up thou north wynde, come ꝑ south wynde, & blowe vpon my garden, that the smell therof may be caried on euery syde: yea that my beloued may come in to my garden, and eate of the frutes and apples that growe therin.

CAPI. V.

☞ Christe speaketh to the churche.

COme in to my garden, o my sister, my A spouse: I haue gathered my Myrre with my spyce. I will eate my hony, and my hony combe, I will drynke my wyne and my mylke.

☞ Christe speaketh to the Apostles.

Eate, o ye frendes, drynke and be mery, o ye beloued.

☞ The voyce of the churche.

As I was a slepe and my herte wakynge, I herde the voyce of my beloued, whenge knocked.

☞ Christe to the churche.

Open to me (sayd he) o my sister, my loue, my doue, my deerlynge, for my hed is full of dewe, and the lockes of my heere are ful of the night droppes.

☞ The voyce of the spouselesse.

I haue put of my cote, how can I doo it on agayne?

agayne? I haue washed my fete, how shall I fyle them agayne?

B ☞ The voyce of the churche speakynge of Christe.

But when my loue put in his hande at the hole, my hert was moued towarde him: so ꝑ I stode vp to open vnto my beloued. My handes dropped with Myrre, and the Myrre ran downe my syngers vpon the locke. Neuertheles, when I had opened vnto my beloued, he was departed and gone his waye.

Now like as a foze tyme when he spake, my hert could not longer refrayne: Euen so now I sought hym, but I coulde not fynde him: I cryed vpon him, neuertheles he gaue me no answere.

☞ The churche complaynyth of her persecutours.

So the watche men that went aboute the city found me, smote me, and wounded me, yea they that kepte the walles, toke away my garment fro me.

☞ The spouselesse speaketh to her companions.

I charge you therfore, o ye doughters of Je C rusalem, yf ye find my beloued, that ye tell him how that I am sicke for loue.

☞ The voyce of the Synagoge.

Who is thy loue aboue other louers, o thou fayr among women? Or what can thy loue do more then other louers, that thou charyest vs so straytly?

☞ The churche, answeryng of Christe.

As for my loue, he is whyte and red coloured, a syngular person amonge many thousandes: his hed is the most fine golde, the lockes of his heere are bushed, blowne as the ravē: his eyes are as ꝑ eyes of doues vp ꝑ riuer brokes, washen with mylke, and remaynyng in a plenteous place: his chekes are like a garden bed, where the apotecaryes plante all maner of swete spyces: his lyppes drop D as the flowers of that most principall Myrre, his handes are full of golde rynges & precious stones. His body is as the pure yuory, set ouerwith Saphirs: His legges are as the pylers of marble, set vpon sockettes of gold. His face is as Libanus, and as the beaute of the Cedre trees: His throte is swete, yea he is all together louely. Such one is my loue, o ye doughters of Jerusalem, such one is my loue.

☞ The voyce of the Synagoge speakynge to the churche.

Whyther is thy loue gone then (o thou fayrest among women)? whyther is thy loue departed, that we may seke hym with the.

CAPI. VI.

☞ The voyce of the churche.

A MY loue is gone downe in to his garden, vnto the swete sauerynge beddes, that he maye refreshe him selfe in the gardens and gather flowres. My loue is myne and I am his, whiche feedeth amonge the lylyes.

☞ Christe to the churche.

Thou art pleasaunt (o my loue) euē as Ie- B rusalē it selfe, thou art fayre as Jerusalē, glorious as an army of men with their banners. (Turne away thine eyes fro me, for they make me to proude) Thy heery lockes are lyke a flok of gotes vpon the mount of Galaad. Thy teth are like a flocke of shepe that be clipped, which go out of ꝑ washing place: where euerye one beareth two twynnes, and not one vnfruitful amonge them. Thy chekes are lyke a pece of a pomegranet, besides that which lyeth hid within. There are thre score quenes, foure score concubynes, and yong womē without nombre. But C one is my doue, my derlinge. She is the onely beloued of her mother, and dere vnto her that bare her. When the doughters sawe her, they sayd she was blessed: yea the quenes and concubynes prayse her.

☞ The voyce of the Synagoge

What is she this that peepeth out as ꝑ morninge? fayre as the moone, excellent as the sunne, glorious as an armye men with theyr banners.

☞ Christe to the Synagoge.

I went do wne in to the nutte garden, to se what grew by the brokes, to loke yf the vineyard flourished, and if the pomegranettes were shot forth.

☞ The voyce of the Synagoge.

Then the charettes of the prynce of my peo D ple, made me sodeynly afrayde.

☞ The voyce of the churche callynge agayne the Synagoge.

Turne agayne, turne agayne, o thou Sulamite: turne agayn, turne agayn, that we may loke vpon the.

CAPI. VII.

☞ Christe to the Synagoge

WHat pleasure haue ye more in the Sula- A mite, then when she daunseth among the men of warre?

☞ Christe to the churche.

O how pleasaunt are thy treadinges with thy shoes thou princes doughter? thy thighes are like a fayre iewell, which is wrought by a cunning workmaister: thy nauel is lyke a rounde goblet whiche is neuer without drynke: Thy wombe is lyke an hepe of whete, set about with lilyes: thy two brestes are lyke two ewynnes of yonge Roes: Thy necke is as it were a to- B wer of yuory: thyne eyes are lyke the water poles in Hesebon, beside the port of Bathrabbim: Thy nose is lyke the tower of Libanus, which loketh towarde Damascus: That heed that standeth vpon the, is lyke Carmel: the heere of thy heed is lyke the kynges purple folden vp in plates.

O how fayre & louely art thou, my derling, in pleasures? Thy stature is like a date tree, & C thy brestes lyke the grapes.

☞ The spouse speakynge of the crosse.

I sayde

I sayd: I wyl clym vp in to the date tree, & take hold of his braunches.

☞ The spouse speakynge to the spouselesse.

Thy brestes also shal be as the vine grapes, the smell of thy nostrels lyke the smell of apples, and thy throte lyke the best wyne. This shall be pure and clere for my loue, his lyppes and tethe shall haue their pleasure. There wil I turne me vnto my loue, and he shall tourne him vnto me.

☞ The churche speakynge to Christ.

O come on my loue, let vs go forth in to the felde, and take our lodgynge in the villages. In the mornyng wil we ryse betymes, and go le the vineyarde, yf it be spronge forthe, yf the grapes be growen, and yf the pomegranettes be shot out. There wyl I gyue the my brestes: there shal the Mandragoras gyue their smell beside oure doores: there, o my loue, haue I kepte vnto the all maner frutes, bothe newe and olde.

CAPI. VIII.

☞ The voyce of the Patriarches speakynge of Christe.

O That I might fynde the without & kisse the, whom I loue as my brother whiche suckte my mothers brestes: and yf thou woldest not be offended, if I toke the & brought the in to my mothers house: yf thou myghtest teache me, and that I might giue the drinke of spyced wyne, & of the swete sape of my pomegranettes. His left hand lieth vnder my heed, and his right hand embraceth me.

☞ The voyce of Christe.

I charge you, o ye doughters of Ierusalem, that ye wake not vp my loue, ne touche her, til she be content her selfe.

☞ The Synagog speakyng of the churche.

What is he this that commeth vp frō the wildernesse, and leaneth vpon her loue.

☞ The voyce of the spouse, before the speckled.

I am the same that waked the vp among the apple trees, where thy mother bare the, where thy mother brought the in to the worlde.

☞ The churche speakynge to Christ.

O set me as a seale vpon thyne hert, and as a seale vpon thyne arme: for loue is myghtye as the deth, and gelously as the hell. Her coles are of fyre, and a very flame of the Lorde: for many waters are not able to quenche loue, neither may the stremes drowne it. Yea if a man wolde gyue all the good of his house for loue, he sholde count it nothyng.

☞ Christ speaking of the churche to the Synagog.

When oure loue is tolde, oure ponge sister whose brestes are not yet growen, what shall we do vnto her?

☞ The answere of Christe for the churche.

Yf she be a wall, we shal buyld a syluer house worke therupon: yf she be a tower, we shal fasten her with bordes of Cedre tree.

☞ The churche answereth to the Synagoge.

Yf I be a wall, and my brestes lyke towres, then am I as one that haue founde fauour in his syght.

☞ The Synagog speakynge to the churche

Salomon had a vineyard at Baal Hamon, this vineyarde delyuered he vnto the kepers: that euery one for the frute therof sholde gyue him a thousand peces of syluer.

☞ The voyce of Christe.

But my vineyard, o Salomon, gyueth thee a thousande, and two hundred to the kepers of the frute. Thou that dwellest in the gardens, o let me heare thy voyce, that my companions may harken to the same.

☞ The voyce of the churche, speakynge to Christ.

O get the awaye, my loue, as a Roo or a ponge hart vnto the swete smelynge mountaynes.

THE ENDE OF THE BALLET OF BALLETES SALOMON: CALLED IN LATYNE,

Canticum Canticorum.

THE BOKE OF THE PROPHETES.

ESAYE.
Jeremy.
EZECHIEL.
Daniel.
OSEAS.
Joel.
AMOS.
Abdi.
IONAS.
Micheas.
NAVM.
Abacuc.
SOPHONY.
Aggeus.
ZACHARY.
Malachy.

THE BOKE OF THE PROPHETE ESAYE.

¶ Esaye prophecyeth that the anger of God shall come vpon Ierusalem because of theyr synnes

CAPI. I.

A The vysyon of Esay the son of Amos, whiche he sawe vpon Iuda and Ierusalem. In the tyme of Ozias, Ioatham, Achaz, & Ezechias kynges of Iuda. Heare, o heuens, harken, o erth, for the Lord speaketh: I haue nouryshed and brought vp chyldren, and they are fallen awaye fro me. An oxe knoweth his Lorde, and an asse his masters stal, but Israel knoweth nothyng, my people
B hath no vnderstanding. Wo be to this synfull people, whiche are expert in blasphemyes, a frowarde generacion, vnnaturall chyldren. They haue forsaken the Lorde, they haue prouoked the holy one of Israel vnto angre, and are gone backewarde. Wherfore shoulde ye be plaged anye more? For ye are euer fallynge awaye. The hole heed is sycke, and the herte is very heuye. From the sole of the fote vnto the heed, there is no hole parte in all youre bodye: but all are woundes, botches, sores and strypes, whiche can neyther be helped, bounde vp, mollified, ne eased with anye oyntment.

Youre lande lyeth waste, youre cityes are
C brente vp, youre ennemyes deuoure youre lande, and ye muste be fayne to stande, and loke vpon it: and it is desolate, as it were with ennemyes in a batell. Moreouer the doughter of Sion is lefte alone lyke a cotage in a vyneyarde, lyke a watchehouse in tyme of warre, lyke a besieged city. And excepte the Lorde of hostes had left vs a fewe aliue: we shold haue ben as Sodoma, and like vnto Gomorra.

Heare the worde of the Lorde ye tyrauntes of Sodoma, and harken vnto the lawe of oure God, thou people of Gomorra. Why offre ye so many sacryfices vnto me? I am stuffed with the brent offerynges of wethers, and with the fatnesse of fed beestes. I haue no pleasure in the bloude of bullockes, lambes and gotes. When ye appeare before
D me, who requyreth these thinges of your handes, that ye sholde walke in my courtes. Offre me no mo oblacyons, for it is but lost laboure. I abhorre youre incense. I maye not awaye with youre Newe moones, youre Sabbothes and solemne dayes. Youre assemblees are also in vayne. I hate youre newe holydayes and fastynges, euen fro my verye herte. They make me werye, I can not abyde them. Though ye holde out your handes, yet tourne I myne eyes frome you. And though ye make manye prayers, yet heare I nothynge at all, * For youre handes are full of bloude.

Washe you, make you cleane, put awaye youre euyll thoughtes out of my syght, E
ceasse frome doynge of euyll and vyolence. Lerne to do ryghte, applye youre selues to equitie, delyuer the oppressed, helpe the fatherlesse to his ryghte, lette the wydowes complaynte come before you. Nowe goo to (sayeth the Lorde) we wyll talke togyther. Is it not so? Thoughe youre synnes be as rede as scarlet, shall they not be whyter then snowe? And though they were like purple, shall they not be lyke whyte wolle? is it not so? Yf ye be louynge and obedient, ye shall enioye the beste thynge that groweth in the lande. But yf ye be obstinate and rebellious, ye shal be deuoured with the swerde: for thus the Lorde hathe promysed with his owne mouth.

How happeneth it then that the ryghtous citye F
(whiche was full of equitie) is become vnfaythful as an hoore? rightousnes dwelte in it, but nowe murther. Thy syluer is tourned to drosse, and thy wyne myxed with water. Thy princes are traytours and companyons of theues. They loue gyftes all togyther and folowe rewardes. As for the fatherlesse, they helpe him not to his ryght, neyther wyl they let the widowes causes come before the.
Therfore speaketh the Lorde God of hostes, Iere.v.g
the myghty one of Israel: Ah, I muste ease me of myne ennemyes, and auenge me vpon them. And therfore shal I laye my hand vpon the, and burne out the drosse frome the fynest and purest, and put out all the leade, and set thy iudges agayne as they were sometyme, & thy senatours as they were from the begynnynge. Then shalte thou be called the ryghtous city, the faythfull citye. But Syon shall
be redemed with equitie, and her captiuitie G
with ryghtousnesse. For the transgressoures & vngodly, and suche as are become vnfaythful vnto the Lorde, must all togyther be vtterly destroyed.

And onlesse ye be ashamed of the oketrees wherin ye haue so delyted, and of the gardens y ye haue chosen: ye shal be an oke, whose leaues are fallen away, and as a garden that hath no moysture. And the glory of these thinges shall be tourned in to drye strawe, and he that made them to a sparke. And they shal bothe burne togyther, so that no man shal be hable to quenche them.

¶ Of the commynge and deth of Chryst: and of the callynge of the Heathen.

CAPI. II.

Moreouer this is the worde that was A
opened vnto Esaye the sonne of A- Mich.iiii.a
mos, vpon Iuda and Ierusalem. It wyll be also in the last dayes: That the hyll where the house of the Lorde is buylded, shal be the chyefe amonge hylles, and exalted aboue all litle hylles. And all the heathen shal

please vnto him, and the multitude of ẏ people shall go vnto him, speakynge thus one to an other: aryse, let vs goo to the hyll of the Lord, and to the house of the God of Jacob: that he may shewe vs his waye, and that we maye walke in his pathes. For the lawe shal come out of Syon, and the worde of God from Jerusalem, and shall gyue sentence amonge the heathen, and shall refourme the multytude of people: So that they shall breake theyr swerdes and speres, to make sythes, sicles and sawes therof. From that time forth shall not one people lyft vp weapen agaynste an other, neither shall they learne to fight frome thence forth. It is to the that I
B crye (o house of Jacob) aryse, let vs walke in the lyghte of the Lorde. But thou arte scattered abrode with thy people (o house of Jacob) for ye goo farre beyonde youre fathers, whether it be in sorceres (whome ye haue as the Philistines hadde) or in calkers of mennes byrthes, wherof ye haue to manye. As soone as your lande was full of syluer and golde, and no ende of your treasure: so soone as youre lande was full of stronge horsses, and no ende of youre charettes: Immediatly was it full of ydolles, also, euen workes of youre owne handes, whiche ye youre selues haue facyoned, and youre fyngers haue made. There kneleth the man, there falleth the man downe before them, so that thou canste not brynge hym awaye thence.

C And therfore gette the soone in to some rocke, and hyde the in the grounde from the syght of the fearfull iudge, and frome the glory of his maiestye: Which casteth downe the hyghe lokes of the presumptuous persones, and bryngeth lowe the pryde of man, and he onely shall be exalted in that daye. For the daye of the Lorde of hostes shall goo ouer all pryde and presumpcion, vpon all them that exalte them selues, and shall brynge them all downe: vpon hyghe and stoute Cedre trees of Libanus, and vpon all the okes of Basan, vpon all hyghe hylles, and vpon all stoute mountaynes, vpon all costly towres, and vpon all stronge walles, vpon all shyppes of the see, and vpon euery thyng that is gloryous and pleasaunt to loke vpon.

And it shall brynge downe the pryde of man, and laye mans presumpcion full lowe, and the Lorde shall onely haue the victorye in that daye. But the ydolles shall vtterly be rooted oute. Men shall crepe in to
D holes of stone, and in to caues of the earthe, frome the syghte of the fearfull iudge, and from the glorye of his maiestye: what tyme as he shall aryse to shake the erth. Then shal man cast awaye his gaddes of syluer & golde, (which neuertheles he had made to honour them) vnto mowles and backes: that he may the better crepe in to the caues and rockes, & in to the clyffes of harde stones, frome the syght of the fearfull iudge, and frome the glorye of his maiestie.

Luc.xxiii.d
Osee.x.b
Apoca.ix.b

¶ He [illegible] that at the commynge of Christe all strength and power shall be put forth of Jurye.

CAPI. III.

EVerye man can eschewe a person moued in angre, for what dothe he wisely? Euen so shall the Lorde of hostes take awaye from Jerusalem and Juda all possessions and power, all meate and drynke, the capitayne and the souldyour, the iudge and the Prophete, the wyse and the aged man, the worshipful of fiftie yeres olde, and the honourable: the senatours & men of vnderstanding: the masters of craftes and oratours. And I shall gyue you chyldren to be youre prynces (saythe the Lorde) and babes shall haue the rule of you. One shall euer be doing violence and wronge to another. The boye shall presume agaynste the elder, and the vyle person agaynst the honourable. Yea one shall take a frend of his owne kynred by the bosome, and saye: thou hast clothynge, thou shalte be our heed, for thou mayste kepe vs frome this fall and peryll.

Then shall he swere and saye, I can not helpe you. Moreouer there is neither meate ne clothynge in my house, make me no ruler of the people. For Jerusalem and Juda must decaye, bycause that bothe theyr wordes and counsels are agaynste the Lorde, they prouoke the presence of his maiestie vnto anger. The chaungynge of theyr countenaunce bewrayeth them, yea they declare theyr owne synnes them selues, as the Sodomites, and hyde them not. Wo be vnto theyr soules, for they shal be heuily rewarded. Then shal they saye: O happye are the godly, for they maye enioye the frutes of theyr studyes. But woo be to the vngodly and vnryghtous, for they shall be rewarded after theyr workes. O my people, ẏ rybaudes oppresse the, and women haue rule of the.

O my people, thy leaders disceyue the, and treade out the waye of thy fotesteppes. The Lorde is here to common of the matter, and standeth to gyue iudgement with the people. The Lorde shall come forthe to reason with the senatours and prynces of his people, and shal saye thus vnto them: It is ye that haue burnt vp my vyneyarde, the robberye of the poore is in your house. Wherfore doo ye oppresse my people, and marre the faces of the innocentes? thus shall the God of hostes vyse them.

Moreouer thus saythe the Lorde: Seynge the doughters of Syon are become so proude, and come in with stretched oute neckes, and with vayne wanton eyes: seynge they come in tryppynge so nycely with theyr feete: Therfore shall the Lorde shaue the heedes of the doughters of Sion, and make theyr beautye bare in that daye. In that daye shall the Lorde take awaye the gorgeousnesse of theyr apparell, and spanges, cheynes, partlettes, collers, & bracelettes and hoodes, the goodly floured, wyde and brodered rayment, brusshes and hedbandes, rynges and garlandes, holy daye clothes and vales, kerchues and pynnes, glasses and smockes, bonettes and taches.

And in stede of good smell there shall be stynche amonge them. And for theyr gyrdles there shall be loose bandes. And for well set heere, there shal be baldnesse. In stede of a stomacher, a sacke cloth, and for their beauty wetherednesse and sunneburning. Their husbandes, and their mightye men shall perysh with the swerde in batell.

¶ For wante of men seuen women desyre to haue one man.

CAPI. IIII.

AT that tyme shall theyr gates mourne and complayne, and they shall syt as desolate folke vpon the earthe. Then shal seuen wyues take holde of one man, and saye: we wyll laye all oure meate and clothynge togither in common, onely that we may be called thy wiues, and that this shamefull reprofe may be taken from vs. After that tyme shal the braunche of the Lorde be beautyfull and myghtye, and the frute of the erth shall be fayre and pleasaunt for those Israelites that shall sprynge therof. Then shal the remnaunt in Syon and the remnaunt at Jerusalem be called holy: namely all suche as are wrytten amonge the lyuynge at Jerusalem: what tyme as the Lorde shall washe awaye the desolacion of the doughters of Sion, and pourge the bloud out frō Jerusalem with the wynde of his smoke and fyre. Moreouer vpon all the dwellynges of the hyll of Sion, and vpon their hole congregacion, shal the Lord prouyde a cloude and smoke by daye, and the shynynge of a flamyng fyre by night: for all theyr glorye shall be preserued. And Jerusalem shall be a tabernacle for a shadowe, bicause of heate in the daye tyme, a place and refuge where a man maye kepe him for wether and rayne.

¶ Of Christ and his vyneyarde, with an execraciō of couetousnesse and of dronkennes.

CAPI. V.

NOw well then, I wyll synge my beloued frende a songe of his vyneyarde. My beloued frende hathe a vyneyarde in a very frutefull plenteous grounde. This he hedged, this he walled rounde about, and planted it with goodly grapes. In the myddest of it buylded he a towre, and made a wyne presse therin. And afterwarde when he loked that it shoulde brynge him grapes, it brought forth thornes. I shew you now my cause (o ye cytezyns of Jerusalem and hole Juda:) Judge I praye you bytwene me and my vyneyarde. What more coulde haue ben done for it, that I haue not done? Wherfore then haue it gyuen thornes, where I loked to haue had grapes of it?

Well I shal tell you how I wyl do with my vyneyarde: I wyll take the hedge frome it, that it maye perysshe, and breake downe the wall, that it maye be troden vnder foote. I wyll laye it waste, that it shall neyther be twysted nor cut, but beare thornes and breres. I wyll also forbyd the cloudes, that they shall not rayne vpon it. As for the vyneyarde of the Lorde of hostes, it is the house of Israell, and hole Juda his fayre plantynge. Of these he loked for equitie, but se there is wronge: for ryghtousnesse, loo, it is but miserye.

Woo be vnto you that ioyne one house to an other, and brynge one lande so nygh vnto an other, tyll ye can gette no more grounde. Wyl ye dwell vpon the earthe alone? The Lord of hostes rowndeth me thus in the eare: shal not manye greater and more gorgyous houses be so waste, that no man shal dwel in them? And ten akers of vynes shal gyue but a quarte, and thirty busshels of sede shal gyue but thre.

Wo be vnto them that ryse vp earlye to vse them selues in dronckennesse, and yet at nyghte are more superfluous with wyne. In their companyes are harpes and lutes, tabrettes and pypes, and wyne. But they regarde not the worke of the Lorde, and consydre not the worke of his handes. Therfore commeth my folke also in captiuitie, bycause they haue no vnderstandynge. Theyr glorye shall be myxte with hunger, and theyr pryde shall be marred for thyrste. Therfore gapeth hell, and openeth her mouth marueylous wyde: that pryde, bostyng and wisdome with suche as reioyse therin, may descende in to it.

Thus shall man haue a fall, he shall be broughte lowe, and the hyghe lokes of the proude layd downe. But the Lord of hostes, that holy God, shall be exalted, and vntouched, when he shall declare his equitie and ryghtousnesse after this maner: Then shall the lambes eate theyr appoynted fodder, and shall fede plenteouslye in the mountaynes. Woo be vnto vayne persons that draw wickednesse vnto them, as it were with a corde, and synne, as it were with a cart rope, which vse to speake on this maner: lette hym make haste now, and go forth with his worke, that we may se it. Let the counsel of the holy one of Israel come and drawe nye, that we maye knowe it.

Wo be vnto them that call euyl good, and good euyll: whiche make darckenesse lyghte, and lyghte darckenesse: that make sower swete, and swete sower. Woo be vnto them that are wise in their owne syght, and thynke them selues to haue vnderstandynge. Woo be vnto them that are cunnynge men to suppe out wyne, and experte to set vp dronkennesse. These gyue sentence with the vngodly for rewardes, but condemne the iuste cause of the ryghtous.

Prouer.iii.b
Roma.xii.b

Therfore lyke as fyre licketh vp the strawe, and as the flame consumeth the stubble: euen so (when theyr roote is full) theyr blossome shall vanysshe awaye lyke dust or smoke: for

they despise the lawe of the Lorde of hostes, and blaspheme the worde of the holy maker of Israel.

F Therfore is the wrathe of the Lorde kindled also agaynste his people, and he hath stretched his hande at them: yea he hath smyte so that the hylles shall tremble. And their carkases shall lye in the open stretes lyke myre. After all this, the wrathe of God shall not cease, but he shall stretche his hande wider. And he shall sprue a token vnto a straunge people, & call vnto them in a farre countrey: and behold they shall come hastely wt spede. There is not one feynt nor feble amonge them, no not a sluggish nor slippery person. There shal not one of them put of the gyrdle from his loynes, ne lose his latchet of his shoo. Their arowes are sharpe, and their bowes bente. Their horses hoses are lyke flynt, and their cart wheles lyke a stormye wynde. Their cry is as it were of a lyon, and the rorynge of them lyke lyons whelpes. They shall rore & hunche vp the pray, and no man shall recouer it, or get it from them. In that daye they shall be so fearce vpon them as the see. And yf we loke vnto the lande, beholde it shal be all darcknesse and sorowe. Yf we loke to heuen: beholde, it shall be darcke with careful desperation.

¶ Esay sawe the glorye of the Lorde, and was sente to prophecye the desolation of Iurye.

CAPI. VI.

A IN the same yere that kynge Oziah dyed, I sawe the Lorde sytyng vpon an hygh and glorious seate, and his trayne fylled the palace. From about hym stode the Seraphins, whereof euery one had sixe wynges. With twayne eche couered his face, with twayne his fete, and with twayne dyd he flye. They cried also eche one to other on this maner: holy holy holy, is the Lorde of hostes. The hole worlde is ful of his glory. Yea the gestes and dorschches moued at their crienge, and the house was full of smoke. Then I sayde: O wo is me, for I was astonyed: that I (seynge I am a man of vncleane lyppes, and dwell amonge people that haue vncleane lippes also) should se the kynge and Lorde of hostes with myne eyes.

Apocalyp. xiiii.

B Then flewe one of the Seraphins vnto me hauynge a hote cole in his hande, whiche he had taken from the aulter with the tonges, and touched my mouthe, and sayd: loo, this hath touched thy mouth, and thyne vnrighteousnesse is taken awaye, and thy synne forgiuen. After this I herd the voyce of ℣ Lorde sayeng: whome shall I sende, and who wyll be oure messenger? Then I sayd: here am I, send me. And he sayd: go and tell this people: * ye shal heare in dede, but ye shall not vnderstande, ye shall playnely se, and not perceyue. Harden the herte of this people, stoppe their eares, and shute their eyes: that they se not with their eyes, heare not with their eares, and vn-

C derstande not with their hertes, and conuerte and be healed.

D Then spake I: Lorde, how longe? till the cyties be vtterly without inhabitours, and the houses without men, & the land be also desolate, and lye vnburyded. For the Lorde shall take the men farre awaye, so that the lande shall lye waste. Neuertheles, the tenth part shal remayne therin, for it shall conuerte and be frutefull. And lyke wyse as the Terebynthes and okeirees bryng forth their frutes, so shal the holy seede haue frute.

¶ The Syrians moue battayle agaynste Ierusalem. A vyrgyn shall beare a chylde.

CAPI. VII.

A IT happened in the time of Achaz the sonne of Ioatham, whiche was the sonne of Oziah kynge of Iuda: that Rezin the kyng of Syria, and Phaketh the sonne of Romelias kynge of Israel, wente vp towarde Ierusalem to besiege it, but wanne it not. Now when the house of Dauid (that is Achaz) herde worde therof, that Syria and Ephraim were confederate togyther: his herte quaked (yea, and the hertes also of his people) lyke as a tree in the felde that is moued with the wynde.

B Then said God vnto Esay: go meete Achaz (thou and thy sonne Sear Iasub) at the ende of the ouer pole, in the fote pathe by the fullers grounde, and saye vnto him, take hede to thy selfe, and be stil, but feare not, neither be faynt herted, for these two tables, that is, for these two smokynge fyre brandes, the wrath and furiousnesse of Rezin the Syrian, and Romelias sonne: bicause that the kyng of Syria Ephraim and Romelias sonne haue wickedly conspired agaynst the, saying: We wyl go downe in to Iuda, vexe them, & bryngē them vnder vs, and set a kyng there, euen the sonne of Tabeel. For thus saythe the Lorde God therto: It shall not so go forth, neither come so to passe: for the heed cītye of the Syrians is Damascus, but the heed of Damascus is Rezin. And after fyue and thre score yere, shal Ephraim be no more a people. And the cheefe cītye of Ephraim is Samaria, but the heed of Samaria is Romelias sonne. And yf ye beleue not, there shall no prompte be kept with you.

C Moreouer, God spake vnto Achaz, saying: requyre a token of the Lorde thy God, whether it be towarde the depth beneethe, or towarde the heygth aboue. Then sayde Achaz: I wyll requyre none, neyther wyll I tempte the Lorde. The Lorde answered: Then hear to ye of the house of Dauid: Is it not inough for you that ye be greuous vnto men, but ye muste greue my God also? And therfore the Lorde shall geue you a token of hym selfe: Beholde, a virgin shall conceyue and beare a sonne, and shall call his name ℣ Emanuel. Butter and honye shall he eate, that he may knowe the cuyll, and chose the good. For or

D ere that chylde come to knowledge, to eschue the euell and chose the good. The lande (that thou art so afeayde for) shalbe desolate of both her kynges.

E The Lorde also shall sende a tyme vpon the, vpon thy people, and vpon thy fathers house (such as neuer came sence the tyme that Ephraim departed from Iuda,) thorowe the kynge of the Assirians. For at the same tyme shall the Lorde whistle for the flies that are about the water of Egipt, and for the Bees in the Assirians lande. These shall come, and shall lyght all in the valleyes, in the bawtes of stone, vpon all grene thynges, and in all corners.

F At the same tyme shall the Lorde shaue the heare of the heade and the fete and ℣ beerde cleane of, with the rasoure that he shall paye them withall beyonde the water, namelye, with the kynge of the Assirians. At the same tyme shall a man lyue with a cowe, and two sheep. Then because of the aboundaunce of mylke, he shall make butter and eate it. So that euery one whiche remayneth in the land shall eate butter and honye. At the same tyme all vyneyardes (though there be a thousande vynes in one, and were solde for a thousande syluerlynges,) shall be turned to briers and thornes. Lyke as they shall come in to the land with arowes and bowes, so shall all the lande become briers and thornes. And as for all hylles that nowe are hewen downe, thou shalt not come vpon them, for feare of briers and thornes. But the catell shalbe dryue thyther, and the sheep shall fede there.

¶ The delyueraunce of the land by Emanuel. The stone of offence, at whiche many shall stomble.

CAPI. VIII.

A MOreouer the Lorde sayde vnto me: Take the a great leaf, and wryte in it, as men do with a penne, that ye spede hym to robbe, and haste hym to spoyle. And immediatly I called vnto me taythfull witnesses: Uriah the preste, and Zacharyah the sonne of Barachiah. After that went I vnto the prophetisse, that nowe had conceyued & borne a sonne. Then sayde the Lorde to me: geue hym this name: Maherschalal hasbbas (that is: a spedy robber, an hasty spoyler.) For why, or euer the chylde shall haue knowledge to saye: Abi and Imi, (that is father and mother,) shall the ryches of Damascus and the substaunce of Samaria be taken awaye, thorowe the kynge of the Assirians.

B The Lorde spake also vnto me, saying: for so moche as the people refuseth the styll renninge wacer of Silo, and put their delyte in Rezin and Romelias sonne. Beholde, the Lorde shall bringe vpō them, namelye, the kynge of the Assirians with all his power. Whiche shall poure oute his furiousnes vpon euery man, and renne ouer all their bankes. And shall breake in vpon Iuda, increasynge in power, tyll he get him by the throte. He shall

fyll also the wydenesse of thy lande with his brode wynges, O Emanuel. Go together ye people, and gather you, herken to all ye of farre countrees. Muster you, and gather you: muster you, and gather you, take youre councell together, yet must youre councell come to nought: go in hande withall, yet shall it not prospere. Except Emanuel, (that is God) be with vs. For the Lorde chastised me, and toke me by the hande, and warned me, sayeng vn to me: that I shulde not walcke in the waye of this people. He sayde moreouer: rounde with none of them, who so euer saye: ponder people are bound together. Neuertheles feare them not, neyther be afrayd of them, but sanctifye the Lorde of Hostes, let hym be youre feare and drede. For he is the sanctifyeng, and stone to stomble at * the rocke to fall vpon, a snare and net to both the houses: to Israel, and the inhabitours of Ierusalem. And many shall stomble, fall, and be broken vpon hym: yea they shalbe snared and taken. Luc.ii.e Roma.ix.g 1.Petri.ii.b

C Nowe saye the wytnesses together (sayde the Lorde) and seale the lawe with my disciples. Thus I wayte vpon ℣ Lorde that hath turned his face from the house of Jacob, and I loke vnto hym. But lo, as for me, and the cyldren which the Lorde hath geuen me: we are a token and a wonder in Israell, for the Lorde of Hostes sake, whiche dwelleth vpon the hyll of Syon. Hebr.ii.d

D And therfore yf they saye vnto you: aske councell at the sothesayers, wytches, charmers and conuiters, then make them this answere: Is there a people any where, that asketh not councell at his God, whether it be cō cernynge the dead, or the lyuynge. Yf any mā wante lyght, let hym loke vpon the law and testimony, whether they speake not after this meanyng: Yf ye do not this, he stombleth and suffreth hunger. And yf he suffre hunger, he is out of pacience, and blaspheme his kynge & his God. Then loketh he vpwarde, & downe warde to the earth, and beholde there is trouble and darkenesse, vexacion is rounde about hym, and the cloude of errour. And oute of soche aduersite, shall he not escape.

¶ The prophecyeth of Christes natyuytye and dominyon.

CAPI. IX.

A EVen lyke as in tyme paste it hathe bene well sene, that the lande of Zabulō and the lande of Nephtali (whiche thorowe the see waye goeth ouer Jordane in to ℣ land of Galilee) was at the fyrst in lyttle trouble, but afterwarde sore vexed.

B Neuertheles the people that haue dwelte in darkenesse, shall se a great lyght. Yis for the that dwell in the lande of the shadowe of death, vpon them shal the lyght shyne. Shalt thou multiplye the people, and not increase the ioye also? They shal reioyse before the e as men make merry in harueste, and as me that haue gotten the victory, when they deale the spoyle. For thou shalt breake the yocke of the peoples

peoples burthen: the staf of his sholder and the rod of his oppressoure, as in the * daye at Madian.

Judi.vii.f

B Moreouer all temerations and seditious power, (yea where there is but a cote spied with bloude) shalbe burnt, and fede the fyre. For vnto vs a chylde shalbe borne, and vnto vs a sonne shalbe geuen: Upon his shoulder shall the kyngdome lye, and he shalbe called with his owne name. The wonderous geuer of councell, the myghty God, the euerlastyng father, the prynce of peace, he shall make no ende to encrease the kyngdome and peace, and shall syt vpon the seate of Dauid and in his kyngdome, to set vp the same, to stablyshe it with equite and ryghtousnesse, frome thence forth for euermore. This shall the gelousy of the Lorde of Hostes brynge to passe.

The Lorde sente a worde in to Jacob, the
C same is come into Israell. And the people also of Ephraim, and they that dwell in Samaria, can saye with pryde and hye stomackes, on this maner. The tyle work is falle down, but we wyll buylde it with harder stones. The Molbery tymbre is broken, but we shall sette it vp agayne with Cedre. Neuerthelesse, the Lorde shall prepare Razin the enemye agaynst them, and so styre theyr aduersaryes, that the Sirians shall laye holde vpon them before, and the Philistines behynde, and so deuoure Israell with open mouth.

After all this, the wrath of the Lorde shall not cease, but yet his hande shall be stretched oute styll. For the people turneth not vnto hym, that chastyseth them, neyther doo they seke the Lorde of Hostes. Therfore the Lord shall rote oute of Israell bothe heade & tayle, braunche and twigge in one daye.

By the head, is vnderstande the Senatour and honorable man, and by the tayle, the prophete that preacheth lyes. For all they which enfourme the people that they be in a ryghte case, such be discyuers. Suche as men thynke also to be perfecte amonge these, are but caste awaye.

Therfore shall the Lorde haue no pleasure in theyr yonge men, neyther fauoure theyr fatherlesse and wydowes. For they are all toge-
D ther ypocrites and wycked, & all theyr mouthes speake foly. After all this shall not the Lordes wrath cease, but yet his hande shall be stretched out styll. For the vngodly burne, as a fyre in the bryers and thornes. And as it were out of a fyre in a wod or a redde busshe, so ascendeth the smoke of theyr pryde.

For this cause shall the wrath of the Lorde of Hostes fal vpon the lande, and the people shalbe consumed, as it were with fyre, no mā shall spare his brother. If a mā do turne hym to the ryght hande, he shall famysh, or to the lefte hande to eate, he shal not haue ynough. Euery man shall eate the fleshe of his owne arme, Manasses shall eate Ephraim, and Ephraim Manasses, and they bothe shall eate Juda. After all this shall not the Lordes wrath cease, but yet shall his hande be stretched out styll.

¶ He threateneth the oppressoures of the poore, and prophecyeth agaynste Sennacherib.

CAPI. X.

WO be vnto you that make vnryghtous lawes, and deuyse thynges, which be to harde for to kepe: wherthorow ÿ poore are oppressed on euery syde, and the innocentes of my people are therwith robbed of iudgement, that wydowes maye be your praye, and that ye may robbe the fatherlesse. What wyll ye do in tyme of the visitacion and destruction, that shall come from farre? To whō wyll ye renne for helpe, or to whome wyll ye geue your honoure, that he maye kepe it, that ye come not amonge the presoners, or lye amonge the deade? After all this shall not the wrath of the Lorde cease, but yet shall his hande be stretched oute styll. A B

Wo be also vnto Assur, whiche is a staf of my wrath, in whose hand is the rod of my punyshmente. For I shall sende hym amonge those ypocrytysh people, amonge the people that haue deserued my disfauoure, shall I sende hym, that he maye vtterly robbe them, spoyle them, and treade them downe lyke the myre in the strete. Howe be it, his meanynge is not so, neyther thynketh his herte of this fasshyon. But he ymagyneth onely, howe he maye ouerthrowe and destroye moch people, for he sayeth: are not my prynces all kynges. Is not Calno as easye to wynne, as Charchamis? Is it harder to conquere Antiochia then Arphad? Or is it lyghter to ouercome Damascus then Samaria? As who saye: I were hable to wynne the kyngedome of the Idolaters and theyr goddes, but not Jerusalem and Samaria. Shall I not do vnto Jerusalem and theyr ymages as I dyd vnto Samaria and theyr ymages? C

Wherfore the Lorde sayeth: As soone as I haue perfourmed my hole worke vpon the hyll of Syon and Jerusalem, then wyll I also vpset the noble and stoute kynge of Assiria, with his wysdome and pryde. For he standeth thus in his owne concepte. This do I, thorowe the power of myne owne hande, and thorowe my wysdome. For I am wyse, I am he that remoue the landes of the people, I robbe theyr prynces, and (lyke one of the worthyes) I dryue them frome theyr hye seates. D My hande hath founde out the Hostes of the people, as it were a nest. And lyke as egges that were layde here and there, are gathered together. So do I gather all countrees. And there is no man, that darre be so bolde, as to touche a fether, that darre open his mouth, or ones whysper.

But doth ÿ axe boost it selfe, agaynste hym that heweth therwith, or doth the sawe make any krackynge, agaynste hym that ruleth it? That were euen lyke, as yf the rod dyd ryse it selfe agaynste hym that beareth it, or as thoughe the staf shulde magnifye it selfe, as who sayeth it were no wod. Therfore shall the E Lorde of Hostes sende hym pouerte in his ryches, and burne vp his power, as it were

with

with a fyre. But the lyght of Israel shall be that fyre, & his Sanctuary shalbe the flamme and it shall kyndle, and burne vp his thornes and bryers in one day, yea all the glory of his wodes and feldes shalbe consumed with body and soule. As for hymself, he shalbe as one chased away. The trees also of his felde shal be of soche anombre, that a chylde maye tell them.

After that daye shall the remnaunt of Israell, and soch as are escaped out of the house of Jacob, seke no more comforte at hym that smote them, but shal cōfort themselues with faythfulnesse and trouth in the Lorde, the
F holy one of Israell. The remnaunt, yea and the posteritie of Jacob, shall conuerte vnto God the myghty one. For thoughe thy people (O Israell) be as the sande of the see, yet shall but the remnaunt of them onely conuerte vnto hym. Perfect is the iudgemēt of hym that floweth in ryghtousnesse, and therfore the Lorde of Hostes shall perfectlye fulfyll the thynge, that he hath determined in the myddest of the hole worlde. Therfore thus sayeth the Lorde God of Hostes: Thou my people, that dwellest in Sion, be not afrayed for the kynge of the Assirians, he shall wag his staf at the, yea and beate the with the rod, as the Egyptians dyd some tyme. But soone after, shall my wrath and myne indignacion be fulfylled agaynst theyr blasphemyes.

Moreouer the Lorde of Hostes shall prepare a scourge for hym, lyke as was the punysshment of Madian vpon the mounte of Oreb. And he shall lyfte vp his rod ouer the see, as he dyd sometyme ouer the Egypciās. Then shall his burthen be taken frō thy shoulders, & his yocke frō thy necke, yea the same yocke shall be corrupte for very fatnesse. He shall come to Aiath, and go thorowe toward Migron. But at Machmas shall he muster his hoste, & goo ouer the forde. Gabaah shall be theyr restynge place, Rhamah shall be afrayed, Gabaah Saul shall fle awaye. The voyce of the noyse of thy horses (O daughter Gallim) shalbe herde vnto Lais and to Anathoth, which also shalbe in trouble. Madmena shall tremble for feare, but the cytezins of Gabin are māly, yet shall he remayne at Nob that daye. After that, shal he lyft vp his hand agaynste the mounte Sion, and agaynste the hyll of Jerusalem. But se, the Lorde God of Hostes shal take away the proude frō thence with force. He shall hewe downe the proude and fell the hye mynded. The thornes of the wod shalbe roted out with yron, and Libanus shall haue a myghty fall.

¶ He prophecyeth of the natyuyte of Christe, and of his people: of the remnaunt of Israel, and of the fayth of the Heathen or gentyles.

CAPI. XI.

A AFter this there shall come a rod forthe of the kynrede of Jesse, and a blossome out of his rote. The spret of the Lord shall lyght vpon it, the spret of wysdome & vnderstandynge: the spret of councell, and strength: the spret of knowledge, and of the feare of God: and shall make hym feruent in the feare of God

For he shall not geue sentence, after the thynge that shall be brought before his eyes, neyther reproue a mater at the fyrst hearyng: but with ryghtousnesse shall he iudge ÿ pore, and with holynes shall he refourme the symple of the worlde.

He shall smyte the worlde with the staf of his mouth, and with the breath of his mouth ii.Thessa.ii.c
shall he slaye the wycked. Ryghtousnesse shal Esaye.lxv.d
be the gyrdle of his loynes, trouth and faythfulnesse, the gyrdynge vp of his raynes. Then shall the wolfe dwell with the lambe, and the Leoparde shall lye downe by the gote. Bullockes, Lyons, and catell shall kepe company together, so that a lytle chyld shal dryue them forth. The cowe and the bere shall fede B together, and theyr yonge ones shall lye together. The lyon shall eate strawe lyke the oxe, or the cow. The chylde whyle he sucketh, shall haue a desyre to the serpentes neste, and when he is weaned, he shall put his hande in to the Cockatryce denne. No man shall do euell to another, no man shall destroye another, in all the hyll of my Sanctuary. For the earthe shall be full of the knowledge of the Lorde, euen as though the water of the see flowed ouer the earth.

Then shall the Gentyles enquere after the Romano.xv
rote of Jesse (which shalbe set vp for a token C
vnto the Gentyles) for his dwellynge shalbe glorious. At the same tyme shall the Lorde take in hande agayne, to conquere the remnaunt of his people, (which are lefte alyue.) From the Assirians, Egypciās, Arabians, Morians, Elamites, Caldees, Antiochians, and Ilandes of the see. And he shall set vp a toke amonge the Gentyles, and gather together the dispersed of Israell, yea and the outcastes of Juda from the foure corners of the world. The hatred of Ephraim and the enmite of Juda shall be cleane roted oute. Ephraim shall beare no euell wyll to Juda, and Juda shall not hate Ephraim: but they bothe together shall flye vpon the shoulders of the Philistines towarde the West, and spoyle them toge- D
ther that dwell towarde the East. The Idumytes and the Moabites shall let theyr handes fall, and the Ammonites shalbe obedient vnto them.

The Lorde also shall cleue the tunges of the Egypcyans see, and with a myghty wynd shall he lyfte vp his hande ouer Nilus, and shall smyte his seuen streames and make men go ouer drye shod. And thus shall he make a Exodi.xiiii
way for his people, that remayneth from the Assirians, lyke as it happened to the Israelites, what tyme they departed oute of the lande of Egypte.

¶ The [illegible] for the obteynynge of the vyctory and [illegible]

CAPI. XII.

A SO that then thou shalt saye: O Lorde, I thanke the, for thou wast displeased at me, but thou hast refrayned thy wrath, & hast mercy vpon me. Beholde, God is my health, in whom I trust, and am not afrayde. For the Lorde is my strength, and my prayse, he also shall be my refuge. Therfore with ioye shall ye drawe water out of the welles of the Sa-
B uioure, and then shall ye saye: Lette vs geue thankes vnto the Lorde, and call vpon his name, and declare his councelles amonge the people, and kepe them in remembraunce, for his name is excellente. O synge prayses vnto the Lorde, for he doth greate thynges, as it is knowen in all the worlde. Crye oute, and be glad, thou that dwellest in Sion, for great is thy prynce, the holy one of Israell.

¶ He prophecyeth the destruction of Babilon, the captyuytye, and the commyng agayne of the people.

CAPI. XIII.

A THis is the heuye burthen of Babylon, which Esay the sonne of Amos dyd se. Make some tokens to the hye hylles, call vnto them, holde vp youre hande, that the prynces maye go in at the dore. For I wyll sende for my debites and my graunces (sayth the Lorde) and in my wrathe I wyll call for suche, as triumphe in my glorye.

With that, me thought I hearde in the mountaynes a noyse, lyke as it had bene of a greate people: and a russhynge, as though the kyngdomes of all nacions had come together. (And the Lorde of Hostes was the Captayne of the hole armye.) As they had come not only out of farre countrees, but also from the endes of the heauens. Euen the Lorde hymselfe with the ministers of his wrath, to destroye the hole lande. Mourne therfore, for the daye of the Lorde is at hande, and commeth as a destroyer frome the Almyghtye. Then shall all handes be letten downe, and all mens hartes shall melte awaye, they shall stande in feare, carefulnesse and sorowe shall come vpon them, and they shall haue payne, as a woman that trauayleth with chylde. One shall euer
B be abasshed of another, and theyr faces shall burne lyke the flamme.

For lo, the daye of the lorde shall come, terrible, full of indignacion and wrath, to make the lande waste, and to roote oute the synne therof. For the starres and planetes of heauen shall not geue theyr lyght, the sunne shall be quenched in the rysynge, and the moone shall not shyne with his lyght. And I wyll punysh the wyckednesse of the worlde, and the synnes of the vngodly, sayeth the Lord. The hye stomackes of the proude wyll I take awaye, and wyll laye downe the bostynge of tyraun-
C tes. I wyll make a man dearer then fyne gold, and a man to be more worthe, then a golden wedge of Ophir. Moreouer I wyll shake the heauen, that the earthe shall remoue oute of her place.

Ezechi.xxxii. Math.xxiiii.c Marck.xiii. Luc.xx.

Thus shal I go with Babylon, in the wrath of the Lorde of Hostes in the daye of his fearfull indignacion. And Babylon shall be as an hunted or chased Do, & as a flocke without a shepeherde. Euery man shal turne to his owne people, and flee echone in to his owne lande. Who so is founde alone, shalbe shot thorow. And who so gather together, shalbe destroyed with the swearde. * Theyr chyldren shalbe slayne before theyr eyes, theyr houses spoyled, and theyr wyues rauysshed. For lo, I shall brynge vp the Medes agaynste them, whiche D
shall not regarde syluer, nor be desyrous of golde. Then shall yong mens bowes be knapped asunder. The Medes shall haue no pytie vpon wemen with chylde, & theyr faces shall not spare the chyldren. *And Babylon (that glorye of kyngdomes and bewtye of the Caldees honour) shalbe destroyed, euen as God destroyed Sodome and Gomorra. It shal neuer be more inhabited, neyther shall there be any more dwellynge there, frome generacion to generacion.

The Arabians shall make no mo tentes there, neyther shall the shepeherdes make theyr foldes there any more, but wyld beastes shall lye there, and the houses shalbe full of greate Oules. Estriches shall dwell there, & Apes shall daunse there: the lytle Oules shal crye in the palaces, one after another, & Dragons shalbe in the pleasaunte parlours. And as for Babylons tyme it is at hande, and her dayes maye not be longe absent.

¶ The retourne of the people from captiuitye. The prosperytye of the people of God, and afflyction of theyr ennemyes. The pryde of Babilon.

CAPI. XIIII.

BUt the Lorde wyll be mercyfull vnto Iacob, & wyll take vp Israell agayne, & set them in theyr owne lande. Straungers shall cleaue vnto them, and get them to the house of Iacob. They shall take the people, and carye them home with them. And the house of Israell shall haue them in possession for seruauntes and maydens in the lande of the Lorde. They shall take those prysoners, B
whose captyues they had bene afore, & rule those that hadde oppressed them. When the Lorde nowe shall brynge the to rest, from the trauayle, feare, and harde bondage that thou wast laden withall, then shalt thou vse this mockage vpon the kynge of Babylon, & saye: Howe happeneth it that the oppressour leaueth of? Is the golde tribute come to an ende? Doubtlesse the Lorde hath broken the staf of the vngodlye, and the scepter of the lordlye. Whych when he is wroth, smyteth the people with durable strokes, and in his wonders he persecuteth them, and tameth them contynually. And therfore the hole worlde is now at reste and quyetnesse, and men synge for ioye.

Yea euen the Fyrre trees and Cedres of Li- C
banus reioyse at thy fall, sayenge: Nowe that thou arte layde downe, there come no mo vp to destroye vs. Hell also trembleth at thy comynge, all myghtye men and prynces of the earth,

earthe, steppe forth before the. All kynges of the earthe stande vp from theyr seates, that they maye all (one after another, synge and speake vnto the: Arte thou wounded also as we? arte thou become lyke vnto vs? Thy pompe and thy pryde is gone downe to hell. Mothes shalbe layd vnder the, and wormes shalbe thy couerynge.

How art thou fallen from heauen (O Lucifer) thou fayre mornynge chylde? hast thou gotten a fall euen to the grounde, thou that (not withstandyng) dyddest subdue the people? And yet thou thoughtest in thyne herte: I wyll clyme vp into heauen, & make my seate
D aboue the starres of God, I wyl syt vpon the glorious mounte towarde the North, I wyll clyme vp aboue the cloudes, and wylbe lyke the hyghest of all. Yet darre I say, that thou shalte be brought downe to the depe of hell. They that se the, shall narowlye loke vpon the, and thynke in them selues, sayenge: Is this the man, that brought all landes in feare, and made the kyngdomes afrayde? Is this he that made the worlde in a maner waste, and layde the cyties to the ground, which let not his prysoners go home?

Howe happeneth it, that the kynges of all people lye, euery one at home in his owne palace, with worshyp, and thou art cast oute of thy graue lyke a wylde braunch, lyke as dead
E mens rayment that are shot thorow with the swearde, as they that go downe to the stones of the depe, as a deade coarse that is troden vnder fete, & art not buried with them? Euen
F because that thou haste wasted thy lande, and destroyed thy people. For the generacion of the wycked shalbe without honour, for euer. There shal a waye be sought to destroy theyr chyldren, for theyr fathers wyckednes, they shal not come vp agayne to possesse the land, and fyll the worlde full of castels & townes.

I wyll stande vp agaynst them (sayeth the Lorde of Hostes) & root out the name and generacion of Babylon (sayeth the Lorde) and
G wyll geue it to the Otters. and wyll make water poddels of it. And I wyll swepe them out wyth the besome of destruction, sayeth the Lorde of Hostes. The Lorde of Hostes hath sworne an othe, sayeng: It shall come to passe as I haue determined, and shalbe fulfylled, as I haue deuysed. The Assirians shalbe destroyed in my lande, and vpon my mountaynes wyll I treade them vnder fote. Wherthorowe his yocke shall come frome you, and his burthen shalbe taken from your shoulders. This deuyse hathe God taken thorowe the hole worlde, and thus is his hande stretched out ouer all people. For yf the Lorde of Hostes determen a thynge, who wyll dysanulle it? And yf he stretch forth his hande, who wyl holde it in agayne?

H The same yere that kinge Achaz dyed, God threatened by Esaye on this maner: Reioyse not (thou hole Palestyna) as though the rod of hym that beateth the were broken, for out of the serpentes rote, there shall ware a kocatrice, and the frute shalbe a fyre worme. But the poore shall fede of the best thynges, and the symple shall dwell in safetye. Thy rotes wyl I destroye with honger, and it shal slaye thy remnaunt. Mourne ye portes, wepe ye cyties, & feare thou (O hole Palestyna) for there shal com fro the North a smoke, whose power no man maye abyde. Who shall then maynteyne the messages of the Getyles? But the Lorde stablysheth Sion, and the poore of my people shall put theyr trust in hym.

¶ A prophecye agaynste Moab.

CAPI. XV.

THis is the heuye burthen vpon Moab, A
Ar of Moab was destroyed. (as me thought) in the nyght season. The walles of Moab peryshed in the nyght, and vanysshed awaye. They went to Baith and Dibon in the hye places, for to wepe. Moab dyd mourne frome Nebo to Medba. * All theyr heades were polled, and all theyr beardes shauen. In theyr stretes were they gyrded about with sack clothe. In all the toppes of theyr B
houses and stretes was there nothynge, but mournynge and weppynge. Hesebon and Eleale cryed, that theyr voyce was hearde vnto Iahaz. The worthyes also of Moab bleated and cryed for verye sorowe of theyr myndes. Wo is my herte for Moabs sake. They fled vnto the cytie of Zoar, whiche is lyke a fatte frutefull bullock, they wente vp to Luhith, C
weppynge. The way towarde Horonaim was full of lamentacion for the hurte. The waters of Nimrim were dryed vp, the grasse was wythred, the herbes destroyed, and what necessarye grene thynge there was besyde. In lyke maner the thynges that was lefte them of theyr substaunce, they caryed it by water to Araby. The crye went ouer the hole lande of D
Moab, frome Eglaim vnto Beer, was there nothynge but mournyng. The waters of Dimon were full of bloude, for the enemye hath sent thyther a bonde of men, which as a lyon laye a wayte for the remnaunt of the lande, and for them that were escaped.

Iere.xlviii. Ezec.vii.e

¶ The destruction of Moab.

CAPI. XVI.

THen sent the Lordes of the lande a man of warre, frome the rocke that lyeth towarde the deserte, vnto the hyll of the daughter Syon. (For as for the daughters of Moab, they were as it had bene a tremblyng byrde, that is put oute of her neste, by the fery of Arnon.) whiche messaunces [illegible] youre counsell, come together, [illegible] youre shadowe in the myddaye, as the nyght doth: hyde the chased, and bewraye not them that are fled. lette the persecuted [illegible] dwel among you, be our [illegible] the destroyer, for the [illegible] vs, the robber vndothe vs, and the tyraunte [illegible]neth vs oute of oure lande. [illegible] youre kyngdome is full [illegible] that sytteth vpon it [illegible]

trouthe in the house of Dauid, knowe the thynge, and do his diligence to helpe shortly, accordynge to equite and ryghteousnes. As for Moabs pryde (shall they answere) it is well knowen. And all thoughe they be excellent, proude, arrogant, and hye mynded, yet is theyr strength nothynge lyke. And therfore Jere.xlviii.c. Moab complayneth vnto Moab, wher thorowe they come all to mourne, and now that they be smytten, they take theyr deuyce be=nethe by the brickwall, and make theyr complaynte.

The suburbes also of Hesebon were made C wast, and the Prynces of the Gentyles hewed downe the vyneyardes of Sibma, whiche were planted with noble grapes, and spred vn to Jazer, and wente vnto the ende of the deserte, whose braunches stretched theyr selues forthe beyonde the see. Therfore I mourned for Jazer, and for the vyneyardes of Sibma with greate sorowe I poured my teares vpon Hesebõ and Eleale, for all theyr songes were layde downe, in theyr haruest and gatherynge of theyr grapes. Myrth and chere was gone out of the felde and vyneyardes, in so moche, that no man was glad nor songe. There wét D no treader into the wynepresse, theyr merye chere was layde downe. Wherfore my belye sounded (as it had bene a lute) for Moabs Jere.xlviii.e. sake, & myne inward membres, for the brickwalles sake. For it happened thus also, when Moab sawe that she was turned vp lyde downe, she wét vp on hye in to her Sanctuarye, to make her prayer there, but she myght not be helped. This is the deuyce, whiche the Lorde toke in hande at that tyme agaynste Moab. But nowe the Lorde sayth thus: In thre yere shal the power of Moab with theyr pompe (which is greate) be minished, lyke as the burthen of an hyred seruaunt. And as for the remnaunt of them, they shalbe lesse then a fewe, and not rekened moch worth.

¶ A prophecye agaynste Damascus.

CAPI. XVII.

A This is the heuy burthen vpon Damascus. Beholde, Damascus shall be no more a cytie, but an heape of broken stones. The cyties of Aroer shalbe waste: the catell shall lye there, & no man shall feare them awaye. Ephraim shall no more be strong, and Damascus shall no more be a kyngdom. And as for the glorye of the remnaunt of the Sirians, it shalbe as the glory of the chyldren of Israell, sayth the Lorde of Hostes. At that tyme also shall the glorye of Jacob be verye poore, and his fatnes leane. It shall happen to them, as when one shereth in haruest, which catcheth his hande full with the sickle, and when one gathereth the eares together in the valleye, of Raphaim, there remayneth B yet some eares ouer. Or as when one shaketh an olyue tree, whiche fyndeth but two or thre olyue beryes aboue in the toppe, and foure or fyue in the braunches. Thus the Lorde God of Israell hath spoken.

Then shall man conuerte agayne vnto his maker, and turne his eyes to the holy one of Israell. And shall not turne to ẏ aulters that are the worke of his owne handes, neyther shall he loke vpon groues and ymages, which his fyngers haue wrought. At the same tyme shall theyr stronge cyties be desolate, lyke as C were ones the forsaké plowes & corne, which they forsoke, for feare of ẏ chyldren of Israell.

So shalt thou (O Damascus) be desolate, because thou haste forgotten God thy Sauyoure, and hast not called to remembraunce the rocke of thy strength. Wherfore thou halt also set a fayre plát, & graffed a straúge braúch. In the daye when thou dyddest plante it, it was great, & gaue soone the frute of thy sede. But in the daye of haruest, thou shalt reape an heape of sorowes and miseryes.

Wo be to the multitude of moche people, D that rush in lyke ẏ see, & to the heape of folke, that renne ouer all lyke greate waters. for though so many people increase as ẏ flowing waters, & though they be armed, yet they flee farre of, and vanysh away lyke the dust with the wynde vpon an hyll, and as the whyrle wynd thorow a storme. Though they be fearfull at nyght, yet in the mornynge it is gone with them. This is theyr porcion, that do vs harme, and heritage of them, that robbe vs.

¶ A prophecye agaynste Egypte.

CAPI. XVIII.

WO be to the lande of flyenge shyppes, which is of this syde ẏ floude of Ethiopia, A which sendeth her message ouer the see in shyppes of redes vpon the water, and sayth: go swyfte, and do youre message vnto a straunge and harde folke, to a fearful people, and to a people that is further then this, to a desperate and pylled folke, whose lande is de-B uided from vs with ryuers of water. Yea all ye that syt in the compasse of the worlde, and dwell vpon the earth, when the token shalbe geuen vpon the mountaynes, then loke vp, & when the horne bloweth, then herken to, for thus hath the Lorde sayde vnto me. I layde me downe, & pondred the matter in my house, at the Noone daye when it was hote. And there fell a myslynge shower, lyke a dewe, as it happeneth in Haruest. But the frutes were not yet rype cut of, and the grapes were but yonge and grene. Then one smote of the grapes with an hoke, yea he hewed downe also the boughes and the braunches, and dyd cast them awaye. And thus they were layd waste, C for the foules of the mountaynes, and for the beastes of the earthe togyther. So that the foules sat thervpon, and the beastes of the earthe wintered there. Then shall there be a present broughte vnto the Lorde of Hostes: euen that harde folke, that fearful folke: and that further is then this: that desperate and pylled folke (whose lande is deuyded frõ vs with floudes of water) vnto the place of the name of the Lorde of Hostes: euen vnto the hill of Syon.

¶ He prophecyeth styll agaynste Egypte.

CAPI. XIX.

A This is the heuye burthen vpon Egypt. Beholde, the Lorde wyll ryde vpon a swyfte cloude, & come into Egypt. And the goddes of Egypte shall tremble at his commyng, & the herte of Egypt shal quake within her. For thus sayth the Lorde: I wyll stere vp the Egyptiãs one agaynst another among them selues, so that one shalbe euer agaynste his brother & neyghboure, yea one cyte against another, & one kyngdõ agaynst another. And Egypt shalbe choked in her selfe. When they aske councell at theyr goddes, at theyr prophetes, at theyr sothsayers and wytches, then wyll I brynge theyr councell to naught.

I wyll delyuer Egypte also in to the handes of greuous rulers, and a cruell kyng shall haue the rule of them. The water of the see shalbe drawen out. Nilus shall synke awaye, and be dronken vp. The ryuers also shall be drawen oute, the welles shall decrease & drye awaye. Rede and rush shall fayle, the grasse B by the waters syde, or vpõ the ryuers banke, yea and whatsoeuer is sowen by the waters, shalbe wythered, destroyed, and broughte to naught. The fysshers shall mourne, all suche as cast angles in the water, shall complayne, & they that sprede theyr nettes in the water, shalbe faynt herted. Suche as labour vpon flax and sylck, shall come to pouerte, and they also that weaue fyne workes. All ẏ poundes of Egypte, all the pollicye of theyr Hostes and dyches shall come to naught.

Yea the vndiscrete Prynces of Zoan, the councell of the wyse Senatoures of Pharao, shall turne to foolyshnesse. Those that darre boste and say of Pharaos behalf, I am come of wyse people, I am come of the olde regall progenye. But where are now thy wyse men? Let them tell the & shewe the, what the Lord of Hostes hath také in hande agaynst Egypt. Fooles are those Prynces of Zoan, & proude are the prynces of Noph, yea they disceyue E-C gypte with the nobilite of theyr stocke. For the Lorde hath made Egypte dronken with the spirite of erroure, & they shall vse it in all matters, euen lyke as a dronken man goeth spuynge aboute. For Egypte shall lacke good councell, so that they shall not knowe what to do, neyther begynnyng nor ende, neyther vpon the lande ne water. Then shal the Egyptians be lyke vnto women, afrayde and astonyed, at the lyfting vp of the head, which the Lorde of Hostes shall lyft vp ouer them. The land of Juda also shall make the Egyptians afrayde, who so doth but speake vpon it, shall put them in feare. And that because of the coúcell, which the Lord of hostes hath deuysed agaynste them. Then shall the fyue cyties of Egypte speake with the Cananytes tunge, and sweare by the Lorde of Hostes, & Heliopolis shall be one of them. At the same tyme shall the Lorde of Hostes haue an aulter in the myddest of the lande of Egypt, with this tytle therby: Unto the Lorde. This shal be a token or testimony vnto the Lorde of Hostes in the lande of Egypte, when they shall crye vnto hym, because of those that oppresse D them, that he shall sende them a capytayne & a Sauyoure to delyuer them.

Moreouer, Egypte shall be broughte vnto the Lorde, & the Egypcyans also shall knowe the Lorde at the same tyme, they shal do him reuerence with peace offrynges, & with meatoffrynges, they shall promyse hym offrynges, yea & paye hym also. Thus the Lorde shall smyte Egypt, & heale it agayne, & so shal they turne to the Lorde, & he also shall haue mercy vpõ them, & saue them. Then shall there be a cõmen waye out of Egypte in to Assyria. The Assyriãs shall come into Egypte, & the Egypcyans into Assyria. The Egyptians also and the Assyrians shall both haue one Gods seruyce. Then shall Israell with honoure be the thyrde to Egypte & Assur. And ẏ Lorde of Hostes shall blesse them, sayenge: Blessed is my people of the Egypcyãs, Assur is the worke of my hãdes, but Israell is myne enheritaunce.

¶ Agaynste Egypt and Ethiopia.

CAPI. XX.

IN the same yere that Tharthan came to A Asdod, where Sargon the kyng of the Assyrians sent hym, what tyme as he also beseged Asdod, & wanne it the same season. Then spake the Lorde vnto Esaye the sonne of Amos, sayenge: go & lose of that sack from thy loynes, & put of thy shoes frõ thy fete. And so he dyd, goynge naked & barefote. Then sayde the Lorde: where as my seruaút Esaye goeth naked & barefote, it is a token & signifyeng of the thyng, that after thre yere shall come vpõ Egypte and Ethiopia. For euen thus shal the kynge of the Assyrians dryue both yonge and B olde; as presoners naked and barefote, out of Egypte and Ethiopia. And shall discouer the shame of Egypte. They shalbe also at theyr wittes ende, and ashamed one of another, the Egypcyans of the Morians, and the Morians of the Egypcyans, at the syghte of theyr glory. Moreouer they that dwell in the Iles shall se euen the same daye: beholde, this is our hope, to whom we fled to seke helpe, that we myght be delyuered from the kyng of the Assirians. Howe wyll we escape?

¶ Agaynst Babylon, Idumea, and Arabia.

CAPI. XXI.

This is the heuy burthẽ of the waste see. A A greuous visiõ was shewed vnto me, lyke as when a storme of wynde and Abacuc.iii. rayne russheth in from the wyldernesse, that terrible lande. Who so maye disceyue (sayde the voyce) let hym disceyue. Who so may destroye, let hym destroye. Up Elam, besege it O Madai, for I wyll styll all theyr gronynges. With this, the reynes of my backe were B full of payne. Panges came vpon me, as vpon a woman in her trauayle. When I herde it

I was abasshed: and whē I loked vp, I was afrayde. Wyne heete panted, I trembled for feare. The darkenesse made me fearfull in my mynde.

Yea soone make ready the table (sayde this watche) kepe the watche, eate and drynke. Vp ye captaynes, take you to youre shyldes, for thus the Lorde hath charged me, go thy way, and set a watchman, that he maye tell what he seeth. And whē he had wayted deligently, he sawe two horsmen, the one rydynge vpon an Asse, the other vpon a Camel. And ℣ lyon cryed: Lorde, I haue stande waytynge all the hole daye, and haue kepte my watche all the nyght. With that came there one rydyng vpō a charet, which answered, and sayd: Babylon is fallen, she is turned vpside downe, and all the ymages of her goddes are smytten to the grounde. This (O my felowe thrasshers and fannes) haue I hearde of the Lorde of Hostes the God of Israell, to shew it vnto you.

Ieremye.li.a
Apoca.xviii.a

¶ The heuy burthen of Duma.

One or Seir cryed vnto me: Watche man, what halle thou espyed by nyght, watche mā, what hast thou espyed by nyght? The watche men answered: The day breaketh on, and the nyght is commynge. If youre requeli be earnest, then aske and come agayne.

¶ The heuy burthen of Arabia.

At euen ye shal abyde in the wod, in ℣ way toward Dedanim. Mete the thirsty with water (O ye cytesyns of Hema) mete those with breas that are fled. For they shal runne away from the weapen, from the drawen swearde, from the bent bowe, and from the greate battell. For thus hath the Lorde spoke vnto me, ouer a yere shall all the power of Cedar be gone, lyke as when the office of an hyred seruaunte goeth oute. And the remnaunte of the good Archers of Cedar, shalbe very fewe. For the Lorde God of Israell hath spoken it.

¶ A prophecye agaynste Ierusalem.

CAPI. XXII.

The heuye burthen vpon the valleye of visions. What halle thou there to doo, that thou clymmeste vp in to the house toppe, O thou cyte of myracles, sedycyous & wylfull? Seinge thy slayne men are neyther killed with swearde, nor dead in battell? For all thy Captaynes gat them to theyr horses from the ordynaunce, yea they are all together rydden awaye, and fled farre of. When I perceyued that, I sayde: awaye fro me, that I maye wepe bytterly. Take no laboure for to comforte me, as touchynge the destruccion of my people. For this is the daye of the Lord of Hostes, wherin he wil plage, treade down, and wore out the valley of visyons, & breake downe the walles, with suche a crach, that it shall geue a sounde in the mountaynes.

I sawe the Elamytes take the quyuers to warre and to horse, and that the walles were bare from harnesse. The goodly valleys were full of charettes, the horse men made them soone to besege the gates. Then was the couering of Juda put from thence, & then was sene the sege of the cytye of Dauid, wherof there shall be many. Ye shall gather together ℣ waters of the lowe pole, and tell the houses of Ierusalem, and breake of some of them to kepe the walles. And ye shall make a pyt betwyxt the two walles of the water of the olde pole, & nothyng regard hym, that toke it in hande, and made it. And at the same tyme shall the Lord of Hostes call men to weppynge, mournyng, to baldnesse and puttyng on of sack cloth. But they to fulfyll theyr lustes & wylfulnes, slaughter oxen, they kyll sheepe, they eate costly meate, and drynke wyne, + let vs eate & drinke, for to morowe we shall dye. Neuertheselle when the Lorde of hostes heareth of it, he sayd: yea, yf this wyckednes of yours shalbe remitted, ye must dye for it. This hath the Lorde God of hostes spoken.

Thus sayth the Lorde God of hostes: Go in to the treasury vnto Sobna the gouernour and saye vnto hym: What halle thou here to do? and from whence comeste thou? that thou hast made the a graue here? For he had caruen a costly tombe of stone to be made for hym selfe, and a place to lye in to be hewen oute of a rock. Beholde, the Lorde shall caste the oute by violence, he wyll decke the of another fashyon, and put vpon the a straunge cloth. He shall cary the into a farre countre, lyke a ball with his handes. There shalt thou dye, there shal the pompe of thy charettes haue an ende, thou bylleyne of the house of the Lorde. I wyll shutte the oute of thyne office, and put the from thyne estate.

After this wyll I call my seruaunte Eliakim, the sonne of Hilkiah, & araye hym with thy cote, and gyrde hym with thy gyrdle, and I wyll geue thy power in to his hande. He shalbe a father of the cytesyns of Ierusalem, and of the kynred of Juda. I wyll also laye the + kepe of Dauids house vpon his shoulders, and yf he open, no man shall shut, & yf he do shut, no mā shall open. I wyll fasten him to a nayle in the place of the most bygo fayth fulnesse, & he shalbe vpon the glorious seate of his fathers house. They shall hange vpon hym all the glory of his fathers house, of the chyldren & chylders chyldre, all apparell small and great, all instrumentes of measure & musyke. This shall come to passe (sayeth ℣ Lorde of Hostes,) when the nayle that is fastened to the place of the bygheli faythfulnesse, shalbe pluckt of. And when the weyght that hāgeth vpon it, shall fall, be broken, and hewen in peces. For the Lorde hym selfe hath sayd it.

¶ A prophecye agaynste Tyrus, and apromyse to restore it agayne.

CAPI. XXIII.

An heuy burthen vpō Tyrus. Mourne ye shippes of Tharsis, for she is throwen downe to the grounde, & conquered of them that are come from Cethim.

The inhabiters of the Ilandes, the marchantes of Sidon, and they that occupye the see, (of whome thou wast full somtyme) are at a poynte. For by see were there frutes brought vnto the, and all maner of corne by water. Thou wast the comen market of all people. Sidon is sory for it, yea and all the power of the see complayneth, and sayth: O that I had neuer trauayled with chylde, that I had neuer borne any, that I had neyther nourished dope, nor broughte vp daughter. As soone as Egypte perceyueth it, she wyll be as sorye as Tirus it self. Go ouer the see, mourne ye that dwell in the Iles. Is not that the glorious cyte, whiche hath bene of longe antiquite? whose natiues dwellynge farre of, commend her so greatly? Who hath deuised such thynges vpon Tirus the crowne of all cytes, whose marchauntes and captaynes were the bryghtt and pyncipall of the worlde? Euen the Lorde of Hostes hath deuysed it, that he maye put downe all pompe, and myndishe all the glory of the worlde. Go thorow thy land (O thou daughter of the see) as men go ouer the water, and there is not a gyrdle more.

Thus the Lorde that remeuyth the kyngdomes, and hath taken in hande agaynst that myghty Canaan to roote it out, hath stretched out his hande ouer the see, and sayde: From hence forth shalte thou make no more myrth (O thou daughter of Sidon,) for thou shalt be put downe of the Cethens. Stand vp then fore, and go where the enempe wyll cary the, where thou shalt also haue no reste. Beholde, (for thyne ensample.) The Chaldees were suche a people, that no man was lyke them, Assur buylded them, he set vp his castels and palaces, and broke them downe agayne. And therfore mourne (ye shyppes of the see,) for your power shalbe throwen downe.

After that, shall the. lxx. peres of Tirus (euen as longe as theyr kynges lyke was) be forgotten. And after. lxx. peres, it shall happē to Tirus as with an harlot that playeth vpō a lute. Take thy lute (saye men to her) & go about the cyte, thou arte yet an vnknowen wenche, make pastyme with diuerse balettes, wherby thou mayst come in to acqueyntaūce. Thus shall it happen after. lxx. peres. The Lorde shall vysyt the cyte of Tyrus, & it shal come agayne to her marchaundyse, & shal occupye with all the kyngdomes that be in the worlde. But all her occuppeng and wynnyng shalbe halowed vnto the Lord. For then shal they laye vp nothynge behynde them nor vpō heapes, but the marchaundyse of Tirus shall belonge vnto the cytesyns of the Lord, to the sedynge and sustenynge of the hongrye, and to the clothynge of the aged.

¶ A prophecye vpon the tribulacion that shall fall vpon the worlde, because of synne.

CAPI. XXIIII.

Beholde, the Lorde shall waste & plage the worlde, he shall make the face of the earth desolate, and scatter abrode the inhabitours therof. Then shall the preste be as the people, the master as the seruaunte, the dame lyke the mayde, the seller lyke the byer, he that lendeth vpon vsurye, lyke vnto hym that borowyth vpon vsury, the creditoure, as the detter. Yea myserably shall the worlde be wasted & clene destroyed. For the Lorde hath so determined in hym selfe. The earth shalbe heuye and decaye. The face of the earth shall perysh and fall awaye, the proude people of the world shal come to naught. For the earth is corrupte of her indwellers.

For why? they haue offended the law changed the ordinaunces, and made the euerlastynge testamente of none effecte. And therfore shall the curse deuoure the earth, for they that dwel theron haue synned, wherfore they shalbe brent also, and those that remayn shal be very fewe. The swete wyne shall mourne, the grapes shall be weake, and all that haue bene merye in herte, shall sygh. The myrth of tabrettes shalbe layd downe, the cheere of the ioyfull shall cease, and the pleasure of lutes shall haue an ende, there shall no more wyne be dronke with myrth, the beere shalbe bytter to them that dryncke it, the wycked cytes shalbe broken downe, all houses shalbe shut, that no man maye come in.

In the stretes shall there be lyfte vp a crye because of wyne, all mens chere shall vanysh awaye, and all ioye of the earthe shall passe. Desolacion shall remayne in the cytes, and the gates shalbe smyten with wastnesse. For it shall happē vnto all landes and to all people, lyke as when a man smyteth downe the olyues, that are lefte vpon the tree, or seketh after grapes, when the wyne gatheryng is oute. And those same (that remayne) shall lyfte vp theyr voyce, and be gladde, and shall magnifye the glorye of the Lorde, euen from the see, and praysle the name of the Lord God of Israell, in the valeys and Ilandes. We haue longes longe to the praysle of the ryghtous, from all the endes of the worlde. Therfore I must speake: O myne vnfrutefulnesse, O my poucrte. Wo is me, all is full of synners, whiche offende of purpose and malyce. And therfore (O thou that owellest vpon the earth) there is at hande for the, feare, pyt, and snare. Who so escapeth the terrible crye, shall fall into the pyt. And yf he come oute of the pyt, he shall be taken with the snare. For the wyndowes aboue shalbe opened, and the foundacion of the earthe shall moue. The earthe shall geue a greate crack, it shall haue a sore rupne, and take an horrible fall. The earthe shall stacker lyke a dronken man, and be taken awaye lyke a tente. Her mysdoers shall lye so heuye vpon her, that she muste fall, and neuer ryse vp agayne. At the same tyme shall the Lorde muster together the hye hoostes of heuen, and the kynges of the worlde vpon the earth. These shalbe coupled together as prysoners be, and shall be shut in ouer wardes and punyshed innumerable dayes. The Moone & the Sunne shalbe ashamed, when the Lord of Hostes shall rule the at Ierusalē vpō ℣ mount Sion, before, & with his excellent councell.

❡ A thankesgyuynge to god for his workes,

CAPI. XXV.

A O Lorde, thou arte my God, I wyll prayse the, and magnify thy name. For thou bryngeste maruelous thynges to passe, accordyng to thyne olde councels, truelye and stedfastlye. Thou makest of townes, heapes of stone, and of deade cyties, broken walles. The palaces of the wycked destroyest thou out of the cytie, that they shall neuer be buylded agayne. Therfore the very rude people must magnifye the, and the cyties of the cruell Hethen muste feare the. For thou arte the poore mans helpe, a strength for the nedefull in his necessite.

Thou art a defence agaynste euell wether, B a shadowe agaynst the hete. But vnto the presumptuous, thou arte lyke a stronge whyrle wynde, that casteth downe the bostynge of the vngodly, thou kepest men frõ heate, with the shadowe of the cloudes, thou cuttest of the braunches of tyrauntes.

Moreouer the Lorde of Hostes shall ones prepare a feast for all people vpon the hyll. A C plenteous, costly, pleasaunte feast, of fat and well fed beastes, of swete & most pure thynges. Upon the hyll shall he take awaye the syde vale that hangeth before the face of all people, and the couerynge wherwith all Gentyles are couered. As for death, he shall vtterly consume it. The Lorde God shall wype awaye the teares frõ all faces, & take awaye the confusion of his people thorowe the hole worlde. For the Lord hym selfe hath sayd it.

Apoca.vii.d and.xxi.b

At the same tyme shall it be sayde: lo, this D is our God in whome we put oure trust, and he hath healed vs. This is the Lord that we haue wayted for. Let vs reioyse and delite in his health. For the hande of the Lord resteth vpon this hyll. But Moab shall be threshen downe vnder hym, lyke as the straw is trodẽ vnder fete in a donge hyll. For he shall stretch oute his handes vpon hym, lyke as a swymmer doth to swymme. And with the power of his handes shall he caste downe hys hye pompe. As for his strong holdes and hye walles, he shall bowe them, caste them downe, & fell them to the grounde in to dust.

❡ A songe for the delyueraunce of the people,

CAPI. XXVI.

A Then shall this songe be songe in the lande of Iuda: We haue a stronge cytie, the walles and the ordinaunce shall kepe vs. Open the gates, that the good people may go in, which laboureth for ye trouth. And thou, which art the dore, & hast the matter in hande, shalt prouyde for peace, euen the peace that men hope for in the. Hope styll in the Lord, for in the Lord God is euerlastyng strength. For why, it is he, that bryngeth low the hye mynded cytezyns, & casteth downe the proude cities. He casteth them to the ground, yea euen into the myre, that they may be troden vnder the fete of the symple, & with the steppes of the poore. Thou (Lorde) considrest B the path of ye ryghteous, whether it be ryght, whether ye way of ye ryghteous be ryght. Therfore (Lord) we haue a respecte vnto the way of thy iudgementes, thy name and thy remembraunce reioyse the soule. My soule lusteth after the all the nyght longe, and my mynde hasteth frelye to the. For as soone as thy iudgement is knowen to the worlde, then the inhabitours of the earthe lerne ryghtousnesse. But the vngodly (thoughe he haue receaued grace) yet lerneth he not ryghtousnesse, but in that place where he is punysshed, he offendeth, and feareth not the glory of the Lorde.

Lord, they wyll not se thyne hye hand, but they shall se it, & be confounded, when thou shalt deuoure them with ye wrath of thy people, & with the fyre of thyne enemyes. But vnto vs, O Lorde, prouyde for peace, for thou workest in vs all our workes. O Lorde oure God, though suche lordes haue dominacion C vpõ vs as knowe not the, yet graunt that we may hope onely in the, & kepe thy name in remẽbraunce. The malicious Tyrauntes when they dye, are neyther in lyfe nor in the resurrection, for thou vysytest them & rootest them oute, & destroyest all the memoriall of them. Agayne, thou increasest the people, (O Lord) thou encreasest the people, thou shalte be praysed and magnified in all the endes of the world. The people that seke vnto the in trouble, that same aduersite whiche they cõplayne of is vnto them a chastening before the. Lyke as a wyfe with chylde (when her trauayle cõmeth vpõ her) is ashamed, cryeth, & suffereth the payne. Euen so are we, O Lorde, in thy syght. We are with chylde, we trauayle, and D beare, & with the spirte we bryng forth health where thorowe the earth is vndestroyed, and the inhabitours of the worlde perysshe not.

But as for thy dead men & oures, that be departed, they are in lyfe & resurrection. They lye in the earthe, they wake, & haue ioye, for thy dew is a dew of lyfe and lyght. But the place of the malicious tyrauntes is fallen awaye. So go nowe my people into thy chambre, and shut the dore to the, & suffre nowe the twynckling of an eye, tyll the wrath be ouer past. [illegible] For behold, the Lord wyll go out of his habitaciõ, and vyset the wyckednesse of them that dwell vpon earth. He wyll dyscouer the bloude that she hath deuoured, she shall neuer hyde them, that she hath murthered.

❡ He prophecyeth that all realmes shal be destroyed aboute the commynge of Christe.

CAPI. XXVII.

Then the Lorde with his heuy, greate, & A longe swearde shall visete Leuiathã that inuincible serpẽt, euen Leuiathan that croked serpente, and shall slaye the whalfysh in the see. At the same tyme shall men synge of the vyneyerde of Muscatell. I the Lorde kepe it, and water it in due season. I watche daye and nyght, that no man breake into it. I beare no euell wyll in my mynde. Who wyll compell me, that I greatly forgettynge all B all faythfulnesse, shulde burne it vp at ones with thornes and busshes? Or who wyll enforce me to kepe or make peace? It wyll come to this poynt, that Iacob shalbe roted agayn and Israell shalbe grene, and beare flowres, and they shall fyll ye hole worlde with theyr frute. Smyteth he not his smyter, as euell as he is smyten hymselfe. Destroyeth he not the murtherers, as he is murthered? Euerye man recompenseth with the measure that he receaueth: he museth vpon his sore wynde, as vpõ the dayes of extreme heate. And therfore shal C the iniquite of Iacob be thus reconcyled. And so shall he take away all the frute of his synnes.

As for aulter stones, he shall make them al as stones beaten to poulder, the groues and Idols shall not stande. The stronge cyties shalbe desolate, and the fayre cyties shall be lefte lyke a wyldernes. The catell shall fede and lye there, and the shepe shall eate it vp. Theyr haruest shall be brente, theyr wyues whiche were theyr bewtie when they came D forth, shalbe defyled. For it is a people without vnderstandyng, & therfore he that created them, shall not fauoure them & he that made them shall not be mercyfull to them. In that tyme shall the Lorde shute frõ the swyft water of Euphrates, vnto the ryuer of Egypte. And there shal the chyldren be chosen out one by one. Then shal ye great trompet be blowẽ, so that those which haue ben destroyed in the Assirians lande, and those that be scatred a brode in Egypt, shall come & worshyp ye Lord at Ierusalem, vpon the holy mounte.

❡ Agaynste the pryde of Ephraim, and agaynste false Preastes and preachers.

CAPI. XXVIII.

A Wo be to the crowne of pryde, to the dronken Ephraemytes, and to the fadyng floure, to the glory of his pompe, that is vpon the toppe of the plenteous valleye, whiche men be ouerladen with wyne. Behold, the strength and power of the Lord shall breake into the lande on euery syde, lyke a tẽpest of hayle, that beareth downe stronge holdes, and lyke an horrible, myghtye, & ouer flowynge water. And the proude crowne of the dronken Ephraemites, shall be troden vnder fote. And as for the fadynge floure, the glorye of his pompe, whiche is vpon the toppe of the plenteous valley, it shal happen vnto him, as to an vntymely frute before the B haruest come. Whiche as soone as it is sene, is by and by deuoured, or euer it come well in a mans hande.

And then the Lorde of Hostes shall be a ioyfull crowne, and a glorious garlande vnto the remnaunte of his people. Unto the lowly, he shalbe a sprete of iudgemente, and vnto them that dryue awaye the enemyes frõ the gates, he shalbe a sprete of strength. But they go wronge by the reason of wyne, they fall and stacker because of strong drynke. Yea euen the prestes and prophetes them selues go amisse, they are dronken with wyne, and weake brayned thorow stronge drynke. They erre in seynge, & in iudgemẽt they fayle. For C all tables are so full of vomite & fylthynes, that no place is cleane. What is ye amonge them, that can teache, instruct or enfourme the chyldren, which are weened frõ suck or taken frõ the brestes, of any other fashion then. Cõmaunde that maye be cõmaunded, byd that may be bydden, forbyd that maye be forbydden, kepe backe that maye be kept backe, here a lytle, there a lytle. And therfore the Lorde also shall speake with lispyng lyppes & with a straunge language vnto this people, to whõ he spake afore of this maner. This shal bryng reste, yf one refresshe the wery, yea this shall brynge reste. But they had no wyll to heare. And therfore the Lorde shall answere theyr stubbournes. (Cõmaunde that maye be commaunded, byd that maye be bydden, forbyd that maye be forbydden, kepe backe that may be kept backe, here a lytle, there a lytle) That they may go forth, fall backward, be brosed, snared & taken. Wherfore heare the worde of D the Lorde, ye mockers that rule the Lordes people, which is at Ierusalẽ. For ye comforte your selues thus: Tush, death & we are at a poynt, & as for hell, we haue made a condiciõ with it, as though there breake oute any sore plage, it shal not come vpon vs. For with disceyte wyll we escape, & with nymblenes wyll we defende oure selues. Therfore sayeth the Lorde God: Beholde, I wyll laye a stone in Sion, a greate stone, a costly corner stone for a sure foundacion, that who so putteth his trust in hym, shall not be confounded. Ryghtousnes wyll I set vp agayne in ye balaunce, E and iudgemẽt in the weyghtes. The tempest of hayle shall take away your refuge, that ye haue to deceaue withall, & the ouerflowynge waters shall breake downe your stronge holdes of dissimulaciõ. Thus the appoyntmente that ye haue made with death, shalbe done away, & the condicion that ye made with hel, shall not stand. When the greate destruction goeth thorowe, it shall all to treade you. It shall take you quyte awaye before it. For it shall go forth early in the mornyng, & cõtynue onely that daye and that nyght. And the very feare onely shall teach you, when ye heare it. For the bed shalbe so narowe that a man can not lye vpõ it. And ye couerynge so small, that a man maye not wynde hym selfe therin. For the Lorde shall steppe forthe as he dyd vpon the mount ✠ Perazim, & shall take on as he dyd F vpõ the ✠ vale of Gabaõ, that he may bryng forth his deuyce, his straung deuyce, & fulfyll his worke, his wonderfull worke. And therfore make no mockes at it, that your captiuite increase not, for I haue herde the Lorde of Hostes saye, that there shall come a soden destructiõ & plage vpõ ye hole earth. Take hede, & heare my voyce, pondre & marke my wordes well. Goeth not the housbande man euer in due season earnestly to his lande? he moweth & ploweth his grounde to sowe. And when he hath made it playne, he soweth it with fetches G or commyn, he soweth the wheate and Bar-

i.Corin.xiiii.d

Psalme.cxv. Math.xxi.d Actu.iiii.b i.Regum.ii.a

ii.Pa.xiiii.c.d xii.Regũ.v.d Josue.x.b.c

lye in their place, Cillium & Rye also in their place. And that he maye do it right, his God teacheth him and sheweth him. For he treadeth not the fytches out with a wayne, neither bringeth he the carte here & there ouer the comin but he threscheth the fytches out with a flayle and the comyn with a rod. But the wheate he grindeth to make bread therof: In as moch as he can not bring it to passe with treadyng ouer. For neither the droppyng that ꝧ cart wheles make, ne his beastes can grynde it. This and suche lyke thinges come of the Lorde of hostes, whiche is maruelous in counsell, and great in ryghteousnesse.

¶ The destruction of Jerusalem. Agaynste the commaundementes of men.

CAPI. XXIX.

A WO be vnto the, o Ariel, thou citye that Dauid wan. Take yet some yeres, and let some feastes yet passe ouer: thē shal Ariel be distreged, so that she shall be heuye & sorowful, and shall be vnto me cuē as a lyon. For I wyll laye syege to the rounde about, & kepe the in with towres, and graue vp dykes agaynste the. And thou shalte be droughte lowe, and speke out of the erth, and thy wordes shal go humbly out of the grounde. Thy voyce shal come out of the erth, like ꝧ voyce of a wytche, and thy talking shall grone out of the myre. For the multitude of thyne ennemies shal be like moledust. And the nombre of tyrauntes shal be as the dust that the wynde B taketh awaye sodeynly. Thou shalt be visited of the Lord of hostes with thonder, erthquake, and with a great crasshe, & the whirle winde, tempest, and with the flame of a consumynge fyre. But now the multitude of all the people that wer out agaynst Ariel eue hole holte, the strong holdes and syege is lyke a dreme which appereth in the nyght. It is lyke as when an C hungry man dreameth ꝧ he is eating, and whē he awaketh, he hath nothyng: lyke as when a thirsty man dreameth that he is drinkinge, & when he awaketh, he is faynt, and his soule vnpacient.

So is the multytude of all people that muster them selues agaynst the hyll of Sion. But ye shall be at your wyttes ende, ye shall be ashamed, ye shall stacker and rele to & fro. Ye shall be dronken, but not of wyne. Ye shal fall, but not throughe dronkennesse. For the Lorde shall spue you an harde slepynge spirite, & holde downe your eyes: namely youre Prophetes and heades which holde se, them shall he couer. And all visions shall be vnto you, as the wordes that stande in a sealed letter, when one offereth it to a man that is learned, and sayth: rede vs this lettre. Then he answereth: I can not rede it, for it is shut. But ꝧ it be gyue to one that is not learned, & sayth vnto him: rede this lettre: Then sayth he: I can not rede.

Matth.xv.a Marck.vii.b

Therfore thus sayth the Lorde: For as moche as the people draweth nye me with their mouth, and honoreth me byghly w their lyppes (where as their herte neuertheles is farre fro me, and ꝧ feare which they owe vnto me, that turne they to mens lawes and doctrines) therfore wyll I also shewe vnto this people a maruelous terrible & great thynge. (Namely this:) I will destroye the wysdome of their wise, and the vnderstanding of their learned men shall perysshe. Wo be vnto them E that seke so depe, to hyde their ymagynation Esay.xxx.b before the Lorde, whiche reherse their counsels in the darcknesse, & saye: who seeth vs, or who knoweth vs? Whiche ymaginacyon of yours is euen as whē the potters clay taketh aduysement, as though the worke might saye to the workmaster: make me not, or as when an erthen vessell sayth of the potter: he vnderstandeth not. Se ye not that it is harde by, that Libanus shalbe turned into Charmell, and that Charmell shall be taken as a wod? Then shall deaf men vnderstande the wordes of the boke, and the eyes of the blynd shall se without any cloude or darkenes. The oppressed shal reioyse a mery feast in the Lord, and the poore people shall reioyse in the holy one of Israell.

Then shall the furyous people ceasse, and the mockers shall be put awaye, and all they that do wronge shalbe plucked out, suche as laboure to draw men vnto synne, and that disceaue hym, which reproued them in the gate and suche as turne good persones to vanite. And therfore the Lorde (euen the defender G of Abraham) sayth thus vnto the house of Iacob. Nowe shall not Iacob be ashamed, nor his face confounded, when he seeth amonge his children (whome my handes haue made) such as halowe my name amonges them, that they may sanctify the holy one of Jacob, and feare the God of Israell, & that they which afore tyme were of an erroneous spirite, haue now vnderstandyng, and that suche as before coulde not speake, are now learned in my law.

¶ Curse agaynste them that forsake the counsell of God and seke vnto the counsel of man. He threatneth the rest of the people, whiche after the destruction of Jerusalem wente into Egypt.

CAPI. XXX.

WO be to those sturnynge children (sayth the Lorde) which take counsell, but not at me, which take a webbe in hande, but not after my wyll, that they maye heape one synne vpon another. They go downe in to Egypte, (and aske me no counsell) to seke helpe at the power of Pharao, and comforte in the shadowe of the Egyptians. But Pharaos helpe shall be youre confusion, and the comforte in the Egyptians shadowe shalbe youre owne shame. Your rulers haue ben at Zoan, and youre messaungers came vnto Hanes. But ye shall al be ashamed of the people that maye not helpe you, whiche shall not bringe you strength or comforte, but shame and confusion.

Youre beastes haue borne burthens vpon ꝧ

they backes towarde the south, thorowe the waye that is full of perill and trouble, because of the lyon and lyonesse, of the cockatrice and flyenge dragon. Yea the Mules bare youre substaunce, & the Camels brought your treasure vpon their croked backes, vnto a people that can not helpe you. For the Egyptians helpe shall be but vayne and losse. Therfore I tolde you also that youre pryde shoulde haue an ende. Wherfore goo hence and wryte them this in their tables, and note it in a boke: that it maye remayne by their posterite, and be syll kepte. For it is an obstinate people, vnkapthfull children, children that wyll not heare the lawe of the Lorde.

They dare say to the Prophetes: Meddle with nothyng, and vnto the sothsayers, tell vs of nothyng for to come, but speake frendly wordes vnto vs, and preache vs false thinges. Trede out of the waye, go out of ꝧ path, turne the holy one of Israel fro vs. Therfore thus sayth the holy one of Israel: forasmoch as ye haue cast of youre beaute, and comforted your selues with power and nimblenesse, and put your confidence therin: therfore shal ye haue this mischiefe agayne for your destruction and fall, lyke as an hygh wal that falleth because of some eyse (or blast) whose breaking commeth sodeynly.

And your destruction shall be as an erthen pot, whiche breaketh, no man touchyng it, yea and breaketh so soore, that a man shall not fynd a sheuer of it to fetche fyre in, or to take water therwith out of the pyt. For the Lorde God, euen the holy one of Israel hath promysed thus: With syll sytynge and rest shall ye be healed, in quietnesse and hope shal your strengthe lye. Notwithstandynge ye re- D garde it not, but ye wyll saye: No, for thus are we constrayned to flee vpon horses. And therfore shal ye flee, we must ryde vpon swift beastes, and therfore your persecuters shal yet be swifter. A thousande of you shall flee for one, or at the most for fyue, which do but onely gyue you euil wordes: til ye be desolate as a shyp mast vpon an hye mountayne, and as a token vpon an hyll.

Yet standeth the Lorde waytynge, that he maye haue mercye vpon you, and lyfteth hymselfe vp, that he maye receyue you to grace. For the Lorde God is ryghtous, happye are all they that wayte for hym. For thus (o thou people of Syon, and ye citye- E zens of Jerusalem) shall ye neuer be in heuynesse, for doubtlesse he wyll haue mercye vpon the. As soone as he heareth the voyce of thy crye, he wyll helpe the. The Lorde gyueth you the breed of aduersitie, and the water of trouble. But thyne instructer seeth not farre frome the, yf thyne eyes loke vnto thyne instructer, and thyne eares harken to his worde, that cryeth after the, and sayinge: this is the waye, goo this, and turne neyther to the ryght hand neyther to the lefte.

Moreouer yf ye destroye the syluer workes of your idolles, and caste awaye the golden copes that ye deck them with (as fylthynesse) an saye, get you hence: Then wyll he gyue rayne to the sede that ye shall sowe in the earthe, and gyue you breed of the increase of the earthe, so that all shall be plenteous and aboundaunt. Thy catell also shall he fede in the brode medowes, yea thyne oxen and Mules that tyll the grounde shall eate good fodder, whiche is pourged with the fanne. Goodly ryuers shall flowe ouer of F all his mountaynes and hylles. In the daye of the greate slaughter when the towres shall fall, the moone shall shyne as the sunne, and the sunne shyne shall be seuen fold and haue as moche shyne as in seuen dayes beside.

In that daye shall the Lorde bynde vp the brooslid sores of the people, and heale their wounds. Beholde, the glorye of the Lorde shall come frome farre, his face shall burne that no man shall be able to abyde it, his lyppes shall wagge for very indignation, and his tonge shall be as a consumynge fyre. His breth lyke a behement floude of water, whiche goeth vp to the throte. That he maye take awaye the people, whiche haue tourned them selues to vanite, and for hyde of ertoure, that lyeth in other folkes chawes.

But ye shall synge, as the vse is in the nyght of the holy solemnitie. Ye shall reioyse from your hert, as they that come with the pype, when they goo vp to the mounte of the Lorde, vnto the roche of Israell. The Lorde also shall sette vp the power of his voyce, and declare his terrible arme, with his angrye countenaunce, yea and the flame of the consumynge fyre, with earthequake, tempest of wynde and hayle stones. Then shall the Assirians feare alle, because of the voyce of the Lorde, whiche shall smyte hym with the rodde. And the same rod whiche the Lorde wyll sende vpon him, shall mowe the hole foundacion: with trompet, with noyse of warre and battayle to destroye. For he hath prepared the fyre of papas from the begynning, yea euen for kynges also. This hath he made depe & wyde, the nourishyng therof is fyre and wod innumerable, which ꝧ breth of the Lorde kyndleth as it were a match of brymstone.

¶ He curseth them that forsake God, and seke for the helpe of men.

CAPI. XXXI.

WO be vnto them that goo downe in to A Egypte for helpe, and trust in horses, & comforte them selues in charettes, because they be many, and in horsemen, because they be lustye and stronge. But they regarde not the holy one of Israell, and they aske no question at the Lorde. Where as he neuertheles plageth the wycked, and yet moueth not from his worde, when he stepeth forthe and taketh the victorye agaynst the houshold of the frowarde, and agaynst the helpe of euil

doers

doers. Now the Egyptians are men, and not God, and their horses flesshe, and not spirite. And as soone as the Lorde stretcheth out his hande, then shall the helper fall, and he that holde haue ben helped, and shall all together be destroyed. For thus hathe the Lorde spoken vnto me: Lyke as the lyon or lyons whelpe roreth vpon the praye that he hathe gotten, and is not afrayde, thoughe the multitude of shepherdes crye oute vpon him, neither abaished for all the noyse of them: So shall the Lorde of hostes come downe from the mounte of Sion, and defende his hyll. Lyke as byrdes flutter about their nestes, so shall the Lorde of hostes kepe, saue, defende and delyuer Jerusalem. Therfore, O ye children of Israel, turne agayne, lyke as ye haue exceded in your goynge backe. For in that day euery man shall caste oute his ydolles of syluer and golde, whiche ye haue made with youre synnefull handes. Assur also shall be slayne with the swerde, not with a mannes swerde. A swerde shall deuoure hym, but not a mannes swerde. And he shall flee from the swerde, and his seruauntes shall be taken prysoners. He shall go for feare to his strong holdes, and his princes shall flee from his badge. This hath the Lorde spoken, whose lyght burneth in Sion, and his fyre in Hierusalem.

¶ The condicions of good rulers and officers.

CAPI. XXXII.

BEholde, the kynge shall gouerne after the rule of rightousnesse, and the princes shal rule according to the ballaunce of equitie. Ye shall be vnto men as a defence for the winde, & as a refuge for the tempest, lyke as a ruer of water in a thirsty place, & the shadow of a great rok in a dry land. The eyes of them that beare, shal take diligent hede. The hert of the vnwyse shal attayn to knowlege, and the tonge of the dombe shall speke playnely & distinctly. Then shal the nyggarde be no more called gentle, ne the churle lyberall. But the churle will be churlysshly mynded, and his hert will work, be cruel and playe the hypocrite, and ymagin abhominacions against God, to make the hungrye leane, and to withholde drynke from the thyrsty: These are the perylous weapons of the couetous, these be his shamefull counsels: that he maye begyle the poore with disceptfull workes, yea euen there as he sholde gyue sentence with the poore. But the lyberal person ymagineth honest thinges, and continueth vp with honestly.

Arise (ye ryche and ydle ones) harken vnto my voyce. Ye careles ones, marke my wordes. After yeres and dayes shall ye be brought in feare, O ye careles ones. For harueste shall be oute, and the grape gatheringe shall not come. O ye ryche ydle ones, ye that feare no peryll, ye shall be abashed and remoued; when ye se the barennesse, the nakednesse and preparynge to warre. Ye shall knocke vpon your breestes, because of the pleasaunt felde, and because of the fruitfull vineyarde. My peoples felde shall bringe thornes and thystles, for in euery house is dysluxurousnesse, and in the cityes wylfulnesse. The palaces also shall be broken, and the greatly occupyed cityes desolate. The towres and bulwarkes, shall become dennes for euermore, the pleasure of mules shall be tourned to pasture for shepe: vnto the tyme that the spirite be powred vpon vs from aboue.

Then shall the wyldernesse be a frutefull felde, and the plenteous felde shall be reckened for a wodde. Then shall equitie dwell in the deserte, and rygtousnesse in a frutefull lande. And the reward of rygtousnesse shall be peace, and her fruite, rest, and quyetnesse for euer. And my people shall dwell in the Innes of peace, in my tabernacle and pleasure where there is ynoughe in the mean. And when the hayle falleth, it shal fal in the wod and in the cite. O howe happye shall ye be when ye shal safely sowe your sede beside all waters, and drive thither the fete of your oxe and asses.

¶ The ruine agaynste the Assyryans. A description of them that shall be the Lordes.

CAPI. XXXIII.

THerfore wo be vnto the, o robber, shalt not thou be robbed also? and vnto the that layest wayte, as who saye, there holde no wayte be layde for the? Woo vnto the whiche doest hurte, euen so shalte thou be hurte also. And as thou layest wayte, so shall wayte be layde for the also.

Lorde be mercyfull vnto vs, we wayte for the. Thyne arme is at a poynte to spyrte vs, but be thou our helth in the tyme of trouble. Graunt that the people maye flee at the noyse of thy voyce, and that at thy vprysynge the Gentyles maye be scattered abrode, and that their spoyle maye be gathered, as the grashoppers are commenly gathered together in to the pyt. Stand vp Lorde, thou that dwellest on hye. Let Sion be fylled with equitie and rightousnesse. Let truth and faithfulnesse be in her tyme: power, helth, wisdome, knowlege, and the feare of God are her treasure. Beholde, their aungels crye without, the messingers of peace wepe bytterly. The streetes are waste, there walketh no man therin, the appoyntment is broken, the cityes are despysed, they are not regarded, the desolate earthe is in heuynesse. Libanus taketh it but for a sporte, that it is hewen downe: Saron is lyke a wyldernesse: Basan and Carmel are turned vpsyde downe. And therfore saith the Lorde: I wyll vp, nowe wyll I get vp, now wyll I aryse. Ye shall conceyue stubble and beare strawe, and youre spyrte shall be the fyre, that it maye consume you: and the people shall be burnte lyke lyme, as bushes thornes burne that are hewen of, and set in the fyre.

Now harken to ye that are farre of, howe I wyll with them, and consyder my glorye, ye that be at hande. The synners at Sion are afrayde, a sodeyne fearfulnesse are come vpon the ypocrites. What is he amonge vs, saye they, that wyll dwelle by that consumynge fyre? Whiche of vs maye abyde that euerlastynge heate? He that leadeth a godlye lyfe (saye I) and speaketh the truthe: He that abhorreth to doo violence and discepte: he that kepeth his hande that he touche no reward: whiche stoppeth his eares fro heare no counsell agaynst the innocent: which holdeth downe his eyes that he se none euyll. He it is that shall dwell on hye, whose sauegarde shall be in the true rocke, to him shall be gyuē the ryght true meat and drynke. His eyes shal se the kynge in his glorye: and in the wyde worlde, and his herte shal delyte in the feare of God. * What shall then become of the Scribe? of the Senatour? What of him that teacheth chyldren? There shalt thou not se a people of a straunge tonge to haue so diffused a language that it maye not be vnderstande: neyther so straunge a speche, but it shall be perceyued.

There shall Sion be sene, the heed citye of youre solemne feastes. There shall thyne eyes se Jerusalem, that gloryous habytacyon: the tabernacle that neuer shall remoue, whose nayles shall neuer be taken out, nor of without ende, whose cordes euerychone shal neuer corupte: for the glorious maieste of the Lorde shall there be presente amonge vs. In that place where fayre brode ryuers and streames are, shall neyther Galey rowe, ne greate shyppe sayle. For the Lorde shall be oure Capytayne, the Lorde shall be oure lawe gyuer. The Lorde shall be our kynge, and he hym selfe shall be oure Sauyoure. There are the cordes so layde abrode, that they can not be better. The maste set vp of suche a facion, that no banner nor sayle hangeth theron: but there is maled great spoyle, yea lame men runne after the praye. There syeth no man that saythe: I am sycke, but all cupll is taken away from the people that dwell there.

¶ The laste destruction of the Synagoge, in which the kingdome and preesthode of that people was translated to the Churche and congregacyon of Christe.

CAPI. XXXIIII.

COme ye heathen and heare, take hede ye people. Harken thou earth and all that is therin: thou rounde compasse & all that groweth therupon, for the Lorde is angry with all people, and his displeasure is kyndled agaynst all the multytude of them, to curse them, and to slay them. So that their slayne shall be caste oute, and their bodyes stynke: that euen the very hylles shal be wet with the bloud of them. All the sterres of heuen shall be consumed, & the heuen shall folde togyther lyke a roll, and all the sterres therof shall fall, lyke as the leaues fall from the vines and tygge trees. For my swearde (sayth he) shall be bathed in heauen, and shall immediatly come downe vpon Idumea, and vpon the people whiche I haue cursed for my vengeaunce.

And the Lordes swearde shall be full of bloude, and be ruddye with the fatnesse and bloud of lambes and gotes, with the fatnesse of the kydneys of wethers. For the Lorde shall kyll a great offeryng in Bosra, and in the lande of Idumea. There shall the Vnicornes fall with the Bulles, (that is with the gyauntes) and their land shall be walshed with bloude, and their grounde corupte with fatnesse. Vnto the also (O Syon) shall come the daye of the vengeaunce of God, and the yere when thyne owne iudgementes shall be recompensed. Thy floudes shall be tourned to pytche, and thyne earth to brymstone, and therwith shall the lande be kyndled, so that it shall not be quenched day nor nyght: But smoke euermore, and so forth to lye waste. And no man shall goo thorowe thy lande for euer: But Pellicanes, Storkes, great owles, and Rauens that haue it in possession, and dwell therin.

For God shall spreade out the lyne of desolacion vpon it, and wey it with the stones of emptynesse. When kynges are called vpon, there shall be none, and all princes shall be awaye. Thornes shall growe in their palaces, nettles and thistles in their stronge holdes, that the dragons maye haue their pleasure therin, and that they maye be a courte for Estriches. There shall straunge bulles and and monstruous beastes mete one an other, and the wylde kepe company togyther. There shall the Lamya lye, and haue her lodgyng. There shall the hedgehog buylde, bygge, be there at home, and bringe forthe his yonge ones. There shal the kites come togither eche one to his lyke.

Seke thorowe the scripture of the Lorde, and rede it. There shall none of these thynges be lefte out, there shall not one (ne suche lyke) fayle. For what his mouth commaundeth, that same dothe his spirite gather together (or fulfylleth.) Vpon whome so euer the lot falleth, or to whome he dealeth it with the lyne: those shall possesse the enherytaunce from generacion to generacyon, and dwell therin.

¶ Of the tyme and kyngdome of Christe.

CAPI. XXXV.

BVt the wyldernesse shall reioyse, the waste grounde shall be glade, and florysshe as the lylye. She shall florysshe pleasauntly, and be ioyfull, and euer be gyuynge of thankes more and more. For the glorye of Libanus, the beautye of Carmel and Saron shall be gyuen her. These shall

shall knowe the honoure of the Lorde, and
the maiestie of our God. And therfore streng-
then the weake handes, and comforte the fe-
ble knees.
Saye vnto them that are of a fearfull
herte: be of good chere and feare not. Be-
holde your God commeth to take vengeaunce
B and to rewarde, God commeth his own self,
Math.xv.c and wyll delyuer you. Then shall the eyes of
the blynde be lyghtened, and the eares of the
deafe opened. Then shal the lame man leape
as an harte, and the domme mans tong shall
gyue thankes.
In the wyldernesse also there shall welles
sprynge, and floudes of water in the deserte.
The drye grounde shall turne to ryuers, and
the thurstye to sprynges of water. Where as
dragons dwelt afore, there shal growe swete
C floures and grene russhes. There shal be fote
pathes and common stretes, this shall be cal-
led the holye waye. No vncleane personne
shall goo thorowe it, for the Lorde him self
shall goo with them that waye, and the ig-
noraunte shall not erre. There shall be no
lyon, and no rauysshynge beest shall come
D therin, nor be there, but men shall goo there
free and safe. And the redemed of the Lorde
shall conuert, and come to Syon with than-
kesgyuynge. Euerlastyng ioye shall they haue,
pleasure and gladnesse shall be among them.
And all sorowe and heuynesse, shall vanisshe
awaye.

¶ Ierusalē is assieged by Sennacherib in the tyme
of kynge Ezechias.

CAPI. XXXVI.

A In the fourtenth yere of kynge Ezechias,
iiii.Re.xviii.c came Sennacherib kynge of the Assirians
downe, to laye siege vnto all the strong ci-
ii.Par.xxxii.a tyes of Juda. * And the kynge of the Assiri-
ans sent Rabsakeh from Lachis towarde Je-
rusalem agaynst kynge Ezechias, with a gre-
uous hoste, whiche set hym by the condyte of
the ouerpole, in the waye that goeth thorow
the fullers lande. And so there came forth vn
to him Eliakim Helkiahs son, the President,
Sobna the Scribe, and Joah Asaphs sonne ÿ
Secretary.
And Rabsakeh sayd vnto them: Tell Eze
chias that the greate kynge of Assiria sayth
thus vnto him: What presumpcion is this
that thou trustest vnto? Thou thynkest per-
aduenture, thou haste counsell and power y-
nough to maynteyn this warre: or els whe
to trustest thou, that thou castest thy selfe of
fro me? lo, thou puttest thy trust in a broken
staffe of reed (I meane Egypte) whiche he
that leaneth vpon, it goeth in to his hande, &
shoteth him thorow.
B Euen so is Pharao the kynge of Egypte,
vnto all them that truste in hym. But yf thou
woldest saye to me: we trust in the Lorde our
God: A goodly God in dede: whose hye pla
ces and aulters Ezechias toke downe, and cō
maunded Juda and Jerusalem to worshyp
onely before the aulter. Abyde the, thou hast
made a condicion with my Lorde the kynge
of the Assyrians, that he shoulde gyue the
two thousande horsses: are thou hable to
set men vpon them? Seynge nowe that thou
canste not resyste the power of the smallest
prynce that my Lorde hath, how darest thou
truste in the charettes and horsemen of E-
gypte? Moreouer, thynkest thou I am come
downe hyther to destroye this land without
the Lordes wyll? The Lorde sayd vnto me,
go downe in to ÿ land, that thou mayste de-
stroye it.
Then sayd Eliakim, Sobna and Joah vn-
to Rabsakeh: Speake to vs thy seruauntes
(we praye the) in the Sirians language, for
we vnderstande it well: And speake not to
vs in the Jewes tonge, lest the folke heare,
which lyeth vpon the wall. Then answe-
red Rabsakeh: Thyncke ye that the kynge
sent me to speake this onely vnto you? Hath
he not sent me to them also that lye vpō the
wall: that they be not cōpelled to eate theyr
owne donge, and drynke theyr owne stale
with you?
And Rabsakeh stode styffe, and cryed with
a loude voyce in the Jewes tonge, and sayd. C
Nowe take hede howe the greate kynge of
the Assirians gyueth you warnynge. Thus
sayth the kynge: Lette not Ezechias dis-
ceyue you, for he shall not be hable to delyuer
you. Moreouer let not Ezechias comfort you
in the Lorde, when he sayeth: The Lorde
withoute doubte shall defende vs, and shall
not gyue ouer this citye in to the hande of
the kynge of the Assirians, byleue hym not.
But thus sayeth the kynge of Assiria: Ob-
teyne my fauoure, enclyne vnto me: so may
euery man enioye his vyneyardes and fygge-
trees, and drynke the water of his cesterne:
vnto the tyme that I come my selfe, and
brynge you in to a lande that is lyke youre
owne: wherin is wheate and wyne, which
is bothe sowen with sede, and planted with
vyneyardes. Let not Ezechias disceyue you,
when he sayth vnto you: the Lorde shall de-
lyuer vs.
Myght the goddes of the Gentyles kepe D
euerye mannes lande frome the power of the
kynge of the Assirians? Where is the God
of Hemath and Arphad? Where is the God
of Sepharuaim? And who was hable to de-
fende Samaria out of my hande? Or whiche
of all the Goddes of the landes, hath delyue-
red their countrey out of my power, so that ÿ
Lorde shold deliuer Jerusalem fro my hande?
Unto this Ezechias messengers helde theyr
tonges, and answered not one worde: for the
kyng had charged them that they shulde gyue
him none answere. So came Eliakim Helki-
ahs sonne the President, Sobna the Scribe, &
Joah Asaphs sonne the Secretary, vnto Eze-
chias with rent clothes, and told him the wor-
des of Rabsakeh.

¶ Ezechias humbleth hym selfe before the Lorde.
The armye of Sennacherib is slayne of the Angel
of the Lorde: and he him selfe is kylled of his owne
sonnes.

CAPI

CAPI. XXXVII.

A When Ezechias herde that, he rent his
iiii.Re.xix.a clothes, and put on a sackcloth, & went
in to the temple of the Lorde. But he
sent Eliakim the President, Sobna ÿ Scribe
with the eldest preestes clothed in sack vnto ÿ
Prophete Esaye the sonne of Amoz, and they
sayd vnto him: Thus sayth Ezechias: This
is the day of trouble, of plage, and of wrath:
lyke as when a chylde commeth to the byrth,
but the woman hathe no power to brynge it
forthe. The Lorde thy God, no doubte, hath
well consydered the wordes of Rabsakeh,
whome his lorde the kynge of Assirians hath
sent, to defye and blaspheme the lyuynge
God: with suche wordes as the Lorde thy
God hath herd ryght well. And therfore lift
vp thy prayer for the remnaunte that yet are
lefte. So the seruauntes of kynge Ezechias
came to Esaye.
B And Esaye gaue them this answere: Say
thus vnto your Lord: thus sayth the Lorde:
Be not afrayde of the wordes that thou hast
herde, wherwith the kynge of the Assyry-
ans seruauntes haue blasphemed me. Be-
holde, I wyll cause a wynde goo ouer him,
as soone as he heareth it, he shall go agayne
in to his countrey, there wyll I destroye him
with the swerde. Nowe when Rabsakeh re-
tourned, he founde the kynge of Assiria lay-
inge siege to Lobnah, for he hadde vnder-
stande, that he was departed from Lachis.
For there came a rummour, that Tharhakah
kynge of Ethiopia was come forth to warre
agaynst him.
And when the kynge of Assiria herde that,
C he sent other messengers to kynge Ezechias,
with this commaundement: Saye thus to
Ezechias kynge of Juda: Let not thy God
disceyue the in whome thou hopest, and say-
est: Jerusalem shall not be gyuen in to the
handes of the kynge of Assiria. For thou kno-
west well howe the kynges of Assyria haue
handled all the landes that they haue sub-
uerted, and hopest thou to escape? Were the
people of the Gentyles (whome my proge-
nytours conquered) delyuered at anye tyme
thorowe theyr goddes? As namely, Gozan,
Haran, Rezeph, and the chyldren of Eden,
whiche dwelle at Thalassar. Where is the
kynge of Hemah, and the kynge of Arphad, &
the kynge of the citye of Sepharuaim, Ena
and Aua?
Nowe when Ezechias hadde receyued the
lettre of the messengers, and red it, he wente
vp in to the house of the Lorde, and opened
the lettre before the Lorde. And Ezechi-
as prayed before the Lorde, on this maner:
O Lorde of hostes, thou God of Israel, which
dwellest vpon Cherubyn. Thou art the God
that onely is God of all the kyngdomes of
the worlde, for thou onely hast created heuen
and erth. Enclyne thyn eare, Lorde, and con-
sidre, open thyne eyes, o Lorde, and se and pon
der all the wordes of Sennacherib, whiche
D hath sente his embassage to blaspheme the
lyuynge God.
It is true, O Lorde, that the kynges of
Assiria haue conquered all kyngdomes & lan-
des, and caste theyr goddes in the fyre. Not-
withstandyng those were no goddes, but the
workes of mens handes, of wood or stone, ther-
fore haue they destroyed them. Delyuer vs
then, O Lorde our God, from the handes of
Sennacherib; that al kyngdomes of the erth
maye knowe that thou onely arte the Lorde.
Then Esaye the sonne of Amoz, sent vnto E-
zechias, saying: Thus sayth the Lorde God
of Israel: where as thou hast made thy pray-
er vnto me, as touchynge Sennacherib this
is the aunswere, that the Lorde hathe gyuen
concernynge him:
Despysed arte thou and mocked, o dough-
ter of Syon, he hath shaken his heed at the, o
doughter of Jerusalem. But thou Senna-
cherib, whom hast thou defyed and blasphe-
med? and agaynst whome thou hast lyfted vp
thy voyce, and exalted thy proude lokes? euē
agaynste the holye one of Israell. Thou with
thy seruauntes haste blasphemed the Lorde,
and thus holdest thou of thy selfe: I couer
the hye mountaynes and sydes of Libanus
with my horsemen.
And there wyll I cutte downe the hygh E
Cedre trees, and the fayrest Fyrre trees. I
wyll vp in to the heyght of it, and in to the
thycke of the tymbre woddes. Yf there be no
water, I wyll graue and drynke. And as for
waters of defence, I shal drye them vp with
the fete of myne hoste. Yea (sayest thou) hast
thou not herde what I haue taken in hande,
and brought to passe of old tyme? That same
wyll I doo nowe also: waste, destroye, and
brynge stronge cityes vnto heapes of stones.
For theyr inhabitoures shall be lyke lame
men, broughte in feare and confounded.
They shall be lyke the grasse and grene her-
bes in the felde, lyke the haye vpon house
toppes, that wythereth afore it be growē vp.
I knowe thy wayes, thy goynge forth, and
thy comming home, yea and thy madnesse a-
gaynst me. Therfore thy furiousnesse agaynst F
me, and thy pryde is come before me. I wyll
put a rynge in thy nose, and a brydle byt in
the chawes of the, and turne the aboute euen
the same waye thou camest. I wyll gyue the
also this token, O Ezechias, this yere shalte
thou eate that is kepte in store, and the nexte
yere suche as groweth of him selfe, and in the
thyrde yere ye shall sowe and repe, yea ye
shall plante vyneyardes, and enioye the fru-
tes therof.
And suche of the house of Juda as are esca-
ped, shall come togyther, and the remnaunt
shall take roote benethe, and brynge forthe
frute aboue. For the escaped shall go oute of
Jerusalem, and the remnaunt from ÿ mount
Syon.
And this shall the gelousye of the Lorde of G
hostes brynge to passe. Therfore thus sayth
the Lorde, concernynge the kynge of the As-
syrians: He shall not come in to the city, and
shall shoote no arowe in to it, there shall no
shylde hurt it, neither shall they dygge about
it. The same waye that he came, shall he re-

tourne

tourne, and not come at this citye, sayethe the Lorde. And I wyll kepe and saue the cytye (sayth he) for myne owne, and for my seruante Dauids sake.

4.Reg.xix.g Eccle.xlviii.d Tobye.i.d 1.Mach.vii.f 2.Mac.viii.e The death of Senacherib.

*Thus the aungell went forth, and slewe of the Assirians hoste, an hundred foure score and fyue thousande. And when men arose vp earlye (at Jerusalem,) beholde all laye full of deed bodyes. So Sennacherib the kynge of the Assirians brake vp and dwelt at Nuuue. Afterwarde it chaunced, as he prayed in the temple of Nesrah his God, and Adramalech and Hasazer his owne sonnes, slewe hym with the swerde, and fledde in to the lande of Ararat. And Asar hadon his sonne raygned after him.

¶ Ezechias is sycke vnto the death, but is yet reuyued by the Lorde, and lyueth.xv. yeares after: for whiche benefyte he giueth thankes.

CAPI. XXXVIII.

A 4.Reg.xx.a 2.Par.xxxii.f

NOt long after this, was Ezechias sycke vnto the deathe: and the Prophete Esaye the sonne of Amoz came vnto hym, and sayde: Thus commaundeth the Lorde: Set thyne house in ordre, for thou muste dye, and shalte not escape. Then Ezechias tourned his face towarde the wall, and prayed vnto the Lorde, and sayde: Remembre, O Lorde, that I haue walked before the in trouthe, and stedfast herte, and haue doone the thynge that is pleasaunt to the. And Ezechias wepte sore.

Then sayde God vnto Esaye: Goo and speake vnto Ezechias: the Lorde God of Dauid thy father sendeth the this worde: I haue herde thy prayer, and considred thy teares: beholde I wyll put fyftene yeres mo vnto thy lyfe, and delyuer the and the citye also, from the hande of the kynge of Assyria, for I wyll defende the citye. And take the this token of the Lorde, that he wyll doo it, as he hathe spoken: Beholde I wyll returne the shadowe of Achaz dyall, that nowe is layde out with the sunne, and bring it tenne degrees backwarde. So the sunne tourned tenne degrees backwarde, the whiche he was descended afore.

B

¶ A thankesgyuinge, whiche Ezechias kyng of Juda wrote, whan he hadde bene sycke and was recouered.

I Thought I shold haue gone to the gates of hel in my best age, and haue wanted the residue of my yeres.

I spake within my selfe: I shall neuer beholde the Lorde God in this lyfe: I shall neuer se man amonge the dwellers of the worlde.

Myne age is folden vp together, and taken awaye fro me lyke a shepeherdes cotage: my lyfe is hewen of, lyke as a weuer cutteth of his webbe.

Whyle I was yet talkynge my rede, he hewed me of, and made an ende of me in one daye.

I thought I wold haue lyued vnto the morowe: but he brosed my bones lyke a lyon, & made an ende of me in one daye.

Then chatred I lyke a swalowe: and lyke a crane, and mourned as a doue.

I lyfte vp myne eyes in to the heyght: O Lorde (sayd I) violence is wrong vnto me, be thou surety for me.

What shall I speake or saye, that he maye this w? that I may lyue out all my yeres, yea in the bytternesse of my lyfe?

Verely (Lorde) men shoulde lyue in bitternesse: and all my lyfe muste I passe ouer therin, for thou raisest me vp, & wakest me.

But loo, I wyll be well content with this bytternesse.

Neuertheles my conuersacion hath so pleased the, that thou wouldest not make an ende of my life, so that thou hast cast al my synnes behynde thy backe.

For hell prayseth not the, death dothe not magnifye the.

They that goo downe in to the graue prayse not thy trouthe: but the lyuynge, yea the lyuynge knowlege the, lyke as I do this daye.

The father telleth his children of thy layth fulnesse.

Delyuer vs (O Lorde) and we will synge prayses in thy house, all the dayes of our lyfe.

And Esaye sayde: take a playster of figges, and laye it vpon the sooze, so shall he be hole.

Then sayde Ezechias: O what a greate thynge is this, that I shall goo vp into the house of the Lorde.

¶ Ezechias is reproued of Esaye, because he shewed his treasure vnto the Embassadours of Babylon.

CAPI. XXXIX.

AT the same tyme Merodach Baladam, Baladams sonne kynge of Babylon, sent letters and presentes to Ezechias. For he vnderstode how he had ben sycke, and was recouered agayne. And Ezechias was glad thereof, and shewed them the cõmodities of his treasure, of syluer, of golde, of spyces and rootes of precyous oyles, all that was in his cupbordes and treasure houses. There was not one thynge in Ezechias house, and so throwe out all his kyngdome, but he let them se it.

Then came Esaye the Prophete to kynge Ezechias, and sayde vnto him: What haue the men sayde, and frome whence came they vnto the? Ezechias answered: they came

oute of a farre countrey vnto me, out of Babylon. Esaye sayde: what haue they loked vpon in thyne house? Ezechias answered: All that is in myne house haue they sene: and there is nothing in my treasure, but I shewed it them.

Then sayd Esaye vnto Ezechias: Vnderstande the worde of the Lorde of hoostes. Beholde the tyme wyll come that euery thynge whiche is in thyne house, and all that thy progenytoures haue layde vp in store vnto this daye, shall be caryed to Babylon, and no thynge lefte behynde. This sayth the Lorde. Yea, and parte of thy sonnes that shall come of the, and whom thou shalt get, shall be caried hence, and become gelded chamberlaynes in the kyng of Babylons courte: Then said Ezechias to Esay: Nowe God prospere his owne worde, whiche he hath spoken. He sayd moreouer: so there be peax and faythfulnesse in my tyme.

¶ The commynge of Sayncte Johñ Baptyst. The preparacion of the Apostles. The callynge of the Gentyles.

CAPI. XL.

BE of good cheere my people, be of good cheere (sayth your God) comfort Jerusalem, and tell her that her trauayle is at an ende, that her offence is pardoned, that she hath receyued of the Lordes hande sufficient correction for all her synnes. A voyce cryeth: Prepare the waye for the Lord in the wildernesse, make streyght the pathe for our God in the desert. Let all vales be exalted, and euery mountayne and hyll be layde lowe. What is croked, let it be made streight, and let the rough places be made playne fyldes. For the glory of the Lorde shall appere, and all flesshe shal se it, for why? the mouth of ỹ Lorde hath spoken it.

The same voyce spake: Nowe crye. And I sayd: what shall I crye? Then spake it: that all flesshe is grasse, and that all the beautye therof, is as the flour of the felde. The grasse is withered, the floure falleth awaye. Euen so is the people as grasse, when the breethe of the Lord bloweth vpon them. The grasse withereth, or the floure fade awaye: But the worde of our God endureth for euer. Moreouer the voyce cryed thus: Go vp vnto the hyll (o Sion) thou that bringest good tydynges, lyft vp thy voyce with power, o thou preacher Jerusalem. Lyft it vp without feare, and say vnto the cytyes of Juda: behold your God, behold the Lorde, euen the almighty shall come with power, and beare rule with his arme. Beholde he bringeth his treasure with him, & his workes goo before hym. He shall fede his flocke lyke an herdman. He shall gather the lambes togither with his arme, and cary them in his bosome, and shall kyndly entreate those that beare yonge.

Who hath holden the waters in his fyste? Who hath measured heuen with his spanne, and hath comprehended all the earthe of the worlde in thre fyngers? Who hathe weyed the mountaynes and hylles? Who hath restourned the mynde of the Lorde? Or who is of his counsell to teache him? At whom hath he asked counsell, to make him vnderstande, and to lerne him the waye of iudgement: to teache him science: and to instruct him in the waye of vnderstandyng? Beholde, all people are in comparison of him, as a drop to a boket full; and are counted as the lesse thynge that the balaunce weyeth. Beholde, the Iles are in comparison of him, as the shadowe of the sunne beame. Libanus is not sufficient to mynistre fyre for his offeryng, and all the beastes therof are not ynoughe to one sacrifyce. All people in comparison of him, are rekened as nothynge, yea vayne vanitie and emptynesse.

D Romano.xi.d 1.Corinth.ii.a Sapien.x.e

To whom then wil ye liken God? or what similitude wil ye set vp vnto him? Shal ỹ carueer make him a carued ymage? and shall the goldsmyth couer him with golde, or caste hym in to a forme of syluer plates? Moreouer shall the ymage maker (that the poore man whyche is disposed maye haue some thynge to set vp also) seke oute and chose a tree, that is not rotten, and carue of it an ymage that moueth not? Know ye not this? Herde ye neuer of it? Hathe it not ben preached vnto you from the beginning? Haue ye not ben informed of this sithens the foundacion of the erth was layde: that he sitteth vpon the circle of the worlde, and that all the inhabitauntes of the worlde are in comparison of him but as grashoppers: That he spredeth oute the heauens as a couering: that he stretcheth them out, as a tent to dwell in: that he bringeth princes to nothyng, and the iudges of the erth to dust: so that they be not planted nor sowen agayne, neither their stocke rooted agayne in the erth? For as soone as he bloweth vpon them, they wither and fade awaye, lyke the strawe in a whyrlwynde.

Ecc.xviii.d E

To whom now wil ye lyken me, and who shal I be like, saith the holy one? Lift vp your eyes on hye, and cõsider. Who hath made those thinges, whiche come out by so greate heapes? and he can call them all by their names. For there is nothyng hyd vnto the greatnesse of his power, strengthe, and myghte. How maye then Jacob thynke, or howe maye Israell saye: My wayes are hyde frome the Lorde, and my God knoweth not of my iudgementes. Knowest thou not, or hast thou not herd, that the euerlastyng God, the Lorde whiche made all the corners of the earth, is neyther werye nor fayne: and that his wysedome can not be comprehended: but that he giueth strength vnto the werye, and power vnto the fayne? Children are wery and fayne and the strongest men fall: But vnto them that haue the Lorde before their eyes, shall strengthe be encreased. Eagles wynges shall growe vpon them: When they runne, they shall not fall: and when they goo, they shall not be werye.

F

G

¶ Of the goodnesse and mercy of God towarde the people.

CAPI. XLI.

A BE styll (ye Ilandes) and harken vnto me. Be stronge ye people: Come hyther and shewe youre cause, we wyll goo to the lawe togyther. Who rayseth vp the iuste from the rysynge of the sunne, and calleth hym to goo forthe? Who casteth downe the people, and subdueth the kynges before hym: that he maye throwe them all to the grounde with his swearde, and scatter them lyke stubble with his bowe? He foloweth vpon them, and goeth safely hym selfe, and commeth in no foote pathe with his fete. Who hathe made, created, and called the generacions frome the begynnynge? Euen I the Lorde, whiche am the fyrst, and with the last.

B Beholde ye Iles, that ye maye feare, and ye endes of the erth, that ye maye be abasshed, drawe nye, and come hyther. Euery man hath exhorted his neyghboure, and brother, and bydden hym be stronge. The smyth comforted the moulder, and the yron smyth the hammer man, saying: It shall be good that we fasten this caste worke: & euen they fastened it with nayles, that it sholde not be moued. And thou Israel my seruaunte: Iacob my chosen seed of Abraham my beloued, whom I ledde from the endes of the earthe by the hande: For I called the frome farre, and sayde vnto the: Thou shalte be my seruaunte, I haue chosen the, and wyll not caste the awaye: be not afrayde, for I wyll be with the. Loke not be-
C hynde the, for I wil be thy God to strengthe the, helpe the, and to kepe the with this ryght hande of myne.

Esaye.xliiii.a xlviii.a. Apo. ii.b.xxii.c

Beholde, all they that withstande the, shal come to confusion and shame: and thyne aduersaries shall be destroyed and broughte to noughte. So that who so seketh after them, shall not fynde them. Thy destroyers shal perish, and so shall they that vndertake to make batayle agaynst the. For I thy Lord and God wil strengthen thy right hande. Euen I that saye vnto the, Feare not, I will helpe the. Be not afrayde thou lytle worme Iacob, & thou
D despised Israel, for I wil helpe the, sayth the Lorde and the holy one of Israel thyne auenger. Beholde, I wil make the a treding carte, and a newe wayne, that thou mayst thresh and grynd the mountaynes, and bryng the hylles to powder. Thou shalt fan them, & the wynd shall cary them awaye, and the whyrlwynde shall scatter them. But thou shalte reioyse in the Lorde, and shalt delite in praysing the holy one of Israel.

When the thrystye and poore seke water
E and fynde none, and when theyr tonge is drye of thyrste: I gyue it theym, sayth the Lorde. I the God of Israell forsake them not. I brynge forth floudes in the hylles, and welles in the playne feldes. I tourne the wyldernesse to ryuers, and the drye lande to Condites of water. I plante in the waste grounde trees of Cedre, Boxe, Myrre, and Olyues. And in the dry, I set Fyrre trees, Elmes and Hawthornes togither. All this do I, that they all togither maye se and marke, perceyue with their hertes and considre, that the hand of the Lorde maketh these thinges, and that the holy one of Israel bryngeth them to passe.
F Stande at youre cause, sayth the Lorde, & bring forth youre strongest grounde, counselleth the king of Iacob. Let the goddes come forth themselues, and shew vs the thinges that are past what they be: let them declare them vnto vs that we maye take them to herte, and knowe them hereafter. Eyther let them shewe vs thynges for to come, and tel vs what shal be done hereafter: so shall we know that they be goddes. Shewe some thynge, eyther good or bad: so wyll we bothe knowlege the same and tell it out.

Beholde, ye goddes are of noughte, and youre makynge is of noughte, but abhominacion hathe chosen you. Neuerthelesse, I haue waked vp one from the north, & he shal come,
G And an other from the East, whiche shall call vpon my name, and shal come to the princes, as the potter to his claye, and as ye potter treadeth downe the myre: Who tolde that afore? So wil we confesse and saye, that he is ryghtous. But there is none that sheweth or declareth any thinge, there is none also that heareth youre wordes. Beholde, I wyll fyrste graunte them of Syon and Ierusalem to be Euangelistes. But when I considre: there is not one amonge them that prophecyeth, neyther (when I aske him) that aunswereth one worde. Lo, wycked are they and vayne, with the thinges also that they take in hand: yea wynd are they, and emptinesse, with their ymages togither.

¶ The commynge of Christe, and his baptisme.

CAPI. XLII.

BEholde, nowe therfore, this is my seruaunt, whome I wyll kepe to my selfe: A
myne electe: In whome my soule shall [illegible]
be pacified. I wyll gyue him my spirite, that he maye shewe forthe iudgement and equitie amonge the Gentyles. He shal not be an outcryer, nor an hye mynded person. His voyce shall not be herde in the stretes. A brosed rede shal he not breake, and the smokynge flaxe shall he not quenche: but faythfully and truly shal he gyue iudgement. He shal neither be ouerthrowne ne hastye, that he maye restore ryghteousnes vnto the erth: and the Gentyles also shall kepe his lawes. For thus saythe God the Lorde vnto him (euen he that made heuens, and spredde them abrode, and set forth the earthe with her increase: whiche geueth brethe vnto the people that is in it, and to them that dwell therin) I the Lord haue called the in ryghtousnesse, and ledde the by the hande. Therfore wyll I also defende the, and [illegible]
geue the for a couenaunt of the people, and to be the lyght of ye Gentyles. That thou mayst open the eyes of the blynde, let out the prisoners, and them that syt in darcknesse, out of the dongeon house. I my selfe, whose name
B is the Lorde, whiche gyue my power to none [illegible]
other, neyther myne honour to the Goddes: shewe you these newe tydynges, and tell you them or they come, for olde thynges also are come to passe.

Synge therfore vnto the Lorde, a newe songe of thankes gyuynge: blowe oute his prayse vnto the ende of the worlde. They that be vpon the see, and all that is therin, prayse him, the Iles, and they that dwell in them. Let the wyldernesse with her cityes lyfte vp her voyce, the townes also that be in Cedar. Let them be gladde that sytte vpon rockes of stone, and let them crye downe from the hygh mountaynes: ascrybyng almightynesse vnto the Lord, and magnifieng him among ye Gentyles. The Lord shal come forth as a gyaunt, and take a stomak to him lyke as a fresh man
C of warre. He shall rore and crye, & ouercome his ennemies.

I haue longe holden my peax (saythe the Lorde) shoulde I therfore be styll, and kepe sylence for euer? I wyll crye lyke a trauelyng woman, and ones wyll I destroye and deuour. I wil make waste both mountayne and hyll, and drye vp euery grene thyng that groweth theron. I wyll drye vp the floudes of water, and drinke vp the ryuers. I will bryng the blynde in to a strete that they knowe not: and lede them in to a fotepath, that they are ignoraunt in. I shall make darcknesse lyghte before them, and the thyng that is croked to be streyght. These thynges wyll I doo, and not forget them. And therfore let them confounde, and be ashamed earnestly, that hope in ydolles, and saye to facioned ymages: ye are our goddes.

D Heare, o ye deafe men, and sharpen youre syghtes to se, o ye blynde. But who is blynder then my seruaunte? Or so deafe as my messengers whome I sente vnto them? For who is so blynde as my people, and they that haue the rule of them? They are lyke as yf thou vnderstodest moche, and keptest nothing: or yf one herde well, but were not obedient. The Lorde be mercyfull vnto them for his ryghtousnesse sake, and that his worde might be magnified and praysed. But it is a mischeuous and wicked people. Their yonge men belong all to the snare, and shall be shut into prysō houses. They shal be caryed awaye captiue, & no man shall lose them. They shall be troden vnder fote, and no man shal laboure to bryng them agayne. But who is he among you that pondreth this in his mynde that considreth it, and taketh it for a warning in time to come.

Who suffred Iacob to be troden vnder fote, and Israel to be spoyled? Did not the Lorde? Now haue we synned agaynst him, and haue had no delyte to walke in his wayes, neither ben obedient vnto his lawe. Therfore hathe he poured vpon vs his wrathful displeasure, and stronge batayle, whiche maketh vs haue to do on euery syde, yet wyll we not vnderstande: He burneth vs vp, yet synketh it not in to our hertes.

¶ God promyseth to send his Chryst, whiche shal delyuer his people. He forgyueth synnes for his owne sake.

CAPI. XLIII.

BUt nowe the Lorde that made the, O Iacob, and he that facioned the, o Israel A
sayth thus: Feare not, for I wyl defend the. I haue called the by name, thou art myne owne. When thou wentest in the water, I was by the, that the stronge floudes shoulde not plucke the away. When thou walkest in the fyre, it shall not burne the, and the flame shal not kyndle vpon the. For I am the Lorde thy God, the holy one of Israel, thy sauiour. I gaue Egypte for thy delyueraunce, the Morians and the Sabees for the: bycause thou wast deare in my syght, and bycause I set by the, and loued the. I pylled all men for the, and delyuered vp all people for thy sake, that thou shouldest not feare, for I was with
the. I wyll brynge thy sede frome the Easte, B
and gather the togyther from the Weste. I wyll saye to the Northe, let goo. And to the Southe, kepe not backe: but brynge me my sonnes from farre, and my doughters frome the endes of the worlde: Namely all those that be called after my name: For them haue I created, facyoned, and made for myne honoure.

Brynge forthe that people, whether they haue eyes, or be blynde, deafe, or haue eares. All nacions shall come in one, and be gathered in one people. But whiche amonge yonder goddes shall declare suche thynges, and tell vs what is to come? Lette them brynge their wytnesses, so shall they be free: for then men shal heare it, and saye it is trouthe. But I brynge you wytnesses (saythe the Lorde) euen those that are my seruauntes, whome I haue chosen: to thintent that ye myghte be certyfyed, and gyue me faythfull credence:
yea and to considre, that I am he, before Osee.xiii.b
whome there was neuer anye God, and that there shall be none after me. I am onely the
Lorde, and without me is there no sauioure. C
I gyue warnynge, I make hole, I teache you that there shoulde be no straunge God among you. And this recorde must ye beare me youre selues, sayth the Lorde that I am God. And euen he am I from the begynnynge, and there is none that can take anye thynge oute of my hande. And what I do, can no man chaunge.

Thus saythe the Lorde, the holye one of Israell youre redemer: For youre sake I wyll sende to Babylon, and brynge all the strongest of them frome thence: Namely the Chaldees that boste them of theyr shyppes: Euen I the Lorde youre holye one whiche haue made Israell, and am youre kynge. Moreouer thus sayth the Lorde, euen he that maketh awaye in the see, and a foote pathe

in the myghtye waters: whiche bryngeth forth the charettes and horses, the hoste and the power, that they maye fall a slepe, and neuer ryse, and be extincte, lyke as towe is quenched.

ii.Corin.v.d Apo.a.xxi.b Ye remembre not thinges of olde, and regarde nothynge that is paste. Therfore beholde, I shall make a newe thynge, and shortly shall it appere: ye shall well knowe it, I haue tolde it you before, but I wyll tell it you agayne. I wyll make streetes in the deserte, and riuers of waters in the wildernesse. The wylde beestes shall worship me: the dragon and the Estriche. D For I shall gyue water in the wyldernesse, and stremes in the deserte: that I maye gyue drynke to my people, whō I chose, this people haue I made for my selfe, and they shall shewe forthe my prayse. For thou (Jacob) woldest not call vpon me, but thou haddest an vnluste towarde me, o Israel.

Thou gauest me not thy younge beastes for burntofferynges, neyther dydest honoure me with thy sacrifyces. Thou boughtest me no deare spices with thy moneye, neyther powredst the fatte of thy sacrifyces vpon me. How be it I haue not ben chargeable vnto the in offerynges, neyther greuous in incense.

But thou hast laden me with thy synnes: and weryed me with thyne vngodlynesse.

Where as I yet am euen he only, that for myne owne selfes sake do awaye thyne offences, and forget thy synnes: so that I wyl neuer thynke vpon them. Put me now in remembraunce (for we wyll reason togyther) and shewe what thou hast for the to make the quyte. Thy fyrst father offended sore, and thy rulers haue synned agaynste me. Therfore I eyther suspended, or slewe the chiefest prynces: I dyd curse Jacob, and gaue Israel in to reprofe.

¶ Chryst promyseth to delyuer his churche, whiche he hath redemed. Idolatrye and knelyng before Images &c. are confuted.

CAPI. XLIIII.

SO heare nowe, o Jacob my seruaunt, and Israell, whome I haue chosen. For thus A sayth the Lorde that made the, facioned Jeremy.xxx.g and.xlvi.g the, and helped the euen frome thy mothers wombe: Be not afrayd, o Jacob my seruaunt, thou righteous, whome I haue chosen. For I shall poure water vpon the drye ground, and ryuers vpon the thyrsty. I shall poure my spirite vpon my seed, and myne encrease vpon thy stocke. They shall grow togyther lyke as the grasse, and as the wyllyes by the waters syde: One wyll saye I am the Lordes. An other wyll call vnder the name of Jacob. The thyrde shall descrybe with his hand vnto the B Lorde, and gyue hym selfe vnder the name of Israel.

Esaye.xli.b.x Esay.xlviii.b Apo.i.b.xxii.c Moreouer thus hathe the Lorde spoken: euen the kynge of Israell, and his auenger, the Lorde of hostes: I am the fyrste and the laste, and without me is there no God. For what is he that euer was lyke me, whiche am frome euerlastynge? Lette hym shewe his name, and do where through he maye be lykened vnto me. Let him tell you forth playnly, thynges þ are past, and for to come: yea and that withoute anye feare or stoppe. For haue not I euer tolde you hytherto, and warned you? Ye can beare me recorde youre selues. Is there anye God excepte me? or anye maker that I shoulde not knowe hym?

Wherfore all caruers of ydolles are but vayne, and their labour lost. Jerem. They must beare recorde them selues, that (seyng they can nether se ne vnderstande) they shall be confounded. Who shoulde nowe make a God, or facion an ydoll, that is profitable for nothyng? Beholde, all the felowshyp of them must be brought to confusion. Let all the workmasters of them come and stande togyther from amonge men: they must be abasshed and confounded one with an other. The smith taketh Sapi. yron, and tempre it with whote coles, and facyoneth it with hammers, and maketh it with all the strengthe of his armes: yea somtyme he is faynte for verye hunger, and so thursty that he hathe no more power. The carpenter (or ymage caruer) taketh mete of the tymbre: and spredeth forth his lyne: he marketh it with some coloure: he playneth it, he ruleth it, and squareth it, and maketh it after the ymage of a man, and accordynge to the beautie of a man: that it maye stande in the temple.

Moreouer, he goeth oute to hewe downe Cedre trees: he bryngeth home Elmes and Okes, and other tymbre of the wood. Or, C elles the Fyrre trees whiche he planted hym selfe, and suche as the rayne hathe swelled, whiche wodde serueth for men to burne. Of this he taketh and warmeth hym selfe withall: he maketh a fire of it to bake breed. And afterwarde maketh a God therof to honour it: and an ydoll to knele before it. One pece he burneth in the fyre, with an other he rosteth flesshe, that he maye eate roste his belye full: with the thyrde he warmeth him selfe, and sayth: Aha, I am well warmed, I haue ben at the fyre. And of the resydue he maketh him a God and an ydoll for him selfe. He kneleth before it, he worshyppeth it, he prayeth vnto it, and sayth: delyuer me for thou art my God.

Yet men neyther consydre ne vnderstande, bycause theyr eyes are stopped, that they can not se: and theyr hertes, that they can not perceyue. They pondre not in theyr mynde, for they haue neyther knowledge nor vnderstandynge, to thynke thus: I haue burnt one pece in the fyre: I haue baked breede with the coles therof, I haue rosted flesshe withall, and eaten it: shall I nowe of the resydue make an abhominacion, and fall downe before a rotten pece of wod? The kepynge of duste, and foolishenes of herte hath turned them asyde, so that none of them can

can haue a fre conscience to thynke: may not I erre?

D Consydre this, O Jacob and Israel, for thou arte my seruaunt. I haue made the, that thou myghtest serue me. O Israell, forget me not. As for thyne offences, I dryue them awaye lyke the cloudes, and thy synnes as the myst. Turne the agayne vnto me: & I wil delyuer the.

Be glad ye heuens whom the Lorde hathe made, lette all that is here benethe vpon the erth be ioyfull. Reioyse ye mountaynes and wodes, with all the trees that are in you: for the Lorde shall redeme Jacob, and shewe his glorye vpon Israell. For thus sayethe the Lorde thy redemer, euen he that facyoned the from thy mothers wombe: I am the Lorde, whiche do all thynges my selfe alone. I onely haue spredde oute the heuens, and I onely haue layde the foundacyon of the earthe. I destroye the tokens of witches, and make the sothsayers goo wronge. As for the wyse, I tourne them backwarde, and make their cunnynge folysshnesse.

But I set vp the purpose of my seruauntes, and fulfyll the counsell of my messengers. I saye to Jerusalem: tourne agayne. And to the cityes of Juda: be ye buylded agayne: and I repayre theyr decayed places. I saye to the grounde: be drye. And I drye vp thy water floudes. I saye to Cyrus: thou art myne herdman: so that he shall fulfyll all thynges after my wyll. I saye to Jerusalem: be thou buylded, and to the temple: be thou fast grounded.

¶ The deliueraunce of the people by Cyrus. The cōmynge of Chryste and callynge of the Gentyles

CAPI. XLV.

A THus sayethe the Lorde vnto Cyrus his anoynted, whom he ledeth by the right hande: that the people may fal downe before him: I wyll lose the gyrdle of kynges: that they shal open the gates before thy face, and not to shut theyr dores. I wyll goo before the, and make the croked streyghte: I shall breake the brasen dores, and burste the yron barres. I shal gyue the the hyd treasure, and the thynge whiche is secretly kept: that thou mayst knowe that I the God of Israell haue called the by name: and that for Jacob my seruauntes sake, and for Israel my chosen.

For I called the by thy name, and ordeyned B the or euer thou knewest me: Euen I the Lorde, before whome there is none other: for without me ther is no God. I haue prepared the or euer thou knewest me: that it myght be knowen from the rysynge of the sonne, to the goynge downe of the same, that all is nothynge withoute me. For I am the Lorde, and there is elles none. It is I that created the lyght and darknesse: I make peax and trouble: yea euen I the Lorde do al these thynges. The heauens aboue shall droppe downe, and the cloudes shal rayne rightousnesse. The earthe shall open it selfe, and brynge forthe helthe, and therby shall ryghtounesse florysh. Euen I the Lord shal bring it to passe.

Wo be vnto him that chydeth with his maker, the potsherde with the potter: Saith the claye to the potter, what makest thou? or thy worke serueth for nothyng? Wo be vnto him Romanis.ix.d Jere.xviii.a that saith to his father: why begettest thou? And to his mother: why bearest thou? Thus sayth the Lord, euen the holy one and maker of Israel: Aske me of thinges for to come, cōcernynge my sonnes: and put me in remembraunce, as touching the workes of my handes: I haue made the erthe, and created man vpon it. With myne hādes haue I spred forth heuen, and giuen a commaundement for all the host therof. I shal wake him vp with rightousnesse, and ordre all his wayes. He shall buylde my city, and let out my prisoners, and that neither for gift nor rewardes, sayth the Lorde of hostes.

The Lorde hathe sayde moreouer: The occupyers of Egypt, the marchauntes of the C Morians and Sabees, shall come vnto the with tribute, they shall be thyne, they shall folowe the, and go with cheynes vpon theyr fete. They shall fall downe before the, and make supplicacion vnto the. For God (without whom there is none other God) shall be with the. O how profounde art thou, o God, thou God and sauyour of Israel? Confounded be ye, and put to dishonoure: go hence togyther with shame, all ye that be workemasters of errour: (that is worshyppers of ydols.) But Israel shall be saued in the Lorde, whiche is the euerlastynge saluacion: They shal not come to shame nor confusion, worlde without ende.

For thus sayth the Lorde: euen he that created heuen, the God that made the earth, that facyoned it and set it forth: I haue not made it for nought, but I made it to be inhabyted. Euen I the Lorde, withoute whome there is none other. I haue not spoken secretly, neyther in darke places of the earthe. It D is not for noughte, that I sayde vnto the seed of Jacob: seke me. I am the Lorde, whiche when I speake, declareth the thinge that is ryghtous and true. Let them be gathered and come togyther, let them drawe nye hyther that are escaped of the people: Haue they anye vnderstandynge that sette vp the stockes of theyr ydolles, and praye vnto a God that can not helpe them? Lette men drawe nye, let them come hyther, & aske counsell one at an other, and shewe forth: What is he, that tolde this before? or who spake of it, euer sence the begynnyng? Haue not I the Lorde done it: without whom there is none other God? the true God and sauioure, and there is els none but I? And therfore tourne you vnto me (all ye endes of the erth) so shall ye be saued, for I am God, and there is elles none. I sweare by my selfe: oute of my mouth Roma.xiiii.b Philip.ii.b commeth the worde of rightousnesse, and that may no man tourne: but all knees shal bowe vnto me, and all tunges shall sweare

by me, sayinge: Verely in the Lorde is my ryghteousnesse and strength. To hym shall men come: but all they that thynke scorne of hym shall be confounded, and the hole sede of Israell shall be iustifyed and prayse in the Lorde.

¶ Idolatrye is reproued. The helth that commeth by Christe is prophecyed.

CAPI. XLVI.

A Neuerthelesse Bell shall fall, and Nabo shalbe broken, whose ymages are a burthen for the beastes and cattell to ouerlade them, and to make them wery. They shal synke downe, and fall togyther, for they may not ease them of theyr burthen, therfore must they go in to captiuitie.

B Harken vnto me, O house of Iacob, and all ye that remayne yet of the housholde of Israel, whome I haue borne from youre mothers wombe, and brought you vp from your byrthe, tyll ye were growen: I whiche shall beare you vnto youre laste age: I haue made you, I wyl also nourysshe you, beare you and saue you. Whome wyll ye make me lyke in facyon or ymage, that I maye be lyke hym? Ye fooles (no doubte) wyll take oute syluer and golde oute of youre purses, and weye it, and hyre a goldesmyth to make a God of it, that men maye knele downe and worshyp it. Yet muste he be taken on mennes shoulders

C Baruch.vi.a and borne, and set in his place, that he maye stande and not moue. Alas that men shoulde crye vnto hym whiche geueth no answere: & delyuereth not the man that calleth vpō hym from his trouble.

Consydre this well and be ashamed. Goo in to youre owne selues (O ye runnagates.) Remembre the thynges whiche are past sence the begynnynge of the worlde: that I am God, and that there is elles no God, yea and that there is nothynge lyke vnto me. In the begynnynge of a thyng, I shewe the ende therof: and I tell before, thynges that are not yet come to passe. With one worde is my deuyse accomplysshed, and fulfilleth all

D my pleasure. I cal a byrde out of the East, and all that I take in hande, oute of farre countreys, as soone as I commaunde, I brynge it hither: as sone as I thynke to deuyse a thing I do it.

Heare me, O ye that are of an hye stomacke, but farre from ryghteousnesse, I shall brynge forth my ryghteousnesse: It is not far, and my helthe shall not tarye longe awaye. I wyll laye helthe in Syon, and gyue Israel my glorye.

¶ The worde of the Lorde agaynste Babilon.

CAPI. XLVII.

A But as for the (O doughter, thou virgyn Babylon.) Thou shalte syt in the dust, thou shalt syt vpō the grounde, and not in a trone (O thou mayden of Chaldea) Thou shalte no more be called tender and pleasaunte. Thou shalte brynge forthe the queene and grynde meele, put downe thy stomacher, make bare thy knees, and shalte wade thorowe the water ryuers. Thy shame shall be discouered, and thy preuytyes shall be sene. For I wyll auenge me of the, and no man shall let me, sayth our redemer, whiche is called the Lorde of hostes, the holye one of Israel.

Syt styll, holde thy tonge, and get the in to some darcke corner, O doughter Chaldea, for thou shalte be no more called ladye of kyngdomes. I was so wrothe with my people, that I punysshed myne inheritaunce, and gaue them in to thy power. Neuerthe-

B lesse, thou shewedest them no mercye, but euen the very aged men of them dydest thou oppresse ryght sore with your yoke, and thou thoughtest thus: I shall be ladye for euer. And besyde all that, thou haste not regarded these thynges, neyther cast what shold come after. Heare nowe therfore thou wylfull, that syttest so carelesse, and speakest thus in thyne herte: I am alone, and without me is there none: I shall neuer be wydowe, nor desolate agayne. And yet bothe these thynges shal come to the vpon one daye, in the twincklynge of an eye: namely wydowehed and

C desolacion.

They shall myghtyly fall vpon the for the multitude of thy wytches, and for the great heape of thy coniurers. For thou hast comforted thy selfe in thy disceytfulnesse, and haste sayde: No man seeth me. Thyne owne wysdome and connynge hathe disceyued the. In that thou hast said: I am alone, and without me there is none. Therfore shal trouble come vpon the, and thou shalte not knowe from whence it shal aryse. Mischiefe shal fal vpon the, whiche thou shalt not be hable to put of. A sodeyn miserye shall come vpon the, or euer thou be aware.

D Nowe goo to thy coniurers, and to the multytude of thy wytches (whome thou hast ben acquaynted withall from thy youthe) yf they maye helpe the, or strengthen the. Thou haste hytherto hadde manye councelles of them: so lette the heuengasers, and the beholders of sterres come on nowe and delyuer the: yea and let them shewe when these newe thynges shall come vpon the. Beholde they shall be lyke strawe, whiche yf it be kyndled with fyre, no man maye ryd it: for the vehemencie of the flambe: and yet it gyueth no synders to warme a man by, ne cleare fyre to syt by. Euen so shall they be vnto the, whome thou haste vsed and occupyed from thy youthe. Euerye one shall shewe the his erroneous waye, yet shall none of them defende the.

¶ The ypocrysye of the Iewes is reproued. The Lorde alone wyll be worshypped, whiche hath chosen vs, and whiche souccoureth vs for his owne sake.

CAPI. XLVIII.

Heare

A Heare this, O thou house of Iacob, ye that are called by the name of Israell, and are come out of one stocke with Iuda, whiche sweare by the name of the Lorde, and beare wytnesse by the God of Israel (but not with trouth and ryght) whiche are called fre men of the holy cytie, as they that loke for comforte in the God of Israell, whose name is the Lorde of Hostes.

The thinges that I shewed you euer sence the begynnyng, Haue I not brought them to passe, immediatlye as they came oute of my mouthe, & declared them? And they are come. Howbeit I knewe that thou arte obstinate, and that thyne necke hath an yron veyne, and that thy browe is of brasse. Neuertheles I haue euer sence the begynning shewed the of thinges for to come, and declared them vnto the, or euer they came to passe, that thou shuldest not saye: myne Idoll hathe done it, my carued or caste ymage hath shewed it. Heare and consyder al these thinges whether it was

B ye that prophecyed them: But as for me, I tolde the before at the begynnynge, newe and secrete thinges, that thou knewest not of. And some done nowe not of olde tyme, wherof thou neuer herdest, before they were brought to passe, that thou canst not saye: I knewe of them. Moreouer there be some wherof thou hast neyther herde nor knowen, neyther haue they ben opened vnto thyne eares afore tyme. For I knewe that thou woldest maliciouslye offende, therfore haue I called the a transgressoure, euen from thy mothers wombe.

Neuertheles for my names sake, I haue withdrawe my wrath, and for myne honours sake I haue ouersene the, so that I haue not rooted the out. Beholde, I haue pourged the, and not for moneye. I haue chosen the in the fyre of pouertie. And that only for myne owne sake, for I geue myne honoure to none other, that thou shuldest not despyse me. Herken vnto me O Iacob, and Israell whome I haue

C called. I am euen he that is, I am the fyrste and the last. My hande is the foundacion of the earth, and my ryght hande spanneth ouer the heauens. As soone as I called them they were there. Gather you all together, and herken: Whiche of yonder goddes hath declared this, that the Lorde wyll do by the kynge of Babylon (whome he loueth and fauoureth) and by the Caldees his arme? I my self alone haue tolde you this before. Yea I shall call hym, and brynge hym forth, and geue hym a prosperous iourneye. Come nye, and heare this: haue I spoken any thynge darkly sence the begynnyng? when a thynge begynneth, I am there.

D Wherfore the Lorde God with his spirite hath sent me. And thus sayth the Lorde God thyne auenger, the holy one of Israell: I am the Lorde thy God, which teache the profitable thinges, and leade the the way, that thou shuldest go. Yf thou wylte nowe regarde my commaundementes, thy welthynes shall be as the water streame, & thy ryghteousnes as the waues flowynge in the see. Thy sede shall be lyke as the sande in the see, and the frute of thy body, lyke the grauell stones therof. Thy name shall not be roted out, nor destroyed before me. Ye shall go awaye frome Babylon, and escape the Caldees with a merye voyce. This shalbe spoken of, declared abrode, and go forth vnto the ende of the worlde, so that it shalbe sayde: The Lorde hath defended his seruaunte Iacob, that they suffred no thurst, when they trauayled in the wyldernesse. He claue the rockes a sunder, and the water gusshed oute. As for the vngodlye, they haue no peace, sayth the Lorde.

Exodi.xvii.b Numeri.xx.b Esaye.lvii.d

¶ Chryste shall gather togyther all nacions be they neuer so farre of.

CAPI. XLIX.

A Ye Iles, herken vnto me, and take hede ye people frome farre. The Lorde hath called me fro my byrth, and made mencion of my name fro my mothers wombe, he hath made my mouth lyke a sharpe swearde, vnder the shadowe of his hande hath he defended me, & hyd me in his quyuer, as a good arowe, and sayde vnto me: Thou art my seruaunt Israell, I wylbe honoured in the. (Esaye.li.a) Then answered I: I shall lese my laboure, I shall spende my strength in vayne. Neuertheles, I wyll commytte my cause and my worke vnto the Lord my God. And nowe sayth the Lord:

B euen he that fasshyoned me fro my mothers wombe to be his seruaunt, that I may brynge Iacob agayne vnto hym, howbeit, Israel wyl not be gathered vnto hym agayne. In whose syght I am greate, whiche also is my Lorde, my God, & my strength. Let it be but a small thinge, that thou arte my seruaunte, to set vp the kynredes of Iacob, and to restore the destruction of Israel, yf I make the not also the lyght of the Gentyles, that thou mayest be my health vnto the ende of the worlde. (Esaye.xlii.b Act.xiii.g)

Moreouer thus sayth the Lorde the auenger and holy one of Israell, because of the abhorrynge & despysyng amonge the Gentyles,

C concernyng ẏ seruaunt of all them that beare rule. Kynges and Prynces shall se, and aryse and worshyp, because of the Lorde that he is faythfull, and because of the holy one of Israell, whiche hath chosen the.

And thus sayth the Lorde: * In the tyme appoynted wyll I be present with the. * And in the houre of health wyll I helpe the, and delyuer the. (*ii.Cori.vi.a Ieremye.xi.a *Esay.xlii.a) I wyll make the a pledge for the people, so that thou shalt helpe vp the earth agayne, and chalenge agayne the scattred heritages. That thou mayest saye to the presoners: go forth, and to them that are in darkenesse: come into the lyght, that they may fede in the hye wayes, and get theyr lyuyng in all places. There shal neyther hunger nor thurst, heate nor sunne hurte them. For he that fauoureth them, shall leade them, & geue them drynke of the sprynge welles. (Apoca.vii.d) I wyll make wayes vpon all my mountaynes, and my fote

D pathes shalbe exalted. And beholde, they shall come from farre: lo, some from the North and Weste, some from the Southe. * Reioyse ye (Esaye.xxxiiii) heauens,

heauens, and synge prayses thou earthe.
Take of ioye ye hylles, for God wyll com=
forte his people, and haue mercye vpon his,
that be in trouble.
Then shal Syon saye: *God hath forsake
Roman xi.a me, and the Lorde hath forgotten me. Doth
a wyfe forget the chylde of hyr wombe, and
the sonne whom she hath borne? And though
she do forget, yet wyll not I forget the. Be=
holde, I haue wrytten the vpon my handes,
thy walles are euer in my syghte. They that
haue broken the downe, shall make haste to
buyld the vp agayne, and they that made the
waste, shall dwell in the. Lyft vp thyne eyes,
& loke aboute the, all these shall gather them
C together, and come to the. As truly as I lyue
(sayth the Lorde) thou shalt put them al vpõ
the, as an apparell, and gyrde them to the, as
a bryde with her Iewels. As for thy land that
lyeth desolate, wasted and destroyed, it shal=
be to narowe for them, that shall dwell in it.
And they that wold deuoure the, shalbe farre
awaye. Then the chyld whom the barren shall
F bring forth vnto the, shall saye in thyne eare:
this place is to narow, syt nye together, that
I may haue rowme. Then shalt thou thynke
by thy selfe: Who hathe begotten me these?
seinge I am barren and alone, a captyue and
an outcast? And who hath norysshed them vp
for me? I am desolate and alone, but frome
whence come these?
And therfore thus sayth the Lorde God:
Beholde, I wyll stretch oute myne hands to
the Gentyles, and set vp my token to the peo
ple. They shall bryng the thy sonnes in theyr
lappes, and cary thy daughters vnto the vpõ
theyr shoulders. For kynges shalbe thy nour=
syng fathers, and Quenes shalbe thy nour=
syng mothers. They shal fall before the with
theyr faces flat vpon the earthe, and lycke vp
G the dust of thy fete, that thou mayest knowe,
*Roma. ix. d howe that I am the Lord. *And who so put
teth his truste in me, shal not be confounded.
Who spoyleth the gyaunte of his praye? or
who taketh the presonre frome the myghtye?
And therfore thus sayth the Lorde: The pre=
soners shalbe taken from the gyaunte, & the
spoyle delyuered from the violent, for I wyl
mayntayne thy cause agaynst thyne aduersa=
ryes, & saue thy sonnes. And wyll fede thyne
enemyes with theyr owne fleshe, and make
them drynk of theyr owne bloud, as of swete
wyne. And all flesh shall knowe (O Iacob)
that I am the Lorde thy Sauyoure, & strong
auenger.

¶ The Iewes are reproued, and also called.

CAPI. L.

A Thus sayth the Lord: Where is the byll
of youre mothers deuorcemente, that I
sent vnto her, or who is the vsurer, to
whome I solde you? Beholde, for youre owne
offences are ye solde, & because of youre trans=
gression is youre mother forsaken. For why
would no man receyue me, when I came? and
when I called, no man gaue me an answere.
Was my hand clene smyten of, that it might
not helpe? or had I not power to delyuer? lo,
at a worde I drynke vp the see, and of water
floudes I make drye lande, so that for wante
of water, the fysh corruppt and dye of thurst. B
As for heauen, I clothe it with darknesse, and
put a sack vpon it.
The Lorde God hath geuen me a wel ler=
ned tunge, so that I can comfort them which
are troubled, yea and that in due season. He
waked myne eare vp by tymes in the mor=
nynge (as the scolemasters do) that I myght
herken. The Lorde God hath opened myne
eare, therfore can I not saye naye, nor with=
drawe my selfe, but I offer my backe vnto the
smyters, and my chekes to ŷ nyppers. I turne
not my face from shame and spittyng, for the C
Lorde God helpeth me, therfore shall I not
be confounded. I haue hardened my face lyke
a flynte stone, for I am sure, that I shall not
come to confusion. Myne aduocate speaketh
for me, who wyll then go with me to lawe?
Let vs stande one agaynste another, yf there
be any that wyl reason with me, let him come
here forthe to me. Beholde, the Lorde God
standeth by me, what is he that can cõdemne
me? lo, they shalbe all lyke as an olde clothe, D
which the mothes shall eate vp.
Therfore who so feareth the Lord among
you, let hym heare the voyce of his seruaunt.
Who so walketh in darkenesse, and no lyght
shyneth vpon hym, let hym hope in the Lord,
and holde hym by his God. But take hede,
ye haue all kyndled a fyre, and gyrded youre
selues with the flame. Ye walke in the glys=
terynge of youre owne fyre, and in the flame
that ye haue kyndled. This cõmeth vnto you
fro my hande, namelye that ye shall slepe in
sorowe.

¶ Consolacion and comforte is promysed vnto the
faythfull

CAPI. LI.

Herken vnto me, ye that holde of ryght=
tousnes, ye that seke the Lorde. Take A
hede vnto the stone, wherout ye are
hewen, and to the graue wherout ye are dyg=
ged. Consydre Abraham your father, and Sa=
ra that bare you, howe that I called hym a=
lone, prospered hym wel, and encreased hym,
howe the Lorde comforted Syon, and repay=
red all her decaye, makyng her deserte as a pa
radyse, and her wyldernesse as the garden of
the Lorde. Myrth and ioye was there, than=
kesgeuynge and the voyce of prayse. Haue re= B
specte vnto me then, O my people, and laye
thyne eare to me, for a lawe & an ordynaunce
shall go forth fro me, to lyghtẽ the Gentyles.
It is at hande, that my health and my ryght=
tousnesse shall go forthe, and the people shal=
be ordred with myne arme.
The Ilandes (that is the Gentyles) shall
hope in me, and put theyr trust in myne arme.
Lyft vp your eyes towarde heauen, and loke
vpon the earth beneth. For the heauens shall
vanysh awaye lyke smoke, and the earth shall
weare

weare lyke a clothe, & they that dwell therin,
shall perysshe in lyke maner. But my healthe
contynueth for euer, and my ryghtousnes shall
not ceasse. Therfore herken vnto me, ye that
haue pleasure in ryghtousnes, thou people
C that bearest my law in thyne herte. Feare not
the curse of men, be not afrayd of theyr blas=
phemyes and reuylynges, for wormes and
mothes shall eate them vp lyke cloth & woll.
But my ryghtousnesse shall endure for euer,
and my sauynge healthe frome generacion to
generacion. Wake vp, wake vp, and be strõg,
O thou arme of the Lorde, wake vp, lyke as
in tymes paste, euer and sence the worlde be=
ganne.
Arte not thou he, that haste wounded that
D proude Lucifer, and hewen the dragon in pe=
ces? Arte not thou euen he, whiche hast dryed
vp the depe of the see? which hast made playn
the see grounde, that the delyuered myght go
thorowe? That the redemed of the Lorde,
which turned agayne, myght come with ioye
vnto Syon, there to endure for euer? That
myrthe and gladnesse myghte be with them,
that sorowe and wo myghte fle frome them?
Yea I, I am euen he, that in all thynges ge=
ueth you consolacion. What arte thou then,
that fearest a mortall man, the chylde of mã,
which goeth awaye as doeth the floure? And
forgettest the Lord that made the, that spred
oute the heauens, and layde the foundacion
of the earthe. But thou arte euer afrayde for
the syght of thyne oppressoure, which is rea=
dy to do harme. Where is the wrathe of the
oppressoure? It commeth on faste, it maketh
E haste to appeare. It shall not perysh, that it
shulde not be able to destroye, neyther shall
it fayle for faute of norysshynge. I am the
Lorde thy God, that make the see to be styll,
and to rage, whose name is the Lorde of Ho=
stes. I shall put my worde also in thy mouth,
and defende the with the turnynge of my
hande, that thou mayest plante the heauens,
and laye the foundacions of the earthe, and
saye vnto Syon: thou arte my people.
Awake, awake, and stande vp, O Ierusalẽ,
thou that from the hande of the Lorde haste
F dronken oute the cuppe of his wrathe, thou
that hast supped of, and sucked oute the slom=
brynge cuppe to the botome. For amonge all
the sonnes whome thou haste begotten, there
is not one that maye holde the vp, & not one
to leade the by the hande, of all the sonnes
that thou hast norysshed. Bothe these thynges
are happened vnto the, but who is sory for it?
Yea, destruction, wastyng, hunger, & swearde,
but who hath cõforted the? Thy sonnes lye
G comfortles at the heade of euery strete, lyke a
taken venyson, and are full of the terrible
wrath of the Lorde, and punysshmente of thy
God. And therfore thou miserable and dron=
ken (howe be it not with wyne.) heare this:
Thus sayth the Lorde: thy Lorde and God,
the defender of his people: Beholde, I wyll
take the slombrynge cuppe out of thy hande,
euẽ the cuppe with the dregges of my wrath,
that from hence forth thou shalt neuer drynk
it more, and wyll putte it in theyr hande that
trouble the, whiche haue spoken to thy soule:
stoupe downe, that we maye go ouer ŷ, make
thy body euen with the grounde, and as the
strete to go vpon.

¶ A consolacion and comfort to the people of God.

CAPI. LII.

Vp Syõ vp, take thy strength vnto the,
put on thyne honest rayment, O Ieru= A
salem, thou cytie of the holye one. For
from this tyme forth, there shall no vncircum
cysed nor vncleane person come in the. Shake
the from the dust, aryse, and stande vp, O Ie=
rusalem. Plucke out thy necke frõ the bonde,
O thou captyue daughter Syon. For thus
sayth the Lorde: ye are solde for nought, ther
fore shall ye be redemed also withoute any
money. B
For thus hath the Lorde sayde: My people Gene. xlvi. a
wente downe afore tyme in to Egypte, there
to be straungers. Afterwarde dyd the kyng of
the Assyrians oppressed them, for naught. And
nowe what profyt is it to me (sayth ŷ Lord)
that my people is freely caryed awaye, and
brought in to heuynes by theyr rulers, & my
name euer styll blasphemed? sayth the Lorde.
But that my people maye knowe my name, Roma. ii. g
I my selfe wyll speache in that daye. Behold, Iere. xxvi. d
here am I. O howe bewtyfull are the fete of Roma. x. c
the Embassadoure, that bryngeth the message Numeri. i. d
from the mou͂tayne, and proclaymeth peace, C
that bryngeth the good tydinges, and prea=
cheth health, and sayth vnto Syõ: Thy God
is the Kynge. Thy watchmen shall lyfte vp
theyr voyce, with loude voyce shall thy preach
of hym, for they shall se hym presente, when
the Lorde shall come agayne to Syon.
Be glad, O thou desolate Ierusalem, and
reioyce together, for the Lorde wyll comforte
his people, he wyll delyuer Ierusalem. The
Lorde wyll make bare his holy arme, & shew
it forth in the syght of all the Gentyles, and D
all the endes of the earth shall se the sauynge Psalm. xcvii.
health of oure God. Awaye, awaye, get you
out from thence, and touch no vnclene thing.
Go oute frome amonge suche. And be cleane,
ye that beare the vessell of the Lorde. But ye
shall not go out with sedicion, nor make haste
as they that fle awaye, for the Lorde shal go
before you, and the God of Israel shall kepe
the watch.
Beholde, my seruaunt shall deale wyselye,
therfore shall he be magnifyed, exalted, and
greatly honoured. Lyke as the multitude shal
wondre vpon hym, because his face shalbe so
deformed, and not as a mans face, and his
bewtie lyke no man. Euen so shall the multi= Roman. xv. c
tude of the Gentyles loke vnto hym, and the
kynges shall shut theyr mouthes before hym.
For they that haue not bene tolde of hym,
shall se hym, and they that herde nothyng of
hym, shall beholde hym.

¶ He propheceyeth euydently of the passion of oure
Sauyoure Iesus Chryste.

CAPI. LIII.

But

A * Who geueth credence vnto oure preachynge? Or to whome is the arme of the Lorde knowen? He shall growe before the Lord lyke as a braunch, & as a rote in a drye ground, he shall haue neyther beawtie nor fauoure. When we loke vpon hym, there shalbe no kaynnelle, we shall haue no luste vnto hym. He shalbe the most symple, and despysed of all, whiche yet hath good experience of sorowes and infirmities. We shall reken hym so symple and so vyle, that we shall hyde oure faces from hym. How be it (of a trouth) he only taketh awaye oure infirmite, and beareth oure payne. Yet we shall iudge hym, as though he were plaged & cast downe of God, where as he (not withstandyng) shalbe wounded for oure offences, and smytten for oure wyckednes. For the payne of our punyshmēt shalbe layde vpon hym, and with his stryppes shall we be healed.

* Roma.x.c Johan.xii.f

Marke.ix.b

B As for vs, we go all astraye (lyke sheepe) euery one turneth his awne waye. But the Lorde hym, the Lorde pardoneth all oure synnes. He shalbe payned and troubled, and shall not open his mouth. He shalbe led as a sheepe to be slayne, yet shal he be as styll as a lambe before the shearer, and not open his mouthe. He shall be had awaye, his cause not herde, and without any iudgement. Whose generacion yet noman maye nombre, when he shalbe cut of from the ground of the lyuyng. Which punyshment shall go vpon hym, for the transgression of my people. His graue shalbe geuen hym with the condemned, and his crucyfyenge with the theues. Where as he dyd neuer violence nor vnryght, neyther hath there bene any disceatfulnelle in his mouth.

C Math.xiii.e 1.Petri.ii.d 1.Corint.xv.a

Math.xxvi.f Jeremye.xi.d Act.viii.f

D Yet hath it pleased the Lorde to smyte him with infirmite, that when he had made his soule an offerynge for synne, he myght se long lastynge sede. And this deuyce of the Lorde shall prospere in his hande. With trauayle & labour of his soule, shall he obtayne greate ryches. My ryghtous seruaut shall with his wysdome iustifye and deliuer the multitude, for he shall beare awaye theyr synnes. Therefore will I geue hym the multitude for his parte, and he shall deuyde the stronge spoyle, because he shall geue ouer his soule to death, & shalbe rekened amonge the transgressours, whiche neuertheles shall take awaye the synnes of the multitude, and make intercession of the mysdoers.

1.Petri.ii.d 1.John.iii.a

* Marc.xv.c & Luc.xxii.b

¶ Of the great dominyon of Chryst. The indignacion of God endureth but a short space, but his mercye is euerlastynge.

CAPI. LIIII.

A Therefore be glad now, thou baren that bearest not, Reioyce, synge and be merry, thou that art not with chylde. For the desolate hath moo chyldren, then the mayed wyfe, sayth the Lorde. Make thy tente wyder, and spreade out the hangynges of thyne habitacion, spare not, laye forth thy cordes, & make fast thy stakes, for thou shalt breake out on the ryght syde and on the lefte, & thy sede shall haue the Gentyles in possession, & dwell in the desolate cyties. Feare not, for thou shalt not be confounded. Be not ashamed, for thou halte not come to confusion. Yea thou shalt forget the shame of thy youth and shalt not remembre the dishonour of thy wedowhead. For he that made the, shalbe thy Lorde and husbande, (whose name is the Lorde of Hostes,) and thyne aduenger shall be euen the holy one of Israell, the Lorde of the hole worlde. For the Lorde shall call the, beynge as a desolate sorowfull woman, and as a yonge wyfe that hathe broken her wedlocke, sayth thy God.

Galath.iiii.d Luke.xxiii.d

B A lytle whyle haue I forsake the, but with greate mercyfulnes shall I take the vp vnto me. When I was angry, I hyd my face from the for a lytle season, but thorow euerlastyng goodnes shall I pardon the, sayth the Lorde thyne auenger. * And this muste be vnto me, as ✠ water of Noe, for lyke as I haue swoorne that I wyll not brynge the water of Noe any more vpon the worlde, so haue I swoorne that I wyll neuer be angry with the, nor rebuke the. The mountaynes shall remoue, and the hylles shall fall downe, but my louyng kyndnelle shall not moue, & the bonde of my peace shal not fall downe from the, sayth the Lorde thy mercyfull louer. Beholde thou poore, vexed, and despysed. I wyll make thy walles of precyous stones, and thy fondacion of Saphyres, thy wyndowes of Christall, thy gates of fyne cleare stone, and thy borders of pleasaut stones. * Thy chyldren shall all be taught of God, and I wyll geue them plenteousnes of peare. In ryghteousnes shalte thou be grounded, & be farre from oppression, for the whiche thou nedest not be afrayed, neyther for hyndraunce, for it shall not come nye the. Beholde, the aleaunte that was farre from the, shall dwell with the, and he that was sometyme a straunger vnto the, shalbe ioyned with the. Beholde, I make the smyth that bloweth the coles in the fyre, and he maketh a weapen after his handy worke. I make also the waster to destroye, but all the weapens that are made agaynste the, shall not prospere. And as for all tunges, that shall resiste the in iudgement, thou shalte ouercome them and condemne them. This is the heritage of the Lordes seruauntes, & the ryghtousnes that they shall haue of me, sayth the Lorde.

C Consolacion and comforte to the people. The frute and profyt of the worde of God.

CAPI. LV.

A Come to the waters all ye that be thursty, and ye that haue no money. Come bye, that ye maye haue to eate. Come, bye wyne and mylke, without any money, or money worth. Wherefore do ye laye out youre money, for the thynge that feedeth not, and spende youre labour aboute the thynge that satisfyeth you not? But herken rather vnto me, and ye shall eate of the beste, and youre soule

shall haue her pleasure in pleutousnes. Enclyne your eares, and come vnto me, take heede, and youre soule shall lyue. For I wyll make an euerlastynge couenaunte with you, euen the sure mercyes of Dauid.

Beholde, I shall geue hym for a wytnelle among the folke, for a Prynce and Capitayne vnto the people. Lo, thou shalte call an vnknowen people, and a people that hadde no knowledge of the, shall runne vnto the, because of the Lorde thy God, the holy one of Israel, which glorifyeth the. Seke the Lord, whyle he maye be founde, and call vpon hym whyle he is nye. Let the vngodlye man forsake his wayes, and the vnryghtous his ymaginacions, and turne agayne vnto the Lorde, & shall he be mercyfull vnto hym and to our God, for he is ready to forgyue. For thus sayth the Lorde: my thoughtes are not youre thoughtes, & your wayes are not my wayes, but as farre as the heauens are hyer then the earth, so farre do my wayes exceade youres, & my thoughtes yours. And lyke as the rayne and snow commeth downe from heauen, and returneth not thyther agayne, but watereth the earth, maketh it frutefull, and grene, that it maye geue corne and bread vnto the sower. So the worde also that commeth oute of my mouth shal not turne agayne voyde vnto me, but shall accomplyth my wyll and prospere in the thynge, whereto I sende it. And so shall ye goo forthe with ioye, and be led with peace. The mountaynes and hylles shall synge with you for ioye, and all the trees of the felde shall clappe theyr handes. For thornes, there shall growe. Fyrre trees, and the Myrre tree in the steade of briers. And this shall be done to the prayse of the Lorde, and for an euerlastynge token, that shall not be taken awaye.

C Exhortacion to iudgement and righteousnesse, and to the spirituall kepyng of the Sabboth. Against Shepherdes that deuoure theyr flocke.

CAPI. LVI.

A Thus sayth the Lorde: Kepe equite, and do ryght, for my sauynge healthe shall come shortly, and my ryghtousnes shall be opened. Blessed is the man that doth this, and the mans chylde which kepeth the same. Beehat taketh hede, that he vnhalowe not the Sabboth, (that is) he that kepeth hym selfe that he do no euell. Then shall not the straunger, which cleaueth to the Lorde, saye: Alas, the Lord hath shut me cleane out from his people. Neyther shall the gelded mā saye: Lo, I am a drye tree. For thus sayth the Lorde, vnto ✠ gelded that kepeth my Sabboth: Namely, that holdeth greatly of the thynge that pleaseth me, and kepeth my couenaunt. Unto them wyll I geue in my houshalde and within my walles, a better heritage & name then yf they had bene called sonnes & doughters. I wyll geue them an euerlastynge name, that shall not perysshe. Agayne, he sayth vnto the straungers that are disposed to hyche to the Lorde, to serue hym, and to loue his name. That they shalbe no hyred men. And all they, which kepe themselues, that they vnhalowe not the Sabboth, namely, that they fulfyll my couenaunte. Them will I bringe to my holy mountayne, and make them ioyfull in my house of prayer. Their burnte offrynges and sacrifices shall be accepted vpon myne aulter, for my house shalbe an house of prayer for all people.

B Math.xxi.b Marc.xi.c Luke.xix.b

D Thus sayth the Lorde God which gathereth together the scatred of Israell. I wyll brynge yet another congregation to hym. All the beastes of the felde, and all the beastes of the wood, shall come to deuoure hym. For his watche men are all blynde, they haue all together no vnderstandynge, they are all domme dogges, not brynge able to barcke, they are sleperye, slogyth are they, and lye mortynge, they are shamelelle dogges, that be neuer satisfyed. The shepherdes also in lyke maner haue no vnderstandynge, but euery man turneth his owne way, euery one after his owne couetousnes with all his power. Come (sayd they) I wyll fetch wyne, so shall we fyll our selues, that we maye be dronken. And so to morowe, lyke as to daye, yea & much more.

Jeremy.vi.a

Sapience.ii.b

¶ The Iewes are rebuked for theyr iniurye done to Chryst.

CAPI. LVII.

A But in the meane season the ryghtous perysheth, and no man regardeth it in his herte. Good godly people are taken awaye, and no man considereth it. Namelye, that the ryghtous is couered awaye euyll ow the wycked, that he hym selfe myghte be in rest, lye quyetly vpon his bed, and lyue after his owne pleasure. Come hyther therfore ye charmers chyldren, * ye sonnes of the aduoutrer and the whore. Wherin take ye youre pleasure? Vpon whom gape ye with youre mouth, and bleare out youre tonge? Are ye not chyldren of aduoutry, and a sede of dissimulatiō? Ye take youre pleasure vnder the okes, and vnder all greene trees, the chylde brynge slayne in the valleys and dennes of stone. Your part shalbe with the stony rockes by the ryuer. Yea euen these shall be thy parte. For there thou haste poured meate and drynkoffeynges vnto them. Shulde I ouerse that? Thou hast made thy bed vpon hye mountaynes, thou wentest vp thyther, and there haste thou slayne sacrifices. Behynd the doores and postes, hast thou set vp thy remembraunce.

* Math.xiii.d

B When thou haddest discouered thy selfe to another then me, when thou wentest downe and made thy bed wyder (that is) when thou hyddest came the certayne of yonder Idols, and louedest theyr couches, where thou sawest them. Thou wentest strayght to kynges with oyle and dyuerse oyntmentes, (that is) thou hast sente thy messengers farre of, and yet art thou fallen into the pyt therby. Thou haste had trouble for the multitude of thyne owne wayes, yet sayedest thou neuer: I wyll leaue of. Thou thynkest to haue lyfe (or health)

health) of thy selfe, and therfore thou beleuest not that thou arte sycke. For when wylt thou be abasshed or feare, seyng thou hast broken thy promyse, and remembrest not me, neyther hast me in thyne herte? Thynkest thou, that I also wyll holde my peace, (as afore tyme) that thou fearest me not? Yea verely I wyll declare thy goodnes and thy workes, but they shall not profyt ye when thou cryest, let thy chosen heape delyuer the. But ye wynd shall take them all awaye, and carye them in to the ayre. Neuertheles, they that put theyr trust in me, shall inherett the lande, and haue my holy hyll in possession.

Jeremye.ii.d / Deute.xxxii.d

And therfore thus he sayth: Make ready, make ready, and clense the strete, take vp what D ye can oute of the waye that leadeth to my people. For thus sayth the hye and excellent, euen he that dwelleth in euerlastyngnesse, whose name is the holye one. * I dwell hye aboue and in the Sanctuary, and with hym also, that is of a contrite and humble spirite, that I maye heale a troubled mynde, and a contrite herte. For I chyde not euer, and am not wroth without ende. But the blastynge goeth fro me, though I make the breath. I am wroth with hym for his couetousnes and luste, I smyte hym, I hyde me, and am angry, when he turneth him selfe, and foloweth the by waye of his owne herte. But yf I maye se his ryght waye agayne, I make hym hole, I lede hym and restore hym vnto them whome he maketh ioyfull, & that were sory for hym. I make the frutes of thankesgeuynge. I geue peace vnto them that are farre of, & to them that are nye, saye I the Lord, that make him hole. But the wycked are lyke the ragyng see, that can not rest, whose water fometh with the myre & grauell. Euen so the wycked haue no peace, sayth my God.

*Psalme.l.b / Esaye.lxi.a — Esay.xlviii.d

¶ The Lorde (by the mouth of the Prophete) reproueth the people, for theyr fastynges, which were full of Hypocrisye.

CAPI. LVIII.

A — * Ezechi.iii.c / Jeremy.xix.a

AND therfore crye nowe, as loude as thou canst. Leaue not of, lyfte vp thy voyce lyke a trumpet, and shewe my people theyr offences, and the house of Jacob theyr synnes. For they seke me dayly & wyll knowe my wayes, euen as it were a people that dyd ryght, and had not forsaken the statutes of theyr God. They argue with me concernynge ryght iudgement, and wyll pleate at the lawe with theyr God. Wherfore faste we (saye they) and thou seest it not? we put our lyues to straytenesse, and thou regardest it not.

Beholde, when ye faste, youre luste remayneth styll, for ye do no lesse violence to youre detters, lo, ye fast to stryfe and debate, and to smyte hym with your fyste that speaketh vn-
B to you. Ye fast not (as some tyme) that youre voyce myght be hearde aboue. Thynk ye this fast pleaseth me, that a man shulde chasten hym selfe for a daye, and to wrythe his heade aboute lyke an hoke in an heary clothe, and to lye vpon the earth? Shulde that be called fastynge, or a daye that pleaseth the Lorde? But this fastynge pleaseth not me, tyll the tyme be thou lose hym out of bondage, that is in thy daunger, that thou breake the othe of wycked bargaynes, that thou let the oppressed go fre, and take from them all maner of burthens. It pleaseth not me, tyll thou deale thy bread to the hongry, and brynge the poore fatherlesse home into thy house, when thou sist the naked that thou couer hym, and hyde not thy face from thyne owne flesh.

Zachari.vii.b

Then shall thy lyghte breake forthe as the mornynge, and thy health florysh ryght shortlye, C thy ryghtousnesse shall go before the, and the glory of the Lorde shall embrace the.

Then yf thou callest, the Lorde shall answere the: yf thou cryest, he shall saye: here I am. Yea yf thou layest awaye thy burthens, and holdest thy fyngers, and ceasest frome blasphemous talkynge, yf thou hast compassion vpon the hongry, and refresshest the troubled soule. Then shall thy lyght spryng oute in the darkenesse, and thy darkenesse shalbe as the none daye. The Lorde shal euer be thy gyde, and satisfye the desyre of thyne herte, & fyl thy bones with mary. Thou shalt be lyke a fresh watred garde, and lyke the fountayne of water, that neuer leaueth runnynge. Then the places that haue euer bene waste, shalbe D buylded of the, there shalt thou laye a foundacion for many generacions. Thou shalt be called the maker vp of hedges, and the buylder agayne of the waye of the Sabboth.

Yea yf thou turne thy fete frome the Sabboth, so that thou do not the thynge which pleaseth thy selfe in my holy daye, then shall thou be called vnto the pleasaunt, holy, and gloryous Sabboth of the Lorde, where thou shalt be in honoure, so that thou do not after thyne owne ymagynacion, neyther seke thyne owne wyll, nor speake thyne owne wordes. Then shalt thou haue thy pleasure in ye Lord which shall cary the vpe aboue the earth, and fede the with the heritage of Jacob thy father, for the Lordes owne mouth hath so promysed.

¶ The Lorde is myghtye to saue, and redy to heare oure requestes.

CAPI. LIX.

BEholde, the Lordes hande is not so A shortened that it can not helpe, neyther is his eare so stopped that it maye not heare. But youre mysdedes haue separated you fro youre God, and your synnes hyde his face frome you, that he heareth you not. For youre handes are defyled with bloude, & your fyngers with vnryghtousnesse. Your lyppes speake lesynges, and your tonge setteth oute wyckednes. No man regardeth ryghtousnes, and no man iudgeth truely. Euery man hopeth in vayne thynges, and ymagyneth dysceyte, conceyueth werynesse, and bryngeth forth euell. They brede cockatrice egges, and weue

weue the spyders webbe. Who so eateth of their egges, dyeth. But yf one treade vpon them, ther cometh vp a serpent. Theyr web maketh no clothe and they maye not couer them with theyr laboures. Theyr dedes are the dedes of wyckednesse, and the worke of robbery is in theyr handes. Their fete runne to euil, and they make hast to shed innocent blood. Theyr counsels are wycked counsels, harme and destruction are in their wayes. But the waye of peace they knowe not. In theyr goinges is no equyte, their wayes are so croked that whosoeuer goeth therin, knoweth no thinge of peace.

B And this is the cause that equite is so farre from vs, and that the rightousnesse cometh not nygh vs. We loke for lyght, lo, it is darknesse: for the mornyng shyne, se, we walke in the darcke. We grope like the blynde vpon ye wall, we grope euen as one that hathe none eyes. We stomble at the none day, as though it were towarde night: in the fallynge places, lyke men that are halfe deed. We rore all lyke Beares, & mourne styll lyke doues. We loke for equite, but there is none: for health, but it is farre fro vs. For our offences are many before the, and our synnes testify agaynste vs. Yea we muste confesse ye we offende & knowledge ye we do amysse: Namely transgresse & dissemble agaynste the Lorde, & fall away from our God: vsynge presumptuous and traytorous imaginacions, & castinge false matters in our hertes. And therfore is equite gone asyde, & ryghtousnesse standeth farre of: truth is falle downe in the strete, & the thing thats playne and open may not be shewed. Yea the truth is layde in pryson, & he ye refrayneth him selfe from euel must be spoyled.

C Whan ye Lorde saw this, it dyspleased him sore, that there was no where anye equyte. He sawe also: that there was no man/which had pitie therof, or was greued at it. And he helde him vp his owne power, and cleued to his owne rightousnesse. * He put rightousnes vpon him for a brest place, & set ye helmete of health vpon his heade. He put on wrath in steade of clothing, & toke gelousye about him for a cloke (lyke as when a man goeth forthe wrothfully to recompence his enemyes, & to be auenged of his aduersaryes) Namely, that he myght recompence & rewarde the Ilandes where thorow the name of the Lorde myght be feared, from the rising of the Sunne, and his magestye, vnto the goynge downe of the same.

D For he shall come as a violent water streame, which the wynde of the Lorde hath moued. But vnto Sion there shall come a redemer, & vnto them in Jacob that turne from wickednes, sayth the Lorde. I wyll make this couenaunte with them (sayth the Lord) My spirite that is come vpon the, and the wordes whiche I haue put in thy mouthe, shall neuer go out of thy mouthe, nor out of the mouth of thy chylders children, from this tyme forth for euermore.

¶ A consolation and comforte to Jerusalem.

CAPI. LX.

AND therfore gette the vp betymes, for A thy lyght commeth, and the glorye of the Lorde shall ryse vp vpon the. For lo, whyle the darcknesse and cloude couereth the earthe and the people, the Lorde shall shewe the lyght, and his glory shal be sene in the. The Gentyles shal come to thy lyght, & kynges to the bryghtnes ye spryngeth forthe vpon the. Lyft vp thyne eyes, & loke rounde about the. Al these gather them selues, & come to the. Sonnes shall come vnto ye from farre, Esai.xlv.a and doughters shall gather them selues to ye on euery syde. Whe thou seist this thou shalt marueyle excedyngly, and thyne herte shalbe opened: when the power of the see shalbe conuerted vnto the (that is) when the strength of ye Gentyles shal come vnto the. The multitude of Camels shal couer the, the dromedaries of Madian and Epha: All they of Saba shall come, bryngyng gold & incense, & shewing B the prayse of the Lord. All the catel of Cedar shalbe gathered vnto the, the rammes of Nabaioth shall serue the, to be offred vpon mine aulter, which I haue chosen, and in the house of my glorye whiche I haue garnysshed. But what are these that fle here lyke the cloudes and as the Doues flyenge to theyr wyndowes?

The Iles also shall gather them vnto me, and specially the shyppes of the see: that they maye bringe the sonnes from farre, and theyr syluer and theyr golde with them, vnto the name of the Lorde thy God, vnto the holye one of Israel, that hath gloryfyed the. Straungers shall buylde vp thy walles, and theyr kynges shall do the seruice. For when I am angrye, I smyte the: & when it pleaseth me, I pardon the. Apoca.xxi.g Thy gates shall stande open styll both daye and nyght, and neuer be shut: that the host of the Gentyles may come, and C that theyr kynges may be brought vnto the. For euerye people and kingdome that serueth not the, shall peryshe, & be destroyed with the swerde. The glorye of Lybanus shall come vnto the: The Fyrre trees Boxes & Cedres togyther to garnyshe the place of my Sanctuary, for I wil gloryfy the place of my fete.

Moreouer those shall come knelynge vnto the, that haue vexed the: & all they ye despised the, shall fall downe at thy fote. Thou shalt D be called the cytie of the Lorde, the holy Sion of Israel. Bicause thou hast ben forsaken and hated, so that no man went thorow the: I wil make the glorious for euer and euer, and ioyful thorow out al posterities. Thou shalt suk the mylke of the Gentyles, and kynges brestes shal fede the. And thou shalt knowe that I the Lorde am thy sauiour and defender, the mighty one of Jacob. For brasse, will I gyue the gold, and for yron siluer: for wod brasse, and for stones yron. I wyll make peace thy ruler, and ryghtousnesse thyne offycer. Violence and robberye shall neuer be herde of in thy lande, neyther harme and destruction within thy borders. Thy walles shall be called helthe, and thy gates the prayse of God.

Apoca.xxi.g. * The sonne shall neuer be thy daye lyght,
& the lyght of the Moone shall neuer shyne
vnto the: but the Lord him self shal be thine
euerlastynge lyght, and thy God shall be thy
glorye,
Apoca.xxii.b. * Thy sonne shal neuer go downe, and thy
Moone shall not be taken awaye, for the
Lorde him selfe shal be thy euerlastyng light
and thy sorowfull dayes shall be rewarded
the. Thy people shall be all godly, and pos-
sesse the lande for euer: the floure of my plan-
tyng, the worke of my handes, whereof I wil
reioyce. The youngest and leest shall growe
into a thousand, and the sympleste into a strōg
people. I the Lorde shall shortly bringe this
thynge to passe in his tyme.

¶ He Propheryeth that Chryste shalbe annoynted and sent to preach.

CAPI. LXI.

Luke.iiij.c. A T*He spirite of the Lorde God is with
me, for the Lorde hath anoynted me, &
sent me, to preache good tydynges vn-
to the poore, that I myght binde vp the woū-
ded hertes, that I myght preach delyueraūce
to the captyue, and open the pryson to them
that are bounde: that I myghte declare the
acceptable yere of the Lord, and the day of ye
vengeaunce of oure God: that I myght cō-
forte all them that are in heuynesse, that I
myght gyue vnto them that mourne in Sion
beautye in the steade of asshes, ioyfull oynt-
ment for lyguinge, pleasaunt rayment for an
heuye mynde: That they myghte be called
excellent in ryghtousnesse, a plantynge of
the Lorde for him to reioyse in.
B They shall buylde the long roughe wyl-
dernesse, and set vp the olde desert. They shal
repayre the waste places, and suche as haue
bene voyde thorowoute many generacions.
Straungers shall stande and fede youre cat-
tell, and the Aleauntes shall be youre plow-
men and reapers. But ye shall be named the
prestes of the Lorde, and men shall call you
the seruauntes of oure God. Ye shall enioye
C the goodes of the Gentyles, and tryumphe
in theyr substaunce. For your great reprofe &
shame, shal they haue ioye that ye may haue
parte with theym. For they shall haue
double possessiō in theyr land, and euerlasting
ioye shal be with them, For I the Lord, whi-
che loue ryght and hate robberye (though it
were offred me) shall make theyr workes full
of faythfulnes, and make an euerlastynge
couenaunte with them.
Theyr sede also and theyr generacion shal-
be knowen among the Gentyles, and amōge
the people. All they that se thē, shall knowe
ye they are the hygh blessed seed of the Lorde.
And therfore I am ioyfull in the Lorde, and
my soule reioyseth in my God. For he shall
put vpon me the garment of helth, and couer
me with the mantel of ryghtousnesse. He shal
decke me lyke a brydgrome, and as a bryde ye
hath her apparell vpon her. For lyke as the
grounde bryngeth forth frute, and as the gar-
den shuteth forth sede: So shall the Lorde
God cause ryghteousnes, & the feare of God
to floryshe forthe before al the heathen.

¶ A Propheceye of the commynge of Chryst.

CAPI. LXII.

A FOr Syons sake therfore wyll I not hold
my tongue, and for Ierusalems sake I
wyll not ceasse: vntyl theyr ryghtousnes
breake forth as the shynynge lyght, and their
helthe as a burnynge lampe. Then shall the
Gentyles se thy ryghtousnesse and all kinges
thy glorye. Thou shalt be named with a new
name, which the mouth of ye Lord shal shew.
Thou shalte be a crowne in the hande of the
Lorde, and a glorious garlande in the hande
of thy God. From this time forth thou shalt
B neuer be called ye forsaken, and thy lande shal
no more be called ye wyldernesse. But ye shalte
be called Hephzibah, & thy lande Beula: for
the Lorde loueth the, & thy lande shalbe inha-
bited. And lyke as a yong mā taketh a daugh-
ter to maryage, so shal God mary him selfe
vnto thy sonnes. And as a brydgrome is glad
of his bryde, so shall God reioyse ouer the.
C I wil set watchmē vpon thy walles (O Ie-
rusalem) whiche shall neither ceasse daye nor
nyght to preache the Lorde. And ye also shall
not kepe him close, nor leue to speake of him
vntyll Ierusalem be set vp, & made the prayse
of the worlde. The Lorde hath sworne by his
ryght hande & by his strong arme, that from
hēce forthe he wyll not gyue thy corne to be
meat for thine ennemyes, ne thy wyne (wher-
in thou haste laboured) to be drynke for the
straūgers. But they that haue gathered ye
corne, shal eate it, & gyue thankes to the Lord
and they that haue borne in the vyne, shall
drinke it in the court of my Sanctuarye.
Stande backe, and departe a sunder, ye ye
stāde vnder the gate: make rowme ye people
D repayre the strete, and take awaye the stones,
& set out a token for the people. Beholde, the
Lord proclaymeth in the endes of the worlde:
tell the daughter Sion: se, thy saluacion com-
meth: beholde, he bryngeth his treasure with
him, and his workes go before him. For they
whom ye Lord delyuereth, shalbe called ye holy
people: and as for the, thou shalt be named ye
greatlye occupyed, and not the forsaken.

¶ Of the redemption promysed to the people.

CAPI. LXIII.

A WHat is he this, that commeth from E-
dom, wt stayned reade clothes of Bosra:
(which is so costly cloth) & commeth in
so nymbly wt al his strēgth: I am he ye teacheth
ryghtousnes & am of power to helpe. Wher-
fore thē is thy clothing red, & thy raymente
like his ye treadeth in ye wine presse? I haue tro-
den downe myne enemyes in my wrathe, and
set my fete vpon them in my indignacion: And
theyr bloude sprange vpon my clothes, and

so haue I stayned al my raiment. For the day
of vengeaunce that I haue taken in hande,
and the yeare of my delyueraunce is come. I
loked about me, and there was no man to
shewe me any helpe, I fell downe, and no mā
helde me vp. Then I helde me by myne owne
arme, and my feruentnesse susteyned me. And
thus haue I troden downe the people in my
wrathe, and bathed them in my displeasure:
In so moche that I haue shedde theyr bloude
vpon the earthe.
I wyll declare the goodnesse of the Lorde,
yea and the prayse of the Lorde for all that
he hath gyuen vs, for the greate good that
he hathe done for Israel: whiche he hath gy-
uen them of his owne fauour, and accordinge
to the multytude of his louynge kyndnesses.
For he sayde: These no doubte wyll be my
people, and no shrinkynge chyldren, and so he
was theyr sauyoure. In theyr troubles he tro-
bled them not, but the angell that went forth
from his presence delyuered them: Of very
loue & kyndenesse that he had vnto thē, rede-
C med he them. He hathe borne them, & caryed
them vp euer sence the world began. But af-
ter they prouoked hym to wrathe and vexed
his holy mind, he was theyr enemy, & fought
agaynste them him selfe. Yet remembred he ye
olde tyme of Moses and his people: How he
brought them frome the water of the see, as
a shepeherde doth with his shepe: how he had
gyuen his holy spirite amonge them: how he
had led Moses by the righte hande with his
gloryous arme: how he had deuyded the wa-
ter before them (wherby he gate him selfe an
euerlastynge name) howe he led them in the
depe, as an horse is led in the playne, ye they
shulde not stumble. The spirite of the Lorde
led them, as a tame beaste goeth in the felde.
Thus (O God) hast thou led my people,
D to make thy selfe a gloryous name with all.
Loke downe then frome heauen, and behold
the dwellynge place of thy sanctuarye and
thy glorye. How is it, that thy gelousye, thy
strength, the multytude of thy mercyes and
thy louynge kyndnesse, wyl not be intreated
of vs. Yet arte thou oure father: For Abrahā
knoweth vs not, nether is Israel acquaynted
with vs. But thou Lorde art oure father and
redemer, & thy name is euerlastynge. O Lord
wherfore haste thou led vs out of thy wayes?
wherfore hast thou hardened oure hertes, that
we feare the not? Be at one with vs agayne,
for thy seruauntes sake that are of the gene-
racion of thyne herytage. Thy people hathe
had but lytle of thy Sanctuarye in possessiō,
for oure enemyes haue taken it in: And we
are become euen as we were from the begyn-
nynge: but thou arte not theyr Lorde, for
they haue not called vpon thy name.

¶ The Prophete (vnder the person of the Iewes) bewayleth theyr exyle and bannyshment. Theyr ryghtuousnesse is lyke a cloth fyled with the flowres of a woman.

CAPI. LXIIII.

A O That thou woldest cleue the heuen in
sondre, and come downe: that the moū-
taynes myght melte awaye at thy pre-
sence, lyke as at an hote fyre, & that the ma-
licious myght boyle, as the water doth vpon
ye fyre: Wherby thy name myght be knowen
amonge thyne ennemyes, and that the Gen-
tyles myght trēble before the. That ye myght-
est come down wt thy wōderous straūge wor-
kes, then shulde thy hylles melte at thy pre-
sence. For sence the begynnynge of the world
there was none (excepte thou O God) that
hearde or perceyued, * neither hathe any eye
sene what thou doste for them, that put their *i.Cor.ii.b.
truste in the.
B Thou helpest hym that doth ryghte with
cherfulnesse, and them that thynke vpon thy
wayes. But lo, thou arte angrye, for we of-
fend and haue bene euer in synne, * and there Rom.iii.b.c
is not one hole. We are all as an vncleane Psal.xiii.a.
thynge, and all oure ryghtousnesses are as ye
clothes stayned with the floures of a womā:
we fall euerychone as the leafe, for oure syn-
nes cary vs awaye lyke the wynde. There is
C no man that calleth vpon thy name, that stā-
deth vp to take holde by the. Therfore hidest
thou thy face frome vs, and consumest vs, be-
cause of oure synnes.
But nowe O Lorde, thou father of oures:
* we are the claye, and thou arte oure potter Rom.ix.c.
& we all are the worke of thy handes. Be not Eccle.xxxiii.b
to sore displeased (O Lord) and kepe not our Psa.lxxviii.b
offences to longe in thy remembraunce, but
consydre that we al are thy people. The cities
D of thy Sāctuary lye wast, Syon is a wylder-
nesse, and Ierusalem a deserte. Oure holy house
whiche is oure beautye, where oure fathers
praysed the, is brent vp: yea all oure commo-
dities and pleasures are wasted away. Wilt
thou not be intreated (Lorde) for all this?
Wylt thou hold thy peace, and scourge vs so
sore?

¶ The felicytie of Ierusalem, and the callynge of the Heathen.

CAPI. LXV.

A THey shal seke me, that hytherto haue Esay.lii.a.
not asked for me: they shall fynde me, Rom.x.d.
that hitherto haue not sought me. Thē
shall I say immediatly to the people that ne-
uer called vpon my name: I am here, I am
here. For thus long haue I euer holden oute
my handes to an vnfaythfull people, that go
not the right way, but after theyr owne ima-
ginacions: To a people that is euer defying
me to my face. * They make theyr oblations Deut.xii.a.c
in gardens, and theyr smoke vpon altares of Deut.xiiii.b.
brycke, they lurke among the graues and lye
in the dēnes all nyght. They eate swynesflesh
& vncleane broth is in theyr vessels. If thou
commest nye them, they say: touch me not, Deut.xiiii.a
for I am holyer then thou. Leuit.xi.a.
All these men when I am angrye shall be
turned to smoke and fyre, that shal burne for-
B euer. Beholde it is wrytten before my face, &
shal not be forgotten, but recompēsed. I shal Ieremy.vii.a

Esay.lxvi.a. rewarde it them in to theyr bosome: I mean
Ezechi.xx.d. youre mysdedes, and the misdedes of youre
fathers togyther (sayth the Lord) which haue
made theyr smokes vpon the mountaynes,
and blasphemed me vpō the hylles: therfore
wyll I measure theyr olde dedes in to theyr
bosome agayne. Moreouer thus sayth the
Lorde: lyke as when one wold gather holy
grapes, men saye vnto him: breake it not of,
for it is holy: euen so wyll I do also for my
seruauntes sakes, that I wyll not destroy thē
all: But I wyll take a sede out of Jacob, and
oute of Juda one, to take possession of my hil.
My chosen shall possesse these thynges, and
My seruauntes shall dwell there. Saron shal
be a shepefolde, and the valleye of Achor shal
gyue the stallynge for the catell of my people
C that feare me. * But as for you, ye are they,
that haue forsaken the Lorde, & forgotten my
Prouer.i.c. Jeremy.vij.c holy hyll. Ye haue set vp an aultare vnto for
tune, and gyuen ryche drynckofferynges vnto
treasure. Therfore wyll I nombre you with
the swearde, that ye shall be destroyed all to=
gyther. For when I called, no man gaue
me answere: when I spake ye harkened not
vnto me, but dyd wyckednesse before myne
eyes, & chose the thynge that pleased me not.
Therfore thus sayth the Lorde God: Be=
holde my seruauntes shall eate, but ye shall
haue honger. Beholde, my seruauntes shall
drincke but ye shall suffre thurste. Beholde,
my seruauntes shal be merye, but ye shal be
confounded. Beholde, my seruauntes shall
reioyse for verye quyetnesse of herte: But ye
shall crye for sorowe of herte, and complayne
for vexacion of mynde. Youre name shall not
be sworne by amonge my chosen, for God
the Lorde shall sleye you, and call his ser=
uauntes by an other name. Who so reioyseth
vpon earthe, shall reioyse in the true God.
And who so sweareth vpon earth, shall swere
in the true God. For the olde enmyte shal be
forgotten, and taken away oute of my syght.
For lo, I shall make a newe heauen, & a newe
earthe. And as for the olde, they shall neuer
be thoughte vpon, ne kepte in mynde: but
men shall be glad and euermore reioyse, for
the thynges that I shall do.
For why: Beholde, I shall make a ioyful
Jerusalem, yea I my selfe will reioyse with
Apoca.xxi.a. Jerusalem, and be glad with my people: And
D the voyce of weppynge and waylynge shal not
be herde in her from thence forth. There shal
neuer be chylde ne olde man, that haue not
theyr full dayes. But when the chylde com=
meth to an hundreth yeare olde, it shall dye.
And yf he that is an hundreth yere of age do
wronge, he shall be cursed. They shall buylde
houses, and dwell in them: they shall plante
vineyardes, and eate the frute of them. They
shall not buylde, & another possesse. They shal
not plāt & other eate: But lyke of my people
shalbe lyke a tree, & so shall the worke of theyr
handes.
My chosen shall lyue longe, they shall not
labour in vayne, nor begette with trouble:
for they are the hye blessed sede of the Lord,
and theyr frutes with them. And it shall be, E

or euer they call, I shall answere thē. While
they are yet but thinckynge howe to speake,
I shal heare them. The Wolfe and the Lābe
shall fede to gyther, and the Lyon shall eate
haye lyke the bullocke. But earthe shall be ÿ Esay.xi.
serpentes meate. There shall no man hurt ne
slaye an other, in all my holy hylle, sayth the
Lorde.

¶ God dwelleth not in temples, made by mannes hande. He despyseth sacrifyces done without mercy and fayth. God comforteth them that are troubled for his sake. Amonge the Christen, the Sabboth is contynuall.

CAPI. LXVI.

Thus sayth the Lorde: Heauen is my A
seate, and the earthe is my fote stole. Act.vij.
Where shall nowe the house stande ÿ
ye wyll buylde vnto me? And where shall be
the place, ÿ I wil dwell in? As for these thin=
ges, my hande hath made them all, and they
are all created, sayth the Lorde. Whiche of
them shal I then regarde? Euen him that is
of a lowly troubled spirite, and standeth in
awe of my wordes. For who so slayeth an oxe
for me, dothe me so greate dishonoure, as he ÿ
kylleth a man. He that killeth a shepe for me
choketh a dogge. He that bryngeth me meate B
offeringes, offereth swynes bloude: Who so
maketh me a memoriall of incense, prayseth
the thinge that is vnryghte. Yet take they
such wayes in hande, and theyr soule delyteth
in these abhomynacions.
Therfore wyl I also haue pleasure i laugh= Prouer.i. Jeremy. Esay.
ynge them to scorne, and the thynge that
they feare, wyl I bryng vpon them. For whē
I called, no man gaue answere: whē I spake
they wolde not heare: But dyd wyckednesse
before myne eyes, and chose the thynges that
dyspleased me. Heare the worde of God all ye
that feare the thing which he speaketh. Your
brethren that hate you, and caste you oute for
my names sake, saye Let the Lorde magnyfy
him selfe, that we maye se youre gladnesse: &
yet they shall be confounded.
For as touchynge the cytie and the temple C
I heare the voyce of the Lorde, that wyll re=
warde, and recompense his enemyes: like as
when a wyfe bryngeth forth a man childe, or
euer she suffre the payne of the byrth and an=
guysshe of the trauayle. Who euer herde or
sawe suche thynges? doth the grounde beare
in one daye? Or are the people borne all at
ones, as Syon beareth her sonnes? For thus
sayth the Lorde: Am I he that maketh o=
ther to beare, and bare not my selfe? Am
not I he that beareth, and maketh barren?
sayth thy God. Reioyce with Jerusalem,
and be gladde with her, all ye that loue her.
Be ioyfull with her, all ye that mourned for D
her. For ye shall sucke comforte oute of her
brestes, and be satisfied. Ye shall taste, & haue
delyte in the plenteousnesse of her power. For
thus sayth the the Lorde: Beholde, I wyll
let peax in to her, like a water floude, and the
myght of the heathen like a flowyng streme.
Then

Then shall ye sucke, ye shall be borne vpon
her sydes, and be ioyfull vpon her knees. For
lyke as a chylde is comforted of his mother,
so shall I comforte you, and ye shalbe com=
forted in Jerusalem. And when ye se this,
your herte shall reioyse, and your bones shall
floryssh lyke an herbe.
E Thus shal the hande of the Lord be knowē
amonge his seruauntes, and his indignacion
amonge his enemyes. For beholde, the Lorde
shall come with fyre, and his charet shall be
lyke a whyrle wynde, that he maye recom=
G pence his vengeaunce in his wrathe, and his
indignacion with the flame of fyre. For the
Lorde shall iudge all flesh with the fyre, and
with his swearde, and there shall be a greate
nombre slayne of the Lorde. Suche as haue
made them selues holy and cleane in the gar=
dens, and those that haue eaten swyne flesh,
myce, and other abominacions, shalbe taken
awaye together, sayth the Lorde. For I wyll
F come to gather all people and tunges with
theyr workes and imaginacyons, these shall
come, and se my glorye. Unto them shall I
geue a token, and sende certayne of them
(that be delyuered) amonge the Gentyles, in
to Celycia, Afryca and Lidya (where men can
handle bowes) in to Italye also and Greke
lande.
G The Iles farre of, that haue not hearde

speake of me, and haue not sene my glorye.
shal preache my prayse among the Gentyles,
and shall brynge all youre brethren for an of=
frynge vnto the Lorde, out of all people, vpō
horses, charettes and horse lytters, vpō Mu=
les and cartes to Jerusalem my holye hyll
(sayth the Lorde) lyke as the chyldren of Js=
raell brynge the offrynge in cleane vessels, to
the house of the Lorde.
And I shall take oute certayne of them for
to be Prestes and Leuytes, sayth the Lorde.
For lyke as the newe heauen and the newe Apoca.xxi.a.
earth which I wyll make, shalbe fast stablys=
shed by me, (sayth the Lorde.) So shall youre
sede and your name contynue, and there shal
be a newe Moone for the other, and a newe
Sabboth for the other, & all flesh shall come
to worshyppe before me, (sayth the Lorde.)
And they shall goo forthe and loke vpon
the carcons of them that haue trans=
gressed agaynst me. For theyr wor=
mes shall not dye, neyther Mat.ix.f.
shall theyr fyre be quen=
ched, and all fleshe
shall abhorre
them.

¶ The ende of the boke of the
Prophete Esaye.

D.D.iij.

THE BOKE OF THE PROPHETE IEREMYE.

¶ The Rocke of Jeremy, and in what tyme he prophecyed. He excuseth him selfe and wolde refuse the office of a Prophete, because he is younge and vnexperte. He is taught of the Lorde, and becommeth bolde. God openeth vnto him, that the destruction of the Jewes, by the Babilonians, is at hand. Jeremy is commaunded to speake the worde of God vnto the Jewes, without feare.

CAPI. I.

THese are the Sermons of Jeremye the sonne of Helkiah the Preest, one of them that dwelte at Anathoth in the lande of Benjamin, when the Lorde had fyrste spoken with hym, in the tyme of Josiah the sonne of Amon kyng of Juda, in the xiij. yere of his kyngdome, and so durynge vnto the tyme of Jehoakim the sonne of Josiah kynge of Juda, and vntyl the.xj. yeres of Zedekiah the sonne of Josiah kynge of Juda were ended, when Jerusalem was take, euen in the fyfth moneth. The worde of the Lorde spake thus vnto me: Before I fashyoned the in thy mothers wombe, I dyd know the. And or euer thou wast borne, I sanctified the, and ordeyned the, to be a Prophete vnto the people. Then sayde I: Oh Lorde God, I am vnwete, for I am yet but yonge. And the Lorde answered me thus: Saye not so, I am to yonge. For thou shalt goo to all that I shall sende the vnto, and whatsoeuer I cõmaunde the, that shalt thou speake. Be not afrayed of their faces, for I wylbe with the, to deliuer the, sayeth the Lorde.

And with that, the Lorde stretched out his hande, and touched my mouth, & sayd moreouer vnto me: Behold, I put my wordes in thy mouthe, and this daye do I set the ouer the people and kyngdomes, that thou mayst roote oute, breake or, destroye, and make waste, and that thou mayst buylde vp and plante. After this, the Lorde spake vnto me, sayenge: Jeremy, what seest thou? And I sayde: I se a wakyng rodde. Then sayde the Lorde: thou haste sene yeght, for I wyll watch diligently vpon my worde, to performe it.

It happened afterwarde, that the Lorde spake to me agayne, and sayde: What seest thou? And I sayde: I se a seething pot, lokyng from out of the North vpther warde.

Then sayde the Lorde vnto me: Out of the North shall come a plage vpon all the dwellers of the lande. For lo, I wyll call all the offices of the kyngdomes of the North (sayth the Lorde.) And they shall come, & euery one shall set his seate in the gates of Jerusalem, & in all their walles rounde about & thorowe all the cyties of Juda. And thorow them shal I declare my iudgement, vpon all the wycked dede of those men that haue forsake me, that haue offred vnto straunge goddes and worshipped the workes of their owne handes.

And therfore gyrde vp thy lopnes, aryse, and tell them all, that I geue the in commaundement. Feare them not, I wyll not haue the to be afrayed of them. For beholde, this daye do I make the a stronge fensed towne, an yron pyller, & a wal of stele agaynst the hole lande, agaynst the kynges and myghty men of Juda, agaynst the preestes & people of the lande. They shall fyght agaynst the, but they shall not be able to ouercome the, for I am with the, to deliuer the, sayeth the Lorde.

¶ God reherseth his benefytes done vnto the Jewes. Agaynste Preestes and Prophetes, or preachers that contemne and despyte God. The Jewes are destroyed, because they forsoke God, and because they raune a hore hunteynge after Idolles.

CAPI. II.

MOreouer, the worde of the Lorde commaunded me thus: Go thy waye, crye in the eares of Jerusalem, and saye: Thus sayth the Lorde: I remẽbre the for the kyndnesse of thy youth, & because of thy stedfast loue, in that thou folowdest me thorowe the wyldernesse, in an vntylled lande. Thou Israell wast halowed vnto the Lorde, and is was his fyrste frutes. All they that deuoured Israell, offended: myscrortune fell vpon them, sayeth the Lorde. Heare therfore the worde of the Lorde, O thou house of Jacob, and all the generacion of the house of Israell. Thus sayth the Lorde vnto you.

What vnfaithfulnesse found your fathers in me, that they went so farre awaye fro me, & fallyng to lyghtnesse, & beyng so vayne? They thought not in their hertes: Where haue we lefte the Lorde, that brought vs oute of the lande of Egypt, that led vs thorow the wyldernesse, thorow a desert & rough lande, thorow a dyre & a deadly lande, yea a lande that no man had gone thorowe, & wherin no man had dwelt? And when I had brought you into a pleasaũt welbuylded land, that ye might eate the frutes & all the cõmodities of the same, ye went forthe & defyled my lande, and brought myne heritage to abomination.

The Preestes them selues sayde not ones: Where is the Lord? They that haue the law in their handes, knowe me not. The shepherdes offende agaynste me. The Prophetes do seruyce vnto Baal, and folowe suche thynges as shall brynge them no profyt.

Wherfore I am constrayned (sayth the Lorde) to make my cõplaynte vpon you, and vpon your children. Go in to the Iles of the Gentiles, and loke well, sende vnto Cedar, take them, and loke well, sende vnto Cedar, take diligent hede, and se, whether suche thynges be done there, whether the Gentiles their goddes deale so falsly & vntruely with their gods, (whiche yet are no goddes in deede.) But my people hath geue ouer their true honoure, for a thynge that maye not helpe them.

Be astonished, o ye heuens, be afrayde and abashed at suche a thynge, sayeth the Lorde. For my people hath wone two cuyls. They haue forsaken me the well of water of lyfe, and digged them pittes, yea vile and broken pittes that holde no water. Is Israel a bonde seruaunt, or one of the housholde? Why is he then so spoyled? Why do they roze and crye then vpon him as a lyon? They haue made his land waste, his cityes are so brent vp, that there is no man dwellynge in them. Yea the children of Noph and Taphnes haue vexed thy necke.

Commeth not this vnto the, because thou hast forsaken the Lorde thy God, euer sence he ledde the by the waye? And what haste thou nowe to do in the streete of Egypte? to drynke foule water? Eyther what makest thou in the waye of Assiria? To drynke water of the floude? Thyne owne wickednesse shal reproue the, and thy turnyng away shall condemne the: that thou mayste knowe and vnderstande how cuyll and bytterfull a thynge it is, that thou haste forsaken the Lorde thy God, and not feared him sayth the Lorde God of hostes.

I haue euer broken thy yoke of olde, and burste thy bondes: yet sayste thou, I will no more serue, but (lyke an harlot) thou runnest aboute vpon all hye hylles, and amonge all grene trees, where as I planted the oute of noble grapes, and good rotes. How art thou tourned then in to a bitter, vntrue tefull, and and straunge grape? Yea, and that so sooze: that though thou washe the with Nitrus, & make thy selfe to sauoure with that swete smelynge herbe of Bozith: yet in my syght thou art stayned with thy wickednesse, sayth the Lorde thy God.

Saye not nowe: I am not vnclene, and I haue not folowed the Goddes. Loke vpon thyne owne wayes in the wodoes, valeys, & dennes: so shalt thou knowe what thou hast done. Thou arte lyke a swyfte Dromadary that goeth euely his way: and thy wantonnesse is lyke a wylde asse that vseth the wildernesse, and that snoffeth and bloweth at his will. Who can tame the? All they that seke the, shal not fayle, but fynde the in thyne owne vnclennes. Thou kepest thy foote from nakednesse, and thy throte from thyrst, and thinkest thou in thy selfe: tusth, I wil take no sorowe, I will loue the straunge goddes, and hange vpon them.

Lyke as a theefe that is taken with the deede commeth to shame, euen so is the house of Israel come to confusion: the commen people, their kynges and rulers, their preestes and prophetes. For they saye to a stocke: thou art my father, and to a stone: thou hast begotte me: yea they haue turned their backe vpon me, & not their face.

But in the tyme of their trouble, whe they saye: stande vp and helpe vs, I shal answere them: Where are nowe thy goddes, that thou hast made the? byd them stande vp and helpe the in the tyme of nede. For loke how many cities thou hast (O Juda) so many goddes hast thou also.

Wherfore ryen wyll ye goo to lawe with me, seinge ye all are synners agaynste me sayeth the Lorde? It is but lost labour, that I smyte youre children, for they receyue not my correction. Youre owne swerde destroyeth youre Prophetes, lyke a deuouringe lyon. Yf ye be the people of the Lorde, then harken vnto his worde: am I then become a wildernesse vnto the people of Israel? or a lande that hathe no lyght? Wherfore sayeth my people then: we are fallen of, and we wyll come no more vnto the? Dothe a mayden forget her raymente, or a bryde her stomacher? And dothe my people forget me so longe? Why boosteth thou thy wayes so hyghly (to obtayne tauoure there forowe) when thou hast yet stayned them with blasphemyes? Jeremy.vi.e

Upon thy wynges is founde the bloude of poore and innocent people, and that not in corners and holes onely, but openly in all places. Yet darest thou saye I am gyltelesse: Tusthe, his wrathe can not come vpon me. Beholde, I wyll reason with the, because thou darest saye: I haue not offended. O howe cuyll wyll it be for the to abyde it: when it shall be knowen how ofte thou hast gone backwarde? Deute.xxviiij.b Jeremy.v.iiij.a Ezech.xx.d

For thou shalte be confounded as well of Egypte, as of the Assirians: Yea, thou shalte goo thy waye frome them, and smyte thyne handes togyther vpon thy heed: Because the Lorde shall brynge that confydence and hope of thyne to nought, and thou shalt not prospere withall.

¶ God beynge mercyfull, calleth vnto repentaunce his people, whiche he hadde forsaken for their hoordome with goddes. He exhorteth Israell vnto repentaunce, promysynge them shepeherdes that shoulde haue the true knowledge of God. The returne of Israel vnto God, notwithstynge their offence.

CAPI. III.

COmmenly when a man putteth awaye his wyfe, and she goeth frome him and marryeth with an other, then the question is: Sholde he receyue vnto her any more after that? Is not this felde then defiled and vnclene? But as for the, thou hast played the harlot with many louers, yet tourne agayne to me sayth the Lord. Lyft vp thyne eyes on euerye syde, and loke yf thou be not defiled. Thou hast waited for them in the streetes, & as a murtherer in the wildernesse. Thorowe thy hoordome and shameful blasphemies is the lande defiled.

This is the cause, that the rayne and euenynge dewe hathe ceased. Thou haste gotten an hoores forehead, and canste not be ashamed. Elles wouldest thou saye vnto me: O my father, thou arte he that hast broughte me vp, and ledde me fro my youthe: Wylte thou then put me awaye, and caste me of for euer?

euer? Or wylte thou withdrawe thy selfe cleane fro me? Neuertheleſſe thou ſpeakeſt ſuche wordes, but thou art euer doing wozſe and wozſe.

* Thꝰ Lozde ſayde alſo vnto me: in the tyme of Joſiah the kynge: Haſte thou ſene what that wyzthy kynge Iſraell hathe doone? howe ſhe hathe runne vp vpon all the hylles and amonge all ſyzthe trees, and there playe to the hatlot? Haſte thou lene alſo (when ſhe hadde doone all this) howe I ſayde vnto her: that ſhe ſhoulde turne agayne vnto me, and yet ſhe is not returned? Juda that vnfaythfull ſyſter of hers alſo ſawe this: Naye ſy that after I hadde well ſene the aduoutrye of the wyzthy kynge harlotte Iſraell, I put her awaye, and gaue her a byll of diuozcement.

For all this her vnfaythfull ſyſter Juda was not aſhamed, but went backe and playe ed the hoore alſo. Yea, and the noyſe of her hoozedome hathe defyled the hole lande. For ſhe hath committed her aduoutrye with ſtones and ſtockes.

Neuertheleſſe her vnfaythfull ſyſter Juda is not tourned agayne vnto me with her hole hert, but fayndly: ſayth the Lozde. And the Lozde ſayd vnto me. The backſlyder Iſraell is moze ryghtous then the vnfaythfull Juda: and therfoze goo preache theſe wozdes toward the Nozthe, and ſaye: Thou wyzthy kynge Iſraell, tourne agayne (ſayth the Lozde) and I wyll not tourne my face from you: for I am mercyful, ſayth the Lozd, and I wyll not alwaye beare diſpleaſure againſt you: but on this condition, that thou knowe thy greate blaſphemye: Namely, that thou haſte vnfaythfully forſaken the Lozde thy God, and haſte made thy ſelfe parte taker of ſtraunge Goddes vnder all grene trees, but haſt hadde no wyll to heare my voyce, ſayth the Lozde.

* Oye wyzthyleſſe chyldren, tourne agayne, ſayth the Lozde: and I wyll be maryed with you. For I wyll take one out of the cite, and two out of one generation from amonge you, and bryng you out of Syon: and wyll geue you herdemen after myne owne mynde, whiche ſhall fede you with knowlege and wyſdome.

Moreouer, when ye be encreaſed and multiplyed in the lande, then (ſayeth the Lozde) there ſhall no more boſſe be made of the Arche of the Lozdes Teſtament: No man ſhall thynke vpon it, neyther ſhall any man make mention of it: for from thence forth the ſhall neyther be viſited, ne gouerned with ſyghte.

Then ſhall Jeruſalem be called the Lozdes ſeate, and all Heathen ſhall be gathered vnto it, for the Lozdes names ſake, whiche ſhall be ſet forthe, they ſhall folowe no more the ymagination of their owne frowarde herte.

Then thoſe that be of the houſe of Juda, ſhall goo vnto the houſe of Iſraell: and they ſhall come togyther out of the Nozthe into the ſame land that I haue gyuē your fathers.

I haue ſhewed alſo howe I toke the vp, being but a child, and gaue the a pleaſaunt land for thyne herytage: yea, and a goodly hoſt of the Heathen: and howe I commaunded the that thou ſholdeſt *call me father onely, and not to ſwyrne fro me.

But lyke as a woman fayleth her louer, ſo are ye vnfaythfull vnto me (Oye houſe of Iſraell) ſayth the Lozde. And therfoze the hoope of the cyrcumcyſion of Iſrael was heard on euery ſyde, wepinge and waylinge: for they haue defiled theyr waye, and forgotten God theyr Lozde.

Oye wyzthyleſſe chyldren, tourne agayne (ſayinge: Lo, we are thyne, for thou arte the Lozde our God:) And lo that I heare youre backeturnynges. Thy hylles fall, and all the hye pryde of the mountaynes, but the helthe of Iſraell ſtandeth onely vpon God our Lozde.

Confuſion hathe deuoured oure fathers laboure frome oure youthe vp: yea, theyr ſhepe and bullockes, theyr ſonnes and doughters. So wo we alſo lyepe in oure confuſion, and ſhame couereth vs: for we and oure fathers from oure youthe vp vnto this daye, haue ſynned agaynſte the Lozde oure God, and haue not obeyed the voyce of the Lozde our God.

¶ The true repentaunce or returnynge to God. He exhorteth to the circumcyſion of the herte. The deſtruction of Jewryze is propheceyed, for the malyce of theyr hertes.

CAPI. IIII.

OIſrael, yf thou wylte turne the, then turne vnto me, ſayeth the Lozde. And yf thou wilt put awaye thyne abhominacions out of my ſyght, thou ſhalte not be moued: And ſhalte ſwere. The Lozde lyueth: in truth, in equitie and rightouſneſſe: and all the people ſhal be fortunable and ioyfull in him. For thus ſayth the Lozde, to all Juda and Jeruſalem: plow your lande, and ſowe not among the thornes.

Be circumcyſed vnto the Lozde, and putte away the foreſkynne of youre hertes, all ye of Juda, and all the indwellers of Jeruſalem: that my indignacion breke not out lyke fyre, and kyndle, ſo that no man maye quenche it, becauſe of the wickednelle of youre ymaginacions.

Preache in Juda and Jeruſalem: crye oute and ſpeke: blow the trompettes in the lande: crye that euery man may geare, and ſaye: Gather you togither, and we wyll go in to ſtrong cities. Set vp the token in Syon, ſpede you, and make no tarying: for I will bryng a great plage, & a greate deſtruction from the Nozthe. For the ſpoyler of the Gentyles is broken vp frome his place, as a lyon out of his denne, that he maye make the lande waſte, and deſtroye the cityes, ſo that no man maye dwell therin. Wherfoze gyrde youre ſelues about with ſacke cloth, mourne and wepe, for the feareful wrath of the Lozd ſhal not be withdrawen from you.

At the ſame tyme (ſayeth the Lozde) the herte of the kynge and of the Pzynces ſhall be gone, the prieſtes ſhal be aſtonyſhed, and the Pzophetes ſhall ye looze afrayde. Then ſayde I: O Lozde God, haſt thou then diſceyued this people, and Jeruſalem, ſayinge: ye ſhall haue peax, and nowe the ſwerde goeth thzowe their lyues? Then ſhall it be ſayd to the people, and to Jeruſalem: there commeth a warme wynde frome the Nozthe thzowe the way of my people, but neither to fan, ne to clenſe.

After that there ſhall come vnto me a ſtronge wynde, and then wyll I alſo geue ſentence vpon them. For loo, he commeth downe lyke as a cloude, and his charettes are lyke a ſtormy wynde: his hoꝛſemen are ſwifter then the Egle. Wo vnto vs, for we are deſtroyed. O Jeruſalem, waſh thyne herte from wickednelle, that thou mayſt be helped. How longe ſhall thy noyſome thoughtes remayne with the?

For a voyce frome Dan, and from the hyll of Ephraim ſpeaketh oute, and telleth of a deſtruction. Beholde the Heathen geue Jeruſalem warnyng, and preache vnto her, that her deſtroyers are commynge frome farre countreys. They tell the cities of Juda the ſame alſo, they ſhall geue them warnynge in euery place, lyke as the watchemen in the felde. For they haue pzouoked me to wzathe, ſayth the Lozde.

Thy wayes and thy thoughtes, haue brought the vnto this: this is thyne owne wyckednelle and diſobedience that hath poſſeſſed thyne herte: Ah my bely, ah my bely, (ſhalte thou crye) howe is my herte ſo ſoze? my heart panteth within me, I can not be ſtill, for I haue herd the ceryinge of the trompettes and peales of warre.

They crye murther vpon murther, the hole lande ſhal periſſhe. Immediatly my tentes were deſtroyed, and my hangynges in the twinckelynge of an eye. How longe ſhall I ſe the tokens of warre, and heare the noyſe of the trompettes.

Neuertheleſſe, this ſhall come vpon them, becauſe my people is become foolyſſhe, and haue vtterly no vnderſtandynge. They are the chyldren of folyſhneſſe, and without any diſcretion. To do euil, they haue wit ynough: but to do wel, they haue no wyſdome. I haue loked vpon the earthe: and ſe, it is waſte and voyde. I loked towarde heuen, and it had no ſhyne.

I beheld the mountaynes and they trembled, and all the hylles were in a feare. I loked aboute me, and there was no bodye, and all the byrdes of the ayze were awaye. I marked well, and the plowed felde was become waſte: yea al their cities were broken downe at the preſence of the Lozde, and indignacion of his wrathe.

For thus hath the Lozde ſayde: The hole lande ſhal be deſolate, yet wil I not then haue done. And therfoze let the erth mourne, and let the heuen be ſoꝛye aboue: for the thynge that I haue purpoſed and taken vpon me to do, ſhal not repent me, and I will not go frō it. The hole lande ſhal flē for ỹ noyſe of horſe men and bowmen: they ſhal run in to trimes in to woodes, and clyme vp the ſtony rockes. All the cityes ſhall be voyde, & no man dwellynge therin.

What wylt thou now do, thou beinge deſtroyed? For though thou clotheſt thy ſelfe with ſcarlet, & deckeſt the with golde: though thou paynteſt thy ſelf with colours, yet ſhalt thou trym thy ſelf in vayne.

For thoſe that hitherto haue ben thy great fauourers ſhall abhoꝛre the, and goo aboute to ſlee the. For (me thynke) I heare a noyſe, lyke as it were a woman trauelynge, or one labouryng of her fyrſt chylde: Euen ỹ voyce of the doughter Sion, that calleth out her armes, and ſaweth, ſayinge: Ah, wo is me, how ſoze vexed and faynt is my herte, for the that are ſlayne?

¶ In Jewryze is there no ryghtous or faythfull man founde, eyther amongeſt the people, or the rulers, for whoſe ſake the Lozde ſhoulde ſpare the cytye: wherfoze Jewryze is deſtroyed of the Aſſyrians.

CAPI.

LOke thzowe Jeruſalem: beholde and ſe: Seke thzowe her ſtretes alſo within, yf ye can fynde one man that doeth equall and ryghte, or that laboureth to be faythfull: and I ſhall ſpare him (ſayeth the Lozde.) For though they can ſaye: the Lozde lyueth, yet w they ſwere to diſceyue: Where as thou (o Lozde) lokeſt onely vpon faythe and truthe.

Thou haſt ſcourged them, but they toke no repentaunce: thou haſt cozrect the for amendment, but they refuſed thy cozrection. They made theyr faces harder then a ſtone, & wolde not amende.

Therfoze I thoughte in my ſelfe: peraduenture they are ſo ſymple and foolyſh, that they vnderſtande nothynge of the Lozdes waye, and iudgementes of our God. Therfoze wyll I goo vnto their heades and rulers, and talke with them: yf they knowe the waye of the Lozde, and the iudgementes of oure God. But theſe (in lyke maner) haue broken the yoke, and burſte the bandes in ſonder.

Wherfoze a lyon out of the wod ſhal hurt them, and a wolfe in the euenynge ſhall deſtroye them. The cat of the mountayne ſhall lye lurkynge by their cities, to teare in peces all them that come therout. For theyr offences are manye, and theyr departynge awaye is greate. Shoulde I then for all this haue mercye vpon the? Thy chyldren haue forſaken me, and ſwoꝛne by them that are no goddes. And albeit they were bounde to me in mariage, yet they fell to aduoutrye, and haūted harlottes houſes.

In

In ye desire of vncleanly lust they are become like the stoned horse, euery man neyeth at his neyghbours wyfe: sholde I not correct this sayth the Lorde?

Sholde I not be auenged of euery people, that is lyke vnto this? Clyme vp vpon their walles, beate them downe, but destroye them not vtterly: cut of their braunches, bycause they are not the Lordes. For vnfaythfully hathe the house of Israel and Iuda forsaken me, sayth the Lorde. They haue denied the Lorde, and sayde: it is not he. Tusshe, there shall no mysfortune come vpon vs: we shall se neyther swerde nor honger. As for the warnyng of the Prophetes, they take it but for wynde: yea there is none of these, which will tell them, that suche thynges shall happen vnto them. *Ezechi.xxii.c.*

D Wherfore thus sayth the Lorde God of hostes: bycause ye speake suche wordes: beholde: The wordes that are in thy mouthe will I turne to fire, and make the people to be wod, that I may consume them.

Lo, I will brynge a people vpon you from farre, O house of Israel (sayth the Lorde) a myghtye people, an olde people, a people whose speche thou knowest not, neyther vnderstandest what they saye. Their quyuers are sodeyne deathe: yea they them selues be verye grauntes. This people shall eate vp thy frute and thy meate: yea they shall deuoure thy sonnes and thy doughters, thy shepe and thy bullockes.

They shall eate vp thy grapes and fygges. As for thy stronge and well fensed cities wherin thou dyddest truste, they shall destroye theym with the swearde. Neuerthelesse I wyll not haue doone with you, sayth the Lorde. But yf they saye: Wherfore dothe the Lorde oure God all this vnto vs?

E Then aunswere them: bycause that lyke as ye haue forsaken me, and serued straunge goddes in youre owne lande: euen so shall ye serue other goddes also in a straunge land. *Iere.xvi.b*

Preache this vnto the house of Iacob, and crye it oute in Iuda, and saye thus: Heare this (thou foolysshe and vndiscrete people) * ye haue eyes, but ye se not: eares haue ye, but ye heare not. *Esay.vi.b. Iohn.xii.d.*

Feare ye not me, sayth the Lorde? Are ye not ashamed to loke me in the face? which bynde the see with the lande, so that it can not passe his boundes: For thoughe it rage, yet can it do nothynge, and thoughe the waues therof do swell, yet may they not go ouer.

But this people hathe a false and obstynate herte, they are departed and gone awaye from me. F They thynke not in theyr hertes: O let vs feare the Lorde oure God that geueth vs rayne earlye and late, when nede is: whiche kepeth euer styl the haruest for vs yerely.

Neuerthelesse youre mysdedes haue turned these frome you, and youre synnes haue robbed you herof. For amonge my people are founde wycked personnes, that priuely laye snares, and wayte for men, to take them and destroye them. And lyke as a nette is full of byrdes, so are theyr houses full of that whiche they haue gotten with falsehed and discepte.

G Herof commeth their greate substaunce and rychesse: herof are they fatte and welthye, and are run awaye fro me with shamefull blasphemyes. They mynistre not the lawe, they make no ende of the fatherlesses cause, they iudge not the poore accordynge to equitie.

Shulde I not punish these thinges, sayth ye Lorde? Wolde I be auenged of all suche people as these be? Horrible and greuous thinges are done in the lande.

The Prophetes teache falsely, and the preestes folowe them, and my people hathe pleasure therin. What wyll come therof at the last?

¶ The synnes for whiche Ierusalem is afflycted. Vncircumcysed eares. Couetousnesse. Discepte. The Lorde reiecteth the sacrifyces of the Iewes. The commynge of the Babylonyans is prophecyed agayne.

CAPI. VI.

A Come forth of Ierusalem, ye strong children of BenIamin: blow vp the trompettes ye Tecuites, let vp a token vnto Bethcarem, for a plage and a greate miserye bursteth out from the North.

I wyll lyken the doughter of Syon to a fayre and tendre woman, & to her shall come the shepeherdes with theyr flockes. Theyr tentes shall they pytche rounde aboute her, and euerye one shall fede them that are vnder his hande. Make battayle agaynste her (shall they saye.) Aryse, let vs go vp, whyle it is yet daye.

B Alas, the daye goeth awaye, and the nyght shadowes fall downe: Aryse, lette vs go vp by nyght, and destroye her stronge holdes: for thus hath the Lorde of hostes commaunded.

Hewe downe her trees, and set vp bulworkes agaynste Ierusalem. This is the citye that muste be punysshed, for in her is all vyciousnesse. Lyke as a Condyte aboundeth in water, euen so this citye aboundeth in wyckednesse. Robberye and vnryghteousnes is herde in her, sorow and woundes are euer there in my syght. Amende the, O Ierusalem, lest I withdrawe my hert from the, and make the desolate: and thy land also, that no man dwel in it. C For thus sayth the Lorde of hostes: The resydue of Israel shal be gathered as the remnaunt of grapes.

And therfore tourne thyne hande agayne in to the basket, lyke the grape gatherer. But vnto whom shall I speake, whom shal I warne, that he maye take hede? Theyr eares are so vncircumcysed, that they maye not heare.

Beholde, they take ye word of God but for a scorne, and haue no lust therto. And therfore I am so ful of indignaciõ, o Lord, that I may suffre no longer. Shede out thy wrathe vpon the chyldren that are withoute, and vpon all yonge men.

Yea the man muste be taken prysoner with the wyfe, and the aged with the creple. Their houses with their landes and wyues shall be turned vnto straungers, when I stretche oute myne hande vpon the inhabitauntes of this lande, sayth the Lorde. For frome the least, vnto the mooste, they hange all vpon couetousnesse: and frome the Prophete vnto the Preest, they goo all aboute with falsehed and lyes.

D And besyde that, they heale the hurte of my people with swete wordes, sayinge: peace peace, when there is no peace at all. Therfore they muste be ashamed, for they haue commytted abhominacion. But howe shoulde they be ashamed, when they knowe nothing, neyther of shame, nor of good nourtoure? And therfore they shall fall amonge the slayne: and in the houre when I shall vysyt them, they shall be brought downe, sayth the Lorde.

Thus sayth the Lorde: goo in to the strettes, consydre and make inquisicion for the olde way, and yf it be the good and right waye: then goo therin, that ye maye fynde rest for youre soules. But they saye: we will not walke therin, and I wyll set watche men ouer you, and therfore take heed vnto the voyce of the trompet: But they saye we wil not take hede. E Heare therfore ye Gentyles, and thou congregacion shalte knowe, what I haue deuysed for them. Heare thou earth also: beholde, I wyll cause a plage come vpon this people, euen the frute of their own ymaginacions.

For they haue not bene obedient vnto my wordes, and to my lawe, but abhorred them. Wherfore brynge ye me incense frome Saba, and swete smellynge Calamus frome farre countreyes? Youre burnte offerynges displease me, and I reioyse not in youre sacrifices.

And therfore thus sayth the Lorde: beholde, I wyl make this people fal, and there shal fall from amonge them the father with the chyldren, one neyghboure shall perysshe with an other.

F Moreouer thus sayth the Lorde: Beholde there shal come a people from the North, and a great people shall aryse frome the endes of the earth, with bowes and with dartes shall they be weapened: It is a roughe and fearce people, an vnmercyfull people: theyr voyce roreth lyke the see, they ryde vpon horses well appoynted to the batayle agaynst the, O doughter Sion.

Then shall this crye be hearde: Oure armes are feble, heuynesse and sorowe is come vpon vs, as vpon a woman trauelynge with chylde. No man goo forthe in to the feld, no man come vpon the hye strete, for the swerde and feare of the enemye shall be on euery syde.

G Wherfore gyrde a sacke clothe aboute the (O thou doughter of my people) sprynckle thy selfe with asshes, mourne and wepe bytterly, as vpon thy onely beloued sonne: For the destroyer shall sodeynly fall vpon vs. *Amos.viii.b.*

The haue I set for a prouer of my hard people, to seke out, and to trye theyr wayes. For they are all vnfaythfull and fallen awaye, they hange vpon fylthy lucre, they are clene brasse and yron, for they hurte and destroye euerye man. The bellous are brente in the fire, the lead is consumed, the melter melteth in vayne, for the euyll is not taken awaye from them. Therfore shall they be called noughtye syluer, bycause the Lorde hathe caste them oute.

¶ Ieremye is commaunded to shewe vnto the people the worde of God, whiche trusteth in the outwarde seruyce of the temple, that helpeth nothynge. The euyls that shall happen to the Iewes for the despysynge of theyr prophetes. Sacrifyces doth not the Lorde chefely requyre of the Iewes, but that they shoulde obey his worde. Topheth.

CAPI. VII.

A These are the wordes that God spake vnto Ieremye: Stande vnder the gates of the Lordes house, and crye out these wordes there with a loude voyce, and saye: Heare the worde of the Lorde all ye of Iuda that go in at this doore, to honour the Lorde. Thus sayth the Lorde of hostes, the God of Israel. Amende youre wayes and youre counselles, and I wyll lette you dwelle in this place. Trust not in false lyenge wordes, sayinge: here is the temple of the Lorde, here is the temple of the Lorde, here is the temple of the Lorde. *Iere.xxvi.b.*

B * For yf ye wyll amende youre wayes and counsels, yf ye wyll iudge ryghte betwyxte a man and his neyghboure: yf ye wyll not oppresse the straunger, the fatherlesse and the wydowe: yf ye wyll not shedde innocente bloode in this place: yf ye wyll not cleue to straunge goddes to youre owne destruction: then wyll I let you dwell in this place: yea, in the land that I gaue afore tyme vnto your fathers for euer. *Exod.xxii.c. Zacha.vii.c. Leuit.xix.g. Iob.xxiii.a.*

But take hede, ye truste in counselles that begyle you, and do ye no good. For when ye haue stollen, murthered, commytted aduoutrye, and periurye: When ye haue offred vnto Baal, folowynge straunge and vnknowen Goddes: Then come ye, and stande before me in this house, (whiche hath my name gyuen vnto it) and saye: Tusshe we are absolued quyte, thoughe we haue doone all these abhominacions. *Esay.lxi.b.*

C * What, thynke you this house that beareth my name, is a den of theues? And these thinges are not done priuyly, but before mine eyes sayth the Lorde. Go to my place in * Silo, wherunto I gaue my name afore tyme, and loke well what I dyd to the same place for the wyckednesse of my people of Israell. **Iob.ii.b. Math.xxi.b. Iere.xxvi.f. Iosue.xviii.a. Iere.xxvi.a. I.Reg.iii.iiii. v and vi.*

And

And nowe, thoughe ye haue wone all these
dedes (sayth the Lorde) and I my selfe rose
vp euer betymes to warne you, and to com-
mon with you, yet wolde ye not heare me:
I called, ye wolde not answeare. And therfore
euen as I haue done with Silob, so will I
do to this house, that my name is gruen vn-
to, (and that ye put your trust in) ye vnto the
place that I haue gruen to you and your fa-
thers. And I shall thrust you out of my sighe
as I haue cast out all your brethren the hole
sede of Ephraim.

Therfore thou shalte not praye for this
people, thou shalte neyther grue thanckes
nor bydde prayer for them: thou shalte make
no intercessiō to me for them: for in no wyse
will I heare the. Seest thou not what they
doo in the cityes of Juda, and without
Jerusalem? The chyldren gather stickes,
the fathers kindle the fire, the mothers knede
the dowghe, to bake cakes for the quene of
heuen.

They poure oute drynckeofferynges vn-
to straunge Goddes, to prouoke me vnto
wrathe: How be it they hurte not me (sayth
the Lorde) but rather confounde and shame
them selues.

And therfore thus sayethe the Lorde God:
beholde, my wrath and my indignacion shall
be poured out vpon this place, vpon me and
cattell, vpon the trees of the felde, & al frute
of the land, & it shal burne so that no mā may
quenche it.

Thus sayethe the Lorde of hostes, the God
of Israel: Ye heape vp your burntofferynges
with youre sacrifyces, and eate the fleshe.
But when I broughte youre fathers oute of
Egypt, I spake no worde vnto them of burnt
offerynges and sacrifyces: but this I com-
maunded them, saying: harken and obey my
voyce, and I shall be your God, and ye shal
be my people: so ye walke in all the wayes
which I haue commaunded you, that ye may
prospere.

But they were not obedient, they inclyned
not their eares therevnto, but wente after
their owne ymaginations, and after the mo-
cions of their owne wycked hert, and so tour
ned them selues awaye, and conuerted not
vnto me. And this haue they doone, from the
tyme that youre fathers came out of Egypt
vnto this daye.

Neuertheles I sent vnto them my ser-
uauntes all the Prophetes: I rose vp erlye &
sente them worde, yet wolde they not harken
ne offre me their eares, but were obstinate
and worse then their fathers. And thou shalt
now speake all these wordes vnto them, but
they shall not heare the: thou shalte cry vpon
them, but they shall not answere the. Ther-
fore shalte thou saye vnto them: this is the
people, that neyther heareth the voyce of the
Lord their God, ne receyueth his correction.
Faythfulnesse and truthe is clene rooted out
of their mouth.

Wherfore cut of thyne heere, and caste it
away, take vp a complaynt in the hole land:
for the Lorde shall cast awaye and scatter the
people, that he is displeased withall. For the
chyldren of Juda haue doone euyll in my
syghte, sayethe the Lorde. They haue set vp their
abhominations in the house that bathe my
name, and haue defyled it. They haue al-
so buylded an aulter at Tophethe, whiche is
in the valleye of the chyldren of Hennon:
that they myghte burne their sonnes and
doughters, whiche I neuer commaunded
them, neyther came it euer in my thoughte.
and therfore beholde, the dayes shall come
(sayethe the Lorde) that it shall no more be
called Tophethe, or the valeye of the chyl-
dren of Hennon, but the valey of the slaync,
for in Tophethe they shall be buryed, bycause
they shall elles where haue no rowme. Yea,
the deed bodyes of this people shall be eaten
of the foules of the ayre, and wylde beestes
of the earthe, and man shall fraye them a-
waye. And as for the voyce of myrthe and
gladnesse of the cityes of Juda and Jerusa-
lem, the voyce of the bydegrome, and of the
bryde: I will make them ceasle, for the lande
shall be desolate.

¶ The destruction of the Jewes. The Lorde mo-
ueth the people to amendement, reckening vp their
synnes. Reproueth the lyinge doctryne of the Pro-
phetes and Prestes, and their couetyse.

CAPI. VIII

At the same tyme, sayth the Lorde, the
bones of the kynges of Juda, the bo-
nes of his Princes, the bones of the
prestes and Prophetes, yea and the bones of
the citezyns of Jerusalem, shalbe brought out
of their graues, and layde agaynst the sunne,
the moone, and all the heuenly hoste, whome
they loued, whom they serued, whō they ran
after, whome they soughte and worshypped.
They shall neither be gathered together, ne
buried, but shall lye vpon the earthe to their
shame and dysplesynge.

And all they that remayne of this wycked
generation, shall rather more to dye then lyue,
where so euer they remayne, and where as I
scatter them, sayth the Lorde of hostes. This
shalte thou saye vnto them also: Thus sayth
the Lorde: Do men fall so, that they aryse
not vp agayne? And turne they so farre away
that they neuer conuerte? Wherfore then is
this people and Jerusalem gone so far backe,
that they tourne not agayne. They are cun-
ner the longer, the more obstinate, and will not
be conuerted.

For I haue loked and considred: but there
is no man that speaketh a good worde: there
is no man that taketh repentaunce for his
synne, that wyll so moche as saye: wherfore
haue I done this? But euery man (as soone
as he his turned backe) runneth forth still, like
a wylde horse in a batayle. The Storke kno-
weth his appoynted time, the turtle awe, the
swalowe and the crane consider the tyme of
their trauayle, but my people will not knowe
the time of the punishmēt of the Lord? How

dare ye saye then: we are wyse, we haue the
lawe of the Lorde amonge vs?

Beholde, the disceptfull penne of the scri-
bes, setteth forth lyes: therfore shall the wise
be confounded, they shall be afrayde and ta-
ken: for lo, they haue cast oute the worde of
the Lorde: what wysdome can then be a-
mong them? Wherfore I wyl grue their wi
ues vnto straungers, and their feldes to de-
stroyers.

For from the lowest vnto the hyest, they
folow al kynde lucre: and from the prophet
vnto the preest, they delt all with lyes. Neuer
thelesse, they heale the hurte of my people in
suche wordes, saying: peax peax, where there
is no peax at all.

Fye for shame, how abhominable thynges
do they? & yet they be not ashamed, yea they
knowe of no shame.

Wherfore in the tyme of their visitacion,
they shall fall amonge the deed bodyes sayth
the Lorde.

Moreouer I will gather them in, sayth the
Lord, so that there shal not be one grape vpō
the vine, ne one fyg vpon the fyg tree, & the
leaues shall be pluct of.

Then wil I cause them to depart and saye:
why prolong we the time? Let vs gather our
selues together, and go in to the stronge cittie,
there shall we be in rest: For the Lorde oure
God hathe put vs to silence, and gruen vs
water mixte with gall, to drynke, bicause we
haue synned agaynst him.

We loked for peax, and we fare not þ bet-
ter, we wayted for the tyme of helth, and lo,
here is nothyng but trouble.

Then shall the noyse of his horses be herde
frome Dan, the hole lande shall be afrayde
at the neyping of his stronge horses: for they
shall goo in and deuoure the lande, with all
that is in it: the cityes, and those that dwell
therin. Moreouer, I wyll sende Cockatri-
ces and serpentes amonge you (whiche wyl
not be charmed) and they shal bite you, sayth
the Lorde.

Sorowe is come vpon me, and heuy-
nesse vexeth my herte: for loo, the voyce of
the crynge of my people, is herde frome a
farre countreye: Is not the Lorde in Sy-
on? Is not the kynge in her? Wherfore then
haue they grieued me (shall the Lorde saye)
with their ymages, and koolyshe straunge
fashons?

The haruest is gone, the sommer hathe
an ende, and we are not holped. I am sore
vexed, bycause of the hurte of my people:
I am brupe, and abasshed: for there is no
more Tyacle at Galaad, and there is no
Phesycyon that can heale the hurte of my
people.

¶ The complaint and bewayling of the Prophete
for the malyce of the people. In the knowlege of
God ought we only to reioyce. The circumcision
of the hert.

CAPI. IX.

Who wyll grue my hed water y-
noughe, and a well of teares for myne
eyes: that I may wepe night and day,
for the slaughter of my people? Wolde God
that I hadde a cotage some where farre from
folke, that I myghte leaue my people, and
goo frome them: for they be all aduoutrers
and a thrynckynge sorte. They bende their
tunges lyke bowes, to shote out lyes. As for
the truthe, they may nothyng away withall
in the worlde. For they go from one wycked-
nesse to an other, and holde nothynge of me,
sayth the Lorde.

Yea, one muste kepe him selfe frome an o-
ther, no man maye safely trust his owne bro-
ther: for one brother vndermyneth an other,
and one neyghboure begyleth an other. Yea,
one dissembleth with an other, and they speale
with no truthe. They haue practised their
tonges to lye, and taken great paynes to wo
myschiefe. They haue set their stole in ꝑ mid-
dest of disceyte, and for verye dissemblynge
refuseth they wyll not knowe me, sayethe the
Lorde.

Therfore thus sayethe the Lorde of hostes:
beholde, I wyll melte them and trye them, for
what shold I els do to my people? Their tun
ges are lyke sharpe arowes to speake disceyt.
With their mouth they speake peaceably to
their neighbour, but priuily they laye wayte
for him.

Sholde I not punish them for these thin-
ges, sayth the Lorde? Or sholde I not be aue
ged of anye suche people as this? Vpon the
mountaynes wyll I take vp a lamentacion &
sorowful cry, and a mourninge vpon the fayre
playnes of the wildernesse: Namely, bowe
they are so brent vp, that no man goeth there
any more: yea a man shal not heare one beest
crye there.

Byrdes and cattell are all gone frome
thence. & ill make Jerusalem also an heape
of stones, and a denne of venymous wormes.
And I wil make the cityes of Juda so waste,
that no man shall dwel therin. What man is
so wyse, as to vnderstande this? Or to whom
hath the Lord spoken by mouth, that he may
shewe this and saye: O thou lande why pe-
risshest thou so? Wherfore arte thou so brent
vp, and lyke a wyldernesse, that no man go-
eth thorowe?

Yea the Lorde him selfe tolde the same vn
to them that forsoke his lawe, and kepte not
the thynge that he gaue them in commaun-
dement, neither lyued therafter: but folo-
wed the wyckednesse of their owne herts,
and serued straunge goddes, as their fathers
taught them.

Therfore thus sayethe the Lorde of hostes,
the God of Israel: Beholde, I wyll fede this
people with wormewod, and grue them gall
to drynke. I wil scatter them also among the
Heathen, whom neither they ne their fathers
haue knowen: and I wyll sende a swerde a-
monge them, to persecute them, tyl I bringe
them to noughte. Moreouer thus sayth the
Lorde of hostes: loke ye call for mour-
ning wyues, and send for wyse women: that

they

they come thyther, and synge a mournyng
songe of you: that the teares maye fall out
of our eyes, and that oure eye lyddes maye
gusshe out of water.

F For there is a lamentable noyse herde of
Syon: O how are we so sore destroyed? O
howe are we so pitesully confounded? We
muste forsake oure owne naturall countrey,
and we are shut oute of oure owne lodgyn-
ges. Yet heare the worde of the Lorde (O
ye women, and lette youre eares regarde the
wordes of his mouthe: that ye maye learne
youre doughters to mourne, and that eue-
rye one maye teache her neyghbours to make
lamentacyon. Namely thus: Deathe is
clymmynge vp in at oure wyndowes, he is
come in to oure houses, to destroye the childe
before the dooze, and the younge man in the
strete.

G But tell thou playnly, thus sayth ỹ Lorde:
The dead bodyes of men shall lye vpon the
grounde, as the donge vpon the felde, and as
the heye after the mower, and there shall be
no man to take them vp.

1. Corinth. i. d. 2. Corint. x. d. Moreouer, thus sayth the Lorde: Let not
the wyse man reioyse in his wysdome, ne the
stronge man in his strength, neither the riche
man in his ryches: But who so will reioyse
let him reioyse in this, that he vnderstandeth
and knoweth me: for I am the Lorde, which
do mercy, equitie and rightousnesse vpon the
erth. Therfore haue I pleasure in suche thin-
ges, (sayth the Lorde. Beholde, the tyme com
meth (sayth the Lorde) that I will vysyte all
them, whose foreskyn is vncircumcised. The
Egyptians, the Jewes, the Edomites, the
Ammonites, the Moabites, and the shaven
Madianites that dwel in the wyldernes. For
all the Gentyles are vncircumcised in ỹ flesh,
but all the house of Israel are vncircumcised
in the herte.

¶ The constellacyons of the sterres are not to be
feared. Of the weykenesse of Idoles, and of the po-
wer of God. Of cupil curates.

CAPI. X.

A HEare the worde of the Lorde, that he
speaketh vnto the, O thou house of Is-
rael: Thus sayth the Lorde: Ye shall
not learne after the maner of the Heathen, &
ye shall not be afrayde for the tokens of he-
uen: for the heathen are afrayde of suche:
Esaie. xlvii. e. yea all the customes and lawes of the Gen-
tyles are nothynge but vanitie. They hewe
Esay. xliii. b. downe a tree in the wod with the handes of
Sapien. xiii. the workeman, & facyon it with the axe: they
couer it ouer with golde or syluer, they fasten
it with naples and hammers, that it moue
not. It standeth as vpryght as the palme tree, it
can neither speake ne goo, but must be borne.
Baruch. vi. Be not ye afrayde of suche, for they can doo
Iudi. viii. b. neyther good ne cupil. But there is none like
Epoca. xx. b. vnto to the, O Lorde, and great is the name
of thy power. Who wolde not feare the?
Or what kynge of the Panymes wolde not
obey the?

For amonge all the wyse men of the Pa-
nymes, and in all theyr kyngdomes, there is
none that maye be lykened vnto the. They
are all togyther vnlerned & vnwyse. All their
conning is but vanitie: namely wod, siluer,
whiche is broughte out of Tharsis, and bet-
ten to plates: and golde frome Ophir, a
worke that is made with the hande of the
craftes man and the caster, clothed with pe-
lowe lyke and scarlet: euen so is the worke
of their wyse men all togyther. But ỹ Lorde
is a true God, a lyuynge God, and an eter-
nall kynge. Yet he be wrothe, the earthe
shaketh: all the Gentyles maye not abyde
his indignacion.

As for their goddes, it may well be sayd of
them: they are goddes that neither made hea-
uen ne earthe: therfore shall they perysshe
from the earthe, and frome all thynges vn-
dee heuen. But (as for oure God) he made Iere.
the earth with his power, and with his wis-
dome hathe he finished the hole compasse of
the worlde, with his discrecion hath he spred
out the heuens.

C At his voyce the waters gather togither in
the ayre, he drawe th vp the cloudes from the
vttermost partes of the erth: he turneth ligh
tenynge to rayne, and bryngeth forthe the
wyndes out of their treasures. His wisdome Psal.
maketh all men foles. And confounded be al
casters of ymages, for that they cast, is but a
vayne thynge, and hathe no lyfe. The vayne
craftesmen with their workes, that they in
their vanitie haue made, shall perysshe one
with an other in the tyme of visitacion. Ne-
uertheles Jacobs portion is not suche: but
it is he that hath made al thinges, and Israel
is the rod of his enheritaunce: The Lord of
hostes is his name. Put away thyne vncle-
nesse oute of the lande, thou that arte in the
strong cityes. For thus sayth the Lorde: Be
holde, I will nowe throwe oute the inha-
bitauntes of this lande a great waye of, and
trouble them in suche sorte, as they shall no
more be founde.

D Alas how am I hurt? Alas how payneful
are my scourges vnto me? For I confesse this
sorow by my selfe, and I must suffre it. My
tabernacle is destroyed, and all my cordes are
broken. My chyldren are gone fro me, and
can no where be founde. Nowe haue I none
to spreade oute my tente, or to set vp my han-
gynges. For the herdemen haue done fo-
lyshly, that they haue not sought the Lorde.
Therfore haue they dealte vnwyselye with
their catell, and all are scattered abrode. Be-
holde, the noyse is harde at hande, and great
sedicion out of the North: to make the cities
of Juda a wildernesse, and a dwellynge place
for dragons.

E Nowe I knowe, O Lorde, that it is not in Ps.
mans power to ordre his owne wayes, or to Pro.
rule his owne steppes and goinges. Therfore
chasten thou vs, O Lorde, but with fauoure
and not in thy wrathe, lyenge vs not vtterly
to nought. Poure out thyne indignacion vp-
on the Heathen that know the not, & ther
vpon the people that call not on thy name:
And

And that because they haue consumed, deuou-
red and destroyed Jacob, and haue roted out
his glorye.

¶ curse of them that obeye not the worde of
Goddes promesse. The people of Juda folowynge
the steppes of theyr fathers, worshypeth straunge
goddes. The Lorde sayth he wyll not heare the
Jewes, and forbyddeth also Jeremye to praye for
them.

CAPI. XI.

THis is an other sermon, which ỹ Lorde
commaunded Jeremye to preache, say-
ing: Heare the wordes of the couenaunt
and speake vnto all Juda, and to all them
that dwell at Jerusalem. And saye vnto them
Thus sayth the Lorde God of Israell:
Cursed be euery one that is not obedient vnto
the wordes of this couenaunt: which I com-
manded vnto your fathers, what tyme as I
brought them oute of Egypte, frome the yron
fornace, sayinge: Be obedient vnto my voice
and do accordyng to all that I commaunde
you: so shall ye be my people, and I will be
your God, and will kepe my promesse that
I haue sworne vnto youre fathers: Namely
that I wolde gyue them a lande wherin flo-
weth with mylke and honye, as ye se, is
come to passe this daye. Then answered I,
and sayde, Amen. Je is euen so, Lorde, as
thou sayest.

B Then the Lorde sayde vnto me agayne:
Preache this in the cityes of Juda, and rounde
aboute Jerusalem, and saye: Heare the wor-
des of this couenaunt, that ye maye kepe
them. For I haue diligently exhorted youre
fathers, euer sythens the tyme I broughte
them out of the lande of Egypte, vnto this
daye. I gaue them warnynge betymes, say-
inge, Harken vnto my voyce: Neuerthe-
lesse they wolde not obeye me, nor enclyne
their eares vnto me, but folowed the wyc-
ked imaginacions of their owne hertes.

And therfore haue I accursed them as
transgressours of all the wordes of this
couenaunte that I gaue them to kepe, wor-
shyp they (not withstandynge) haue not
kepte.

And the Lorde sayde vnto me: It is found
out, that hole Israel, and all these cityzyns
of Jerusalem are gone backe. They haue tur-
ned them selues to the blasphemyes of their
fore fathers, whiche had no lyste to heare my
worde. Euen lykewyse haue these also fo-
lowed straunge goddes, and worshipped the.
The house of Israell and Juda haue broken
my couenaunce, whiche I made with their
fathers.

C Therfore thus sayth the Lorde: Beholde,
I will sende a plage amonge you, whiche ye
shall not be able to escape: and thoughe ye
crye vnto me, I will not heare you. Then
shall the townes of Juda, and the cityzyns of
Jerusalem go and call vpon their goddes vn-
to whom they made their oblacions, but they
are not able to helpe them in tyme of their
trouble. For as many cityes as thou hast, O Jeremy. ii. e
Juda, so manye goddes haste thou also. And
loke how many stretes there be in the, O Je-
rusalem, so many shamefull auiters haue ye
set vp, to offre vpon them vnto Baal. But Jere. xliii. b.
praye not thou for this people: byd neyther
praise ne prayer for them, for though they cry
vnto me in their trouble, yet wyl I not heare
them.

D O thou beloued, why wost thou so shame-
full greate blasphemyes in my house? Euen
as thoughe that holye flesche myght absolue
the, specially when thou hast made thy bosse
of thy wyckednesse. The Lorde called the a
greene olyue tree, a faire one, a frutefull one,
a goodly one: but nowe that there is a con-
trarye reporte of the abyde, he wyll burne
the vp, and destroye thy braunches. For the
Lorde of hostes that planted the, hath deui-
sed a plage for the (O thou house of Israell
and Juda, for the cupll that ye haue done to
prouoke him to wrathe, in that ye dyd seruice
vnto Baal.

E Thus, O Lorde, haue I learned of the, and
vnderstande it: for thou hast shewed me their
ymaginacions. But I (as a meke lambe) was
caried awaye to be slayne: not knowing that
they hadde deuised suche a counsell agaynste
me, sayinge: we wyll destroye his meate
with wodde, and dryue him oute of ye lande
of the lyuynge, that his name shall neuer be
thought vpon.

Therfore I wyll beseeche the nowe, O Esay. xlvii. e
Lorde of hostes, thou ryghtous iudge, thou
that tryest the reynes and the hertes: let me
se the auenged of them, for vnto the haue I
committed my cause. The Lorde therfore Sapien. ii. d.
spake thus of the cityzyns of Anathoth, that Jeremy. xx. c.
sought to slee me, sayinge: Preache not vnto
vs in the name of the Lorde, or elles thou
shalt dye of our handes. Thus (I saye) spake
the Lorde of hostes: Beholde, I wyll vysyte
you. Youre younge men shall perysshe with
the swerde, youre sonnes and youre dough-
ters shall vtterly dye of honger, so that none
shall remayne. For vpon the cityzyns of A-
nathoth wyll I bringe a plage, euen the yere of
their visitacion.

¶ The Prophete marueyleth at the prosperitye of
the wycked, although he confesse God to be ryght-
ous. The Jewes are forsaken of the Lorde. He
speaketh agaynste Curates and preachers that se-
duce the people. The Lorde threteneth destruccyon
vnto the nacyons that bordered Jewrye, whiche
troubled and vexed it.

CAPI. XII.

O Lorde, thou arte more ryghtous, then A
that I shoulde dispute with the: Ne-
uertheles, lette me talke with the in
thinges reasonable. How happeneth it that Job. xxi. d.
the way of the vngodly is so prosperous? and Habacu. i. b.
that it goeth so wel with them which (with-
out any shame) offend and lyue in wickednes?
Thou plantest them, they take roote, they
GG. ij. growe,

growe, and bringe forthe fruite. They boaste moche of the, yet doest thou not punish them. But thou Lord (to whom I am wel knowe) thou that hast seue, and proued my hert, take them awaye, lyke as a flocke is caried to the slaughter house, and appoynt them for ye daye of slaughter.

How long shall the lande mourne, and all the herbes of the felde perish, for the wickednesse of them that dwell therin? The cattell and the byrdes are gone, yet they saye: tusshe, God will not destroye vs vtterly.

Seinge thou arte werye in runnynge with the fote men, how wylte thou then run with horses? In a peaceable sure lande thou maist be safe, but how wylt thou do in the iurions pryde of Iordane? for thy brethren and thy kynred haue all togyther despised the, and cryed oute vpon the in thyne absence. Beleue them not, thoughe they speake fayre wordes to the. As for me (saye I) I haue forsaken myne owne dwellynge place, and lefte myne heritage. My lyfe also that I loued so well, haue I giuen in to the handes of myne enemyes. Myne heritage is become vnto me, as a lyon in the wod. It cried out vpon me, therfore haue I forsaken it. Myne heritage is vnto me, as a speckled byrde, a byrde of byuers colours is vpon it. Go hence and gather all ye beestes of the felde together, that they maye eate it vp.

Byuers herdemen haue broken downe my vineyarde, and troden vpon my portion. Of my pleasaunt portion, they haue made a wylderneffe. They haue layde it waste: and lowe that it is waste, it sygheth vnto me. Yea, the hole lande lyeth waste, and no man regardeth it.

The destroyers come ouer the heeth euery waye, for the swerde of the Lorde shall consume from the one ende of the land to the other, and no fleshe shall haue rest. They shall sow wheate, and reepe thornes. They shal take heritage in possession, but it shall do them no good. And ye shal be confounded of youre owne wynnynges, because of the greate wrathe of the Lorde.

Thus saythe the Lorde vpon all myne euyll neyghbours, that laye hande on myne heritage, whiche I haue geuen my people of Israel: Beholde, I wyll plucke them (namely Israell) oute of theyr lande, and put out the house of Juda frome them. And when I haue rooted them oute, I wyll be at one with them agayne, and wyll haue mercye vpon them: and bringe them agayne (euery man to his owne heritage, and in to his lande.

And yf they (namely that trouble my people) wyll lerne the wayes of them to swere by my name: The Lord lyueth (lyke as they lerned my people to swere by Baal) then shall they be reckened among my people. But yf they wyll not obeye, then wyll I rote out the same folke, and destroye them (sayethe the Lorde.

¶ The destruccyon of the Jewes is prefygured, and theyr sparplynge abrode. Why Israel was recey ued to be the people of God, and why they were forsaken.

CAPL XIII.

MOreouer, thus said the Lord vnto me: Go thy way and get the a lynen breche, and gyrde it aboute thy loynes, and let it not be wet. Then I got me a breche, according to the commaundemēt of the Lord, and put it aboute my loynes. After this the Lorde spake vnto me agayne: Take ye breche that thou hast prepared, aboute the, and get the vp, and goo vnto Euphrates, and hyde it in a hole of the rocke. So wente I, and hyd it, as the Lorde commaunded me. And it happened longe after this, that the Lorde spake vnto me: Aryse, and get the to Euphrates, and fet the breche thence, whiche I commaunded the to hyde there. Then wente I to Euphrates, and dygged vp, and toke ye breche from the place where I had hyd it: & beholde the breche was corrupte, so that it was profytable for nothynge.

Then sayd the Lorde vnto me: thus sayth the Lorde: euen so wyll I corrupt the pryde of Juda, and the haurte mynde of Jerusalem. This people is a wycked people, they wyll not heare my worde, they folowe the wicked ymaginacions of theyr owne hert, and hange vpon straunge goddes, them haue they serued and worshypped: and therfore they shall be as this breche that serueth for nothynge.

For as straytly as a breche lyeth vpon a mans loynes, so straytly dyd I bynde the hole house of Israell, and the hole house of Juda vnto me, sayth the Lord: that they might be my people: that they might haue a glorious name: that they myghte be in honoure: but they wolde not obeye me. Therfore saye thus vnto them, and saye: Thus sayth the Lorde God of Israel: Euery pot shall be filled with wyne. And they shall saye: thynkest thou we knowe not that euerye pot shall be filled with wyne? Then shalte thou saye vnto them: Thus sayth the Lorde: Beholde, I shall fyll all the inhabitauntes of this lande with dronkennesse, the kynges that sytt vpon Dauids stole, the preestes and Prophetes, with all that dwell at Jerusalem. And I wyll smyte them one against an other, yea the fathers against the sonnes, sayth the Lorde.

I wyll not pardon them, I wyll not spare them: ne haue pitye vpon them: but destroye them. Be obedient, gyue eare, take no disdayne at it, for it is the Lorde him self that speaketh: Honoure the Lorde youre God herein, or he take his lyght from you, and or euer youre feete stomble in darcknesse at the hyll: lest when ye loke for the lyghte, he tourne it in to the shadowe and darcknesse of deathe. But yf ye wyll not heare me, that gyue you secrete warnynge, I wyll mourne frome my hole herte, for youre stubbornnesse. pitteously

Pyteously wyl I weype, and the teares shal gusshe oute of myne eyes. For the Lordes flocke shall be caryed awaye prysoners. Tell the kynge, and the rulers: Humble youre selues, sette you downe lowe: for the crowne of your glorye shall fall from youre heed. The cityes towarde the south shall be shut vp, & no mā shal opē the. All Juda wal be caryed awaye prysoners, so that none shall remayne.

Lyft vp your eyes and beholde them that come from the North: Lyke a fat flocke wal they fall vpon the. To whome wylte thou make thy mone, when they come vpon the? for thou hast taughte them thy selfe, & made them maisters ouer the. Shall not sorowe come vpon the, as on a woman traueylynge with chylde? And yf thou woldest saye then in thyne herte. Wherefore come these thynges vpon me? Euen for the multitude of thy wickednesse, shal thy hynder partes and thy face be discouered.

For like as the man of Inde may chaunge his shynne, and the cat of the mountayne her spottes: so maye ye that be exercised in euyll, doo good. Therfore wyll I scatter you, lyke as the stubble that is taken awaye with the South wynde. This shall be youre portion, and the portion of your measure, wherewith ye shall be rewarded of me, sayth the Lorde: because ye haue forgotten me, and put youre trust in disceptfull thynges. Therfore shall I tourne thy clothes ouer thy heed, and discouer thy thyghes, that thy pruntyes maye be sene, thy aduoutry, thy wedy maiyce, thy brethynesse and thy shamefull horedome. For vpon the feldes and hylles I haue sene thy abhominations. Woo be vnto the (O Jerusalem) when wylte thou euer be clensed any more?

¶ Of the derth that shoulde come in Jewrye. The prayer of the people, a lyenge mercye of the Lorde. The vnfaythfull people are not hearde. Of prayer, fastynge, and of false Prophetes that disceyue the people.

CAPI. XIIII.

THe worde of the Lorde shewed vnto Jeremye, concernynge the derth of the frutes. Juda shall mourne: men shall not goo moche more thorowe his gates: the lande shall be no more had in regarde, & the cyte of Jerusalem shall breake out. The lordes shall sende theyr seruauntes to fetche water, and when they come to the welles, they shall fynde no water, but shall carye theyr vessels home emptye. They shall be ashamed and confounded, and shall couer their heedes. For the ground shal be dried vp, because there commeth no rayne vpon it. The plowmen al so shall be ashamed, and shall couer their heedes. The hynde shal forsake the yong fawne that he bryngeth forthe in the felde, because there shall be no grasse. The wylde asses shal stande in the mosse, and drawe in their wynde lyke the dragons, their eyes shall layle for want of grasse.

Doubtelesse our owne wickednesse rewarde vs: But Lord do thou according to thy name, thoughe our transgressions and synnes be many. For thou art the comfort and helpe of Israel in the tyme of trouble. Why wylte thou be as a straunger in the land, and as one that goeth ouer the felde, and commeth in onely to remayn for a nyght? Why, wilt thou make thy selfe a cowarde, and as it were a gyaunte that yet may not helpe? For thou art ours (o Lorde) and we beare thy name, therfore forsake vs not.

Then spake the Lorde, concerning this people, that gaue pleasure to go so nymbly with their fete, and leaue not of, and therfore displeased the Lord: in so moch that he wil now byrng agayne to remembraunce all their mysdeedes, and punish all their synnes. Yea, euen thus sayd the Lorde vnto me: Thou shalte not pray to do this people good. For though they fast, I wyll not heare their prayers. And though they offer burnt offeringes and sacrifices, yet wil not I accepte them. For I will destroye them with the swerde, honger and pestilence. Then answered I: O Lorde God, the Prophetes saye vnto them: Loo, ye shall see no swerde, and no honger shal come vpō you, but the Lorde shal gyue you continuall rest in this place.

And the Lorde sayde vnto me: The Prophetes preache lyes vnto them in my name. I gaue not spoken with them, neither gaue I them any charge, neither dyd I send them: yet they preache vnto you false visions, charmynge, vanitie, and disceptfulnesse of theyr owne herte: Therfore thus sayth the Lorde: As for those Prophetes that preache in my name (whom I neuertheles haue not sent) and that saye: Tusshe there shal neither batayle ne honger be in this land: With swerde and with hongre shall those Prophetes perysh, and the people to whom they haue preached, shal be cast out of Jerusalem, dye of honger, and be slayne with the swerde (and there shall be no man to burye them) both they and theyr wyues, theyr sonnes and theyr doughters. For thus wyll I poure their wickednesse vpon them. This shalt thou saye also vnto them: Myne eyes shall wepe without ceasynge, daye and nyght. For my people shall be destroyed with great harme, and shal perisshe with a great plage, for if I goo in to the felde: lo, it lyeth all full of slayne men: If I come in to the citye: lo, they be all famished of hongre.

Yea, their Prophetes also and preestes shall be led in to an vnknowen lande.

Hastte thou then vtterly forsaken Juda? (sayd I) Doth thyne so abhorre Sion? Or hast thou so plaged vs, that we can be healed no more? We loked for peax, and there commeth no good, for the tyme of helthe: and lo, here is no thynge but trouble. We knowlege (O Lorde) all oure mysdeedes, and the synnes of oure fathers, that we haue offended the. Be not displeased (O Lorde) for thy names sake,

forget not thy louynge kyndnesse: Remembre the trone of thyne honour, breake not the cournaunt that thou hast made with vs. Are there anye amonge the Goddes of the Paynims, that send rayne, or gyue the shewers of heauen? Doste not thou it, O Lorde oure God, in whom we trust? Yea Lorde, thou wilt all these thinges.

¶ The Lorde wyll not heare Moses or Aaron, yf they praye for the people, but wyll wrappe them in manye mysteryes. The cause of suche greate mysteryes.

CAPI. XV.

A Jeremi. viii.b. xi.c.e. xiii.b. Ezech. xiiii.c.

THen spake the Lord vnto me, and saide: Though Moses and Samuel stode before me, yet haue I no herte to this people. Dryue them awaye, that they maye goo out of my syghte. And yf they saye vnto the: Whyther shall we go, then tell them: The Lorde spueth you this awaye: Some vnto deathe, some to the swerde, some to honger, some into captiuitie. For I wyll bringe foure plages vpon the, sayth the Lorde. The swerde shall strangle them, the dogges shall drawe them, the foules of the ayre, and beastes of the earthe shall eate them vp, and destroye them. I wyll scatter them about also, in all kyngdomes and landes to be plaged, because of Manasses the sonne of Ezechias kynge of Juda, for the thinges that he dyd in Jerusalem.

B Who shall then haue pitie vpon the, O Jerusalem? Who shall be sorye for the? Or who shall make intercession to entreate peace for the: seing thou goest fro me, and courest backewarde, sayth the Lorde? Therefore I wyll stretche out myne hande against the, to destroye the, and I will not be entreated. I will scatter the abrode with the fanne on euerye syde of the lande, I wyl waste my people and destroye them, for they haue had no lust to turne from their owne wayes. I wyll make their widowes moo in nombre then the sandes of the see.

Upon the mothers of theyr children, I shall bringe a destroyer in the noone daye. Sodeynly and vnwares shal I sende a feare vpon their cities. She that hath borne seuen children shall haue none, her hert shal be ful of sorowe.

The sunne shall sayle her in the clere daye, Amos. viii.c. when she shall be confounded and shamed for very hepocrisie. As for those that remayne, I wil deliuer them vnto the swerde of their enemyes, sayth the Lorde. O mother, alas that euer thou didest beare me, an enemy & hated of the hole lande: Thoughe I neuer lente ne receyued vpon vsury, yet all men speake euill vpon me

And the Lorde answered me: Lede not I the then vnto good? Come not I to the when thou art in trouble, and helpe the whē thyne ennemye oppresseth the? Doth one yron hurt an other, or one metall that commeth frome the North another? As for youre riches and treasure, I wyll gyue them oute vnto a pray, not for anye money, but because of all youre synnes that ye haue wone in all youre coastes. And I wyll bringe you with your ennemyes in to a lande that ye knowe not: for the fyre that is kindled in my indignacion, shal burne you vp.

O Lorde (sayde I then) thou knowest all thynges, therfore remembre me, and visit me, deliuer me fro my persecuters: Receyue not my cause in thy longe wrathe, yet thou knowest that for thy sake I suffre rebuke. When D I had founde thy wordes, I ate them vp gredily: they haue made my herte ioyfull & glad. For I cal vpon thy name, o Lord God of hoostes. I dwel not amonge the scorners, neither is my delite therin: but I dwell onely in the feare of thy hand, for thou hast filled me with bytternes. Shal my heurnes endure for euer? Are my plages then so great, that they maye neuer be healed? Wilt thou be as a water fayled, and can not continue?

Upon these wordes, thus sayde the Lorde vnto me: Yf thou wylt turne agayne, I shall set the in my seruyce: and yf thou wylte take oute the thynge that is precious frome the vile, thou shalte be euen as myne owne mouthe. They shall conuerte vnto the, but turne not thou vnto them: & so shall I make the a strong wall of stele agaynst this people. They shall fyght agaynste the, but they shall not preuayle. For I my selfe wyl be with the to helpe the, and deliuer the sayth the Lorde. And I wyll rydde the oute of the handes of the wycked, and deliuer the out of the hande of tyrauntes.

¶ The prophecyeth the misery of the Jewes. He sheweth, that the worshyppinge of Idoles and the contempt of Gods lawe, is the cause of their mysery. He prophecyeth the captiuitie of Babilon, and their deliuerance from thence agayne. The callinge of the Gentiles.

CAPI. XVI.

MOreouer thus sayd the Lorde vnto me: A Thou shalte take the no wyfe, ne begette chyldren in this place: For of the chyldren that are borne in this place, of theyr mothers that haue borne them, and of theyr fathers that haue begotten them in this lande, thus sayethe the Lorde: They Iere. xxii. Jere. xxv. shall dye an horrible deathe, no man shall mourne for them, ne burye them: but they shall lye as donge vpon the earthe. They Psal. lxxix. Jere. shall perysshe thorowe the swerde and honger, and theyr bodyes shall be meate for the foules of the ayre, and beestes of the earthe. Agayne, thus sayth the Lorde: Go not vnto them, that come together for to mourne and wepe: for I haue taken my peace frome this people (sayth the Lorde) yea my fauoure and my mercy. And in this land shal they dye, olde and yonge, and shall not be buryed: no man shall bewayle, no man shall clyp or shaue him selfe for them.

Ther

B There shall not one bysyte an other, to mourne with them for theire deed, or to comforte them. One shall not offre an other the cuppe of consolacion, to forget theyr heuines for father and mother. Thou shalt not go in to their feaste house, to syt downe, moch lesse to eate or drynke with them. For thus sayth the Lorde of hoostes the God of Israel: Beholde, I shall take awaye oute of this place, the voyce of mirthe and gladnesse, the voyce of the bridegrome and of the bryde: yea and that in youre dayes, that ye may se it.

Now when thou shewest this people all these wordes, and they say vnto the: Wherfore hath the Lorde deuysed all this greate plage for vs? Or what is the offence and syn that we haue done agaynste the Lorde oure God? Then make thou them this answere: Because youre fathers haue forsaken me E (sayth the Lorde) & haue cleued vnto straunge goddes, whom they haue honoured and worshypped: but me haue they forsaken, and haue not kepte my lawe. And ye with your shamefull blasphemyes, haue exceded the wyckednes of youre fathers. For euerye one of you followeth the frowarde and euyll ymagynacion of his hert, and is not obediente vnto me.

Therfore wyll I caste you oute of this lande, into a lande that ye and your fathers knowe not: and there shal ye serue straunge goddes daye and nyght, where wyll I shewe you no fauoure. Beholde therfore (sayth the Lorde) the dayes are come, that it shall no more be sayde: The Lorde lyueth, whiche broughte the chyldren of Israell oute of the lande of Egypte: but, it shall be sayde, the Lorde lyueth, that broughte the children of Israel from the Northe, and frome al landes where I had scatered them. For I will bring them agayne in to the lande, that I haue vnto their fathers.

Beholde (sayethe the Lorde) I will sende P oute many fyshers to take them, and after that wyll I sende out many hunters to hūte them oute, frome al mountaynes and hylles and out of the caues of stones. For myne eyes beholde all their wayes, and they can not be hyd fro my face, neither cā they: wicked dedes be kepte close oute of my syghte. But fyrste wyll I sufficiently rewarde their shamefull blasphemyes & synnes, wherwith they haue defyled my lande: Namely with they: stinking Idols and abhominacions, wherewith they haue fylled myne heritage, O Lorde, my strength, my power, and refuge in tyme of trouble. The Gentyles shall come vnto the, from the endes of the worlde, and saye: Verelye oure fathers haue cleued vnto lyes, they: Idols are but vayne and vnprofitable. How can a man make vnto his goddes, whiche are not able to be godes. And therfore I wyll ones teache them, sayethe the Lorde, I wyll shewe them my hande and my power, that they maye knowe that my name is the Lorde.

¶ The frowardnesse of the Jewes. Cursed be those that put their confydence in man, and those blessed that trust to God. Mannes hert is wycked. God is the searcher of the hert. The lyuyng waters are forsaken. The halowynge of the Sabboth is commaunded.

CAPI. XVII.

YOure synne (O ye of the tribe of Juda) A is written in the table of your hertes, and grauen so vpon the edges of youre alters with a penne of yron and with an Adamant clawe: that youre children also may think vpon your altars, woddes, thicke trees, byghe hylles, mountaynes and feldes. wherfore I wyll make all youre substaunce and treasure be spoyled, for the greate synne that ye haue done vpon your byghe places thorow out all the coastes of youre lande. Ye shall be caste out also frome the heritage, that I gaue you. And I wyll subdue you vnder the hand bondage of your ennemyes, in a lande that ye knowe not. For ye haue mynysshed fyre to my indignacion, whiche shall burne Jere. xl viii. d. euermore. Thus sayth the Lorde: Cursed be B the man that putteth his truste in man and that taketh flesh for his arme: and he, whose herte departeth frome the Lorde. He shalbe lyke the heeth, that groweth in the wyldernes. As for the good thing that is for to come he shal not se it: but dwell in a dry place of the wyldernes, in a salt and vnoccupied lād. ✻ O blessed is the mā, that putteth his trust Psal. xl. b. in the Lorde, and whose hope is the Lorde Prou. xxii. d. him selfe. ✻ For ye shall be as a tree, that is planted by the water syde: whiche spredeth oute the rote vnto moystnesse, whome the Psal. i. heate can not harme, when it commeth, but his leaues are grene. And though there grow but lytle fruce because of drouthe, yet is he not careful but he neuer leaueth of to bring forthe fruite. Amonge all thinges lyuynge, man hath the most disceytfull and vnlouely herte.

Who shall then knowe it? Euen I the Lorde searche out the grounde of the herte, and trye the reynes, and rewarde euery man Roma. ii. c. accordynge to his wayes, and accordinge to the frute of his counsels.

The disceytfull maketh a nest, but bringeth forth no young: he commeth by riches but not vprightouslye. In the myddest of his life Apoca. ii. a. Psal. vii. c. must he leaue them behynde him, and at the i. Reg. xvi. b. last be found a very foole. But thou (O Lord) whose trone is moste gloryous, excellent and of moste antyquite, whiche dwellest in the place of oure holy rest: Thou arte the comforte of Israell. All they that forsake the, shall be confounded: all they that departe from the, shall be written in earthe, for they haue forsaken the Lorde the very condyte of the waters of lyfe.

Heale me, O Lorde, and I shall be holesaue thou me, and I shall be saued, for thou arte my prayse. Beholde, these men saye vnto me: Where is the worde of the Lord? Let it come. Where as I neuertheles

Iedyng

ledinge the flocke in thy wayes, haue compel
C led none by vyolence. For I neuer desyred a-
ny mans death, this knowest thou well. My
wordes also were right before the. Be not
nowe terryble vnto me, O Lorde, for thou
art he in whom I hope, when I am in peryl.
Let my persecuters be confounded, but not
me: let them be afrayde, and not me. Thou
shalte bringe vpon them the tyme of theyr
plage, and shalte destroy them right sore.

Agayne, thus hath the Lorde sayde vnto
me: Go and stande vnder the gate, where
thorow the people and the kynges of Iuda
go out and in, yea vnder all the gates of Je-
rusalem, and say vnto them: Heare the word
of the Lorde, ye kynges of Iuda, and al thou
people of Iuda, and all ye citesins of Jeru-
salem, that go thorowe this gate: Thus the
Lorde commaundeth: Take hede for youre
lyues, that ye carye no burthen vpon you in
the Sabboth, to bringe it thorow the gates
of Jerusalem: ye shall beare no burthen also
oute of youre houses in the Sabboth. Ye
shall do no laboure therin, but halowe the
Sabboth, as I commaunded youre fathers.
How be it they obeyed me not, neither herke
ned they vnto me: but were obstinate and
stubburne, and neither obeyed me, nor recey-
ued my correction. Neuertheles, yf ye wyll
heare me (sayth the Lorde) and beare no bur
then in to the citie thorowe this gate vpon
D the Sabboth: If ye wyll halowe the Sab-
both, So that ye do no worke therin: then
shal ther go thorow ye gates of this city, kiges
and princes, that shall syt vpon the stoole of
of Dauid: They shalbe caryed vpō charettes
and ryde vpon horses, bothe they and theyr
prynces. Yea whole Iuda and al the citesins
of Jerusalem shal go here thorowe, and this
citye shall euer be the more and more inhabi-
ted. There shall come men also from the cy-
ties of Iuda, from aboute Jerusalem, and
from the land of BenJamin, from the playne
feldes, from the mountaynes and frome the
wyldernesse: whiche shall brynge burntoffe-
rynges, sacrifices, oblacions, and incense, and
offre thanckesgyuynge in the house of the
Lorde. But yf ye wil not be obedient vnto
me, to halowe the Sabboth, so that ye wyll
beare youre burthens thorowe the gates of
Jerusalem vpon the Sabboth: Then shall
I set fyre vpon the gates of Jerusalem, and
it shall burne vp the the houses of Jerusalē,
and no man shalbe hable to quenche it.

¶ God sheweth by the example of a potter, that it is in his power to destroye the despysers of his worde, and to helpe them agayn when they amend. The conspiracye of the Jewes agaynst Jeremye. His prayer agaynst his aduersaryes.

CAPI. XVIII.

A THis is an other communycacion, that
God had with Jeremy, sayinge: Arise,
and go downe in to the Potters house,
and there shall I tell the more of my mynde.
Nowe when I came to to the Potters house
I founde him makynge his worke vpon a
whele. The vessell that the Potter made of
claye, brake amonge his handes: So he be-
ganne a newe, and made an other vessell, ac-
cordynge to his mynde. Then sayde the Lord
thus vnto me: Maye not I do with you, as
this Potter doth, O ye house of Israel, sayth
the Lorde? Beholde, ye house of Israel: ye
are in my hand, euen as the claye in the Pot-
ters hande.

B When I take in hande to rote out, to de-
stroye, or to waste awaye anye people or king
dome: yf that people (agaynste whome I
haue thus deuysed) conuerte from theyr wic-
kednesse: Immediatly, I repent of the plage
that I deuysed to bryng vpon them. Agayne
when I take in hande, to buylde, or to plante
a people or a kyngdome: yf the same people
do euell before me, and heare not my voyce:
Immediatly, I repent of the good, that I
deuyse to do for them.

Speake nowe therfore vnto hole Juda,
and to them that dwell at Jerusalem: Thus
sayth the Lorde: Beholde, I am deuysynge
a plage for you, and am takynge a thinge in
hande agaynst you.

C Therfore let euery man turne frome his
euyll waye, take vpon you the thinge that is
good, and do ryght. But they say: No more
of this, we wyll folowe oure owne ymagy-
nacyons, and do euerye man accordinge to the
wylfulnesse of his owne mynde.

Therfore thus sayth the Lorde: Aske a-
monge the Heathen, yf any man herde suche
horryble thynges, as the daughter of Syon
hath done. Shal not the snow (that melteth
vpon the stony rockes of Lybanus) moysten
the feldes? Or may the sprynges of waters
be so grauen awaye, that they runne no more
gyue moystnesse, ne make frutefull? But my
people hath so forgotten me, that they haue
made sacrifice vnto vayne goddes. And whyle
they folowed theyr owne wayes, they are
come oute of the hyghe strete, and gone in
to a fote waye not used to be troden. Where
thorowe they haue brought theyr lande into
an euerlastynge wyldernesse and scorne: So
that whosoeuer trauayleth therby, shalbe
abasshed, and wagge theyr heades. With an
Easte wynde wil I scatter them, before their
enemyes. And when theyr destruction commeth
I wyll turne my backe vpon them, but not
my face. Then sayde they: come, let vs yma-
gyn som thinge agaynste this Jeremye. Yea
this dyd euen the prestes, to whome the law
was commytted: the Senatours, that were
the wysest: and the Prophetes whiche war-
red not the word of God. Come (sayde they)
lette vs cut oute his tunge, and let vs not re-
garde his wordes. Consydre me, O Lorde, &
D harde the voyce of myne ennemyes. Do they
not recompence euyll for good, when they
dygge a pyt for my soule? Remembre, howe
that I stode before the, to speake for theym,
and to tourne awaye thy wrath frome them.

Therfore let theyr children dye of hunger,
and let them be oppressed with the swearde.
Let theyr wyues be robbed of theyr children,
and

and become wydowes: let theyr husbandes
be slayne, let theyr yonge men be kylled with
the swearde in the felde. Let theyr noyse be
herde out of their houses, when ye murtherer
commeth sodenly vpon them: For they haue
digged a pit to take me, and layed snares for
my fete. Yet Lorde, thou knowest all their
councell, that they haue deuysed to slaye me.
And therfore forgyue them not their wycked
nes, and let not theyr synne be put out of thy
syght: but let them be iudged before the as
the gyltye: This shalt thou do vnto them
in the tyme of thy indignacion.

¶ He prophecyeth the destruccyon of Jerusalem, for contempt and despysynge of the worde of God.

CAPI. XIX.

A MOreouer, thus sayde the Lorde vnto
Jeremye: Go thy waye, and bye the
an erthen pitcher, and brynge forth the
Senatours, and the prestes into the valley
of the chyldren of Hennon, which lyeth before
the port that is made of brycke, and shewe
them there the wordes, that I shall tell the,
and say thus vnto them: Heare the worde of
the Lord, ye kynges of Juda, and ye cytezins
of Jerusalem: Thus sayth the Lord of Ho-
stes the God of Israel: Behold, I wil bring
suche a plage vpon this place, that the eares
of all that heare it, shall glowe. And that be
cause they haue forsake me, and vnhalowed
this place, and haue offred in it vnto straūge
goddes: whome neither they, their fathers,
ne the kynges of Juda haue knowen. They
haue fylled this place also with the bloude
of innocentes, for they haue set vp an aulter
vnto Baal, to burne their childre for a burnt
offerynge vnto Baal, whiche I neither com
maunded, ne charged them, neyther thought
ones therupon.

B Beholde therfore, the tyme commeth (saith
the Lorde) that this place shall no more be
called Topheth, ne the valley of the children
of Hennom, but the valley of slaughter. For
in this place will I slaye the Senatoures of
Juda and Jerusalem, and kyll them downe
with the swearde in the syght of theyr enne-
myes, and of them that seke their lyues. And
their deed carcases wyll I gyue to be meate
for the foules of the ayre, and beastes of the
C felde. And I will make this cytye so desolate,
and despysed: that who so goeth therby, shal
be abasshed and iest vpon her, because of al
her plages.

* I will fede them also with the fleshe of
their sonnes and their doughters. Yea euerye
one shall eate vp an other in the besegynge &
straytnesse, wherwith their ennemyes (that
seke their lyues) shall kepe them in. And the
pitcher shalt thou breake in the syght of the
men, that shall be with the, and saye vnto
them: Thus sayth the Lorde of Hostes: e-
uen so will I destroye this people and cytye:
as a Potter breketh a vessel, that can not be
made hole agayne.

D In Topheth shall they be buried, for they
shall haue none other place. This wyll I do III. Reg. xxiii.
vnto this place also, sayth the Lorde, and to
them that dwell therin: Yea I wyll doo to
this cytye, as vnto Topheth (For the houses
of Jerusalem and the houses of the kynges
of Juda are defiled, like as Topheth) because
of all the houses, in whose parlers they dyd
sacrifyce vnto all the hoste of heauen, and
poured out drynke offerynges vnto straunge
goddes. And so Jeremy came from Topheth
where the Lorde had sent him to prophecye
& stode in the court of the house of the Lorde
and spake to all the people: Thus sayth the
Lord of Hostes the God of Israel: Behold,
I wyll bringe vpon this cytye and vpon eue-
ry towne about it, al the plages that I haue
deuysed agaynst theym: for they haue bene
obstynate, and wolde not obeye my war-
nynges.

¶ Jeremye is smytten and caste in to preson, for preachynge of the worde of God. He prophecyeth the captiuitie of Babylon. He complayneth that he is a mockynge stocke, for the worde of God. He is compelled by the sprete to preache the worde, wyll he wyll he not.

CAPI. XX.

WHen Phashur the preaste, the sonne of A
Emer, chefe in the house of the Lorde,
herde Jeremye preache so stedfastly: he
smote Jeremye, and put him in the stockes,
that are by the hygh gate of BenJamin, in
the house of the Lorde. The next daye folo-
wynge Phashur brought Jeremye out of the
stockes agayne. Then sayde Jeremye vnto
him: The Lord shal cal the no more Phashur
(that is excellent and increasynge) but Ma-
gor (that is fearefull and afrayed) euerye
where. For thus sayth the Lorde: beholde, I
wyll make the afrayed, the thy selfe, and all
that fauoure the: which shall perysshe with
the swearde of their ennemyes, euen before
thy face.

And I wyll gyue hole Juda vnder the B
power of the kynge of Babylon, whiche shal
cary some vnto Babylon prysoners, and slay
some with the swearde. Moreouer, all the
substaunce of this lande, all their precyous
and gorgeous workes, all costlynes, and all
the treasure of the kynges of Juda: wyll I
gyue into the handes of theyr enemyes whi-
che shall spoyle them, and carye theym vnto
Babilon. But as for the (O Phashur) thou
shalte be caryed vnto Babylon with al thine
housholde, and to Babilon shalte thou come
where thou shalte dye, and be buryed: thou
and al thy fauourers, to whom thou hast pre
ched lyes. O Lorde, thou makest me weake,
but thou refreshest me, and makest me strong
agayne. All the daye longe am I despysed and
laughed to scorne of euery man: because I
haue now preached long agaynste malicious
tyranny, and shewed them of destructiō. For
the whiche cause they cast the worde of the C
Lorde in my teeth, and take me euer to the
worst

worse.

Wherfore, I thought from hence forthe not to speake of him, ne to preache any more in his name. But the worde of the Lord was a very burnynge fyre in my herte and in my bones, whiche when I wolde haue stopped I myght not. For why, I herde so many derisyons and blasphemyes, yea euen of mine owne companyons, and of suche as were conuersaunt with me: whiche went aboute, to make me afrayed, sayinge: vpon him, let vs go vpon him, to feare hym, and make him holde his tonge: that we may ouercom him and be auenged of him.

But the Lorde stode by me, lyke a myghtye gyaunt: therfore my persecuters fel, and coulde do nothynge. (Iere. xviii. b) They shalbe sore confounded, for they haue done vnwisely, they shal haue an euerlastyng shame. And now, O Lorde of Hostes, thou ryghteous iudge (which knowest the reynes and the very hertes) let me se them punyshed, for vnto the I committe my cause. (Ieremy. xi. d.)

D Synge vnto the Lorde and prayse hym, for he hathe delyuered the soule of the oppressed, from the hande of the vyolent. Cursed be the daye, wherin I was borne: vnhappye be the daye wherin my mother brought me forth. Cursed be the man, that brought my father the tydynges, (Iob. iii. a.) to make him glad, sayinge: thou hast gotten a sonne. Let it happen vnto that man, as to the cities which the Lord turned vpsyde downe (when he had hearde longe the wicked rumoure of them) because he slewe me not, as sone as I came oute of my mothers wombe, and because my mother was not my graue her selfe, that the byrthe might not haue come out, but remayned styl in her. Wherfore came I forth of my mothers wombe? To haue experience of labour and sorowe? and to lede my lyfe with shame?

¶ He prophesyeth that Zedekiah shall be taken, and the cytye burned.

CAPI. XXI.

A These are the wordes that the Lorde spake vnto Ieremy what tyme as king Zedekiah sent vnto him Phashur the sonne of Melchiah, and Sophoniah the sonne of Maasiah preaste, sayinge: Aske counsell at the Lorde (we praye the) of oure behalfe, for Nabuchodonosor the kynge of Babylon besegeth vs, if the Lorde (peraduenture) wyll deale with vs, accordyng to his merueilous power, and take hym from vs.

Then spake Ieremy. Gyue Zedekiah this answere. Thus sayth the Lorde God of Israel: beholde, I wyll turne backe the weapons, that ye haue in youre handes, wherwith ye fyghte agaynste the kynge of Babylon and the Caldees, which besege you round about the walles, and I wyll brynge them togyther into the myddest of this cytye, and I my selfe will fyght agaynst you, with an out stretched hande, and with a myghtye arme, in great displeasure and terryble wrathe: and wyll smyte them, that dwel in this citie: yea bothe men and cattell shall dye of the pestilence.

B And after this (sayth the Lorde) I shall delyuer Zedekiah the kyng of Iuda and his seruauntes, his people (and suche as are escaped in the cytye, from the pestylence, swearde, and honger) into the power of Nabuchodonosor kynge of Babilon: yea in to the handes of their enemyes, in to ŷ handes of those that folowe vpon their lyues, whiche shall smyte them with the swearde: they shal not pyty them, they shall not spare them, they shal haue no mercye vpon them.

C And vnto this people thou shalte saye: Thus sayth the Lorde: * beholde, I laye before you the waye of lyfe and death. Whoso abydeth in this cytye, shall perysshe: eyther with the swearde, with honger, or with pestylence. But who so goeth out to holde on the Chaldees parte, that besege it, he shall saue his lyfe, and shal wynne his soule for a pray. For I haue set my face agaynste this cytye (sayth the Lorde) to plage it, and to do it no good. It muste be gyuen in to the hande of the kynge of Babilon, and be brent with fyre.

D And vnto the house of the kynge of Iuda, saye thus: Heare the worde of the Lorde (O thou house of Dauid) for thus sayth ŷ Lord: Mynyster ryghtousnesse, and that soone, delyuer the oppressed frome vyolent power: or euer my terryble wrath breake oute lyke a fyre, and burne so, that no man maye quench it, because of the wyckednesse of youre ymaginacions. Beholde, (sayeth the the Lord) I will come vpon you, that dwell in the valleyes, rockes and feldes, and say: Tushe: who wil make vs afrayed? or who wyll come in to our houses? For I wyl vyset you (sayth the Lorde) because of the wyckednesse of youre inuencions, and wyll kyndle such a fyre in youre wod, as shall consume all, that is about you.

¶ He exhorteth the kynge of Iuda to iudgement and ryghtousnesse. why Ierusalem is brought into captiuyte. The death of Selum the sonne of Iosia is prophecyed.

CAPI. XXII.

Thus sayde the Lorde also: Go downe in to the house of the kynge of Iuda, and speake there these wordes, and saye: A Heare the worde of the Lorde, thou kynge of Iuda that syttest in the kyngly sete of Dauid: thou and thy seruauntes and thy people that go in and oute at this gate. Thus the Lord commaundeth: kepe equite and ryghtousnes, delyuer the oppressed from the power of the vyolent: do not greue ne oppresse the straunger, the fatherlesse ne the widowe, and shede no innocent bloude in this place.

And yf ye kepe these thinges faythfully then shall there come in at the dore of this house kynges to syt vpon Dauids seate: they B shall be caryed in charettes and ryde vpon horses, both they and their seruauntes, and their people. But yf ye wyll not be obedient vnto these commaundementes, I swere by mine owne selfe (sayth the Lorde) this house shall be waste. For thus hathe the Lorde spoken vpon the kynges house of Iuda: Thou arte the heade, as Galaad is in Lybanus: What wylte thou saye of it, yf I make the not so waste (and thy cities also) that no man shall dwel therin? I wyl prepare a destroyer with his weapons for the, to hewe downe thy speciall Cedre trees, and to caste them in the fyre.

C And all the people that go by this cytye, shall speake one to another: wherfore hath the Lorde done thus vnto this noble cytye? Then shal it be answered: * because they haue broken the couenaunt of the Lord their God, and haue worshypped & serued straunge goddes. Mourne not ouer the deed, and be not wo for them, but be sory for him that departeth awaye: for he commeth not agayne and seeth his natiue countrey no more. For thus sayth the Lorde, as touchynge Selum the sonne of Iosiah kynge of Iuda, whiche raygned after his father, and is caryed oute of this place: He shall neuer come hyther agayne, for he shal dye in the place, wherunto he is led captyue, & shal se this lande no more.

D Wo worthe him, that buyldeth his house with vnryghtousnes, and his parlers with the good that he hath gotten by vyolence: which neuer recompenseth his neyghbours labour ne payeth him his hyre. He thynketh in him selfe: I wyll buylde me a wyde house and gorgyous parlers: He causeth wyndowes to be hewen therin, and the selynges & geastes maketh he of Cedre, and paynteth them with Zenober. Thinckest thou to raigne nowe that prouokest me to wrath with the Cedre trees?

Dyd not thy father eate and drynke, and prospere well, as longe as he delt with equite and ryghtousnes? Yea when he helped the oppressed & poore to their ryght then prospered he well,

From whence came this, but onely because he had me before his eyes, sayth the Lorde. Neuertheles, as for thyne eyes and thyne herte, they loke vpon couetousnesse, to shed innocent bloude, to do wronge and vyolence. And therfore thus sayth the Lorde agaynste Iehoakim, the sonne of Iosiah kynge of Iuda: They shall not mourne for him (as they vse to do) alas brother, alas sister: neither shal they saye vnto him: Alas syr, alas for that noble prince. But as an Asse shall he be buryed, corrupt and be caste without the gates of E Ierusalem.

Clymme vp the hyl of Lybanus (O thou doughter Sion) lyfte vp thy voyce vpon Basan, cry from all partes: for al thy louers are destroyed. I gaue the warnynge, whyle thou waste yet in prosperyte. But thou saydest: I wyll not heare. And this maner haste thou vsed from thy youth, that thou woldest neuer heare my voyce. All thy herdmen shall be dryuen with the wynde, and thy derlynges shall be caryed awaye into captyuyte: Then shalte thou be broughte to shame and confusyon, because of all thy wyckednesse: thou that dwellest vpon Lybanus, and makest thy nest in the Cedre trees. O how greate shall thy mournynge be, when thy sorowes come vpon the, as a woman trauelyng with chylde?

As truelye as I lyue (sayth the Lorde) F Though Conaniah the sonne of Iehoakim kynge of Iuda were the signet of my ryghte hande, yet wyll I plucke him of: And I wyl gyue the into the power of them that seke to slaye the, and into the power of them that thou fearest: in to the power of Nabuchodonosor the kynge of Babylon, and in to the power of the Caldees. Moreouer, I wyll sende the, and thy mother that bare the, in to a straunge lande, where ye were not borne and there shall ye dye. But as for the lande G that ye wyll desyre to returne vnto, ye shall neuer come at it agayne. This man Conaniah shal be lyke an ymage robbed and torne in peces, whiche pleaseth no man, for all his apparell. Wherfore both he and his sede shal be sent awaye, and cast out into a lande, that they knowe not.

O thou earthe, earthe, earthe: heare the worde of the Lorde: Wryte this man amonge the outlawes, for no prosperyte shall this man haue all his lyfe long. Neither shall any of his sede be so happye, as to syt vpon the seate of Dauid, and to beare rule in Iuda,

¶ He speaketh agaynst euyll curates that make hauocke of the flocke of the Lorde. Of the conuersyon of the remnaunt of the Iewes to the fayth. The commynge of the true shepherde Chryst is prophesyed. Agaynst false prophetes. when a prophet preacheth the worde of God. God conuerteth the hertes of the hearers. Agaynst prophetes that preache lyes vnder the name of God. The myracles of false prophetes.

CAPI. XXIII.

WO be vnto the shepherdes, that destroye and scatre my flocke, sayth the Lorde. A Wherfore, this is the commaundement (Eze. xxxiiii. a.) of the Lorde God of Israel, vnto ŷ shepherdes that fede my people: Ye scatre and thrust out my flocke, and loke not vpon them. Therfore nowe wyll I vysyt the wickednesse of youre ymaginacyons, sayth the Lorde: And wyl gather to gyther the remnaunt of my flocke frome all landes that I had dryuen them vnto, and wyll brynge them agayne to their pastures, that they maye growe and increase. I wyll set shepherdes also ouer them, whiche shall fede them: They shall no more B feare and drede, for there shall none of them be lost, sayth the Lorde. Beholde, the tyme (Iere. xxxiii. c. Esay. iiii. b. xl. c. & xlv. b.) commeth, sayth the Lord, that I wyll rayse vp the ryghteous braunche of Dauid, whiche shal beare rule, and discus matters with wysdome, and shall set vp equyte and ryghtousnesse agayne in earth.

In

Esaye.xi.a. Ezech.xxxiiii. Dani.ix.g. Deu.xxxiii.a. Johñ.i.g. Deu xxxiii.d. i.Corinth.i.d. Jeremy.xvi.c

In his tyme shall Juda be saued and Israell shall dwell without feare. And this is the name that they shall call hym: euen the Lorde oure ryghtous maker. And therfore beholde, the tyme commeth, sayth the Lord, that it shall no more be sayde: the Lorde lyueth, which brought the chyldren of Israell out of the lande of Egypte: But the Lorde lyueth, which brought forth, and led the sede of the house of Israel, out of the North land, and from all countreyes where I had scatered them and they shall dwell in their owne lande agayne.

Jerem.xiiii.a

My herte breaketh in my bodye, because of the false Prophetes, all my bones shake: I am become lyke a dronken man (that by the reason of wyne can take no rest) for very feare of the Lorde, and of his holy wordes: Because the lãd is ful of aduouterers, where thorowe it is destroyed and mourneth, and the pleasaunt pastures of the desert are dryed vp. Yea the waye that men take, is wycked, E and their gouernaunce is nothynge lyke the holy worde of the Lorde. For the prophetes & the preestes them selues are poluted hypocrites, and their wyckednesse haue I founde in my house, sayth the Lorde. Wherfore, their way shal be slypperye in the darknes, wherein they may stacker and fal. For I wyl bring a plage vpon them, euen the yeare of theyr visitacion, sayth the Lorde. I haue sene foly amonge the Prophetes of Samaria, that they preached for Baal, & disceyued my people of Israell.

I haue sene also among the Prophetes of Jerusalem foule aduoutrye, and presumptuous lyes. They take the moste shamefull men by the hande, flaterynge thẽ, so that they can not returne frome their wyckednes. All these with theyr cytezyns are vnto me, as Sodome, and as the inhabytoures of Gomorre.

Jeremy.ix.b

Therfore thus sayth the Lorde of hostes concernynge the prophetes: Beholde, I wyll fede them with wormwod, and make them drynke the water of gall. For frome the prophetes of Jerusalem is the sycknes of ypocrysye come into all the lande.

D Jeremi.xxvii & xxiii.b.

And therfore the Lorde of hostes giueth you this warnynge: Heare not the wordes of the prophetes, that preach vnto you, and disceyue you: for they speake the meanyng of their owne herte, and not oute of the mouth of the Lorde. They saye vnto them, that despyse me: The Lorde hath spoken it: Tush, ye shall prospere ryght well. And vnto all them, that walke after the lust of their owne herte, they saye: Tushe, there shall no misfortune happen you. For who hath sytten in the counsell of the Lorde, that he hath herde and vnderstande, what he is about to doo: Who hath marked his voyce, an herde it? Beholde, the stormy wether of the Lorde (that is, his indignacion) shal go forth, and shal fal downe vpon the heed of the vngodly. And the wrath of the Lorde shall not turne agayne, tyll he performe and fulfyl the thought of his hert. And in the latter dayes ye shall knowe his meanynge.

Jeremy.xii.a Sophon.iii.a

I haue not sent these Prophetes (sayth the Lorde) and yet they ranne. I haue not spoken to them, and yet they preached. But yf they hadde contynued in my counsell and herde my wordes: they had turned my people from theyr euyll wayes and wycked ymaginacions. Am I then God that seeth but the thynge, whiche is nyghe at hande, and not that is farre of? sayth the Lorde. Maye any man hyde hym selfe so, that I shal not se hym? sayth the Lorde. Do not I fulfyl heauen and earthe? sayth the Lorde. I haue herde well ynoughe, what the Prophetes saye, that preache lyes in my name, sayinge: I haue dreamed, I haue dreamed. How longe wyll this contynue in the prophetes hertes, to tell lyes, & to preache the crafty subtylte of their owne herte? Whose purpose is (with the dreames that euery one tell) to make my people forgette my name, as their fore fathers dyd, when Baal came vp. The prophet that hathe a dreame, let him tell it: and he that vnderstandeth my worde, let hym shewe it faythfully. E

F For what hath chaffe and wheat to do togyther? sayth the Lorde. Is not my worde lyke a fyre, sayth the Lord, and lyke an hammer, that breaketh the harde stone? Therfore thus sayth the Lorde: beholde, I wyll vpon the Prophetes, that steale my worde pryuely frome euery man. Beholde, here am I (sayth the Lorde) agaynste the Prophetes, that take vpon their tunges to speake: The Lorde hathe sayd. Beholde, here am I (sayth the Lorde) agaynste those Prophetes, that dare prophecye lyes, and disceyue my people with theyr vanyties, & myracles, whome I neuer sent, ne commaunded theym. They shall do this people greate harme, sayth the Lorde.

If this people, eyther any Prophete or preste aske the, and saye: what is the burthẽ of the Lorde? Thou shalte saye vnto them: What burthen? Therfore wyll I caste you fro me (sayth the Lorde) because ye youre selues are a burthen. And the Prophete, prest or people that vseth this terme (the burthen of the Lorde) hym wyll I vyset, and his house also.

G But thus shall ye saye, euery one to an other: What answere hath the Lorde gyuen? or, what is the Lordes commaundement? And as for the burthen of the Lorde, ye shal speake no more of it: for euerye mans owne word is his burthen, because ye haue altered the wordes of the lyuynge God the Lorde of Hostes our God.

Thus shall euerye man saye to the prophetes: what answere hath the Lorde gyuen the? Or what sayth the Lord? And not ones to name the burthen of the Lorde. Therfore thus sayth the Lorde: For so moche as ye haue vsed this terme (the burthẽ of ye Lorde) where as I not withstandinge sent vnto you and forbade you to speake of the Lordes burthen. Beholde therfore I wyll repute you as a burthen, and wil cast you out of my presence: yea and the city also, that I gaue you & youre fathers: and wil bring you to an euerlasting confusion, and in to suche a shame as shal neuer be forgotten.

¶ The vysyon of the two pannyers of fygges. The fyrst vysyon sygnyfyeth, that parte of the people shoulde be brought agayne frome captyuytye. The seconde, that Sedechias and the rest of the people shoulde be destroyed.

CAPI. XXIIII.

A The Lorde shewed me a vision: Beholde there stode two maundes of fygges before the temple of the Lorde, after that Nabuchodonosor kynge of Babylon had led awaye captyue Jechoniah the sonne of Joakim kynge of Juda, the myghtye men also of Juda, with the worke masters, and connyng men of Jerusalem vnto Babylon. In the one maunde were very good fygges, euen lyke as those that be fyrst rype. In the other maunde were verye naughtye fygges, whiche myght not be eaten, they were so euyll. Then sayde the Lorde vnto me: What seest thou Jeremye? I sayde: fygges, wherof some be verye good, and some so euyl, that no man may eate them.

B Then came the worde of the Lorde vnto me, after this maner: Thus sayth the Lorde the God of Israell: lyke as thou knowest the good fygges, so shall I knowe the men ledde awaye, whome I haue sente out of this place in to the lande of the Caldees, for their profyte: and I wyll set myne eyes vpon thẽ for the beste, for I wyll brynge them agayne into this lande: I wil bylde them vp, and not breake them downe: I will plant them, and not roote them oute. And I wyll gyue them an herte, to knowe howe that I am the C Lorde. They shall be my people, and I wil be their God, for they shall returne vnto me wt their hole herte.

And lyke as thou knowest the noughtye fygges, whiche maye not be eaten, they are so euyll: Euen so wyll I (sayth the Lorde) let Sedechias the kynge of Juda, (ye and all his prynces, and the resydue of Jerusalem that remayne oute in this lande, and them also that dwell in Egypt) to be vexed and plaged D in all kyngdomes and landes. And wyll make them to be a reprofe, a cõmon by worde a laughynge stocke and shame, in all the places where I shall scattre them. I wyll sende the swerde, honger, and pestylence amonge them, vntyll I haue cleane consumed them out of the lande that I gaue vnto them and theyr fathers.

¶ Jeremye prophecyeth, that they shall be in captiuytye thre score and ten yeares, because they contemned and despysed the worde of God. He sheweth that after thre score and ten yeares, the Babylonyans shoulde be destroyed. The destruction of all nacyons is prophecyed. He moueth the preastes of the nacyons to waylynge.

CAPI. XXV.

A Sermon that was gyuen vnto Jeremye, vpon all the people of Juda. In the fourthe yere of Joakim the sonne of Josias kynge of Juda, that was in the fyrste yere of Nabuchodonosor kynge of Babylon. Whiche sermon Jeremye the Prophete made vnto all the people of Juda, and to all the inhabitoures of Jerusalem on this maner. A

From the thyrtenth yere of Josias the son of Amon kynge of Juda, vnto this presente daye (that is euen thre and twenty yere) the worde of the Lorde hath ben committed vnto me. And so I haue spoken to you, I haue rysen vp earlye, I haue gyuen you warnynge in season, but ye wolde not heare me. Though the Lorde hathe sente his seruauntes, all the Prophetes vnto you in season: Yet wolde ye not obeye, ye wolde not enclyne youre eares to heare.

B iiii.Re.xvii.b Jere.xviii.c Jere.xxxv.c.

He sayd: tourne agayne euery man frome his euyll waye, and from your wycked ymagynacions, and so shall ye dwelle for euer in the lande, that the Lorde promysed you and youre forefathers: and go not vnto straunge goddes, serue them not, worshyp them not, and angre me not with the workes of youre handes: then wyll not I punysshe you. Neuerthelesse, ye wolde not heare me (sayth the Lorde) but haue defiled me with the workes of youre handes, to youre owne greate harme.

Wherfore thus sayth the Lorde of hostes: Because ye haue not harkened vnto my worde: lo, I wyll sende oute and call for all the people that dwell in the North, sayth the Lorde, and wyll prepare Nabuchodonosor the kynge of Babylon my seruaunte, and wyll brynge them vpon this lande, and vpon all that dwell therin, and vpon all the people that are aboute them, and wyll vtterly roote them oute. I wyll make of them a wyldernesse, a mockage, and a contynuall deserte.

C Moreouer, I wyll take frome them the voyce of gladnesse and solace, the voyce of the brydegrome and the bryde, the voyce of the anoynted, with the cresshettes: and this hole lande shall become a wyldernesse, and they shall serue the sayd people, and the kyng of Babylon thre score yeres and ten. When the thre score and tenne yeres are expyred, I wyll vysyte also the wickednesse of the kyng of Babylon and his people, sayth the Lorde: yea and the lande of the Caldees, and wyll make it a perpetual wyldernesse, and wil fulfyll all my wordes vpon that lande, whiche I haue deuysed agaynste it: yea, all that is wrytten in this boke, whiche Jeremye hathe prophecyed of all people: so that they also shall be subdued vnto diuers nacions & great kynges, for I wyll acquyte theym accordyng to their dedes and workes of their owne handes.

Jeremi.xxix.c ii.Pa.xxxvi.d i.Esdr.i.a Daniel.ix.a Job.xxxiiii.b

D Esaye.li.b

For thus hathe the Lorde God of Israel spoken vnto me: Take this wyne cup of indignacion

Psal.lxxv.b. dignacion fro my hand, that thou maist cause all the people to whome I sende the, for to drynke of it: that when they have dronken therof, they may be mad and out of their wittes, when the iwerde commeth, that I wyll sende amonge them. Then toke I the cuppe from the Lordes hand, and made all the people, drynke therof, vnto whom the Lorde had sent me.

C But syrste the cityes of Jerusalem, and all the cityes of Juda, their kynges and princes: to make them desolate, waste, despised and cursed, as it is come to passe this daye. Yea, and Pharao kyng of Egypte, his seruauntes, his princes, and his people all togither one with an other, and all kynges of the lande of Hus, all kynges of the Philistines lande, Ascalon: Azah, Accaron and the rest of Asdod, the Edomites, the Moabites, and the Ammonites, al the kinges of Tyrus and Sidon: the kinges of the Iles, beyonde the see: Dedan, Thema, Buz, and the shauen Idumacites: all the kynges of Arabye, and (generallye) all the kynges that dwell in the wyldernesse: all the kynges of Zamri, all the kynges of Elam, all the kynges of Medes, all kynges towarde the Northe, farre or nye, euerye one with his neyghbourers: Yea, all the kyngdomes that are vpon the yole earthe. The kynge of Sesach, sayde he, shall drynke with them also.

F And say thou vnto them: This is the commaundement of the Lorde of hostes the God of Israell: Drynke and be dronken, spewe and fall that ye neuer ryse: and that thorow the iwerde, whiche I wyll sende amonge you. But yf they wyll not receyue the cuppe of thy hande, and drynke it, then tell them: Thus bathe the Lorde of hostes threten you: drynke it ye shall, and that shortly. For, lo, I begyn to plage the citye that my name is vpon vnto: thynke ye then, that I wyll leaue you vnpunyshed? Ye shall not goo quyte. For why, I call for a iwerde vpon all the inhabitaunces of the earth, sayth the Lorde of hostes.

Jerem.xlix.b Ezech.xx.b 1.Pet.iiii.c.

Joel iii.c Amos.ix.d. Therfore tell them all these wordes, and say vnto them: The Lorde shall crye from above, and let his voyce be herde frome his holy dwellynge place. With a greate noyse shall he crye frome his courte regall. He shall gyue a greate voyce (lyke the grape gatherers) and the sounde therof shall be herde vnto the endes of the worlde. For the Lorde hathe a iudgement to gyue vpon all people, and wyll holde his courte of iustyce with all flesshe and punysshe the vngodly, sayethe the Lorde.

G Jeremi.xxv.c For thus sayethe the Lorde of hostes: Beholde, a myserable plage shall goo frome one people to an other, and a greate stormye watter shall aryse frome all the endes of the earthe. And the same daye shall the Lorde him selfe slee theym, frome one ende of the earthe vnto an other. There shall no lamentacion be made for any of them, none gathered vp, nor buryed; but shall lye as dung vpon the grounde.

Mourne, o ye shepherdes, and crye: sprinkle your selues with asshes, o ye rammes of the flocke: for the tyme of your slaughter is fulfilled, and ye shall fall lyke vessels commenly made for pleasure.

The shepherdes shall haue no wayes to flye, and the rammes of the flocke shal not escape. Then shall the shepherdes crye horrible, and the rammes of the flocke shall mourne: for the Lorde shall consume their pasture, and their beste feldes shall lye dead, by cause of the horrible wrathe of the Lorde. They shall forsake their folders, lyke as a lyon. For their landes shall be waste, bicause of the wrathe of the destroyer, and bycause of his fearefull indignacion.

C Jeremye moueth the people to amendement. He is taken of the Prophetes and Preastes, and brought to iudgement. He beinge accused before the Princes, answereth: that he had preached onely the wordes of God. The rulers and the people depart Jeremye, agaynst the wylles of the Preastes and Prophetes: after the exemple of Ezechias, whi che had delyuered Micheas, that had preached the same thynges that Jeremye had preached. Uriah the Prophete is kylled of Joakym, contrarye to the wyll of God.

CAPI. XXVI.

I N the begynnynge of the raygne of Joakim the son of Josias kyng of Juda, came this worde from the Lorde, sayinge: Thus sayth the Lorde: Stande in the courte of the Lordes house, and speake vnto all theym whiche (oute of the cityes of Juda) come to do worshyp in the Lordes house, all the wordes that I commaunde the to saye. Loke thou kepe not one worde backe, yf (peraduenture) they will harken and turne euery man frome his wycked waye: that I maye also repente of the plage, whiche I haue determined to bringe vpon them, bycause of their wycked inuencions.

And after this maner shalt thou speake vn to them: Thus sayth the Lorde: yf ye wyll not obeye me, to walke in my lawes, whiche I haue gyuen you, and to heare the wordes of my seruauntes the Prophetes, whome I sende vnto you, rysynge vp tymely, and dyll sende vnto you, rysynge vp tymely, and dyll sende (I saye) then wyll I do to this house, as I dyd vnto Silo, and wyll make this citye to be abhorred of all the people of the earthe. And the preestes, the Prophetes, and al the people herde Jeremye preache these wordes in the house of the Lorde.

Now when he hadde spoken oute all the wordes, that the Lorde commaunded him to preache vnto all the people, then the preastes, the Prophetes, and all the people layde holde vpon him, and sayde: thou shalte dye. Howe darest thou be so bolde, as to saye in the name of the Lorde: it shall happen to this house as it dyd to Silo: and this cyte shall be so waste, that no man shall dwell therin?

And

And when all the people had gathered aboute Jeremye in the house of the Lorde, the princes of Juda herde of this tumoure, and they came forthwith oute of the kynges palace in to the house of the Lorde, and sat the downe before the newe dooze of the Lorde.

Then spake the preestes and the Prophetes vnto the rulers, and to all the people, these wordes: This man is worthy to dye, for he hath preached agaynst this city, as ye your selues haue herd with your eares.

Then sayde Jeremye vnto the rulers and to all the people: The Lord hath sent me to preache agaynst this house, and agaynst this citye all the wordes that ye haue herd. Therfore amende youre wayes, and your aduisementes, and be obedyente vnto the voyce of the Lorde youre God: so shall the Lorde repent of the plage, that he hadde deuysed agaynst you. Nowe as for me: I am in youre handes, doo with me as ye thynke expediente and good.

But this shall ye knowe: yf ye put me to deth, ye shall make your selues, this citye and all the inhabitours therof, guilty of innocent bloude. For this is of a truth: that the Lord hath sent me vnto you, to speake al these wordes in your eares.

E Then sayd the rulers and the people vnto the preestes and Prophetes: This man may not be condemned to death, for he hath preached vnto vs in the name of the Lorde oure God. The elders also of the lande stode vp, and sayd thus vnto all the people: Micheas the Morasthite, whiche was a Prophete vnder Ezechias kynge of Juda, spake to all the people of Juda: Thus sayth the Lorde of hostes: Syon shall be plowed lyke a felde, Jerusalem shall be an heape of stones, and the hyll of the Lordes house, shall be turned to an hye wodde.

Dyd Ezechias the kynge of Juda and the people of Juda put him to deth for this? No verily, but rather feared the Lorde, and made their prayer vnto him. For whiche cause also the Lorde repented of the plage that he had tuysed against them. Shold we then do suche a shamefull dede agaynst our soules? There was a Prophete also, that preached thy sayinge in the name of the Lord called Uriah the sonne of Semeiah of Cariathiarim: this man preached also agaynst this citye and agaynste this land, according to all as Jeremy sayeth. Now when Joakim the kynge with all the estates and princes had herde his wordes, the kynge went about to slee him. When Uriah perceyued that, he was afrayde, and fled, and departed in to Egypt.

Then Joakim the kyng sent seruauntes in to the lande of Egypt: Namely Elnathan ỹ sonne of Achabor, and certeyn men with him in to Egypte, whiche fetched Uriah oute of Egypte, and brought him vnto kyng Joakim that slewe him with the iwerde, and caste his dead body in to the common peoples graue. But Ahikam the son of Saphan helped Jeremye that he came not in to the handes of the people to be slayne.

C Jeremye, at the commaundement of the Lorde, sendeth bondes to the kynge of Juda, and to the other kynges that were nyghe, whereby they are monyshed to become subiectes vnto Nabuchodonosor. He warneth the people and the kynges and rulers, that they beleue not false Prophetes.

CAPI. XXVII.

I N the begynnynge of the raygne of Joakim the sonne of Josiah kynge of Juda, came this worde vnto Jeremye frome the Lorde, whiche spake thus vnto me: Make the bondes and cheynes, and put them about thy necke, and sende them to the the kyng of Edom, the kynge of Moab, the kynge of Ammon, ỹ kynge of Tyrus, and to the kynge of Sydon, & that by the messengers which shall come to Jerusalem vnto Sedechias the king of Juda, & byd them saye vnto their maisters: Thus sayth the Lorde of hostes, the God of Israell, speake thus vnto youre maisters: I am he that made the erth, the men, and the catell that are vpon the grounde, with my greate power and stretched out arme, & haue gyuen it vnto whom it pleased me.

And nowe wyll I delyuer all these landes in to the power of Nabuchodonosor ỹ kynge of Babylon, my seruaunt. The beestes also of the felde shall I gyue hym to doo hym seruyce. And all people shall serue him, and his sonne, and his chyldes chyldren, vntyll the tyme of the same lande be come also: yea manye people, and greate kynges shall serue hym.

Moreouer, that people and kyngdome whiche wyll not serue Nabuchodonosor, and that wyll not put their neckes vnder the yoke of the kynge of Babylon: the same people wyll I vysyte with the iwearde, with honger, with pestylence, vntyll I haue consumed them in his handes, sayth the Lorde.

And therfore folowe not youre Prophetes, sothesayers, expounders of dreames, charmers and wytches, whiche saye vnto you: ye shall not serue the kynge of Babylon. For they preache you lyes: to bringe you farre frome youre lande, and that I myghte cast you out, and destroye you. But the people that put their neckes vnder the yoke of ỹ kynge of Babylon and serue hym, those I wyll let remayne styll in their owne lande (sayth the Lorde) and they shal occupy it and dwell therin.

All these thynges tolde I Sedechias kyng of Juda, and sayde: Put youre neckes vnder the yoke of the kynge of Babylon, and serue him and his people, that ye maye lyue. Why, wylt thou and thy people perish with the iwerde, with honger, with pestylence: lyke as the Lorde hathe denysed for all people that wyll not serue the kynge of Babylon? Therfore gyue no care vnto those Prophetes (that tell you: Ye shall not serue the kyng of Babylon) for they preache you lyes, neyther haue I sente them, sayeth the Lorde: how be it they are bolde, falsely to prophecye

Ezech.x.a Judicum.xi.d Jere.xxxv.a Daniel.iiii.a Jeremi.xxv.b Jerem.xxii.b xxv.b.ii.a & xiii.c.

M

Jerem.xxiii.a xxix.b.

Jere.xxviii.c Jere.xxx.b Jerem.xxiii.c xxv.b.a xxx.b.

L Jer.xxxviii.c

in my name: that I mighte the sooner dryue
you out, and that ye myght perish with your
preachers.

I spake to the preestes also, and to all the
people: Thus sayth the Lorde: Heare the
wordes of those Prophets that preaches vnto
you, and saye: Beholde the vessels of ỹ Lor-
des house, shall shortly be brought hyther a-
gayne frome Babylon: For they prophecye
lyes vnto you. Heare them not but serue the
kynge of Babylon, that ye may lyue. Wher-
fore will ye make this citye to be destroyed?
But yf they be true Prophetes in very dede,
and yf the worde of the Lorde be commytted
vnto them, then lette them praye the Lorde
of hostes, that the remnaunt of the ornamen
tes (whiche are in the house of the Lorde,
and remayne yet in the house of the kynge of
Juda, and at Jerusalem) be not caried to Ba
bylon also.

For thus hath the Lorde of hostes spoken
concerning the pyllers, the lauer, the seat and
the residue of the ornamentes that yet remayn
in this citye, whiche Nabuchodonosor the
kynge of Babylon toke not, when he caryed
awaye Jechoniah the sonne of Joakim kyng
of Juda, with all the power of Juda and Je-
rusalem, frome Jerusalem vnto Babylon
captyue.

Yea, thus hathe the Lorde of Hoostes
the God of Israell spoken, as touchynge
the residue of the ornamentes of the Lordes
house, of the kynge of Judas house, and
of Jerusalem: They shall be caryed vnto
Babylon, and there they shall remayne vn-
tyll I vysyte them, sayethe the Lorde. Then
wyll I brynge them hyther agayne. And this
was wone in the same yere: euen in the be-
gynnyng of the raygne of Sedechias kyng
of Juda.

¶ The false prophecye of Hananiah the Prophete. Jeremye sheweth ỹ the Prophecye of Hananiah is false, by the exemple of other Prophetes. He being inspyred of the Lorde, reprouerth Hananiah, Pro-phecyinge his death.

CAPI. XXVIII.

BVt in the fourthe yere of the raygne of
Sedechias kynge of Juda, in the fyfth
moneth: It happened that Hananiah
the sonne of Assur the Prophete of Gabaon
spake to me in the house of the Lorde, in the
presence of the preestes and of all the people,
and sayd: Thus sayethe the Lorde of hostes
the God of Israell: I haue broken the yoke
of the kyng of Babylon: and after two yere
wyll I bryngе agayne in to this place, all the
ornamentes of the Lordes house, that Nabu
chodonosor kynge of Babylon caried awaye
from this place vnto Babylon.

Yea, I wil bryng agayn Jechoniah ỹ sonne
of Joakim the kynge of Juda him selfe, with
all the prysoners of Juda (that are caryed vn
to Babylon) euen in to this place, sayethe the
Lorde, for I wyl breake the yoke of the king
of Babylon.

Then the Prophet Jeremye gaue answere vnto the Prophet Hananiah, before the preestes, and before all the people that were present in the house of the Lorde. And ỹ Prophet Jeremye sayd: Amen. The Lorde do that, and graunt the thynge whiche thou hast Prophecied: that he maye bryngе agayne all the ornamentes of the Lordes house, and reserue al the prysoners frome Babylon in to the place. Neuerthelesse harken thou also what I will saye, that thou and al the people may heare: The Prophetes that were before vs in times passe, whiche prophecied of warre or trouble, or pestylence, eyther of yeare vpon manye nations and greate kyngdomes were proued by this, (yf God had sende them in verye dede) whē the thing came to passe, which that Pro phet tolde before.

And Hananiah the Prophet toke ỹ cheyne from the Prophet Jeremyes necke, and brake it, and with that sayd Hananiah that all the people might heare: Thus hathe the Lorde spoken: Euen so wyll I breake the yoke of Nabuchodonosor kynge of Babylon, frome the necke of all nations, yea and that within this two yere. And so the Prophete Jeremye went his waye.

Nowe after that Hananiah the Prophete had taken the cheyne from the Prophete Jeremies necke, and broken it: The worde of the Lorde came vnto the Prophete Jeremye saynge: Go and tell Hananiah these wordes: Thus sayth the Lorde: Thou hast broke the cheyne of wod, but in stede of wod thou shalt make chaynes of yron. For thus sayethe the Lorde of hostes the God of Israell: I wyll put a yoke of yron vpon the necke of all this people, that they maye serue Nabuchodono-sor the kyng of Babylon, yea and so shal they do. And I wyl gyue him the beestes in the felde. Then sayd the Prophet Jeremye vnto that Prophet Hananiah: Heare me (I praye the) Hananiah: The Lorde hathe not sente the, but thou bringest this people in to false byleefe. And therfore thus sayethe the Lorde: beholde, I wyll send the out of the land, and within a yere thou shalte dye, bicause thou hast falsely spoken agaynst the Lorde. So Ha nanah the Prophet died the same yere in the seuenth moneth.

¶ The Epystle of Jeremye, sent vnto them that were in captyuytye in Babylon. He prophecyeth they should returne from captyuytye after three score and ten yeares. He prophecyeth the destruction of the kynge and of the people that remayned in Jerusa-lem. He threteneth two Prophetes that seduced the people. The death of Semeiah the Nehela-myte is prophecyed.

CAPI. XXIX.

THis is the coppye of the letter, that Jere-mye the Prophet sent from Jerusalem vnto the prysoners: the Senatours preestes, Prophetes, and al the people whom Nabuchodonosor hadde ledde vnto Babylon after that tyme that kynge Jechoniah, and his queene, his chamberlaynes the prynces of Juda and Jerusalem, the workemasters of Jerusalem were departed thyther. Whiche letter Elasah the sonne of Saphan and Ga-mariah the sonne of Helkiah dyd beare, whom Sedechias ỹ kyng of Juda sente vnto Babylon to Nabuchodonosor the kynge of Babylon. These were the wordes of Jere-myes letter:

Thus hathe the Lorde of hostes, the God of Israell spoken vnto all the prysoners that were ledde frome Jerusalem vnto Babylon: buylde your houses to dwell therin: plante you gardens, that ye maye enioye the frutes therof: take you wyues to beare you sonnes and doughters: prouyde wyues for youre sonnes, and husbandes for your doughters, that they maye getте sonnes and doughters, and that ye maye multiplye there. Laboure not to be fewe, but seke after peace, and pro-sperite of the citye wherin ye be prysoners, & praye vnto God for it. For in the peace therof shall your peace be. For thus sayth the Lorde of hostes, the God of Israell: Let not those Prophetes and sothesayers that be amonge you, disceyue you: and marke not your owne dreames. For why, they preache you lyes in my name, and I haue not sente them, sayeth the Lorde.

But thus sayth the Lorde: When ye haue fulfylled thre score and tenne yeres at Baby-lon, I wyll bryngе you home, and of myne owne goodnesse I wyll carye you hyther a-gayne vnto this place. For I knowe what I haue deuyled for you, sayth the Lorde. My thoughtes are to gyue you peace, and not trou ble (whiche I grue you all redye) and that ye myghte haue hope agayne. Ye shall crye vnto me, ye shall go and call vpon me, and I shall heare you. Ye shal seke me, and fynde me. Yea yf so be that ye seke me with your hole herte, I wyll be found of you (sayth the Lorde) and wil deliuer you out of pryson, and gather you togyther agayne out of all places wherin I haue scattered you, sayethe the Lorde: and wyll bryngе you agayne to the same place, from whence I caused you to be caried away captyue.

But where as ye saye, that God haue rayse-ed you vp prophetes at Babylon: thus hath the Lorde spoken (concernyng the kyng that sytteth in the stole of Dauid, and all the peo ple that dwelle in this citie, youre brethren that are not gone with you in to captiuitie.) Thus, I saye, speaketh the Lorde of hostes: Beholde, I wil send a swerde, hongre, and pe-stilence vpon them, and will make them lyke vnsauerely figges, that maye not be eaten for bitternesse. And I will persecute them with ỹ swerde, with hongre and with.

I wyll deliuer them vp to be vexed of all kyngdomes, to be cursed, abhorred, laughed to scorne, and put to confusion of all the peo-ple amonge whome I haue scattered them: and that bicause they haue not ben obedient vnto my commaundementes, saith the Lorde, whiche I sente vnto them by my seruauntes the Prophetes. I rose vp early, and sent vn-to them, but they wolde not heare, sayth the Lorde.

Heare therfore the worde of the Lorde, all ye prysoners, whom I sent from Jerusa-lem vnto Babylon: Thus hathe the Lorde of hostes the God of Israel spoken of Achab the sonne of Colaiah, and of Sedechias the sonne of Maasiah, which prophecye lyes vn to you in my name: Beholde, I wyll deliuer them in to the hand of Nabuchodonosor the kynge of Babylon, that he may slee them be-fore youre eyes. And all the prysoners of Ju-da that are in Babylon, shall take vpon them this terme of cursynge, and saye: Now God wo vnto the, as he dyd vnto Sedechias and Achab, whome the kynge of Babylon rosted in the fyre, bycause they synned shamefully in Israell.

For they haue not only defiled their neigh-bours wyues, but also preached lyinge wor-des in my name, which I haue not commaun ded them. This I testify and allure, sayth the Lorde. But as for Semeiah the Nehelampte thou shalt speake vnto him: Thus sayth the Lorde of hostes the God of Israel: Bicause thou hast sealed letteres vnder thy name, vn-to all the people that is at Jerusalem, and to Sophoniah the sonne of Maasiah the preest: yea, and vnto all the preestes: wherin thou wrytest thus vnto him: The Lord hath ordeined the to be preest in stede of Joiada the preest, that shouldest be the ouerse in the house of the Lorde aboue all Prophetes, and pri-soners, and that thou mightest put them in pryson, or in the stockes. Howe happeneth it then, that thou hast not reproued Jeremy of Anathoth, whiche neuer ceaseth of his pro-phecyinge?

And beside all this, he hath sent vs worde vnto Babylon, and tolde vs playnely, that oure captiuitie shall longe endure: that we we shulde buylde vs houses to dwell therin, and to plante vs gardens that we maye en-ioye the frutes therof. Whiche letter Sopho niah the preest dyd rede, and let Jeremye the Prophete heare it.

Then came the worde of the Lorde vnto Jeremye, sayinge: Sende worde to all them that are in captiuitie, on this maner: Thus hath the Lorde spoken concerning Semeiah the Nehelampte: Bycause that Semeiah hath prophecied vnto you without my com-mission, and broughte you in to a false hope, therfore thus the Lorde dothe certifye you: Beholde, I will vysyte Semeiah the Nehe-lampte, and his seed: so that none of his shal remayne amonges this people, and none of them shall se the good that I will do for this people, sayth the Lorde. For he hath preached falsely of the Lorde.

¶ The retourne of the people from Babylon. God by his chastenynge sheweth that the people is synfull. The Destruction of the enemyes of Israel.

CAPI. XXX.

A These are the wordes that the Lorde
shewed unto Jeremye, sayinge: Thus
sayth the Lorde God of Israel: Write
up diligentlye all the wordes that I haue
spoken unto the, in a boke. For loo, the tyme
commeth (sayth the Lord) that I wyl bryng
agayne the prysoners of my people of Isra-
ell and Juda, sayth the Lorde: For I wyll
restore them unto the lande, that I gaue to
theyr fathers, and they shall haue it in pos-
session.
Agayne, these wordes spake the Lorde con-
cerning Israel and Juda: thus sayth ỷ Lord:
We heare a terrible crye, feare and disquiet-
nesse. For what els dothe this signifie, that I
se? Namely that all stronge men smyte every
man his hande upon his loynes, as a woman
in the payne of her travayle. Who ever sawe
a man travayle with chylde? Enquyre ther-
Jeremi.xiii.d after, and se. Yea, all their faces are marvey-
lous pale.
Alas for this day, which is so dredful that
Joel.ii.c. none may be lykened unto it: and alas for ỷ
Amos.v.c. tyme of Jacobs trouble, from the whiche he
Sophon.i.d shall yet be delivered. For in that daye, sayth
B the Lorde, I wyll take his yoke frome thy
necke, and breake thy bondes. They shall no
more serve straunge goddes under him, but
they shall do servyce unto God their Lorde,
and to David their kyng, whom I wil rayse
up unto them. *And as for the, o my servaunt
Esaye.xliiii.a Jacob, feare not (sayth the Lorde) and be not
Luke.i.g afrayde, o Israel. For lo, I wil helpe the also
Eze.xxxiiii.d frome farre, and thy seed frome the lande of
Jerem.xlvi.g their captivitie.
And Jacob shall turne agayne, he shall be
in rest, and haue a prosperous lyfe, and no mã
shall make him afrayde. For I am with the,
to helpe the, sayth the Lorde. And though I
shall destroye all the people amonges whom
I haue scattered the, yet wyll I not destroye
the, but correcte the, and that with discre-
tion. For I knowe that thou arte in no wyse
without faute. Therfore thus sayth the
Jeremye.x.d Lorde: I am sory for thy hurt and woundes.
Exo.xxxiiii.a There is no man to medle with thy cause, or
Nahum.i.a. to bynde up thy woundes: there maye no
man helpe the.
All thy lovers haue forgotten the, and care
C nothynge for the. For I haue gyven the a
cruell stroke, and chastened the roughly: and
that for the multytude of thy mysdedes, for
thy synnes haue had the over hand. Why ma
Jerem.xiii.d kest thou mone for thy harme? I my self haue
pitie of thy sorowe, but for the multitude of
thy mysdedes and synnes, I haue doone this
unto the.
And therfore all they that devour the, shal
Jere.ii.a.xx.d be devoured, and all thyne enemyes shall be
led in to captivitie. All they ỷ make the waste
shal be waste them selues: and al those that
rob the, wil I make also to be robbed. For I
wyl gyve the thy helth agayn, and make thy
woundes hole, sayth the Lorde: bicause they
reputed the as one caste awaye and despysed,
O Syon.
D For thus saythe the Lorde: beholde, I
Num.xxiiii.a wyll sette up Jacobs tentes agayne, and de-
fende his dwellynge place. The citye shall
be buylded in her olde estate, and the houses
shall haue theyr ryght foundacion. And oute
of them shal go thankesgyving, and the voice
of ioye.
I wil multiply them, and they shal not mi-
nish: I shal endue them with honour, and no
man shal subdue them. Their children shal be
as afore tyme, and their congregacion shal cõ
tinue in my syght. And al those that vexe thẽ
wyll I visyte. Michea.v.
A capitayne also shall come of them, and a
prynce shall sprynge out from the myddest of
them: hym wyll I chalenge to my selfe, and
he shall come unto me. For what is he, that Joan.vi.
gyveth over his herte o come unto me, sayth
the Lorde?
Ye shall be my people also, and I wyll Jeremi.
be youre God. Beholde, on the other syde xxiii.a.
shall the wrathe of the Lorde breake oute Jerem.
as a stormye water, as a myghtye whyrle and.xxii.
wynde: and shall fall upon the heeds of the
ungodly.
The terrible displeasure of the Lorde shall
not leave of, untyll he haue done and perfor-
med the intent of his herte, which in the lat-
ter dayes ye shall understande. At the same
tyme, sayth the Lorde, shall I be the God of
all the generacions of Israell, and they shall
be my people.

¶ The propheceyth that the people of Israel shall be restored agayne unto theyr prosperytye. To be remitted frome synne is the gyfte of God. The byrth of Chryste is propheceyed. All the wycked shall dye in theyr wyckednes. The newe Testament and covenaunt is propheceyed. The Chrysten are taught and instructe of the Lorde. Our synnes shall so be remitted, that they shall not ones be thought on. God promyseth that he wyll caste of the Jewes. The buyldynge agayne of Jerusalem.

CAPI. XXXI.

Thus saythe the Lorde: The people of
Israell, whiche escaped in the wylder- Num.
nesse from the swerde, founde grace to
come in to their rest. Even so shall the Lorde
nowe also appeare unto me frome farre, and ii.Cor.
saye: I love the with an everlastynge love, Ephe.
therfore do I sprede my mercye before the.
I wyll repayre the agayne (O thou dough-
ter of Israell) that thou mayste be fast and
sure. Thou shalte take thy tabrettes a-
gayne, and goo forth with them that lede the
daunce.
Thou shalt plant vynes agayne upon the
hylles of Samaria, and the grape gatherers
shal plant and synge.
And when it is tyme the watchemen upon
the mounte Ephraim shall crye: Aryse, let Esa.
us goo unto Syon to oure Lorde God, for
thus saythe the Lorde: Rejoyce with glad-
nesse, bicause of Jacob, crye unto the heed of B
the Gentyles: speake out, sing, and say: The
Lorde shall deliver his people, the remnaunt
of Israell, and make them hole. Beholde,
I wyll brynge them agayne from out of the
North lande, and gather them from the endes
of the

of the worlde, with the blynde and lame that
are amonge them, with the women that be
greate with chylde, and suche as be also deli-
vered: and the company of them that come
agayne, shall be greate.
They departed frome hence in hevynesse,
but with ioye wyll I brynge theym hyther
agayne. I wyll lede them by the ryvers of
water in a straight waye, where they shall
[illegible] not stomble: For I wyll be Israels father
[illegible] and Ephraim shall be my fyrstborne.
Heare the worde of the Lorde, O ye Gen-
tiles, preach in the Iles, that lye farre of, and
say: he that hath scatered Israel, shal gather
him to gyther agayne, and shall kepe hym as
a shepherde dothe his flocke. For the Lorde
shall redeme Jacob, and ryd him frome the
hande of the vyolent. And they shall come, &
reioyce upon the hyl of Syon, and shal haue
plentuousnes of goodes, whiche the Lorde
shal gyve them: Namely, wheat, wyne, oyle
younge shepe & calues. And theyr conscyence
shal be as a wel watred garden, for they shal
no more be hongry.
Then shal the maide reioyce in the daunce,
C yea both yonge and olde folkes. For I wyll
turne their sorowe in to gladnes, and wyll
comfort them and make theym ioyfull, even
frome their hertes. I wyl poure plenteousnes
upon the hertes of the priestes, and my people
shal be satisfied wt good thiges, saith ỷ Lord.
Thus sayth the Lorde: *The voyce of
[illegible] hevynes, weepynge and lamencion came into
heaven: even of Rachel mournynge for her
chyldren, & wolde not be comforted because
they were awaye.
But now sayth the Lorde: leave of from
wepynge and cryinge, withholde thyne eyes
from teares, for thy laboure shall be rewar-
ded saythe the Lorde. And they shall come
agayne oute of the lande of theyr enemy-
es: Yea even thy posteritie shall haue conso-
lacion in this (sayth the Lorde) that thy chil
dren shall come agayne in to theyr owne
lande.
Moreover I herde Ephraim, that was
led awaye captyve, complayne on this ma-
ner: O Lorde, thou hast correct me, and thy
chastenynge haue I receyved, as an untamed
calfe.
Converte thou me, and I shall be con-
verted, for thou arte my Lorde God: Yea as
soone as thou turnest me, I shall refourme
my selfe: and when I understande, I shall
smyte upon my thyghe. For verelye I
haue commytted shamefull thynges: O
lette my youthe beare this reprofe and con-
fusyon.
D Upon this complaynt, I thoughte thus
by my self: is not Ephraim my deare sonne?
Is he not the chylde, with whom I haue had
all myrth and pastyme? For sence the tyme
that I fyrst communed with him, I haue him
ever in remembraunce: therfore my very hert
dryveth me unto him, gladly and lovyngly
wil I haue mercye upon him, sayth ỷ Lorde.
Set the watchmen, provyde teachers for the,
set thyne herte upon the rightway, that thou
shuldest walke, and turne agayne (O thou
doughter of Israel) turne agayne to these cy-
tyes of thine. Howe longe wilte thou go a-
straye, O thou shrinkynge doughter? For the
Lorde wyll worke a newe thing upon earth
A woman shall compasse a man.
For thus saythe the Lorde of Hostes the E
God of Israell: It wyll come therto, that
when I haue brought Juda out of captivy-
te, these wordes shall be herde in the lande &
in his cityes: The Lorde, which is the fayre
brydegrome of ryghtuousnesse, make the
fruteful, O thou holy hill: And there shall
dwell Juda, and all her cities, the shepherdes
and husbande men: For I shall fede the hon
grye soule, and refreshe all faynte hertes.
When I herd this I came agayne to my self,
and mused, lyke as I had bene waked out of
a swete slepe.
Beholde (sayth the Lord) the dayes come,
that I wyl sowe the house of Israel and the
house of Juda, with men and wt catel. Yea it
shall come therto, that lyke as I haue gone
aboute in tymes paste to rote theym oute, to
scatre theym, to breake them downe, to de-
stroye them and chasten them: Even so will
I also go dylygently about, to buylde them
up agayne and to plante theym saythe the
Lorde.
Then shall it no more be sayde: the fa- Ezech.xviii.a
thers haue eaten a sowre grape, and the chil
drens teth are set on edge: for every one shal
dye for his owne mysdede, so that who so ea-
teth a soure grape, his teeth shall be set on
edge.
Beholde, the dayes come (sayth the Lorde) F
that I wyl make a newe covenaunt with the
house of Israel and with the house of Juda:
not after the covenaunt that I made with Hebre.x.d.
their fathers, when I toke them by the hand Esaye.li.b.
and led them out of the land of Egipt: which Jere.xxiii.b
covenaunt they brake, wherfore I punysshed and.xxx.a.
them sore, sayth the Lorde: But this shall
be the covenaunte that I wyll make with
the house of Israell after those dayes, saythe
the Lorde: I wyll plante my lawe in the in-
warde partes of them, and wryte it in their
hertes, and wyll be their God and they shall
be my people.
And frome thence forth shall no man teach
his neyghboure or his brother, & say: know
the Lorde: But they shall all knowe me,
frome the lowest unto the hyghest, sayth the
Lorde. For I wyll forgyve their mysdedes, Act.x.g.
and wyll never remembre their synnes anye
more.
Thus sayth he the Lorde which gave the
sunne to be a lyght for the daye, and ỷ moone
and sterres to shyne in the nyghte: whiche
moveth ỷ see, so that the floudes therof waxe
fearce: his name is the Lorde of Hostes.
Lyke as this ordynaunce shall never be ta-
kẽ out of my syght, sayth the Lord: So shall
the sede of Israell never cease, but alwaye
be a people before me.
Moreover, thus saythe the Lorde: lyke as
the heaven above can not be measured, and G
as the foundacions of the earth beneth may
not

not be sought out: So wyll I also not cast
out the hole seed of Israell, for that they
haue committed, sayeth the Lorde. Beholde,
the dayes come sayeth the Lorde, that the cy-
tie of the Lorde shall be enlarged from the
towre of Hananeel, vnto the gate of the cor-
ner wall. From thence shall the right mea-
sure be taken before her vnto the hyll top, of
Gareb, and shal come about Gaath, and the
hole valley of the deed karcases, and of the
asshes, & all Ceremoth vnto the broke of Ce-
dron: and from thence vnto the corner of the
horsegate towarde the East, where as the
Sanctuary of the Lorde also shall be sette.
And when it is nowe buylded and set vp of
this fashyō it shall neuer be broke, nor cast
downe any more,

¶ Ieremye is cast in to prison, bicause he prophe-
cyed that the cytie shoulde be taken of the kynge of
Babylon. By the felde that Ieremye bought at the
commaundement of the Lorde, is sygnifyed, that
the people shoulde come agayne to theyr owne pos-
sessyon. The people of God are his enheritaunce, and
he is theyr Lorde. To feare God is Gods gyfte, so
thentent that synnes maye be eschewed.

CAPI. XXXII.

THese wordes spake the Lorde vnto Je
remye, in the tenth yere of Sedechias
kynge of Juda, whiche was the .xviij.
yere of Nabuchodonosor, what tyme as the
kinge of Babilons hoste layed syege vnto Je-
rusalem. But Ieremye the Prophet lay bounde
in the courte of the prison, which was in the
kynge of Judaes house: where Sedechias
the kynge of Juda cauſed him to be layed, be-
cause he hadde prophecyed of this maner:
Thus sayethe the Lorde: Beholde: I wyl de
lyuer this cytye in to the handes of the kyng of
Babylon whiche shall take it. As for Sede-
chias the kyng of Juda, he shall not be able
to escape the Caldees, but surely he shal come
in to the handes of the kynge of Babylon:
which shal speke with him mouth to mouth
and one of thē shall loke an other in the face.
And Sedechias shal be caryed vnto Babilō,
and there shall he be, vntyll the tyme that I
vysyt hym, sayeth the Lorde. But yf thou ta-
kest in hande to fyghte agaynste the Caldees
thou shalte not prospere.

And Ieremye sayde: Thus hath the Lord
spoken vnto me: Beholde, Hananeel the son
of Selum thyne vncles sonne shall come
vnto the, and requyre the to redeme the land,
that lyeth in Anathoth vnto thy selfe: for
by reason of kynred it is thy parte to redeme
it, and to bye it out.

And to Hananeel myne vncles son came
to me in the courte of the prison (accordynge
to the worde of the Lorde) and sayde vnto
me: Bye my lande (I prayde the) that lyeth
in Anathoth in the countrey of Ben Jamin:
for by heritage thou hast ryghte to loose it
out for thy selfe, therfore redeme it. Then I
perceyued, that this was the commaundemēt
of the Lorde, and so I loosed the lande frome
Hananeel of Anathoth, myne vncles sonne,
and weyed him there the mony: euen seuen
sycles, and ten syluer pens.

I cauſed him also to make me a wryting
and to seale it, and called recorde therby, and
weyed him there the mony vpon the waigh-
tes.

So I toke the euydence with the coppe
(when it was orderlye sealed and red ouer)
I gaue the euydence vnto Baruch ſ sonne of
Neriah the sonne of Maasiah in the syght of
Hananeel my cosen, and in the presēce of the
wytnesses, that be named in the euydēce, and
before all the Jewes that were therby in the
courte of the prison.

I charged Baruch also before them saye-
inge: the Lorde of Hoostes ſ God of Israel
cōmaundeth the, to take this sealed euydēce
with the coppe, and to lay it in an erthen bes-
sell, that it maye longe contynue.

For the Lorde of Hoostes the God of Isra
el hath determyned, that houses, feldes and
vyneyardes shall be possessed agayne in this
lande.

Now when I had delyuered the euydēce
vnto Baruch the son of Neriah, I beloughte
ſ Lord, sayeng: O Lorde God: It is thou
ſ hast made heauen and earth with thy greate
power and hygh arme, and there is nothyng
to harde for the. Thou shewest mercye vpon
thousandes, thou recompensest the wicked-
nes of the fathers, into the bosome of ſ chil-
dren that come after them

Thou arte the great and myghty God,
whose name is the Lorde of Hoostes: greate
in counsell, and infinite in thought: Thyne
eyes loke vpon all the wayes of mens chyl-
dren, to rewarde cuerye one after his waye
and accordynge to the fruites of his inuēci-
ons.

Thou hast done greate tokens and wō
ders in the lande of Egypte (as we se this
daye) vpon the people of Israell an vpon
thole men: to make thy name greate, as it is
come to passe this daye:

Thou hast brought thy people of Isra-
el out of the lande of Egypte, with tokens,
with wonders, with a myghtye hande,
with a stretched oute arme, and with greate
terrybleneſſe: and hast gyuen theym this
lande, lyke as thou haddest promysed vnto
theyr fathers: Namelye that thou wouldst
gyue them a lande, that floweth with mylke
and honye.

Nowe when they came therin, and posses-
sed it, they folowed not thy voyce, and wal-
ked not in thy lawe: but all that thou com-
maundedest them to do, that haue they not
done, and therfore come all these plages vpon
them.

Beholde, there are bulwarkes made nowe
against the cyty to take it: and it shal be won
of the Caldees that besiege it, with sweorde, ſ
hongre and deth, and loke what thou hast pro
phesyed, that same shall come vpon them.

For lo, all thinges are present vnto the:
yet sayest thou vnto me (O Lorde God) and
commaundest me, that I shall lose a pece of
lande vnto my selfe, and take witnesses ther-
to: and yet in the meane season the cytye is
delyuered in to the power of the Caldees.

Then came the worde of the Lorde vnto
me, sayinge: Beholde, I am the Lorde God
of all fleshe, is there any thyng then to hard
for me? Therfore thus sayde the Lorde: be-
holde, I shall delyuer this cytye in to the
power of the Caldees, and in to the power
of Nabuchodonosor the kynge of Babylon,
they shall take it. For the Caldees shall
come, and wynne this cytye, and sette fyre
vpon it, and burne it: with the gorgyous
houses, in whose parlers they haue made sa-
crifyce vnto Baal, and poured dyynckofferin-
ges vnto straunge goddes to prouoke me vn-
to wrathe.

For synge the childzen of Israel, and the
childzen of Juda haue wrought wyckednes
before me euer from theyr youth, what haue
they elles done, but prouoked me with the
workes of their owne handes? sayethe the
Lorde.

Or what hathe this citie bene els, but a
prouokynge of my wrath, euer sence the daye
that I buylded it vnto this houre? Wherin
I cast it out of my syght, because of the great
blasphempes of the childzen of Israell and
Juda, whiche they haue done to prouoke me:
yea they, their kynges, their princes, their
preestes, their prophetes, hole Juda, and all
the citezins of Jerusalem.

When I rose vp early, and taught them
and instructe them, they turned theyr backes
to me, and not their faces. They wolde not
heare, to be reformed and correcte. They
haue sette their goddes in the house, that is
halowed vnto my name, to defyle it. They
haue buylded hyghe places for Baal in the
valley of the childzen of Hennom, to bowe
their sonnes & dougters vnto Moloch: whi-
che I neuer commaunded them, neither came
it euer in my thoughte, to make Juda synne
with suche abhompnacion.

Moreouer thus hathe the Lorde God of
Israel spoken, concernynge this cytye, which
(as ye youre selues confesse) shall be delyue-
red into the hande of the kynge of Babilon,
when it is wonne with the sweorde, with hon
ger and with pestylence. Beholde, I wyll ga-
ther them to gyther from all landes, wherin
I haue scatered thē in my wrath, in my fear-
full and greate displeasure: and wyll bryng
thē agayne vnto this place, where they shall
dwel safelye. And they shal be my people, and
I wyll be theyr God.

And I will gyue them one herte and one
waye, that they maye feare me all the dayes
of their lyfe, that they and their childzen af-
ter them maye prospere. And I wyll sette vp
an euerlastyng couenaunt with them Name-
lye: that I wyll neuer ceasse to doo theym
good, and that I wyll put my feare in their
hertes, so that they shal not run awaye from
me.

Yea I wyll haue a lust and pleasure to do
them good, and faythfully to plant them in
this lande with my hole herte, and with all
my soule.

For thus sayth the Lorde: lyke as I haue
brought all this great plage vpon this peo-
ple: so will I also bryng vpon them all the
good, that haue I promysed them. And men
shall haue their possessions in this lande,
whereof ye saye nowe, that it shall neither be
inhabited of people ne of catell, but be delyu-
ered in to the handes of the Caldees: Yea
lande shal be bought for mony, and euydēces
made therupon and sealed before witnesses
in the countrey of Ben Jamin, and rounde a-
boute Jerusalem: in the cities of Juda, in the
cities that are vpon the mountaynes, and in
them that lye beneth, yea & in the cities that
are in the desert. For I wyl bryng their pry-
soners hither agayne, sayth the Lorde.

¶ The Prophete is monyshed of the Lorde, to
praye for the delyuerance of the people, whiche
the Lorde promyseth. God forgyueth synnes, and
doeth graciously to the people, for his owne re-
nowme. Of the kyngdom of Chryst. The kyngdome of
Chryste in the churche shall neuer be ended.

CAPI. XXXIII.

MOreouer the worde of the Lorde came
vnto Jeremy on this maner, when he
was yet bounde in the courte of the
prison: Thus sayethe the Lorde, which ful-
fylleth the thyng that he speaketh, the Lord
which performeth the thing that he taketh
in hande euen he, whose name is the Lorde:
thou hast * cryed vnto me, and I haue herde
the: I hue shewed greate an hyghe thynges,
whiche were vnknowen vnto you.

Thus (I saye) spake the Lorde God of
Israel, concernynge the houses of this citie, &
the houses of the kynges of Juda: that they
shall be broken thorowe the ordynaunce and
weapons, when the Caldees come to besiege
them: and they shall be filled with the deed
karcases of men, whome I wyll slaye in my
wrathe and displeasure: when I turne my
face frome this cytye because of all her wyc-
kednesse. Beholde, (sayethe the Lorde) I wyll
heale theyr wounds and make theym hole,
I will open them the treasure of peace and
truth.

And I wyll returne the captyuyte of Ju-
da and Israel: and wyl set them vp agayne
as they were afore, From all myscdedes (wher
in they haue offended agaynste me) I wyll
clense them: And al their blasphempes wht-
che they haue done agaynst me, when they re
garded me not, I will forgyue them.

And this shall get me a name, a prayse &
honoure, amonge all people of the earthe,
whiche shall heare all the good, that I wyll
shewe vnto them: yea they shall be afrayed
and astonyed at all the good dedes and be-
nefytes, that I wyll do for them. Moreouer
thus sayethe the Lorde: in this place, wher-
of

of ye laye that it shall be a wylderneſſe, wher in neither people ne catel shall dwell: in like manner in the cytyes of Juda and without Jerusalem (which also shal be so voyde, that neither people ne catteil shall dwell there) shall the voyce of gladneſſe be herde againe, the voyce of the bydgrome and of the bryde the voyce of them that shall synge: Prayse the Lorde of Hostes, for he is louynge and his mercye endureth for euer, and the voyce of them that shal offre vp gyftes in the house of the Lorde. For I wyll reſtore the captyuyte of this lande, as it was afore, sayethe the Lorde. Thus sayethe the Lorde of Hostes Ie shall come yet therto, that in this lande, whiche is voyde from men and catell, and in all the cytyes of the lande, there shall be set vp shepherdes cotages in the cityes vpō the mountaynes: and in the cytyes that lye vpō the playne, and in the deſerte.

In the lande of Benjamin, in the feldes of Jerusalem, and in the cytyes of Juda shal the shepe be nombred agayne, vnder the hād of him, that telleth them, sayethe the Lorde.

E Beholde, the tyme commeth, sayeth the Lord, Jere. xiii. a. Jere. xxiii. a. that I wyll performe that good thyng, whiche I haue promyſed vnto the house of Isra el and to the house of Juda. In those dayes, and at the same tyme, I wyll brynge forthe vnto Dauid, the braunche of ryghteouſnes, & he shall do equytie and righteouſneſſe in the land. In those dayes shall Juda be helped, & Jerusalem shall dwell safe, and he that shal call her is euen God our ryghteuous maker. For thus the Lorde promyſeth: Dauid shal neuer want one, to syt vpon the stole of the house of Israel: neither shall the preestes & Leuytes want one to offre alwaye before me burnt offrynges, to kyndle the meatoffrynges, and to prepare the sacrifyces.

And the worde of the Lorde came vnto Jeremye after this maner: Thus sayth the D Gene. viii. d Jere. xxiii. a. Lorde: Haue the couenaunt whiche I haue made with daye and nyght be broken, that ther shulde not be daye and night in due season? Then mayst my couenaunt also be broke whiche I made with Dauid my seruaunte, and so he not to haue a sonne to reigne in his Throne. So shall also the preeſtes and Leuites neuer fayle, but serue me. For lyke as the Gene. xv. a and xxii. c. sterres of heauen maye not be nombred, neither the sande of the see measured: so will I multyplye the sede of Dauid my seruaunte, and of the Leuites my mynyſters.

Moreouer, the worde of the Lord came to Jeremy, sayinge: Vnderstondeſt thou not what this people speaketh? Two kyngdoms (saye they) hath the Lorde chosen, and those same two hath he calle awaye. For so farre is my people come, that they haue no hope to come to eyther any more, to be one people agayne. Therfore thus sayth the Lorde: If I haue made no couenaunt with daye & nyght, and gyuen no statutes vnto heuen and earthe: then wyll I also caste awaye the sede of Dauid my seruaunte: so that I wyll take no prynce out of his sede, to rule the posteritee of Abraham, Isaac, and Jacob. But yet I will turne agayne their captiuitie, & be mercifull vnto them.

The threteneth that the cytie, and kynge Sedechias also, shall be gyuen in to the handes of the kynge of Babylon. He rebuketh them that brought backe of theyr brethren into captyuyte, that were pardoned to go at theyr libertye.

CAPI. XXXIIII.

THese are the wordes whiche the Lord I spake vnto Jeremy, what tyme as Nabuchonosor the kynge of Babylon, and all his Hostes (out of al the kingdomes that were vnder his power) and all his people, fought agaynste Jerusalem, and al the cities therof. Thus sayth the Lord God of Israel: Goo, and speake to Sedechias the kynge of Juda, and tell him: The Lorde sendeth the this worde: Beholde, I wyll delyuer this citie in to the hande of the kynge of Babylon, he shall burne it, and thou shalte not escape his handes, but shalte be led awaye prisoner, and delyuered in to his power. Thou shalte loke the kynge of Babylon in the face, & he shall speake with the, mouth to mouth, then shalte thou go to Babylon. Yet heare the worde of the Lorde, O Sedechias thou kynge of Juda: Thus sayethe the Lorde vnto the: Thou shalte not be slayne with the sweарde, but shalt dye in peare. Lyke as thy forefathers the kynges, thy progenitours, were brente: so shalte thou be brent also, and in the mournyng they shall saye: Oh Lord. For thus haue I determyned, sayethe the Lorde.

Then spake Jeremye the Prophethe all these wordes vnto Sedechias kynge of Juda in Jerusalem: what tyme as the kynge of Babylons hoste besieged Jerusalem, and the remnaunte of the cytyes: Namely, Lachis & Azecah, whiche yet remayned of the stronge defenced cytyes of Juda.

These are the wordes that the Lorde spake vnto Jeremy the prophet, when Sedechias was agreed with all the people at Jerusalem, that there shulde be proclaymed a lybertye: so that euerye man shulde let his seruaunt and handmayde go free, Hebrue and Hebruesse, and no Jewe to holde his brother as a bonde man. Nowe as they had consented euen so they were obedyent, and let them go free. But afterwarde they repented, and toke agayne the seruauntes and handmaydens, whom they had let go free, and so made the bonde agayne.

For the whiche cause the worde of the L Lorde came vnto Jeremye from the Lorde him selfe, sayinge: Thus sayethe the Lorde God of Israel: * I made a couenaūte with your fathers, when I brought them oute of Egypte (that they shulde no more be bonde men, sayinge: When seuen yeres are out, euery man shall let his bought seruaunte an Hebrue go free, yf ye haue serued him sixe yeres. But youre fathers obeyed me not and hearkened not vnto me. As for you, ye were nowe turned, and dyd ryghte before me, in ye proclaymed, euery man to let his neighboure go free, & in that ye made a couenaunt before me, in the temple that beareth my name: But yet ye haue turned youre selues agayne and blaspheмed my name: In this, that euery man hathe requyred his seruaunte and bondmayden agayne, whom ye had let goo gayne and free, and compelled them to serue you agayne, and to be youre bonde men. And therfore thus sayethe the Lorde: ye haue not obeyed me, euery man to proclayme tredome vnto his brother and neighboure: wherfore I wyll call you vnto a tredome, sayethe the Lorde: euen vnto the sweарde, to the pestilence, and to honger, and wil make you to be plaged in all the kyngdomes of the earthe. Yea those men that haue broke my couenaūte and not kepte the wordes of the appoyntmen, which they made before me: when they hewed the calfe in two, and wyen there wer thorowe the two halfes therof: The Pryn ces of Juda, the Prynces of Jerusalem, the gelded men, the Preestes and all the people of the lande, whiche went thorow te two syes of the calfe. Those men wil I gyue in to the powre of their enemyes, and into the handes of them that folowe vpon their lyues.

And their deed bodyes shall be meat for the foules of the ayre, and beſtes of the feld As for Sedechias the kynge of Juda and his Prynces, I wyll delyuer them into the power of their enemyes, and of them that desyre to slaye them, and into the hande of the kynge of Babylons hoste, whiche nowe is departed from you: But thorowe my commaundement (sayethe the Lorde) they shall come agayne before this citie, they shall fyght agaynste it, wynne it, and burne it. Moreouer I wyll laye the cytyes of Juda so waste, that no man shall dwell therin.

The propoundeth the obedyence of the Rechabytes, and therby confoundeth the pryde of the Jewes. The commaundement of Jonadab, the father of the Rechabytes. He threteneth punyshment vnto the rebellyous Jewes. He promyseth prosperyte vnto the Rechabytes, for theyr obedyence vnto their father.

CAPI. XXXV.

THe wordes whiche the Lorde spake A vnto Jeremye, in the dayes of Joakim the sonne of Josiah kynge of Juda are these: Goo vnto the house of the Rechabites, and call them oute, and bryng them to the house of the Lorde in to some commodyous place, and gyue them wyne to drynke. Then toke I Jazanlah the sonne of Jeremye, the sonne of Habazinniah, & his brethren, and all his sonnes, and the hole houshold of the Rechabites: and brought them in to the house of the Lorde, into the closet of the children of Hanan the sonne of Jegedaliah the man of God: whiche was by the closet of ꝑ Princes, that is aboue the closet of Maasiah the sonne of Selum, whiche is the kepar of the treasurye. And before the sonnes of the B kynred of the Rechabites, I set portes full of wyne, and cuppes, and sayde vnto them: Drynke wyne. But they sayde: we drynke no wyne, for Jonadab the sonne of Rechab oure father commaunded vs sayinge: ye and youre sonnes shall neuer drynke wyne, buyld no houses, sowe no sede, plante no vynes, yea ye shall haue no vynyardes: but for all youre tyme ye shall dwell in tentes, that ye maye lyue longe in the lande wherin ye be straungers. Jeremy. xxxv. d

Thus haue we obeyed the cōmaundemēt of Jonadab the sonne of Rechab our father in all that he hathe charged vs, and so we drinke no wyne all oure lyfe longe: we, nor oure wyues, our sonnes, and our doughters. Neither buylde we any house to dwell therin, we haue also amonges vs neither vynyardes, ne ozne land to sowe: but we dwel in tentes, we obey, and do accozding vnto all that Jonadab oure father commaunded vs.

But nowe when Nabuchodonosor the C kynge of Babylon came vp in to the land, we sayde come, let vs go to Jerusalem, that we maye escape the hoste of the Caldees and the Assirians: & so we dwell nowe at Jerusalem. Then came the worde of the Lord vnto Jeremye sayinge: thus sayth the Lorde of Hostes the God of Israell: Go and tell hole Juda and al ꝑ inhabitauntes of Jerusale: Will yenet be reformed, to obey my wordes? sayth the Lorde. The wordes which Jonadab the sonne of Rechab commaunded his sonnes, that they shulde drynke no wyne, are fast and surely kepte: for vnto this daye they drynke no wine, but obey their fathers commaundement. But as for me, I haue stande vp early, Jere. xvii. d xxv. a. I haue spoken vnto you, and gyuen you earnest warning: and yet haue ye not bene obedyent vnto me. Yea I haue sent my seruauntes all the prophetes vnto you, I rose vp early, & sent you worde, sayinge: O turne you, euery man from his wicked waye: amende youre lyues, and go not after straunge goddes, to worshyp them: that ye may contynue in the lande, which I haue gyuen vnto you & your fathers, but ye wolde neither heare me, ne so lowe me.

The children of Jonadab Rechabs sonne D haue stedfastly kepte their fathers commaundement, that he gaue them, but this people is not obedyent vnto me. And therfore thus sayth the Lorde of hostes the God of Israel: Beholde, I wyl bryng vpon Juda and vpon euery one that dwelleth in Jerusalem, all the trouble that I haue deuysed agaynste them. For I haue spoken vnto the, but they wolde not folowe: I haue called vnto them, neuerthelesse they wolde gyue me no answere. Jere my also spake vnto the houshold of the Rechabites: Thus sayeth the Lorde of Hostes the God of Israel: For as moche as ye haue obeyed ꝑ commaundement of Jonadab your father, and kept all his precepes, and done accozdynge vnto all that he hath bydde you: Therfore thus sayeth the Lord of Hostes, the God of Israel: Jonadab the sonne of Rechab shall Prouer. xx. c. Capy. xlv. b Jeremy. vii. b Jere. xxxiii. e

shal not fayle, but haue one out of his stocke, to stande alwaye before me.

¶ Baruch wryteth (as Jeremye indyteth) the booke of the curses agaynst Juda and Israel. He is sent with the boke vnto the people, and redeth it before them al. he is called before the rulers, and redeth it before them also. The rulers shewe vnto the kynge the wordes of the boke. Jehudi taketh the boke, and readeth a lytle of it, and after casteth it in the fyre. There is an other wryten at the commaundement of the Lorde.

CAPI. XXXVI.

A IN the.iiij. yere of Joakim ỹ sonne of Josiah kynge of Juda, came this worde of the Lorde vnto Jeremy sayinge: Take a boke
Jeremi.xxx.a and wryte therin al the wordes, that I haue spoken to the, to Israel, to Juda, and to all the people frome the tyme that I beganne for to speake vnto the (in thy raygne of Josiah) vnto this daye. That when the house of Juda heareth of the plage, whiche I haue deuysed for the, they may peraduenture turne
Jere.xviii.a euery man from his wicked way, that I maye forgyue their offences and synnes.

Then dyd Jeremye call Baruch the
Jeremi.xlv.a sonne of Neriah, & Baruch wrote in the boke at the mouthe of Jeremy, all the wordes of the Lorde, whiche he had spoken vnto him. And Jeremy commaunded Baruch, sayinge:
B I am in pryson, so that I maye not come in to the house of the Lorde: therfore go thou thyther, and reade the boke, that thou hast wrytten at my mouth: Namely, the wordes of the Lord, & rede them in the Lordes house vpon the fastyng daye: ỹ the people, hole Juda, and all they that come out of the cytyes maye heare. Peraduenture they wyll praye meekly before the face of the Lord, and turne euerye one from his wycked waye. For great is the wrathe and displeasure, that the Lord hath taken agaynst this people.

So Baruch the sonne of Neriah dyd according vnto all that Jeremy the Prophete commaunded him, readynge the wordes of the Lord out of the boke in the Lordes house. And this was done in the fyfth yere of Joa-
Jone.iii.a kim the sonne of Josiah king of Juda, in the myneth moneth when it was commaunded that all the people of Jerusalem shulde faste, before the Lorde, and they also that were come frome the cytyes of Juda vnto Jerusalem.

Then red Baruch the wordes of Jeremye
C oute of the boke within the house of the
Jere.xxvi.d Lord out of the treasurye of Gamariah the sonne of Saphan the Scrybe, which is beside the hygher lofte of the doze of the Lordes house: that al the people myght heare. Now when Micheah the sonne of Gamariah the sonne of Saphan had herde all the wordes of the Lord out of the boke, he went downe to the kynges palace into the Scribes chambre, for there al the princes were set: Elisama the Scrybe, Dalaiah the sonne of Semei, Elnathan the sonne of Acabor, Gamariah ỹ sonne of Saphan, Sedechias the sonne of Hananiah, with all the princes. And Michaeh tolde them all the wordes, that he herde Baruch rede oute of the boke before the people.

Then all the princes sent Jehudi the son
D of Nathaniah, the sonne of Selemiah, the sonne of Chusi, vnto Baruch, sayinge: Take in thine hande the boke, wherout thou hast red before all the people, and come. So Baruch the sonne of Neriah toke the boke in his hand, and came vnto them. And they sayd vnto him: Syt downe, & rede the boke that we may heare also. So Baruch red, that they myght here. Now whē they had herd al the wordes, they were abashed one vpō an other, and sayd vnto Baruch: We wyll certefye kynge of all these wordes. And they examyned Baruch, saying: tell vs, how diddest thou wryte all these wordes out of his mouth? Then Baruch answered them: He spake all these wordes vnto me with his mouthe, and I alone was with him, and wrote them in ỹ boke.

Then sayde the Princes vnto Baruch:
E Go thy waye, and byde the with Jeremye, so that no man knowe where ye be. And they went in to the courte. But they kepte the boke in the chambre of Elisama the Scrybe, and tolde the kynge all the wordes that he myght heare. So the kynge sent Jehudi to fetche him the boke, which he brought out of Elisama the Scrybes chambre. And Jehudi red it, that the kynge and all the princes, which were about him, myght heare. Now the kynge sat in the wynter house, for it was
36.22 in the nynth moneth, and there was a good fyre before him. And when Jehudi had red.iij. or foure leaues therof, he cut the boke in peces with a penne knyfe, and caste it into the fyre vpon the harth, vntyll the boke was al brent in the fyre vpon the harth.

Yet no man was abashed therof, or rente
F his clothes: neither the kynge hym selfe, ne his seruauntes, though they herde all these wordes. Neuertheles Elnathan, Dalaiah, and Gamariah besought the kinge, that he wolde not burne the booke: notwithstandynge the kynge wolde not heare them, but commaunded Jerahmeel the sonne of Amalech, Saraiah the sonne of Ezriel and Selamiah the sonne of Abdiel, to laye handes vpō Baruch the Scrybe, and vpon Jeremye the Prophete but the Lorde kept them oute of syghte. After nowe that the kynge had brent the boke, and the Sermons whiche Baruch wrote at the mouth of Jeremye: The word
G of the Lorde came vnto Jeremy, sayinge: Take an other boke, and wryte in it all the foresayde sermons: that were written in the fyrste boke, whiche Joakim the king of Juda hath brent.

And tell Joakim the kynge of Juda thus
H sayth the Lorde: thou hast brent the booke, and thoughtest within thy selfe: Why hast thou wrytten therin, ỹ the kyng of Babylon shall come, and make this land waste, so ther

shall make bothe the people and catell to be out of it? Therfore thus the Lorde sayth of Joakim the kinge of Juda: There shall none of his generacion syt vpon the throne of Dauid. His dede corse shall be cast oute that the heat of the day, and ỹ frost of the nyght may come vpon him. And I wil visit the wickednesse of him, of his seed, and of his seruauntes. Moze ouer all the euyll that I haue promised them (though they herd me not) wyl I bring vpon them, vpon the inhabitauntes of Jerusalem, and vpon all Juda. Then toke Jeremye an other booke, and gaue it Baruch the Scribe, the sonne of Neriah, which wrote therin out of the mouthe of Jeremye: All the sermons that were in the fyrste booke, whiche Joakim the kynge of Juda dyd burne. And there were added vnto them manye moo sermons then before.

¶ Sedechias succedeth Cononiah. He sendeth vnto Jeremye to praye for hym. Jeremye goynge in the lande of Ben Jamyn, is taken. he is beaten, and put in pryson. He is delyuered by kynge Sedechias.

CAPI. XXXVII.

A SEdechias the son of Josiah, whiche was made kyng thorow Nabuchodonosor king of Babylon reygned in the land of Juda, in the stede of Cononiah the sonne of Joakim. But neyther he, nor his seruauntes, ne the people in the lande wolde obeye the wordes of the Lorde, which he spake by the Prophete
Jeremye. Neuertheles Sedechias the kynge sent Jehucal the sonne of Selemiah, and Sophonias the son of Maasiah preest to the Prophet Jeremy, saying: O praye thou vnto the Lord our God for vs. Now Jeremye walked
34.41 yet among the people at that tyme, and was not put in pryson as yet. Pharaos hoste also was come out of Egypt, which whē the Caldees that beleged Jerusalem perceyued, they departed from thence.

B Then came the worde of the Lorde vnto Jeremye the Prophet, sayinge: Thus sayth the Lorde God of Israel, this answere shal ye gyue to the kynge of Juda, that sente you vnto me for counsell: Beholde, Pharaos hoste, whiche is come forth to helpe you, shal returne to Egypt, in to his owne lande: but
34.22 the Caldees shal come agayne, & fight against this cītye, wyn it, & set fyre vpon it. For thus sayth the Lord: deceyue not your owne myndes, thynkyng on this maner: tush the Caldees goo now their waye from vs: No, they shall not go their waye. For thoughe ye had slayne the hole hoste of the Caldees, that besiege you, and euery one of the slayne laye in his tent, yet sholde they stande vp and set fire vpon this cītye.

Nowe when the hoste of the Caldees was
C broken vp frome Jerusalem for feare of the Egyptians armye, Jeremye went out of Jerusalem towarde the lande of Ben Jamin to departe busynesse there amonge the people. And whē he came vnder Ben Jamins porte, there was a porter called Jeriah the sonne of Selemiah, the son of Hananiah, whiche fell vpon him, and toke him, sayinge: thy mynde is to turne to the Caldees.

Then sayd Jeremy: it is not so, I goo not
C to ỹ Caldees. Neuertheles Jeriah wold not beleue him, but brought Jeremy bound before the princes. Wherfore the princes were angry with Jeremy, causing him to be beaten, & to be layd in prison in the house of Jonathas the scribe, for he was the ruler of the pryson. Thus was Jeremye put in the dongeon and pryson, and so laye there a longe tyme. Then
D Sedechias the kynge sent for him, and called him, and asked him quietly in his owne house sayinge: thynkest thou this busynesse (that nowe is in hande) commeth of the the Lorde? Jeremy answered: yea that it doth, and thou (sayd he) shalt be deliuered in to ỹ king of Babylons power.

Moreouer Jeremye sayde vnto kynge Se-
D dechias: what haue I offended agaynste the, agaynst thy seruauntes, or agaynst this people, that ye haue caused me to be put in pryson? Where are your Prophetes which haue prophecyed vnto you, and sayd that the king of Babylon shold not come agaynst you and this lande?

And therfore heare nowe, O my lorde the kynge: let my prayer be accepte before the, and sende me no more in to the house of Jonathas the scribe, that I dye not there. Then
E Sedechias the kyng commaunded to put Jeremy in the fore entry of the pryson, and dayly to be gyuen him a cake of breed, and els no dyght meate, vntyll all the breed in the cītye was eaten vp. Thus Jeremy remayned in the fore entre of the pryson.

¶ By the meanes of the rulers, Jeremye is put in to a dongeon. At the requeste of Abedmelech the Chamberlayne, the kynge commaundeth Jeremye to be brought forthe of the dongeon. Jeremye sheweth the kynge how he myght escape death.

CAPI. XXXVIII.

A SAphatiah the sonne of Mathan, Godoliah the sonne of Phashur, Jucah the son of Selemiah, and Phashur the sonne of Melchiah perceyued the wordes that Jeremy had spoken vnto all the people: namelye on this maner: Thus sayth the Lord: Who so
Jeremi.xxi.b remayneth in this cīty, shal perysshe, either
xxvii.a with the swerde, with hongre or with pestilence: But who so falleth vnto the Caldees, shall escape wynnynge his soule for a praye, and shall lyue. For thus sayth the Lorde. This cītye (no doubt) must be deliuered in to the power of the king of Babylon, and he also shal wyn it. Then sayd the princes vnto the kyng: Syr, we beseche you lette this man be put to deth. For thus he discourageth the handes of the souldyers that be in this cīty, and the handes of all the people, when he speaketh suche wordes vnto them.

B This man verily laboureth not for pear of the people, but mischefe. Sedechias the kinge answered and sayd: Lo, he is in your handes for the kynge may denye you nothyng. Then toke they Jeremy, and cast him in to the dongeon of Melchiah the son of Hamelech, that dwelte in the fore entrye of the pryson. And they let downe Jeremye with cordes in to a dongeō, where there was no water, but myre: So Jeremye stacke faste in the myre. Nowe when Abedmelech the Mozian being a chamberlayne in the kynges court, understode that they had cast Jeremye in to the dongeon: he went out of the kynges house, and spake to ỹ kynge, (whiche then sate vnder the porte of Benjamin) these wordes: My lorde the kinge where as these men medle with Jeremye the prophete, they doo him wronge: Namelye in that they haue put him in prison, there to dye of honger, for there is no more breed in the citye.

C Then the kyng commaunded Abedmelech the Mozian, and sayd: Take from hence .xxx. men whom thou wilt, and drawe vp Jeremye the prophete oute of the dongeon before he dye. So Abedmelech toke the men with him, and went to the house of Amalech, and there vnder an almery he gat olde ragges, & worne cloutes, and let them downe by a corde in to the dongeon to Jeremy.

D And Abedmelech the Mozian said vnto the prophete Jeremye: O put these ragges and cloutes vnder thyne arme holes, betwixt the and the cordes: and Jeremye did so. So they drewe vp Jeremye with cordes, and toke him out of the dongeon, and he remayned in the fore entrye of the prison. Then Sedechias the kynge sent and caused Jeremye the prophete be called vnto him out of the thirde entrye that was by the house of the Lord. And
Jer. xxxviii. c the kynge sayd vnto Jeremy: I will aske the some what, but hyde nothynge fro me. Then Jeremy answered Sedechias: Yf I be playne vnto the, thou wilt cause me suffre deth: yf I gyue the counsel, thou wilt not folowe me. So the king swore an othe secretly vnto Jeremy sayinge: As truly as the Lorde lyueth, that made vs these soules, I will not slee ỹ, ne gyue the in to the handes of them that seke after thy lyfe.

E Then sayd Jeremy vnto Sedechias: thus sayeth the Lorde of hoostes the God of Israel: Yf case be that thou wylte go forth vnto the kynge of Babylons prynces, thou shalt saue
Jere. xxxviii.d thy lyfe, and this citye shall not be brent: yea bothe thou and thy housholde shall escape with youre lyues. But yf thou wylte not go forth to the kyng of Babylons princes, then shall this citye be deliuered in to the handes of the Caldees whiche shall set fyre vpon it, and thou shalte not be able to escape them. And Sedechias sayd vnto Jeremye: I am afrayde for the Jewes, that are fled vnto the Caldees lest I come in their handes, and so they to haue me in derision.

F But Jeremy answered: No, they shal not betraye the: O harken vnto the voyce of the Lord (beseche the) which I speke vnto the, so shalte thou be well, and saue thy lyfe. But yf thou wilt not go forth, the Lord hath told me this playnly: Behold, all the wome that are lefte in the kyng of Judas house, shall go oute to the kynge of Babylons princes. For they think, that thou art disceyued: and that the men in whom thou dyddest put thy trust, haue mated the, & let thy fete fall in ỹ myre, and gone their waye from the. Therfore all thy wyues with their children shall flie vnto the Caldees, & thou shalt not escape their handes, but shalt be the king of Babylons prisoner, and this city shal be brent.

Then sayd Sedechias vnto Jeremy: loke G that no body knowe of these wordes, & thou shalt not dye. But yf the princes procure that I haue talked with the, and come vnto the, saying: O speake, what sayd the king to the: hyde it not from vs, and we will not put the to deth. Tell vs (we praye the) what sayd the king to the? So thou giue them this answer: I haue humbly besought the kinge, that he will let me lye no more in Jonathans house, that I dye not there? Then came al the princes vnto Jeremy, and asked him. And he told them after the maner as the kynge bad him. Then they helde their pease, for they perceyued nothynge. So Jeremye abode styll in the fore entrye of the pyson, vntyll the day that Jerusalem was wonne.

¶ Nabuchodonosor besiegeth Jerusalem. Sedechias flieth. He is taken of the Chaldees. His sonnes are slayne. His eyes are thrust out. Jeremye is prouyded for. Abedmelech is delyuered from captyuytye, because of the confydence that he hathe in God.

CAPL. XXXIX.

NOw when the citye of Jerusalem was taken (for in the nynth yere of Sedechias kynge of Juda, in the tenth moneth, came Nabuchodonosor the kynge of Babylon and all his hoste, and besieged Jerusalem, and in the eleuenth yere of Sedechias, in the fourthe moneth, in the nynety daye of the moneth he brake in to the citye.) Then all the princes of the kynge of Babylon came in, and sat them down vnder the port: Nergel, Sarezar, Samegarnabo, Sarsachim, Rabiatis, Nergel, Sarezer, Rabmag, with all the other princes of the kynge of Babylon. And when Sedechias the kynge of Juda, with his souldyers sawe them, they fled, and departed out of the citye by nyght thorowe the kynges garden, and thorow the port that is betwene the two walles, and so they wente towarde the wildernesse.

But the Chaldees hoste folowed faste after them, and toke Sedechias in the felde of Jericho, and brought him prysoner to Nabuchodonosor the kyng of Babylon vnto Reblath that lyeth in the land of Hemath, where he gaue iudgement vpon him. So the king of Babylon caused the children of Sedechias, and al the nobles of Juda be slayn before his face at Reblath. And made Sedechias eyes to be put out, and bounde him with chaynes and and sent him to Babylon.

Moreouer the Caldees brent vp the kynges palace, with the other houses of the people, and drake downe the walles of Jerusalem. As for the remnaunt of the people that were in the citye, and suche as were come to helpe them (what so euer was lefte of the cōmon sorte) Nabuzardan the chiefe capitayne caryed them to Babylon. But Nabuzardan the chiefe capitayne lefte the rascall people, (and those that hadde nothynge) dwell styll in the lande of Juda, and gaue them vynegardes and corne feldes, at the same time. Nabuchodonosor also the kynge of Babylon, gaue Nabuzardan the chief capiteyn a charge concernynge Jeremye, sayinge: take and eye sithe him, and make moche of him: se thou do him no harme, but entreate him after his owne desyre.

So Nabuzardan the chiefe Capytayne, Nabusasban the chyefe chamberlayne, Nergallarezer the treasurer, and all the kynge of Babylons lordes sent for Jeremye, and caused him be fet oute of the fore entrye of the pyson, and committed him vnto Godoliah the sonne of Ahikam, the sonne of Saphan: that he shulde cary him home, and so he dwelt amonge the people.

D Now whyle Jeremy laye yet bounde in the fore entry of the prison, the worde of ỹ Lorde came vnto him, saying: Go and tel Abedmelech the Mozian: Thus sayeth the Lorde of hoostes the God of Israel: Beholde, all the wordes that I bryng vpon them, that thou shalt se it: but I wyll delyuer the (sayth the Lorde) and thou shalt not come in the handes of those men whom thou fearest. For vndoubtedlye I will saue the so that thou shalt not perish with the swerde: but thy lyfe shal be saued, and that because thou hast put thy truste in me, sayth the Lorde.

¶ Jeremye hathe lycence to go whyther he wyll. He dwelleth with the people that remaynyth at Jerusalem, ouer whom Godoliah ruleth. Johanan prophecyeth deth vnto Godoliah.

CAPI. XL.

THis is the maner how the Lord entreated Jeremy, when Nabuzardan ỹ chief capitayne had let him go fre from Ramah, whither he had led him bound amonge all the prysoners, that were caried from Jerusalem and Juda vnto Babylon. The chiefe Capitayne called for Jeremy, and sayd vnto him: The Lorde thy God spake mightily before of the mischefe vpon this place: Now the Lord hath sent it, and performed it as he had promysed: for ye haue synned agaynste the Lorde, and haue not bene obedient vnto his voyce, therfore commeth this plage vpō you. Beholde, I loose the bondes from thy handes this daye: yf thou wylt now goo w̄ me vnto Babylon: by then, for I wyll se to the, and
B prouyde for the: But yf thou wylte not goo Gene. xiii. &
with me to Babylon, then remayne here. Be- Toby. i. d.
holde, all the lande is at thy wyl, loke where thou thinkest conuenient and good for the to abyde, there dwell. Yf thou canst not be content to dwel alone, then remayne with Gedoliah the son of Ahicam the sonne of Saphan: whom the king of Babilon hath made gouernour ouer the cities of Juda, and dwell with him among the people, or remayne where so euer it pleaseth the. So the chiefe Capitayne Jere. xxxix. d
gaue him his expēses with a rewarde, and let him go. Then went Jeremy vnto Godoliah the son of Ahikam to Mazphah, and dwelte there with him amonge the people that were left in the lande.

Now when the Capitaynes of the hoste of C
Juda (which with their felowes were scattered abrode on euery syde in the lande) vnderstode that the kyng of Babylon had made Godoliah the sonne of Ahicam gouernour in the the lande, and that man, wyfe, and child: yea and the poze men in the lande (that were not led captiue to Babylon) shulde be vnder his iurisdiction: They came to Godoliah vnto Mazphah: Namely Ismael the son of Nathaniah, Johanan, and Jonathath the sonnes of Careah, Sareah the son of Thanhometh, the sonnes of Ophai the Netophathite, Jesaniah the son of Maachati with their companions. And Godoliah the son of Ahicam, the son of Saphan swore vnto them & their felowes on this maner: Be not afrayde to
iiii. Re. xxv. c seruc the Caldees, dwel in the lande, and do the kynge of Babylon seruyce, so shal ye prospere. Beholde, I dwell at Mazphah to be an officer in the Caldees behalfe, and to satisfye suche as come to vs. Therfore gather you wyne, corne and oyle, and kepe them in your ware houles, and dwel in your cities that ye haue in keping.

Yea all the Jewes also that dwelt in Moab vnder the Ammonites, in Idumea, and in all the countreys, when they herde that the kyng of Babylon hadde made Godoliah the son of Ahicam the sonne of Saphan, gouernour vpon them that were left in Juda: All the Jewes (I saye) returned oute of all places where they were fled vnto, and came in to the lande of Juda to Godoliah vnto Mazphah, and gathered wyne and other fruites, and that very moche.

Moreouer Johanan the sonne of Careah & all the capitaynes of the hostes, that were scatred on euery syde in the land, came to Godoliah in Mazphah, and sayd vnto him: knowest thou not that Baalam king of the Ammonites hathe sent Ismael the son of Nathaniah to slee the? But Godoliah the son of Ahicam bileued the not. Then said Johanan the son of Careah vnto Godoliah in Mazphah these wordes secretly: let me go, I praye the, & I wil slee Ismael the son of Nathaniah, so that no body shal know it. Wherfore wil he kill the, that al ỹ Jewes which resort vnto the might be scatred, and the remnaunt in Juda perish? Then said Godoliah the sonne of Ahicam to

Johanan the sonne of Careah: Thou shalte not do it, for they are but lyes, that men saye of Ismael.

¶ Ismael kylleth Godoliah gylefully, and many other with hym. Johanan foloweth after Ismael.

CAPI. XLI.

A iiii.Re.xxv.d But in the seuenth moneth it happened that Ismael the son of Nathaniah the sonne of Elisama (one of the kynges blood) came with them that was greatest about the king, and ten men that were sworne with hym vnto Godoliah the son of Ahicam to Mazphah, and ate there togither. And Ismael the son of Nathaniah, with those ten men that were sworne to him, start vp and smote Godoliah the son of Ahicam the sonne of Saphan with the swerde and slewe him, whom the king of Babylon had made gouernour of the land. Ismael also slewe all the Jewes that were with Godoliah at Mazphah, and all the Caldees that he founde there waytyng vpon him.

B The next day after that he had slayne Godoliah (the matter was yet vnknowen) there came certeyn men from Sichem, from Siloh and Samaria, to the nombre of foure score, whiche had shauen their beerdes, rent their clothes, and were all heuy, bryngynge meatoffrynges, and incense in their handes, to offer it in the house of the Lorde. And Ismael the son of Nathaniah went forth of Mazphah wepyng to mete them. Now when he met them, he sayd: Go your waye to Godoliah the son of Ahicam. And when they came in the myddest of the citye, Ismael the sonne of Nathaniah (with them that were sworne vnto hym) slewe them euen at the myddest of the pytte.

C Among these four score men there were ten that sayd vnto Ismael: Oh slee vs not, for we haue yet a great treasure in the felde, of whete, barley, oyle and honye. So he spared them, and slewe them not with their brethre. Now the pyt wherin Ismael did cast the deed bodyes of the men (whom he slewe bicause of Godoliah) had king Asa caused to be made, for feare of Baasa the kynge of Israell, and the same pyt dyd Ismael fyll with slayne men. (iii.Reg.xxv.c) As for the remnaunt of the people, the kinges doughters and all the people that were yet left at Mazphah, vpon whome Nabuzardan the chiefe Capitayne had made Godoliah the son of Ahicam gouernoure: Ismael the sonne of Nathaniah caryed them awaye prisoners towarde the Ammonites.

Gene.xiiii.c i.Reg.xxx.b. But when Johanan the sonne of Careah and all they whiche had ben capitaynes ouer the kynges hoste with him herde of al the wyckednesse that Ismael the son of Nathaniah had done, they toke their companions & went out for to fight with Ismael the sonne of Nathaniah, and found him by the waters of Rabim in Gabaon. Nowe when all the people whom Ismael led captyue saw Johanan the son of Careah and al the other capitaynes of the host, they were glad. So al the people that Ismael had caryed awaye frome Mazphah, were brought agayne.

D And when they returned they came to Johanan the sonne of Careah. But Ismael the sonne of Nathaniah fledde frome Johanan with eyght of his sworne companions, and wente to the Ammonites. Then Johanan the sonne of Careah, and all the capitaynes of the hoste that were with hym, toke the remnaunt of the people, whome Ismael the sonne of Nathaniah had ledde awaye (when he hadde slayne Godoliah the sonne of Ahicam) whom they had also rescued from him: fightyng men, women and chyldren, and gelded men, whom they brought agayn from Gabaon: and wente from thence and sate them downe at Geruth Camaam, which lyeth besyde Bethlehem, that they might go in to Egypt for feare of the Caldees: of whom they were afrayde, bicause that Ismael the sonne of Nathaniah had slayne Godoliah Ahikams sonne, whom the kyng of Babylon had made gouernour in the lande.

¶ The Capitaynes toke counsell of Jeremye what they oughte to do. Jeremye monysheth the rest of the people not to go in to Egypte.

CAPI. XLII.

A So all the rulers, and Johanan the sonne of Kareah, Jezoniah the sonne of Osaiah came with all the people from the lest vnto the moost, and sayde vnto Jeremye the Prophet: heare our peticion, that thou maist praye for vs vnto the Lorde thy God, and for the rest whereof there be verye fewe lefte of many, as thou seest vs: that the Lorde thy God maye shewe vs awaye to go in, and tel vs what we shoulde doo. Then Jeremye the Prophete sayde vnto to them: I haue herde you. Beholde, I wyll praye vnto God youre Lorde, as ye haue required me: & loke what aunswere the Lorde geueth you, I shall certifye you therof, and kepe nothyng backe fro you. And they sayd vnto Jeremy: The Lord of treuth and faythfulnesse be our recorde that we wyl do all that the Lorde thy God commaundeth vs, whether it be good or euil. We wil harken vnto the voyce of our Lord God to whome we sende the, that we maye prospere, when we haue folowed the voyce of the Lorde our God.

B And after ten dayes came the worde of the Lorde vnto Jeremy. Then called he Johanan the sonne of Karee, and all the capitaynes of the people that were with him: yea and all the people from the leest to the most, and said vnto them: Thus sayeth the Lord God of Israel, vnto whom ye sent me, to lay forth your prayers before him: Yf ye wyll dwell in this land, I shal buylde you vp, and not breke you down: I shal plant you, and not rote you out: for I am pacified as concernynge the trouble that I haue done to you.

Feare

Feare not the kynge of Babylon, of whom ye stande in awe: O be not afrayde of hym, sayth the Lorde: for I wyll be with you, to helpe you, and delyuer you frome his hande. I wyll pardon you, I wyll haue mercye vpon you, & brynge you agayne in to your owne lande.

C Neuerthelesse, yf ye purpose not to dwell in this lande, nor to folowe the voyce of the Lorde youre God: but wyll saye thus, we wyll not dwell here, but goo in to Egypte: where we shall neyther se warre, heare the noyse of batayle, ne suffre honger, there will we dwell. Wherfore heare nowe the worde of the Lorde, o ye remnaunt of Juda. Thus sayth the Lorde of hostes the God of Israel: Yf ye be holly purposed to goo in to Egypte, and to be there as straungers: the swearde that ye feare, shall ouertake you in Egypte, and the honger wherof ye be here afrayde shall hange vpon you in to Egypt, and there ye shall dye. For all they that of set purpose vndertake to goo in to Egypte, there to ease them selues of theyr myserye, shall perysshe with the swerde, with honger, and pestylence: not one of them shall remayne, there shall none escape the plage, that I wyl bring vpon them.

D For thus sayth the Lorde of hostes the God of Israell: lyke as my wrathe and indignacion is come vpon the inhabitaunts of Jerusalem, so shall my displeasure goo forthe vpon you also, yf ye go in to Egypt: For there ye shalbe reuiled, abhorred, brought to shame and confusion: and as for this place, ye shal neuer se it more. The Lorde forbyddeth you, o ye remnaunt of Juda, that ye shal not go in to Egypte.

And forget not that I haue warned you earnestly this daye, elles shall ye begyle your selues. For ye sente me vnto the Lorde youre God, and sayd: O praye thou the Lorde our God for vs: and loke what aunswere the Lorde oure God geueth the, that brynge vs agayne, and we shall doo therafter. Nowe haue I shewed and declared vnto you the voyce of the Lorde youre God, for the which cause he hathe sent me to you. Yf ye wyll not folowe it, be sure that ye shall perysshe with the swerde, with honger, and pestilence: euen in the same place, where your luste was to go and dwell.

¶ Johanan caryeth the remnaunt of the people in to Egypt, contrary to the mynde of Jeremy. Jeremye prophecyeth the destruction of Egypte.

CAPI. XLIII.

A Nowe when Jeremye had ended all the wordes of the Lorde God vnto the people (for their sakes to whom God had sent him) Azariah the son of Osaiah, and Johanan the sonne of Karee, with al the prowde persons, sayd vnto Jeremye: Thou lyest, the Lorde oure God hathe not sent the to speake vnto vs, that we sholde not go in to Egypt: to dwell there: But Baruch the sonne of Neriah prouoketh the agaynst vs, that he mighte brynge vs in to the captiuitie of the Caldees: that they might sle vs, and cary vs awaye prysoners vnto Babylon.

B So Johanan the sonne of Karee, and al the Capytaynes of the hoste, and all the people folowed not the commaundement of the Lorde: Namely to dwell in the lande of Juda: But Johanan the sonne of Karee, and all the Capytaynes of the hoste, caryed awaye all the remnaunte in Juda, that were come togyther agayne frome the Heythen, (amonge whome they hadde ben scattered) to dwell in the lande of Juda: Men, women children, the kinges doughters: al those that Nabuzardan the chiefe Capitayne had lefte with Godoliah the sonne of Ahikam. (Jeremi.xli.c) They caryed awaye also the Prophet Jeremy, Baruch the sonne of Neriah, and so came in to Egypt: for they were not obedient vnto the commaundement of God. Thus came they to Taphnis.

C And in Taphnis the worde of the Lorde happened vnto Jeremye, sayenge: Take great stones in thyne hande, and hyde them in the brycke wall, vnder the doore of Pharaos house in Taphnis, that all the men of Juda maye se, and saye vnto theym: Thus sayth the Lorde of hostes the God of Israel: Beholde, I wyll sende and call for Nabuchodonosor the kynge of Babylon my seruaunt, and wil set his seate vpon the stones that I haue hyd, and he shall sprede his tent ouer them. (Jerem.xlvi.c)

D And when he commeth he shall smyte the lande of Egypt with slaughter, with prysonment, and with the swerde. He shall set fyre vpon the temples of the Egyptians goddes, and burne them vp, and take them selues prisoners. Moreouer he shal araye him self with the lande of Egypt, lyke as a shepherde putteth on his cote, and shall departe his waye from thence in peax. The pyllers also of the temple of the sunne that is in Egypte: shall be breake in peces, and burne the temples of the Egyptians goddes.

¶ He reproueth the people for theyr Idolatrye. They that sette lyghte by the threatenynge of the Lorde, are chastened. The destruction of Egypte and the Jewes therin, is prophecyed.

CAPI. XLIIII.

A This is the worde that was shewed to Jeremye concernynge all the Jewes, whiche dwelte in Egypte: at Magdal, at Taphnis, at Memphis, and in the lande of Patures. Thus sayth the Lorde of hostes the God of Israell: ye haue sene all the myserye that I haue brought vpon Jerusalem, and vpon all the cytyes of Juda, so that this daye they are desolate, and no man dwellynge therin: and that bycause of the great blasphemyes whiche they commytted, to prouoke me vnto angre: In that they

wente backe to doo sacrifyce and worshyp vnto straunge goddes: whom neyther they, nor ye, youre fathers haue knowen. How be it I sent vnto them my seruauntes all the Prophetes: I rose vp early, and sente vnto them, and gaue them warnynge: O doo no suche abhominable thynges, and thynges that I hate. But they wolde not folowe ne harken, to tourne from theyr wyckednesse, and to doo no more sacrifyce vnto straunge goddes.

Jerem. xvv.a and.xvi.c

Wherfore myne indignacion and wrathe was kyndled, and brent vp the cityes of Juda, the feldes with the stretes of Jerusalem, so that they were made walle and desolate, as it is come to passe this daye. Nowe therfore thus sayth the Lorde of hostes the God of Israell: How happeneth it that ye do so greate euyll vnto youre owne soules, thus to destroye the men and women, chyldren and babes of Juda? so that none of you is lefte, bycause ye prouoke me vnto wrathe with the workes of your owne handes: whē ye offre vnto straunge goddes in the lande of Egypte, where as ye begon to dwell: That ye myght vtterly perysshe, and that ye might be reuyled, and shamefully intreated of all nacyons. Do haue ye nowe forgotten the wyckednesse of youre forefathers, the wyckednesse of the kynges of Juda, and their wyues, the wyckednesse that ye youre selues and youre wyues haue doone in the lande of Juda, in the citye and in the lande of Jerusalem?

Yet are ye not sorye this daye, ye feare not neither walke ye in my law & in my commaundementes that I haue gyuen vnto you and your fore fathers.

Therfore thus sayth the Lorde of hostes the God of Israel: I am stedfastly addysed and determined to punysshe you, and to rote oute all Juda. As for the remnaunt of Juda that purposly went in to Egypt, there to take them of their misery: I wyll take them and they shall all be destroyed. In the lande of Egypte shall they perysshe, beynge consumed with the sweorde and with honger. For from the leest vnto the moost, they shall perysshe with the sweorde and with honger. Moreouer they shall be reuyled, abhorred, shamed, and confounded.

Amos.ix.b

Jeremy.xlii.c and.xliiii.c

For I will visyte them that dwell in Egypt, as I haue visited Jerusalem: with the sweorde, with honger, and with pestilence: so that none of the remnaunt of Juda, whiche are gone to dwell in Egypte shall be lefte to come agayn in to the land of Juda, although they thinke to come thither agayn, & to dwel there. For none shall come agayne, but suche as are fled awaye.

Jerem. xxxix.

Then all the men which knewe that their wyues had offered vnto straunge goddes, and a greate sorte of wyues that stode there, yea and all the people that dweite there in Egypte in the cirye of Patures answered Jeremye and sayd: as for the wordes that thou hast spoken vnto vs in the name of the Lorde we wyll in no wyse heare them: but what so euer goeth oute of oure owne mouth, that wyll we doo: We wyll doo sacrifyce, and offre oblacions vnto the quene of heuen, lyke as we and oure fore fathers, our kynges and our prynces haue wone in the cityes of Juda, and in the stretes and feldes of Jerusalem. For then had we plentifulnesse of vitayles, then were we in prosperitie, & no misfortune came vpon vs.

But sence we lefte to offre and to doo sacrifyce vnto the Quene of heuen, we haue had scarcenesse of all thynges, and perysshe with the sweorde and honger. Last of all, whē we women doo sacrifyce and offered vnto the Quene of heauen, dyd we make her cakes, and poure vnto her drynckeofferynges, to wo her lesupce, withoute oure husbandes wyles?

Then sayd Jeremy vnto al the people, to the men, to the women, and to all the folke whiche had gyuen hym that answere: Dyd not the Lorde remembre the sacrifyces that ye, youre fore fathers, youre kynges and wyues (with all the people) haue offered in the cityes of Juda, in the stretes and lande of Jerusalem? and hathe he not considered this in his mynde? In so moche that the Lord might no longer suffre the wyckednesse of youre inuencyons, and the abhominable thynges whiche ye dyd? Is not youre lande desolate and waste, yea and abhorred so that no man dwelleth therin anye more, as it is come to passe this daye?

Dyd not all this happen vnto you bycause ye made suche sacrifyce, and synned agaynst the Lorde? Ye haue not followed his voyce, to walke in his lawe, in his ordinaunces and statutes.

Yea this is the cause, that all misfortune happened vnto you, as it is come to passe this daye. Moreouer, Jeremye spake vnto all the people, and to all the women: Heare the worde of the Lorde all Juda, ye that be in the lande of Egypte: thus sayth the Lorde of hostes the God of Israell: Ye and youre wyues haue spoken with youre owne mouthe the thynge that ye haue fulfilled in dede.

Yea thus haue ye sayd: We wyl not fayle, but doo the thynge that pleaseth vs: we will doo sacrifyce, and poure oute drynkeofferynges to the quene of heuen. Purposely haue ye set vp youre owne good meanynges, and hastely haue ye fulfylled youre owne intent. And therfore heare the worde of the Lorde all Juda, ye that dwelle in the lande of Egypte.

Beholde, I haue sworne by my greate name, sayth the Lorde, that my name shall not be reherced thorowe anye mans mouthe of Juda, in all the lande of Egypte, to sayen: The Lorde God lyueth, for I wyll watche to plage them, and not for their welthe. And all the men of Juda that be in the lande of Egypte, shall perysshe with the sweorde, and with honger, vntyll they be vtterly destroyed.

Neuertheles those that fled away for the sweorde, shall come agayne in to the land of Juda, but there shall be very fewe of them. And al the remnaunt of Juda, that are gone into Egypte, there to dwell, shall knowe whose wordes shall be found true: theirs or myne. Take this for a token, that I wyll visit you in this place, sayth the Lorde, and ye may know, howe that I (without doubt) wyl performe my purpose vpon you to punyshe you. Beholde, sayth the Lorde, I wyll delyuer Pharao Hophra kynge of Egypte in to the handes of his ennemyes, that seke after his lyfe: euen as I gaue Sedechias the kynge of Juda in to the handes of Nabuchodonosor kynge of Babilon, which sought after his lyfe.

¶ Baruch is reproued of Jeremye.

CAPI. XLV.

These are the wordes that Jeremy the prophet spake vnto Baruch the sonne of Nerias, after þ he had written these sermons into a boke at the mouthe of Jeremy, in the fourth yere of Joakim the son of Josiah kynge of Juda.

Thus sayth the Lorde God of Israell vnto the, O Baruch: In so moche as thou thoughtest thus, when thou wast writtynge. Wo is me, the Lorde hath gyuen me payne for my trauayle: I haue wearyed my self with syghynge, and shall I fynde no rest? Therfore tel him O Jeremy, that the Lorde saith thus: Beholde, The thing that I haue buylded, wyll I breake downe agayne, and rote out the thynge, that I haue planted, yea this hole lande. And seekest thou yet promotion? Loke not for it, and desyre it not. For I wyll bryng a miserable plage vpon al flesshe (saith the Lord. But thy life wil I gyue the for a pray wherforeuer thou goest.

¶ The prophecyeth the destruction of Egypt. Deliuerance is promysed to Israel.

CAPI. XLVI.

Here folowe the wordes of the Lorde to the Prophete Jeremye, whiche he spake vnto the Gentyles. These wordes folowynge preached he to the Egyptians cōcernynge the host of Pharao Necho kyng of Egypt, when he was in Charcamis beside þ water of Euphrates: what tyme as Nabuchadonosor the kyng of Babilon slewe him, in the fourth yere of of Joakim the sonne of Josiah kynge of Juda.

Ye make redy buckler and shylde, ye goo forth to fight: Ye harnesse youre horses and set your selues vpon them: Ye set your salets fast on, ye brynge forthe speares, ye scoure youre sweardes and put on youre brest plates.

But alas, how happeneth it, that I se you so afrayde? why flynthe ye backe? wherfore are your worthyes slayne? Yea they runne so fast awaye, that none of them looketh behynde hym. Feare & fastnesse is fallen vpon euerye one of the saythe the Lorde. The lightest of foote shall not flee awaye, and the worthyes shall not escape.

Toward the North by the water of Euphrates, they shall stomble & fall. But what is he this, þ swelleth vp, as it were a flonde, roynge & ragynge lyke the streames of water? It is Egypt that ryseth vp lyke þ flonde, and casteth oute the waters with so greate noyse.

For they say: We wil go vp, and wil couer the earthe: we wyll destroy the cytyes, with them that dwel therin. Get you to horsback coule forth the charettes, come forth ye worthies: ye Mozians, ye Libeans with youre bucklers, ye Libeans with youre bowes: So shall this daye be vnto the Lord God of hostes, a daye of vengeaunce, that he maye auenge him of his ennemyes. The sweorde shal deuoure, it shall be satisfied & bathed in their bloude: For the Lorde God of hoostes shall haue a slaynge offerynge towarde the North, by the water of Euphrates. Go vp (O Galaad) and bynge trycle vnto the daughter of Egypte:

But in vayne shalte thou go to surgerye for thy wound shal not be stopped. The heythen shall heare of thy shame, and the lande shall be full of thy confusion: for one strong man shall stomble vpon an other, howe then shulde they not fall both togyther.

These are the wordes þ the Lorde spake to the Prophet Jeremye, concernynge the host of Nabuchodonosor the kynge of Babilon, which was sent to destroy the land of Egipt: Preache out thorowe the lande of Egypt, & cause it be proclaymed at Magdol, Memphis and Thaphnis, and saye: Stande fyl, make the redye, for the sworde shall consume the rounde aboute.

Howe happeneth it that thy myghty worthies are fallen? why stode they not fast? Euen because the Lorde thrust them downe. The slaughter was greate, for one fell euer fyl vpon an other. One cryed vpon an other: Vp, let vs goo agayne to our owne people, and to oure owne naturall countrey, from þ sworde of oure enemye.

Crye euen there: O Pharao kynge of Egypte, the tyme wil bynge destruccion vpon. As truly as I lyue (sayth the kynge, whose name is the Lorde of Hostes) it shall come as the mount of Thabor, and as Lybanus if it stode in the see. O thou daughter of Egypte make redy thy gere to flyt. For Memphis shall be voyde and desolat, so that no man shal dwel therin. The lande of Egypte is lyke a goodly fayre calf, but one shal come out of the North to pluck her forwarde. Her waged souldiers that be with her, are lyke fat calues.

They also shall fle awaye togyther, and not abyde: for the daye of their slaughter & the tyme of their vysytacion shall come vpō them.

The crye of their ennemyes shall make a noyse, as the blaste of a trompet. For they shall entre in with their host, and come with axes,

ares, as it were hewers downe of wod. And they shall cut downe her wodde, sayethe the Lorde, without any discrecion. For they shal be mo in nombre then the grashoppers, so that no man shall be able to tell them. The daughter of Egypt shal be confounded, whē she shall be delyuered in to the handes of the people of the North.

Moreouer thus sayethe the Lorde of hostes the God of Israel: Beholde I wyl viset that restlesse people of Alexandria, Pharao and Egypte, yea both their goddes and their kynges: euen Pharao, and all theym that put their truste in him. Yea I wyll delyuer them into the handes of those, that seke after their lyues: Namely, into ℔ power of Nabuchodonosor the kyng of Babylon, and into the power of his seruauntes. And after all these thinges it shall be inhabited as afore tyme sayeth the Lorde.

B But be not thou afrayd (O my seruaunt Jacob) feare not thou, O Israel. For lo, I wil helpe the frome farre, and thy sede frome the lande of thy captyuyte. Jacob also shal come agayne, and be in rest: he shall be rych, and no man shall do him harme. Feare thou not (O Jacob my seruaunte) sayethe the Lorde, for I am with the: and wyll destroye all nations, amonges whom I haue scattred the, Neuertheles I will not consume the but chasten the and correct the: yea and that with discrecyon: neither will I spare the as one that were fautelles.

¶ The worde of the Lorde, agaynste the Philystynes.

CAPI. XLVII.

A THese are the wordes, that the Lorde spake vnto Jeremye the Prophete agaynste the Philistines, before that Pharao smote the cytye of Azab. Thus sayeth the Lorde: Beholde, there shal waters arise out of the North: and shal grow to a great floude, runnyng ouer, and ouerrynge the lād, the cytyes, and them that dwell therin.

And the men shal crye, and all they that B dwell in the lande shal mourne at the noyse and stampynge of their stronge barbed horses, at the shakynge of their charettes and at the romblyng of the wheles. The fathers shall not loke to their children, so feble and wery shal their handes be: at the same tyme when he shall be there, to destroye the hole lande of the Philistines. He shal make waste both Tyrus, Sidon and all other that are sworne vnto them.

For the Lorde wyll destroye al Palestina, and the other Iles, that be deuyded from C the countrey. Baldnesse is come vpon Gaza, Ascalon with her other valleyes shall kepe her pease.

How longe wilte thou stare, O thou D swearde of the Lorde? Turne agayne into thy sheathe, rest, and leaue of. But how can it cease, when the Lorde him selfe hath geuen him a charge ageynste Ascalon, and sayntde vp agaynste the cytyes of the see coste?

¶ The worde of the Lorde agaynst the Moabites.

CAPI. XLVIII.

THus sayeth the Lord of hostes the God of Israell agaynste Moab: wo be to the cittie of Nabo, for it shall be layed waste, brought to confusyon and taken. Yea thy stronge citte of Kariathiarim shall be brought to shame, and afrayed: Moab shall no more be had in honoure: Wicked counsell shall be taken vpon Hesbon. Come (that they say) let vs rote them out, that they may be no more amonge the nombre of the Gentyles, ℟ they may no more be thought vpō: Thus the swerde shal persecute the: A voice shall crye frome Horonaim: With great wa fynge and destruction, is Moab made desolate.

And this crye shall be herde in all her cytyes. At the going vp vnto Luith there shall aryse a lamentacion: and downe towarde Horonaim, there shall be herde a cruell and a deedly crye: Get you away, saue your liues and be lyke vnto the herbe in the wyldernes. For because thou hast trusted in thy stronge holdes and treasure, thou shalt be take, Chamos with his prestes and princes shall goo awaye into captyuyte.

The destroyer shal come vpō al the cityes, E none shall escape. The valleyes shal be destroyed, and the fyldes shall be layde waste lyke as the Lorde hath determyned.

Make a token vnto Moab, that she get her awaye spedely: for her cities shall be made so desolate, that no man shall dwell therin. Cursed be he that doth the worke of the Lorde negligently, and cursed be he that kepeth backe his swearde frome shedynge of bloude.

Moab hath neuer bene eyche and carelesse frome her youth vp, she hath sytten and taken her ease with her treasure. She was neuer yet put out of one vessell into an other (that is) she neuer went awaye in to captyuyte, therfore her taste remayneth, and her sauoure is not yet chaunged.

But lo, the tyme commeth, sayeth the Lord that I shal sende her trusters to truste her vp to prepare and season her vessels: yea her tabrettes rattell and shake to and fro. And Moab shall be ashamed of Chamos, lyke as Israel was ashamed of Bethel, wherin she put her truste.

Wherfore do ye thinke thus: we are F myghtye, and stronge men of warre? Moab shall be destroyed, and her cytyes brent vp: her chosen younge men shall be slayne, sayth the kynge, whose name is the Lorde of hostes. The destruction of Moab commeth on a pace, and her fall is at hande.

All her neigbeures shal mourne for her, and all they that knowe her name, shall say: O howe happeneth it, that the stronge staffe and the goodly rod is thus broke? And thou daughter Dibon, come downe from thy glory and

and syt in pouertye. For he that destroyeth Moab, shall come vp to the also, and breake downe thy stronge holdes.

And thou that dwellest in Aroer, get the D to the strete, and loke aboute the: aske them that are fled and escaped, and say: what thing is happened? O, Moab is confounded and ouercome.

Mourne and crye, tell it out at Arnon, that Moab is destroyed. And iudgemēt shall come vpon the playne lande: Namely, vpon Holō, & Jahazah: vpon Mephaath & Dibon: vpon Nabo and the house of Deblathaim, vpon Cariathiarim and Bethgamul, vpon Bethmaon and Carioth, vpon Bozrah and all the cyties in the lande of Moab, whether they lye farre or nere.

The horne of Moab shall be smytten downe, and her arme broken, sayth the Lord. Make her dronken, for she magnifyed her selfe aboue the Lorde, that men may clappe their handes at her vomyt, and that she also maye be laughed to scorne. O Israel, shalte thou not laugh him to scorne, when he is taken amonge theues? Yea because of thy wordes that thou hast spoken agaynste him, thou shalte be dryuen awaye. Ye Moabites shall leaue the cities, and dwell in rockes of stone, & become lyke doues, that make their nestes in holes.

As for Moabs pryde, we haue herde of E it, she is very high mynded. I know her stoutnesse, her boastyng, her arrogancy, & the pryde other stomach, sayth the Lorde. For her furiousnes maye neither vpholde her w strēgth ne dede. Therfore shall there mournynge be made for Moab, and euerye man shall crye for Moabs sake: a lamentacion shalbe made to the men that stande vpon the wall. So will I mourne for the also, O Jazer, and for the. O thou vynyarde of Sabamah.

Thy wyne braunches shall come ouer the F see, and the braunches of Jazer but vnto the see: the destroyer shall breake into thy haruest and grape gatheryng: Myrth and chere shall be taken awaye from the tymbrefelde, and from the hole land of Moab.

There shal be no swete wine in the presse, the treader shall haue no stomache to crye, yea there shal be none to crye vnto him: whiche afore tyme were herde from Hesbon to Eleale & Jahaz, which lyfted vp their voyce from Zoar vnto Horonaim, that bullocke of thre yere olde. The waters also of Nemrim shall be dryed vp.

Moreouer I wyll make Moab ceasse G (sayethe the Lorde) frome the offeryngs & encense that she hath made vnto her goddes in hygh places. Wherfore my herte mourneth for Moab, like a croude playing an heye songe: and for the mens sake of the bricke wall my herte moorneth also, euen as a pype that pypeth a dolefull songe: for they shall be very fewe, and destroyed.

All heades shall be shauen, and all berdes clypped of: all handes bounde, and all loynes gyrded about with sakcloth. Vpon all the house toppes and stretes of Moab, there shall be mournynge: For I wyll breke Moab lyke an vnprofytable vessell sayth the Lorde. O how fearfuel is she? O how mourneth she? O howe doth Moab hang downe her heade, and is ashamed? Thus shal Moab be a laughinge stocke, and had in derision of all them, that be rounde aboute her.

For thus sayethe the Lorde: Beholde, Deu.xx.viii.d the ennemy shall come flyenge as an Egle, & Jerem.xlix.d spreade his wynges vpon Moab. They shall clyme ouer the walles, and winne the stronge holdes. Then the myghtye mens hertes in Moab shal be lyke the hert of a woman trauelyng with chylde, Jerem.xlix.d

And Moab shall be made so desolate, that she shall no more be a people, because G she hath set vp her selfe agaynste the Lorde. Feare, pyt, and snare shall come vpon the (O Moab) sayethe the Lorde. Who so escapeth the feare, shall fal in the pyt: and who Esaye.xxiiii.d so getteth out of the pyt, shall be taken in the snare.

For I wyll bryng a yeare of vysitacyon Esay.xxiiii.c vpon Moab, sayth the Lorde. They that are able to flye, shall stande vnder the shadowe of Hesebon. For there shall go a fyre out of Hesebon, and a flame from Sion, and shall burne vp that proude people of Moab, bothe before and beyonde.

Wo be vnto the (O Moab) for thou people of Chamos shalt perysh: Yea thy sonnes and doughters shall be led awaye captyue. Yet at the laste wyll I bryngē Moab out of captyuyte agayne, sayethe the Lorde. Thus farre of the plage of Moab.

¶ The worde of the Lorde agaynst the Ammonytes, agaynst Idumea, Damascus, Cedar, and Elam.

CAPI. XLIX.

AS concernynge the Ammonytes, thus A the Lorde sayeth: Hath Israel no children, or is he without an heyre? Why Ezechi.xxi.d and.xxv.a. Amos.i.a. hath youre kynge then taken Gad in? wherfore doth his people dwell in his cities? Beholde therfore, the tyme commeth (sayth the Lorde) that I will bryngē a noyse of warre into Rabah of the Ammonytes. Rahel shal be desolate, and her cytyes brent vp: and the Israelites shall be Lordes ouer those that had them in possession afore, sayth the Lord. Hesebon shall mourne, for it shall be roted out of the grounde, sayth the Lorde. The cytyes of Rabah shall crye out, and gyrde thē selues with sackcloth: they shall mourne, & runne aboute the walles: for their kyng shal be led awaye prysoner: yea his preestes and princes with him.

Wherfore trustest thou in the waters B stremes that flowe to and fro, O thou feare doughter: and thinkest thou arte so safe (by reason of thy treasure) that no mā shal come to the?

Beholde, I wyll bryngē a feare vpon the, sayth the Lord God of hostes, from al those that be about the: so that ye shal be scattered euery man frome an other, and no man shall gather

gather them togyther agayne that be fled. But after that, I will brynge the Ammonites also out of captyuyte agayne.

Esaye.xxi.b. Ezechi.xxv.b xxxv.f.xxxv.a

Upon the Edomites hath the Lorde of Hoostes spoken on this maner: Is there no more wysdom in Theman? Is there nomore good counsell amonge his people? Is theyr wysdome then turned clene to nought? Get you hence, turne your backes, crepe downe into the depe, O ye cytyzins of Dedan.

For I will brynge destruction upon Esau, yea & the day of his vysytacion. If the grape gatherers came upon the, shulde they not leaue some grapes? If the nyghte robbers came upon the, shulde they not take so moch as they thought were ynough?

C

But I wyll make Esau bare, and discouer his secretes, so that he shall not be hable to hyde them. His sede shal be wasted away, yea his brethren and his neighboures, and he him selfe shall not be lefte behynde.

Jerem.xxv.b Ezechiel.ix.b i.Petri.iiii.c.

Thou shalte leaue thy fatherlesse childre behynde the, and I wyll kepe them and thy wydowes shall take their comforte in me. For thus hath the Lorde spoken: Beholde, they that men thought were unmete to drinke of the cuppe, haue dronken with the fyrste: and thynkest thou then to be free? No no: thou shalte neither be quyte nor free, but thou muste drynke also: For why, I haue sworne by my selfe (sayth the Lorde) y Bozrah shall become a wildernesse, an open shame, a laughinge stocke and cursynge: and her cities shall be a contynuall desert.

D

For I am perfectly informed of the Lord that he hath sent a message all ready unto y heithen. Gather you togyther, and go forth agaynste them: make you ready to the battayle, for lo: I wyll make the but small amonge the heithen, and lytle regarded amõg men.

Abdi.i.a Esay.xlvii.b Jere.xlviii.d

The hyghe stomacke and the pryde of thy herte haue disceyued the because thou wiste dwell in the holes of stony rockes, and haue the hygh mountaynes in possession. Neuertheles though thy neste were as hygh as the Egles, yet wyll I caste the downe, sayth the Lord. Moreouer Idumea shall be a wyldernesse: who so goeth by it, shall be abasshed, & wondre at all her miserable plages. Lyke as Sodome, Gomor, and the cities that laye there about, were turned up syde downe (saith the Lord) so shal no bodye dwell in Idumea, and no man shal haue his habytacion there.

Gene.xix.c

Beholde, lyke as the Lyon commeth up from the pleasaunt medowes of Jordan unto the grene pastures of Ethan, so wyll I dryue him, and make him runne agaynste her. But who is the younge man that I wyl ordeyne therto? Who is lyke unto me? What is he that wyll stryue with me? What shepherd may stande in my handes?

Job.xli.a

E

Therfore heare the counsell of the Lorde, that he hathe taken upon Idumea: and his purpose, that he hath deuysed upon the cytezins of Theman: The leest of the flock shall teare thẽ in peces, & loke what fayre thynge they haue, they shal make it waste, and them selues also: At the noyse of their fal the earth shall quake, the crye of their voyce shall be herde unto the red see. Beholde, the ennmye shall come and flee up hyther, lyke as it were an Egle, and spred his winges upõ Bozrah. Then shall the hertes of the worthyes in Edom be as the hert of a woman trauelynge of chyld. Upon Damascus, Hemath and Arphad shall come confusyon, for they shall heare euyl tydynges: they shall be tossed too & fro lyke the see that can not stande styll. Damascus shal be sore afrayd, and shal flee, tremblynge shall come upon her. Sorowe and payne shall ouer take her as a woman trauelynge of chylde.

But howe shulde so worshypfull and glorious a cytye be forsaken? Heare therfore: her younge men shall fall in the stretes, and all her men of warre shall be taken awaye in that tyme, sayth the Lorde of hoostes. I wyll kindle a fyre in the walles of Damascus, whiche shall consume the palace of Benhadad.

F Ezech.

As for Cedar and the kyngdome of Hazor, whom Nabuchodonozor the kyng of Babylon smote downe, the Lorde hath spoken thus upon them: Aryse, and get you up unto Cedar and destroye the people towarde the easte. Their tentes and their flockes shal they take awaye, yea their hangynges and their vessell. Their camels also shall they carye awaye with them. They shall come aboute them on euery syde with a fearefull crye.

Flee, get you sone awaye, crepe in to caues, that ye maye dwell there: O ye inhabitauntes of Hazor sayth the Lord: for Nabuchodonosor the kynge of Babilon hath holden a counsell concernynge you and concluded his deuyce agaynste you. Aryse, and get you up agaynste yonder ryche and carelesse people (sayth the Lorde) whiche haue nether gates ne dore barres, and that dwell not togyther, Their Camels shall be stollen and the droues of their cattayle dryuen a way.

Moreouer, these that be shauen wyll I scatter towarde al the wyndes, and brynge them to destruction: yea and that thorowe their owne famyliers, sayth the Lorde. Hazor also shall be a dwellynge for Dragons, & an euerlastynge wyldernese: so that no body shall dwell there, and no man shall haue there his habytacion.

G

These are the wordes, that the Lorde spake to the prophet Jeremy concernyng Elam, in the begynnynge of the raygne of Sedechias kyng of Juda. Thus sayth the Lord of Hoostes: Beholde: I wyll breake the bowe of Elam, and take away their strength and upon Elam I wyll bryng the foure windes from the foure quarters of heauen, & wil scattre them agaynst the same foure wyndes. And there shall be no people, but some of Elam shall flee unto them.

For I wyll cause Elam to be afrayde of their ennemyes, and of them that seke theyr lyues: and wyll brynge upon them the indignacion of my wrathe, sayth the Lorde. And

I

I wyll persecute theym with the swearde, so longe tyll I haue brought them to noughte. I wyll set my stole in Elam, I will destroye both the kynge and the prynces from thence, sayth the Lorde. But in processe of tyme, I wyl bryng Elam oute of captyuytye agayne, saith the Lorde.

He prophecieth the destruction of Babylon, and the delyueraunce of Israel, whiche was in captyuytye.

CAPI. L.

The wordes that the Lorde spake unto the Prophet Jeremy, concernynge Babylon, and the lande of the Caldees: preache among the Gentyles, let your voyce be herde, make a token: crye oute, kepe no sylence, but saye: Babylon shall be wonne, Bel shall be confounded, and Merodach shal be ouercome.

Yea their goddes shalbe brought to shame and theyr ymages shall stande in feare. For out of the Northe there shall come a people agaynste her, whiche shall make her land so waste, that no body shall dwell therin: neyther man ne beaste, for they shall flee and departe from thence.

In those dayes and at that tyme saith the Lorde, the children of Israel shall come, they and y children of Juda, weping and makyng haste, and shall seke the Lorde theyr God. They shall aske the waye to Sion, thyther shall they turne theyr faces, and come and hange upon the, in a couenaunt that neuer shall be broken.

B

My people hath bene a loste flocke, my shepherdes haue disceyued them, and haue made them go astraye upon the hilles, They haue gone from the mountayne to the lytle hyll, and forgotten their folde. All they that came upon them, haue deuoured them: and theyr ennemyes sayde: We haue made no faute agaynste them, for they haue displeased the Lord, yea euen the Lord which is y beautie of their ryghtousnesse, and that defended their fathers. Yet shall ye flee from Babylõ, and departe out of the lande of the Caldees, and ye shal be as the rammes that go before the flocke. For lo, I wyll wake up an hooste of people from the Northren lande, & brynge them upon Babylon: these shall laye siege to it, and winne it: Their arowes shall not mysse, lyke as a connyng archer shoteth not wronge. And the Caldees shall be spoyled, & all they that spoyle them, shall be satysfyed sayth the Lorde: because ye were so chearfull and glad, to treade downe myne herytage, and fulfylled youre pleasures, as the calues in the grasse: and tryumphed ouer the lyke the bulles, when ye had gotten the victorye. Youre mothers shall be sore confounded and they that bare you, shall come to shame. She shall be the leste set by amonge the nations, boyde waste, and dryed up. No man shal be hable to dwel there, for the feare of the Lorde, but he shall be hole desolate.

All they that goo by Babylon, shall stande styll, and be abasshed, and shall wondre at al her plages.

C

Go forth in your araye agaynste Babylon rounde aboute, all ye that can handle bowes shote at her, spare no arowes, for she hathe synned agaynste the Lorde.

Jere.xviii.b. xix.b.xlix.c.

Crye out: upon her, upon her, agaynste her rounde about: she shall yelde her selfe, her foundacions shal fal and her walles shall come downe, for it shal be the vẽgeaũce of the Lord. Yea vengeaũce shall be taken of her, and as she hathe done, so shal she be dealt withall.

Exod.xxi.b. Leuit.xxiiii.d Johel.iii.b

They shall rote out the sower from Babylon. and him that handleth the sicle in haruest. For feare of the swearde of the ennemye, euery man shall get him to his owne people, and euery man shal flee to his owne lande Israell is a scattered flock, the Lyons haue disperced them. Fyrst the kynge of the Assyrians deuoured them, last of all this Nabuchodonosor kyng of Babylon hath brosed all theyr bones.

iiii.Reg.xvii.e Esaye.x.a. iiii.Re.xxv.b.

D

Therfore thus sayth the Lorde of hostes the God of Israel: Beholde I wyll vyset the kynge of Babylon and his kyngdom, as I haue vysyted the kynge of the Assyryãs and wyll brynge Israel agayne to his pleasaunt pasture, that he maye fede upon Charmel and Basan, and be satysfyed upon the mount of Ephraim and Galaad.

iiii.Reg.xix.g Esay.xiiii.d.

In those dayes and at the same tyme (sayth the Lord) yf the offence of Israel be sought for, there shall none be found: Yf men enquyre for the synne of Juda, there shall be none: for I wil be mercyful unto them, whome I suffre to remayne ouer.

Go downe (O thou auenger) into the enemyes lande, and vyset them that dwell therin: downe with them, and smyte them upon the backes, sayth the Lorde: do acordynge to all that I haue commaunded the. There is gone aboute the lande a crye of slaughter and greate murther, namely on this maner: Howe happeneth it, that the hammer of the hole worlde is thus broken and brosed in sonder? Howe chaunceth it, that Babylon is become a wyldernesse amonge the heithen on this maner? I my selfe haue layed wayte for the, and thou arte taken: unwares art thou trapped and snared: for why, thou haste prouoked the Lord unto anger: The Lord hath opened his house of ordinaunce, and brought forth the wepons of his wrath. For the thing that is done in the lande of the Caldees, it is the Lorde of hostes worke.

E

These thynges shall come upon her at y laste, they shall breake in to her preuy chambres, they shall leaue her as bare as stones, that be layde togyther upon heapes. They shall so destroye her, that nothynge shall be lefte.

They shall slaye all their myghtye souldyers, and put them to death. Wo be unto them, for the daye and tyme of their vysytacyon is at hande. Me thynke I heare all ready a crye, of them that be fled and escaped out of the lande of Babylon, whiche shewe in Syon the vengeaunce of his temple: yea

a voyce

a voyce of them, that crye agaynste Babylō: Call vp all the archers agaynste Babylon, pytch youre tentes rounde aboute her, that none escape. Recompence her, as she hath deserued: and accordynge as she hath done, so deale wyth her agayne: for she hath set vp her selfe agaynste the Lorde, agaynste the holy one of Israel. Therfore shall her younge men fall downe in the stretes, and all her mē of warre shall be roted out in that day, saith the Lorde. Beholde I speake vnto the (O ÿ proude) saith the Lorde God of Hostes: for thy daye shall come, euen the tyme of thy visitacion. And the proude shall stomble & fall, and no man shall helpe him vp. I wyl burne vp his cytyes with fyre, and it shall consume all that is rounde about him.

F Thus sayth the Lorde of hostes: The chyldren of Israel and Iuda suffre vyolence togyther. All they that haue them in captyuytye, kepe them fast, and wyll not let them go: but their auenger and redemer is myghtye, whose name is the Lorde of Hostes: he shall mayntayne their cause, he shall make ÿ lande shake, and iudge them that dwell therin, one with an other. The swerde shal come vpon the Caldees, saythe the Lorde, vpon them that dwell in Babilon, vpon their princes, and vpon their wyse men: the swearde vpon their southsayers, as for those (they shal become fooles.) The swerde vpon their worthyes, so that they shall stande in feare: The swerde vpon their horsmen and charets and vpon all the commen people that dwell vnder them: so that they shall all become lyke wemen: the swearde vpon their treasure, so that it shall be stollen awaye: The swerde vpon their waters, so that they shall be dried vp: For the lād worshippeth ymages and delyteth in straunge wonderfull thinges. Therfore shall wylde beastes, Apes, and Estryches dwell therin: for there shal neuer man dwell there, neither shall any man haue his habitacion there for euermore. Lyke as God destroyed Sodom and Gomorre, with the cities that laye there aboute, saythe the Lorde: So shal no man dwel there also, nether shal any man haue there his habitacion. Beholde, there shall come a people from the North, with a great bond of men, and many kynges shall stande vp from the endes of the earthe: They beare bowes and bucklers, cruel are they and vnmercyful.

Gene.xix.c / Ieremye.l.b. / Deu.xxviii.c.

G Their voyce roreth lyke the ragyng see, they ryde vpon horses, and come weaponed to fyght agaynste the: O Babylon. As sone as the kynge of Babylon heareth tell of thē, his handes shall waxe feble: Sorowe and heuynes shall com vpon him, as a woman trauaylynge with childe. Beholde, lyke as ÿ Lyon commeth vp from the pleasaunt medowes of Iordane vnto the grene pastures of Ethan, so wyll I dryue thē forth, & make them runne agaynste her. But whome shall I chose out, and ordeyne to suche a thynge? For who is lyke me, or who will stryue with me? or what shepherde maye stande agaynst me? Therfore heare the counsell that the Lorde hath gyuen vpon Babylon, and the deuyce that he hathe taken vpon the lande of the Caldees. The leest amonge the people shall teare them in peces, and loke what pleasaunt thyng they haue: they shal lay it wast. The noyse at the wynnyng of Babylon shal moue the earthe, and the crye shall be herde amonge the Gentyles.

Ieremi.xlix.c / Iob.xli.a.

¶ Howe Babylon shoulde be ouerthrowne. Ieremye geueth his boke to Saraiah.

CAPI. LI.

THus hath the Lorde sayde: beholde, I wyll rayse vp a perelous winde agaynste Babylon and her cytzens, that beare euyll wyll agaynste me. I wyll sende also into Babylon fanners, to fanne her out and to destroye her lande: for in the daye of her trouble they shall be aboute her on euery syde: Moreouer, the Lorde hath said vnto the bowe men, and to them that clyme ouer the walles in brest places: Ye shall not spare her young mē: kyl downe all her hoste. Thus ÿ slayne shal fal downe in ÿ lād of the Caldees, and the wounded in ÿ stretes. As for Israell and Iuda, they shall not be forsaken, of theyr God, of the Lorde of Hoostes, of the holy one of Israel: no, though they haue fylled all their lande full of synne. Flee awaye frō Babylō, euery mā saue his lyfe. Let no mā hold his tōge to her wyckednes, for ÿ tyme of the Lordes vengeaunce is come, yea he shall rewarde her agayne. Babylon hath bene in the Lordes hand a golden cuppe, that maketh all landes dronken. Of her wyne haue all people droncken, therfore are they oute of theyr wyttes. But sodenly is Babylon fallen and destroyed. Mourne for her, brynge playsters for her woundes, yf she maye peraduenture be healed agayne. We wolde haue made Babylon hole (saye they) but she is not recouered. Therfore wyll we let her alone, and go euery mā into his owne countrey. For her iudgement is come in to heauen, and is gone vp to the cloudes. And therfore come on, we wyll shewe Sion the worke of the Lorde oure God.

Ierem. / Esay. / Ierem. / Esay. Apoca.

B Make sharpe the arowes, and fyll the quyuers: for the Lorde shall rayse vp the spirite of the kynge of the Medes, whiche hath already a desyre to destroy Babylon. This shal be the vengeaūce of the Lord, and the vengeaunce of his temple.

Set vp tokens vpon the walles of Babylon, make youre watche stronge, set youre watch men in araye, yea holde pryuie watches: and yet for all that shall the Lorde go forth with the deuyce, whiche he hath taken vpon them that dwell in Babylon.

O thou that dwellest by the great waters, O thou that hast so great treasure and ryches, thyne ende is come: and the rekening of thy wynnynges. The Lord of hostes hath sworne by hym self, that he wyl ouerwhelme the with men lyke greshoppers in nombre, which with a courage shall crye Alarum alarum

agaynste the. Yea euen the Lorde of hostes, that with his power made the earth with his wisdome prepared the round world, and with his discrecion spredde oute the heauens. As sone as he letteth his voyce be herd the waters in the ayre waxe fearce: He draweth vp the cloudes frome the endes of the earthe. He turneth the lyghtenynges to rayne, he bryngeth the wyndes oute of their secrete places. By the reason of wysdome, all men are become fooles. Confounded be all the casters of ymages: For the thynge that they make, is but disceyte, and hathe no brethe. Vayne is it, and worthy to be laughed at: and in the tyme of vysitacion, it shall perysshe.

E Neuerthelesse the porcion of Iacob is none suche: but he that made all, whose name is the Lorde of hostes, is the rodde of his inheritaunce. Thou breakest my weapons of warre, and yet thorow the I haue scatered the nacions and kyngdomes: Thorow the haue I scatred horse and horseman, yea the charettes, and suche as sate vpon them: Thorowe the I haue scattered man and woman, olde and yonge, bacheler and mayden.

Thorowe the, I haue scattered the shepeherde and his flocke, the husbande man, and his catel, the princes and the rulers. Therfore wil I rewarde the citye of Babylon, and all her citezyns the Caldees, with al the euil whiche they haue wone vnto Syon: yea that ye youre selues shall se it, saythe the Lorde. Beholde, I come vpon the (thou noysome hyll) sayth the Lorde: thou that destroyest all landes. I wil stretche out my hand ouer the, and cast the downe from the stony rockes: & will make the a brente hyll, so that neither corner stones ne pinacles, ne foundacion stones shal be taken any more out of the, but waste and desolate shalte thou lye for euer more saythe the Lorde.

Set vp a token in the lande: blowe the trompettes amonge the Heathen, prouoke the nacyons agaynste her, call the kyngdomes of Ararat, Menni, and Ascanes agaynste her: nombre oute Taphsar agaynste her: brynge as greate a sorte of horses agaynste her, as yf they were greshoppers. Prepare agaynste theym the people of the Medes, with their kynges, prynces, and all theyr chiefe rulers, yea and the hole lande that is vnder them.

The lande also shall shake and be afrayde when the deuice of the Lorde shal come forth agaynst Babylon, to make the lande of Babylon so waste, that no man shall dwell any more therin. The worthyes of Babylon shal leaue the batayle, and kepe theym selues in stronge holdes, theyr strengthe hathe fayled them, they shal be lyke women. Their dwellynge places shall be brente vp, theyr barres shall be broken. One pursuaunt shall mete an other, yea one poste shall come by an other to brynge the king of Babylon tidinges: that his city is taken on euery syde, the fordes occupyed the fennes brent vp, and the souldiers sore afrayde.

D For thus saythe the Lorde of hostes the God of Israell: the doughter of Babylon hathe bene in her tyme lyke as a thresshynge floore, but shortly shall her haruest come. Nabuchodonosor the kyng of Babylon hath deuoured and destroyed me, he hath made me an emptye vessell, he swalowed me vp lyke a dragon, and fylled his belye with my delycates: he hath caste me oute, he hath taken my substaunce awaye, and the thyng that was left me, hath he caryed vnto Babylon, saythe the doughter that dwelleth in Sion: yea and my bloude also vnto the Caldees, sayth Ierusalem. Therfore thus sayth the Lorde: Behold I wyll defende thy cause, and auenge the: I wyl drynke vp her see, and drye vp her water sprynges.

E Babylon shall become an heape of stones, a dwelling place for dragons, a fearfulnesse and wondring, bicause no mā dwelleth there. They shall rore togyther lyke lyons, and as the yonge lyons when they be angry, so shall they bende them selues. In their heate I shal set drinke before them, and they shall be dronken for ioye: Then shal they slepe an euerlastinge slepe, and neuer wake, sayth the Lorde. I shal cary them down to be slayn like shepe, like wethers and gotes.

Esaye.xxi.b / Ieremye.li.d

O, how was Sesach wonne? O how was the glorye of the hole lande taken? Howe happeneth it that Babylon is so wondred at amonge the Heathen? The see is rysen ouer Babylō, and hath couered her with his great waues. Her cities are layde waste, the lande lyeth vnbuylded & voyde: it is a land where no man dwelleth, and where no man trauayleth thorow. Moreouer I wyll vysyt Bel at Babylon: and the thyng that he hath swalowed vp: that same shal I plucke out of his mouth. The Gentyles also shal run no more vnto hym: yea and the walles of Babylon shall fall

Ieremye.l.a. / Esay.xlvi.a / Danie.xiiii.d

O my people, come out of Babylon, that euery man maye saue his lyfe, from the fearefull wrath of the Lorde. Be not faynte herted, and feare not at euery rumour that shall be herde in the lande: for euerye yere bryngeth newe tydynges, yea straunge wyckednesse and lordshyp. And lo, the tyme commeth that I wyll vysyte the ymages of Babylon, and the hole lande shall be confounded, yea and her slayne shall lye in the myddest of her: Heuen and erth with all that is therin, shall reioyse ouer Babylon, when the destroyers shall come vpon her from the Northe, saythe the Lorde.

F Lyke as Babylon hath beaten downe and slayne many of Israel, so shall there fall many and be slayne in all her kyngdome. Ye that haue escaped the swearde, haste you, stande not styll, remembre the Lorde a farre of: and thynke vpon Ierusalem, for we were ashamed to heare the blasphemyes: oure faces were couered with shame, bicause the straūge aleauntes came in to the Sanctuarye of the Lorde. Wherfore beholde (sayth the Lorde) the tyme commeth that I wyl vysit the ymages of Babylon, and thorowe the hole lande

Ieremye.l.c.

Jeremy xlix.d. they shall mourne and kall. Though Babylō clymed vp in to heuen, and kept her power on hye: yet shall I sende her destroyers, sayth the Lorde.

A pyteous crye shall be herde from Babylon, and a greate myserye krome the lande of the Caldees: when the Lord destroyeth the, and when he driueth oute the hye stomacke, and proude boostyng, wherwith they haue ben as furyous as the waues of great water flodes, and made greate crakes with their wordes. For the destroyers shall come vpon her, (euen vpon Babylon) whiche shall take her worthyes, and breake theyr bowes: for God is disposed to auenge him selfe vpon theym, and sufficiently to recōpence them. Yea (sayth the Lorde) I wyll make theyr Pryces, their wyse men, theyr chyefe rulers and all theyr worthyes dronken: so that they shall slepe an euerlastyng slepe, and neuer wake: Thus sayth the kynge, whose name is the Lorde of hostes.

Moreouer, thus sayth the Lorde of hostes: The thycke wall of Babylon shall be broken, and her proude gates shall be brente vp. And the thing that the Gentyles and the people haue wrought with greate trauayle & labour, shall come to nought, and be consumed in the fyre.

This is the charge that Jeremy gaue vnto Saraiah the son of Nerias, the son of Maasiah, when he went towarde Babylon with Sedechias the kyng of Juda, in the fourth yere of his raigne. Now this Saraiah was a peaceable prince. Jeremy wrote in a boke all the mischefe that shulde come vpon Babylon, yea and al these sermons that be written against Babylon, and gaue Saraiah this charge: When thou commest vnto Babylon, se that thou rede all these wordes and saye: O Lorde thou art determined to rote out this place, so that neyther people nor cattell shall dwelle there any more, but to lye waste for euer: and whē thou hast red out the boke, bynde a stone to it, and cast it in the myddest of Euphrates and say: Euen thus shal Babylon sinke, and be thrust downe with the burthen of trouble that I wil bring vpon her: so that she shal neuer come vp agayne. Thus farre are the prophecynges of Jeremye.

The repeteth the raygne of Sedechias. Jerusalem is taken of the Caldees. Sedechias sonnes are kylled before his face, and his eyes put out. The cytye is burned. The temple is spoyled and robbed. They that were lefte in Jerusalem, are caryed to Babylon. Kynge Joakym is brought forth of prison, and fedde lyke a kynge.

CAPL. LII.

SEdechias was one and twenty yere olde when he was made kyng, and he raigned eleuen yere in Jerusalem. His mothers name was Hamutal, Jeremyes doughter of Lobnah. He lyued wyckedly before the Lorde euen as Joakim dyd. Wherfore the Lorde was angrye at Jerusalem and Juda, so longe tyll he had cast them out of his presence. And Sedechias fel krome the kynge of Babylon. But in the nyneth yere of his raygne, in the tenth moneth, the tenth daye of the moneth, it happened that Nabuchodonosor the kynge of Babylon with all his host came before Jerusalem, and besieged it, and made them bulwarkes rounde about it. And this besieging of the city endured vnto the eleuenth yere of kynge Sedechias.

And in the fourth moneth, the nyneth daye of the moneth, there was so greate honger in the city, that there were no more vitaples for the people of the lande. So all the souldyers brake away, and fled out of the city by nyghte thorowe the waye of the porte betwene the two walles by the kynges gardeyn. Now the Caldees badde compassed the citye rounde about, yet went these men their waye toward the wildernesse.

And so the Caldees folowed vpon them, and toke Sedechias the kynge in the feldes of Jericho, when his hoste was run from hym. So they caryed the kynge awaye prysoner to Reblath, vnto the kynge of Babylon in the lande of Hemath, where he gaue iudgement vpon him.

The king of Babylon also caused Sedechias sonnes to be slayne before his face, yea and put al the princes of Juda to deth at Reblath. Moreouer he put out the eyes of Sedechias, caused him to be bounde with cheynes, to be caryed vnto Babylon: and let him lye in prison tyll he dyed.

Now the tenth daye of the fyfth moneth in the nyneth yere of Nabuchodonosor kyng of Babilon, Nabuzardan the chiefe capitayne and the kynge of Babylons seruauntes came vnto Jerusalem, and brente the house of the Lorde.

He brent also the kynges palace, all the houses and all the gorgious buyldynges in Jerusalem.

And the hole hoost of the Caldees that were with the chyefe Capitayne, brake downe the walles of Jerusalem rounde about.

As for the poore people, and suche folke as yet was left in the citye, whiche also were fallen to the king of Babylon, yea and what people as yet remayned: Nabuzardan the chyefe Capitayne caryed them awaye prysoners.

But the poore people of the countreye dyd Nabuzardan the chyefe Capitayne leaue in the lande, to occuppe the vynyardes and feldes.

The Caldees also brake the brasen pilles that were in the house of the Lorde, yea the seate and the brasen Lauer that was in the house of the Lorde: and caryed all the metal of them vnto Babylon.

They toke awaye also the Cauldrons, Shouelles, Fleshe hookes, Spynckles, Spones, and all the brasen vessell that was occuppyed

occupyed in the seruice: with the basens, coles pannes, Spynckters, pottes, candelsticks, spones, and cuppes: wherof some were of golde, and some of syluer.

The chiefe Capitayne toke also the two pyllers, the lauer, the twelue brasen bullockes that stode vnder the seate, whiche kynge Salomon made in the house of the Lorde: and all the vessell conteyned so moche metal that it might not be weyed. For euery pyller was eyghtene cubytes hye, and the rope that went about it was twelue cubytes and foure fyngers thycke and round: Now vpon the rope were brasen knoppes, and euery knop was .v. cubytes hye: and vpon the knoppes were hoopes and pomegranettes round about of clene brasse.

After this maner were both the pyllers fashioned with the pomgranettes, wherof there were an hundred four score and sixtene which hanged vpon the hoopes round aboute. The chyefe Capitayne also toke Saraiah the hye priest, and Sophonias that was chiefe next him, and the thre kepers of the treasurye. He toke out of the citye a chamberlayne whiche was a capitayne of the souldyers, and seuen men that were the kinges priuauntes, which were founde in the citye: and Sopher a capitayne that vsed to muster the men of warre: with thre score men of the countrey that were taken in the citye. These Nabuzardan the chiefe Capitayne toke, and caryed them to the kynge of Babylon vnto Reblath: and the kynge of Babylon caused them to be put to deathe at Reblath in the land of Hemath. So thus Juda was leade awaye captyue, out of his owne lande. This is the summe of the people, whome Nabuchodonosor led awaye captyue.

In the seuenth yere of his raygne, he caryed awaye of the Jewes, thre thousande and xxiij. In the eyghteenth yere Nabuchodonosor caryed awaye from Jerusalem eight hundred and two and eyghtye persons. In the thre and twenty yere of Nabuchodonosor, Nabuzardan the chiefe Capitayne toke awaye seuen hundred. xlv. Jewes prysoners. The hole sum of all the prysoners, is foure thousande and fyue hundred.

In the .xxxvij. yere after that Joakim the kynge of Juda was caryed awaye, in the xxv. daye of the .xij. moneth, Euilmerodach kynge of Babylon (the same yere that he raygned) gaue Joacin the kynge of Juda his pardon, & let him out of prison, and spake louyngly to him, and set his throne aboue the thrones of the other kynges that were with him in Babylon. He chaunged also the clothes of his prison, yea he ate with him all his lyfe long. And he had a continual lyuyng giuen him of the kynge of Babylon, euery daye a certayne lyuyng alowed him al the dayes of his life, vntyll he dyed.

The ende of the booke of the Prophete Jeremye.

THE LAMENTACYONS. OF IEREMYE.

These wordes are reade in the lxx. Interpreters, but not in the Hebrewe.

IT happened after Israell was brought in to captiuitie and Jerusalem destroyed, that Jeremy the Prophet sate weppynge, and sorowfully bewayled Jerusalem: and sighing and howlyng with an heuy and wofull herte, sayd:

CAPI. I.

ALEPH.



A ii.Reg.xiii.b. xiii.Reg.xv.a

ALas, howe sytteth the city so desolat, that somtyme was full of people? How is she become like a widow whi che was the lady of all nacions? Howe is she brought vnder tribute & ruled all landes?

BETH.

Jeremy.xiiii.c

She wepeth sore in the nyght, so that the teares run downe her chekes: for among all her louers, there is none that grueth her any comfort: yea her next frendes abhore her, and are become her ennemyes.

GIMEL.

Juda is taken prysoner, because she was defyled: and for seruynge so manye straunge goddes, she dwelleth now amonge the heathen. She fyndeth no rest, all they that persecuted her, toke her, and so she dwelleth amõg her ennemyes.

DALETH.

The stretes of Sion mourne, because no mã commeth any more to the solemne feestes. All her gates are desolate, her preestes make lamẽtacion, her maydens are carefull, and she her selfe is in great heuynesse.

HE.

Her enemyes are fallen vpon her heed, and haue put her to shame: because the Lorde hath chastened her for her great wickednesse: her chyldren are ledde awaye captyue before theyr ennemye.

VAV.

All the beautie of the doughter Sion is away, her princes are becom like wethers that fynde no pasture. They are dryuen away before their ennemye, so that they haue no more power.

ZAIN.

Now dothe Jerusalem remembre the tyme of her misery and disobedience, yea the sore and pleasure that she hath had in tymes past: seynge her people is brought downe thorow the power of their ennemye, and there is no man for to helpe her: her ennemyes stande lokynge at her, and laugh her Sabeth dayes to scorne.

HETH.

Jerusalẽ synned euer more and more, therfore is she come in decaye. All they that had her in honour, despise her: for they haue sene her fylthynesse. Yea she sigheth and is ashamed of her selfe.

TETH.

Her shyrtes are defiled, she remembred not what wold folow: therfore is her fal so great and there is no man to comfort her. O Lorde consydre my trouble, for myne ennemye hathe the vpper hande.

IOD.

The ennemye hathe put his hande to all the precious thynges that she had: yea euen before her eyes came the Heathen in and out of the Sanctuarye whome thou (neuerthelesse) hast forbydden to come within thy congregacion.

CAPH.

All her people seke their breed with heynesse, and selle what precious thynge euerye man hath, that giueth he for meat to saue his lyfe. Consydre, O Lorde, and se, howe vyle I am become.

LAMED.

O ye all that go fore by, beholde and se, yf ther be any sorow like vnto myne, wherwith the Lord hath troubled me in the daye of his fearefull wrathe.

MEM.

From aboue hathe he sent downe a fyre in to my bones and chastened me: he hath layde a net for my fete, and thrawen me wyde open: he hath made me desolate, so that I must euer be mournynge.

NVN.

The yoke of my transgression is come of the laste, with his hande hath he taken it vp, and put it aboute my necke. My strengthe is gone: the Lorde hathe deliuered me in to whose handes, from which I can not quite my selfe.

SAMECH.

The

The Lord hath destroyed all ỹ mighty men that were in me. He hath proclaymed a feest, to slaughter all my best men. The Lorde hath troden downe the doughter of Juda, lyke as it were a wyne presse.

AIN.

Therfore wo I wepe, and myne eyes gush out water: for the comforter that sholde quicken me, is farre fro me. My children are dryuen awaye, for why? the enemy hath gotten the ouer hande.

PHE.

Syon calleth out her handes, & there is no man to comfort her. The Lorde hath layde the ennemyes rounde aboute Jacob, and Jerusalem is as it were a menstruous woma in the myddest of them.

ZADE.

The Lorde is righteous, for I haue prouoked his ỹ countenaunce vnto angre. O take hede all ye people, and consydre my heuynesse: My maydens and my ponge men are led awaye into captiuitie.

KOPH.

I called for my louers (but they begyled me) for my preestes and counsellers, but they perished: euen whyle they sought for meat to saue their lyues.

RES.

Consydre (o Lorde) how I am troubled, my wõbe is disquieted, my herte turneth about in me, and I am ful of heuynesse. The swerd hurteth me without, and within I am lyke vnto deth.

SIN.

They heare my mourning, but ther is none that wil comfort me. All myne enemyes haue herd of my trouble, & are glad therof, because thou hast done it. But thou shalt bring forthe the tyme, whẽ they also shal be like vnto me.

THAV.

From the shal come al their aduersite, thou shalt plucke them awaye, euen as thou hast plucked me because of all my wyckednesse. For my sorow is very greate, and my herte is heuy.

CAPI. II.

ALEPH.

ALas how hath the Lord darkened the dugheter of Sion so sore in his wrath? As for the honour of Israel, he he hath caste it downe from heuen: how happeneth it, that he remembred not his own fote stole, when he was angry?

BETH.

The Lorde hath cast downe all the glorye of Jacob without any fauour: all the strong places of the doughter Juda hath he broken in his wrath, and throwen them down to the ground: her kyngdome and her princes hath he suspended.

GIMEL.

In the wrathe of his indignacyon he hathe broken all the ϕ horne of Israell: he hathe withdrawen his ryghte hande from the ennemye: yea, a flambe of fyre is kyndled in Jacob, and hath consumed vp al round aboute.

ϕ Horne here sygnyfyeth strengthe, power, nobylite and dominio.

DALETH.

He hathe bente his bowe lyke an ennemye, he hathe fastened his ryghte hande as an aduersarye: and euerye thynge that was pleasaunt to se, he hathe smytten it downe. He harye powred oute his wrathe lyke a fyre, in to the tabernacle of the doughter of Syon.

HE.

The Lorde is become lyke as it were an ennemye, he hathe caste downe Israell and all his places: yea, all his stronge holdes hathe he destroyed, and fylled the doughter of Juda with moche sorowe and heynesse.

VAV.

Her tabernacle (whiche was lyke a gardeyn of pleasure) hathe he destroyed: her hye solemne feastes hathe he put downe. The Lorde hath brought it so to passe, that the hye solemne feestes and Sabothes in Sion, are clene forgotten. In his heuye displeasure hathe he made the kynge and preestes to be despysed.

ZAIN.

The Lorde hathe forsaken his owne aulter, and is wrothe with his owne Sanctuarye, and hathe gyuen the walles of their towres in to the handes of the ennemye. Theyr ennemyes made a noyse in the house of the Lorde, as it hadde bene in a solemne feast daye.

HETH.

The Lorde thoughte to breake downe the walles of the doughter Syon: He stredde oute his lyne, and drewe not in his hande, tyll he hadde destroyed them. Therfore

mourne the turrettes and the broken walles togyther.

TETH.

Her portes are fallen downe to the grounde, her barres are broken and smytten in sonder: her Kynge and Pynces are caryed awaye to the Gentyles. They haue neyther lawe ne Prophetes, nor yet any vysion frome the Lorde.

IOD.

The Senatoures of the doughter Syon syt vppon the grounde in sylence: they haue strowed asshes vpon theyr heedes, and gyrded them selues with sackcloth. The maydes of Jerusalem hange downe theyr heedes to the grounde.

CAPH.

Myne eyes begyn to fayle me thorow weping, my body is disquieted, my lyuer is poured vpon the erth, for the great hurt of my people, seing the children and babes dyd swowne in the stretes of the city.

LAMED.

Euen when they spake to theyr mothers: where is meat and drinke? for whyle they so sayd, they fel downe in the stretes of the city lyke as they had ben wounded, and some died in their mothers bosome.

MEM.

What shall I saye of the, O thou doughter Jerusalem, to whome shall I lyken the? To whome shall I compare the, O thou doughter Syon, to comforte the withall? Thy hurte is lyke a mayne see, who may heale the?

NVN.

Thy Prophetes haue loked out vayne and folisshe thinges for the, they haue not shewed the of thy wickednesse, to kepe the from captiuite: but haue ouerladen the, & thorow falsehed scattered the abrode.

SAMECH.

All they that go by the, clap their handes at the: hyssing and waggyng their heedes vpon the doughter Jerusalem, and saye: is this the citye that men call so fayre, wherin the hole lande reioyseth.

AIN.

All thyne enemyes gape vpon the, whispering and byting their tethe: saying: let vs deuoure, for the time that we loked for is come: we haue found and sene it

PHE.

The Lord hath fulfilled the thing that he was purposed to do: and performed that he had deuised long ago: he hath destroyed and not spared. He hath caused thyne aduersarye to tryumphe ouer the, and set vp the horne of thyne ennemy.

ZADE.

Let thyne herte crye vnto the Lorde, O thou citye of the doughter of Syon: let thy teares runne downe lyke a ryuer, daye and nyght: rest not, and let not the apple of thine eye leaue of.

KOPH.

Stande vp and make thy prayer in the first wateh of the night: poure out thyne hert like water before the Lorde: lift vp thyne handes for the lyues of thy yong children that dye of hongre in the stretes.

RES.

Beholde, O Lorde, and consyder, why hast thou gathered me vp so clene? Shal the women then eate theyr owne frute, euen children of a span longe? Shall the preestes and Prophetes be slayne thus in the Sanctuarye of the Lorde?

SIN.

Yong and olde lye behynde the stretes vpon the grounde, my maydens and yonge men are slayne with the swerde: whom thou in ye day of thy wrathful indignacion hast put to death: yea, euen thou hast put them to death, and not spared them.

THAV.

My neyghbours that are round about me, hast thou called, as it were to a feest daye: so that in the day of the Lordes wrath none escaped, neyther was any lefte behynde. Those that I had brought vp and nourished, hathe myne ennemy destroyed.

CAPI. III.

ALEPH.

I Am the man, that (thorowe the rod of his wrath) haue experience of misery.

He droue me forth, and led me: yea into darcknesse, but not in to light.

Agaynst me onely he turneth his hand, and layeth it euer vpon me.

BETH.

My flesshe and my skyn hath he made olde, and my bones hath he broken.

He hathe buylded rounde aboute me, and closed me in with gall and trauayle.

He hath set me in darcknesse, as they that be dead for euer.

GIMEL.

He hath so hedged me in, that I can not get out, and hath layed heuy fynckes vpon me.

Though I crye and call piteously, yet heareth he not my prayer.

He hath stopped vp my wayes with foure squared stones, and made my pathes croked.

DALETH.

He layeth wayte for me lyke a Beare, and as a Lyon in a hole.

He hathe marred my wayes, and broken me in peces, he hath layed me waste altogyther.

He hath bent his bowe, and made me as it were a marke to shoute at.

HE.

The arowes of his quyuer hath he shot, euen vnto my reynes.

I am laughed to scorne of all my people, they make songes vpon me, all the daye longe.

He hath filled me with bytternesse and gyuen me wormwod to drynke.

VAV.

He hath smytten my teth in peces, and rolled me in the dusse.

He hath put my soule out of rest, I forget all good thynges.

I thought in my self: I am vndone, there is no hope for me in the Lorde.

ZAIN.

O remembre yet my mysery and my trouble the wormwod and the gall.

Yea thou shalte remembre them, for my soule melteth awaye in me.

Whyle I cōsydre these thynges in my hert I get a hope agayne.

HETH.

Namely, that the mercyes of the Lorde are not cleane gone, and that his louynge kyndnes ceaseth not.

His fayethfulnesse is greate, and renneth it selfe as the mornynge.

The Lorde is my porcion, sayth my soule, therfore wyll I hope in him.

TETH.

O howe good is the Lorde vnto them, that put their truste in him, and to the soule that seketh after him.

O howe good is it with stylnesse to wayte and tary, for the helth of the Lorde?

O howe good is it for a man, to take the yocke vpon him from his youth vp.

IOD.

He sytteth alone, he holdeth him stylle, and dwelleth quietly by hym selfe.

He layeth his face vpon the earth, yf (percase) there happen to be any hope.

He offereth his cheke to the smyter, he will be content with reproues.

CAPH.

For the Lorde wyll not forsake for euer.

But though he do caste of, yet accordyng to the multytude of his mercyes, he recompeseth to grace agayne.

For he doth not plage, and caste out the chyldren of men from his herte.

LAMED.

To treade all the prysoners of the earthe vnder his fete.

To moue the iudgement of man before the most hyghest.

To condemne a man in his cause: The Lorde hath no pleasure in suche thynges.

MEM.

What is he then that sayth: there shulde somthynge be done without the Lordes cōmaundement?

Out of the mouth of the most hyghest goeth not euell and good?

Wherfore then murmureth the lyuynge man? lette him murmure at his owne synne.

NVN.

Let vs loke well vpon oure owne wayes, and remembre oure selues, and turne agayne to the Lorde.

Let vs lyfte vp oure hertes with our handes vnto the Lorde that is in heauen.

We haue bene dissemblers, and haue offended, wyll thou therfore not be intreated?

SAMECH.

Thou hast couered vs in thy wrathe, and persecuted vs, thou haste slayne vs without any fauoure.

Thou hast hyd thy selfe in a clowde, that our prayer shulde not go thorowe.

Thou haste made vs out cakes, and to be despysed amonge the heythen.

AIN.

All our ennemyes gape vpon vs.

Feare and snare is come vpon vs, yea destruction.

Holesprings of water gusshe oute of myne eyes, for the greate hurte of my people.

PHE.

Myne

Myne eyes runne, and can not ceasse, for there is no rest.
O Lorde when wylte thou loke downe frome heauen, and consydre?
Myne eye breaketh my hert, because of all the doughters of my cytye.

ZADE.

Myne ennempes hunted me out sharpely, lyke a byrde, yea and that wythout a cause.
They haue put downe my lyfe in to a pyt, and layed a stone vpon me.
They poured water vpon my heade, then thought I: nowe am I vndone.

KOPH.

I called vpon thy name, O Lorde, oute of the depe pytte
Thou haste herde my voyce, and haste not turned awaye thine eares fro my sygynge and crienge.
Thou haste enclyned thy selfe vnto me, when I called vpon the, and hast sayd: feare not.

RES.

Thou (O Lord) hast mayntayned the cause of my soule, and haste redemed my lyfe.
O Lorde, thou haste sene my blaphemers take thou my cause vpon the.
Thou hast well consydred howe they go a bout to do me harme, and that al theyr counsels are agaynste me.

SIN.

Thou hast herde theyr dispytfull wordes (O Lorde) yea and all theyr ymaginacyons agaynste me.
The lyppes of myne ennempes, and theyr deuyces that they take agaynste me, all the daye longe.
Thou seest also theyr sytynge downe and theyr rysynge vp, they make theyr songes of nothinge but of me.

THAV.

Rewarde theym (O Lorde) accordynge to the workes of theyr handes.
Gyue them the thynge, that theyr owne herte is afrayed of: euen thy curse.
Persecute them (O Lorde) with thyne indignacyon, and rote them out frome vnder the heauen.

CAPI. IIII.

ALEPH.

HOwe is the golde become so dymme? howe is the goodly coloure of it so sore chaunged? and the stones of the Sanctuarye thus scattered in the corner of euery strete.

BETH.

The chyldren of Syon that were alwaye in honour, and clothed with the moost precyous gold: howe are they now become like the erthen vessels whiche be made with the potters handes.

GYMEL.

The Lampes gyue theyr young ones sucke with bare brestes: But the doughter of my people is cruell, and dwelleth in the wylder nesse: lyke the Estrich es.

DALETH.

The tonges of the suckyng chyldren, cleue to the rofe of theyr mouthes for very thyrst. The younge children aske bred, but there is no man, that gyueth it them.

HE.

They that were wont to fare delycately, perysshe in the stretes: they that afore were brought vp in purple, make nowe meche of donge.

VAV.

The synne of the daughter of my people is become greater then the wyckednesse of Sodome, that sodenly was destroyed, and not taken with handes.

ZAIN.

Her abstayners (or Nazarees) were whyter then the snow or mylke: theyr coloure was freshe reed as the Corall, theyr beautye lyke the Saphir.

HETH.

But nowe theyr faces are very blacke: In so moch, that thou shouldest not know them in the stretes. Theyr skynne cleueth to theyr bones, It is wythered, and drome lyke a dyre stocke.

TETH.

They that be slayne with the swerde, are happyer then suche as dye of honger, and perisshe awaye famyshing for the fruites of the felde.

IOD.

The women (whiche of nature are pitefull) haue sodden theyr owne children with theyr handes that they myght be theyr meate in the miserable destruction of the doughter of my people.

CAPH.

The Lorde hath performed his wrath: he hath poured out the furyousnesse of his displeasure. He hath kyndled a fyre in Sion, which hath consumed the foundacions therof.

LAMED.

Neither the kinges of the earthe, ne all the inhabitauntes of the worlde, wolde haue beleued that the enemye & aduersary shoulde haue come in at the gates of the citie of Jerusalē.

MEM.

Which neuertheles is come to passe for the synnes of her prophetes, and for the wickednes of her preistes that haue shed innocentes bloude within her.

NVN.

So that these blynd men went stombling in the stretes, and stayned them selues with bloude, whiche els wolde touche no bloudy cloth.

SAMECH.

But they cryed vnto euery man: flee the defyyng, awaye, get you hence, touch it not. Yea (sayde they) ye must be vyle, ye must dwel among the Gentyles, & byde no longer hee.

AIN.

The counten aunce of the Lorde hath banished them, and shall neuer loke more vpō them: For they the selues neither regarded the preistes, nor pitied their elders.

PHE

Wherfore yet oure eyes fayle vs, while we loke for vayne helpe: seynge we be euer wayting vpon a people, that can do vs no good.

ZADE.

They laye so sharpe wayte for vs, that we cannot go safe vpon the streates: for oure ende is come, oure dayes are fulfylled oure ende is here.

KOPH.

Oure persecutours are swyfter then the Egles of the ayre, they folowed vpon vs ouer the mountaynes, and layed wayte for vs in the wildernes.

RES.

The very breth of our mouthe: euen the anoynted Lorde him selfe shall be taken in oure synnes, of whome we saye: Vnder his shadowe we shall be preserued amonge the heithen.

SIN.

And thou O (doughter Edom) that dwellest in the lande of Hus, be glad and reioyce: for the cuppe shall come vnto the also, which whan thou suppest of thou shalte be dronken.

THAV.

Thy syn is wel punyshed (O thou doughter Sion) he shall not suffre the to be carped awaye any more. But thy wickednesse (O doughter Edom) shall he vysyt, and for thy synnes sake, he shall leade the into captyuytye.

CAPI. V.

¶ The prayer of Jeremye.

CAll to remembraunce (O Lorde) what we haue suffred, consydre and se our confusyon. Oure inheritaunce is turned to the straungers, and oure houses to the aliantes, We are become carefull and fatherlesse, & our mothers are as the wydowes. We are fayne to drynke oure owne water for mony, and our owne wod must we bye with mony. Our neckes are vnder persecucyon, we are werye, and haue no rest.
Afore tyme we yelded oure selues to the Egyptians, and nowe to the Assyrians, onely that we myghte haue bred ynough. Oure fathers (whiche now are gone) haue synned, & we must bare their wyckednes. Seruauntes haue the rule of vs, and no man delyuereth vs out of their handes. We muste get our lyuynge with the peryll of oure lyues because of the drouth of the wyldernes.
Oure skynne is as it had bene drente in an ouen, for verye sore hunger. The wyues are rauyshed in Sion, and the maydens in the cytyes of Juda. The princes are hanged vp with the hand of the enempes, they haue not spared the old sage men, they haue take yong mens lyues from them, and the boyes are hāged vp vpō trees. The elders syt no more vnder the gates, and the young men vse no more playeng of Musyke. The ioye of our hert is gone, our mery quere is turned in to mournynge. The garlande of oure heed is fallen: alas, that euer we synned so sore.
Therfore oure herte is full of heuynesse, and oure eyes dymme: because of the hyll of Sion that is destroyed. In so moche, that the foxes run vpon it. But thou, O Lorde, that remaynest for euer more, and thy seate worlde without ende: wherfore wilt thou styll forget vs, and forsake vs so longe? O Lorde, turne thou vs vnto the, and so shal we be turned. Renue oure dayes as in olde tymes, for thou hast banysshed vs now long ynough, and hast bene sore displeased at vs.

¶ The ende of the lamentacyons of Jeremye.

THE BOKE OF THE PROPHETE EZECHIEL.

¶ The tyme wherin Ezechiel prophecyed, and in what place. His offerynge and office. The vysyon of the four beastes. The vysyon of the wheles. The vysyon of the throne, and of the ymage about the throne.

CAP. I.

A IT chaunced in the thirtye yere the fyfth daye of the fourth Moneth, that I was amonge the prysoners by the ryuer of Cobar: where the heauens opened, and I sawe a vysyon of God. Nowe the fyfth day of the moneth made out the fyfth yere of kyng Joacins captruytye. At the same tyme came the worde of the Lorde vnto Ezechiel the sonne of Buzi the preest, in the lande of the Caldees by the water of Cobar, where the hande of the Lorde came vpon him.

And I loked, and beholde a stormy wynde came out of the Northe with a greate cloude full of fyre, which w his glystre lyghtened al rounde about. And in the myddest of the fyre it was all cleare, and as it were the lykenesse of foure beastes, whiche were fashyoned like a man: saue that euery one had foure faces and foure wynges.

B Their legges were streyght, but their fete were lyke bullockes fete, and they glystered, as it had bene fayre scoured metall. Vnder their wynges vpon al the foure corners they had mens handes. Their faces & their wynges were toward the foure corners: yet were the wynges so, that one euer touched an other. When they went, they turned the not about: but echone went streyght forwarde.

C Upon the ryghte syde of these foure, their faces were lyke the face of a man, and the face of a Lyon: But vpon the left syde, they had the face of an oxe, and the face of an Egle. Their faces also and their wynges were spred out aboue: so that two wynges of one touched euer two wynges of an other, and with the other they couered their body. Euery one when it went, it went streyght forwarde. Where as the spirite led them thither they went, and turned not about in their goynge.

D The fashyon and countenaunce of the beastes was lyke hote coles of fyre, euen as though burnynge cressettes had bene amõge the beastes: and the fyre gaue a glystre, and out of the fyre there went lyghtenyng. Whe the beastes went forwarde and backwarde, one wolde haue thoughte it had lyghtened. Nowe when I had well consydered the beastes, I sawe a worke of wheles vpõ the earth with foure faces also lyke the beastes.

E The fashyon and worke of the wheles was lyke the see. The foure wheles were ioyned and made (to loke vpõ) as it had bene one whele in an other. When one went forwarde, they went all foure, and turned them not about in their goinge. They were large, greate and horyble to loke vpon. Their bodyes we full of eyes rounde aboute them al foure. When the beastes went, the wheles went also with them: And when the beastes lyft them selues vp from the earth, the wheles were lyfte vp also. Whither soeuer the spirite went thyther went they also, and the wheles were lyfte vp, and folowed them: for the spirite of lyfe was in the wheles.

When the beastes went forth, stode still, or lyft them selues vp from the earth: then the wheles also went, stode still, and were lyfte vp, for the brethe of lyfe was in the wheles.

F Aboue ouer the hedes of the beastes there was a firmament, whiche was fashyoned as it had bene of the moste pure Chrystal, & that was spred out aboue vpon their heedes: vnder the same firmament were their wynges layde abrode, one towarde an other, and two winges couered the body of euery beest. And when they went forthe, I hearde the noyse of their wynges, like the noyse of greate waters, as it had bene the voyce of the greate God, & a rushyng togyther as it were of an hoost of men. And when they stode still, they let downe their wynges.

Nowe when they stode still, and had letten downe their wynges, it thondred in the firmament that was aboue their heedes. Aboue the firmament that was ouer their heades, there was the fashyon of a seate, as it had bene made of Saphir. Vpon ỹ seate there sat one lyke a man. I beheld him, and he was lyke a cleare lyghte, as it had bene all of fyre with in from his loynes vpward,

G And beneth when I loked vpon him vnder the loynes, me thoughte he was lyke a thynge fyre, that gaueth lyght on euery syde. Yea the shyne & glystre that lyghtened round aboute, was lyke a raynebowe, whiche in a raynye daye appeareth in the cloudes. Euen so was the symylitude, wherin the glorye of the Lorde appeared. When I sawe it, I fell vpon my face, and harkened vnto the voyce of him that spake.

¶ The prophete is sende to call agayne the people from theyr errour.

CAP. II.

AND then sayde he vnto me: Stande vp vpon thy fete (o thou sonne of man) & I wyl talke with the. And as he was cõmunyng with me, the spirite came in to me and set me vp vpon my fete: so that I marked the thyng, ỹ he sayd vnto me. And he sayde: Beholde, thou sonne of man: I wyll sende the to the chyldren of Israel, to those runnagates and obstinate people: for they haue taken parte agaynst me, and are runne awaye from me: both they and their forefathers vnto this daye.

Yea

Yea I wyll sende the vnto a people that haue rough byslages and styffe stomaches: vnto whom thou shalte saye on this maner: Thus the Lorde God him selfe hath spoken, that whether they be obedyẽt or no (for it is a frowarde housholde) they maye knowe yet that there hathe bene a Prophete amonge them.

L Therfore (thou sonne of man) feare them not, neither be afrayed of their wordes: for they shall rebell agaynste the, and despyse the.

Yea thou shalte dwell amonge scorpions: but feare not their wordes, be not abashed at their lokes, for it is a frowarde housholde.

M Se that thou speake my wordes vnto the, whether they be obedyẽt or not, for they are obstynate. Therfore thou sonne of man, obey thou all thynges, that I saye vnto the, & be not thou stynecked, lyke as they are a stynecked housholde. Open thy mouth and eate that I giue the.

N So as I was lokynge vp, beholde, there was sent vnto me an hande, wherin was a closed boke: and the hande opened it before me, and it was wryten within and without, full of carefull mournynges: alas, and wo.

¶ The Prophete beynge fedde with the worde of God with the constaunt boldenesse of the spirite, is sent vnto the people that were in captruytye. The punyshment of a curate that sheweth not the people theyr synnes.

CAP. III.

A FTer this sayde he vnto me: Thou sonne of man, eate that, whatsoeuer it be: yea eate that closed boke and goo thy waye, and speake vnto the chyldren of Israel. So I opened my mouth, and he gaue me the boke for to eate, and sayde vnto me: Thou sonne of man, thy belly shall eate, and thy bowels shalbe filled with the boke, that I gyue ỹ. Then dyd I eate the boke, & it was in my mouth swete then hony. And he sayde vnto me: thou sonne of man, get the soone vnto the house of Israel, and shewe them the wordes, that I commaunde the: for I sende the not to the people that hath a straunge, vnknowen, or harde speache, but vnto the house of Israel: Not to many nations, whiche haue dyuerse speaches and harde languages, whose wordes thou vnderstandest not. Neuertheles, yf I sent the to those people they wolde folowe the: But the house of Israel wyll not folowe the, for they wyll not folowe me: yea all the house of Israel haue styf foreheades and harde hertes. Beholde therfore, I wyll make thy face prevayle agaynste their faces, and harden thy foreheade agaynste their foreheades: so that thy foreheade shalbe harder then an Adamãt or flint stone: that thou mayste feare them the lesse, and be lesse afrayde of them, for they are a frowarde housholde.

He sayde moreouer vnto me: thou sonne of man, take dylygent hede with thyne eares to the wordes that I speake vnto the, & laye them in thine herte: and go to the prysoners of thy people, speake vnto them, and saye on this maner: Thus the Lorde God hath spoken: whether ye heare, or heare not. With that the spirite toke me vp. And I hearde the noyse of a greate rushynge and remouynge of the moste blessed glory of the Lorde out of his place. Ez. viii. a. c. d

I hearde also the noyse of the wynges of the beestes, that rushed one agaynst an other yea and the rattyng of the wheles, that were by them, which rushynge and noyse was very greate.

Nowe when the spirite toke me vp: and caryed me awaye, I went with an heuy and a sorowfull mynde, but the hande of the Lord comforted me ryght soone.

D And so in the begynnynge of the moneth Abib, I came to the prysoners (that dwelt by the water of Cobar, and remayned in that place, where they were: And so contynued I amonge them seuen dayes, beinge verye sorye.

And when the seuen dayes were expired, the Lorde sayde vnto me: Thou sonne of ma Ezec. xxxiii. b I haue made the a watchman vnto the house of Israel: therfore take good hede to the wordes, and gyue them warnynge at my cõmaundement.

E If I saye vnto the, concernynge the vngodlye man, that (without doubte) he muste dye, and thou gyuest hym not warnynge, ne speakest vnto him, that he maye tuerne frome his euyl waye, and so to lyue: Then shal the same vngodly man dye in his owne vnrighteousnes: but his bloude will I requyre of thyne hande. Neuertheles, yf thou gyue warnynge vnto the wycked, and he yet forsake not his vngodlynes: then shal he dye in his owne wyckednesse, but thou hast discharged thy soule. Preachers.

F Nowe yf a ryghteous man go from his righteousnesse, and do the thynge that is euell: I wyll laye a stomblynge blocke before him, & he shall dye, because thou hast not gyuen him warnynge: yea dye shall he in his owne syn, so that the vertue, whiche he dyd before, shal not be thought vpon: but his bloude wyl I requyre of thyne hande.

Neuertheless, yf thou exhorteste the righteous, that he synne not, and so the ryghteous do not synne: then shall he lyue, because he hath receyued thy warnynge, and thou hast dyscharged thy soule. And there came the hãd of the Lorde vpon me: and he sayde vnto me: Stande vp, and go into the felde, that I may there talke with the.

So when I had ysen vp, and gone forth in to the felde: Beholde, the glory of ỹ Lord Ezechel. i. d. stode there, lyke as I saw it afore, by the water of Cobar.

G Then fell I downe vpon my face, and the spirite came in to me, whiche set me vp vpon my fete, and sayd thus vnto me: Go thy way and sparre thy selfe in thyne house. Beholde (O thou sonne of man) there shall chaynes

be

be brought for the, to bynde the withall, so that thou shalt not escape out of them. And I wil make thy tunge cleue fast to the rofe of thy mouth, that thou shalte be domme, and not be as a chyder with them: for it is an obstynate housholde.

But when I speake vnto the, then open thy mouthe, and saye: Thus saythe the Lord God: who so heareth, let him heare: who so wyl not, let him leaue: for it is an obstynate housholde.

¶ The syege of the cytye of Jerusalem is signified. The longe contynuaunce of the captyuytye of Israel. An hunger is prophecyed to come in the captyuytye.

CAPI. IIII.

THou sonne of man: take a tyle stone, and laye it before the, and describe vpo it the citie of Jerusalem, howe it is besieged, howe bulwarkes and stronge dytches are grauen on euery syde of it: describe also tentes, and an hoost of men rounde about it.

Moreouer, take an yron pan, and sette it betwyxte the and the citie, in stede of an yron wal. Then set thy face towarde it, besiege it, and laye ordynaunce agaynst it, to wynne it. This shall be a token vnto the house of Israel.

But thou shalte slepe vpon thy left syde, and lay the synne of the house of Israel vpo the. Certayne dayes appoynted, thou shalte slepe vpon that syde, and beare their synnes. Neuertheles, I wyll appoynte the a tyme (to put of their synnes) e the nombre of the dayes: Three hundreth and.xc. dayes muste thou beare the wickednesse of the house of Israel. Whē thou hast fulfilled these daies, lye downe agayne, and slepe vpon thy right syde.xl. dayes, e beare the synnes of the house of Juda.

Numer. xiiii.e

A daye for a yere, a daye (I saye) for a yere, wyll I euer laye vpon the. Therfore set now thy face agaynst the besieged Jerusalē and discouer thyne arme, that thou mayste prophecy agaynst it.

Beholde, I wyll laye chaynes vpon the that thou shalt not turne the frome one side to an other, tyl thou hast ended the dayes of thy siege.

Wherfore, take vnto the wheate, barlye, beanes, grotwell sede Millium and fytches: and put these togyther in a vessel, and make the loues of breade therof, accordynge to the nombre of the dayes that thou muste lye vpon thy syde: that thou mayst haue breade to eate, for three hundreth and.xc. dayes.

And the meate that thou eatest, shall haue a certayne wayght appoynted: namely twen ty vnces euery daye. This appoynted meate shalt thou eate daylye, from the begynnynge to the ende.

Then shalte drynke also a certayne measure of water: Namely, the fyrste parte of an Hin shalt thou drynke daylye frome the begynnynge vnto the ende. Barlye cakes shalt thou eate, yet shalte thou fyrste strake them ouer with mans donge, that they maye be. And with that sayde the Lorde: Euen thus shal the chyldren of Israel eate their defyled breed in the myddest of the Gentyles, among whome I wyll scatter them.

Then sayd I: Oh Lorde God. Beholde, my soule was yet neuer stayned: for frō my youth vp vnto this hour. I yet neuer eate of a dead carkase, or of that whiche was slayne of wylde beastes, neither came there euer any vncleane flesshe in my mouth.

Wherunto he answered me, and sayde: Well then, I wyl graunt the to take cowes donge, for the dong of man, and to strake the breed ouer withall before them.

And he sayd vnto me: Beholde thou sonne of man, I will minysshe all the prouision of breed in Jerusalem, so that they shal wey their breed, and eate it with scarcenesse. But as for water, they shall haue a verye lytle measure therof to drynke. And when they haue no more breed ne water, one shall be destroyed with an other, and stampe awaye for their wyckednesse.

¶ The ryddle of the heares, by whiche is signified the destruction of the people. The causes of the angre of God towarde the people. The Lorde declareth the ryddle of the heares.

CAPI. V.

OThou sonne of man, take the thee a sharpe knyfe, namely a rasour. Take it, and shaue the heere of thy heed e beard. Then take the scales and the waighte, and deuyde the heere asunder. And burne the thirde parte therof in the fyre in the myddest of the citye, and cut the other thyrde parte in peces with a knyfe. As for the thyrde parte that remayneth, cast it in the wynde, and then drawe the bare knyfe.

Yet afterwarde take a lytle of the same, and bynde it in thy cote lappe. Then take a curtelye of it, and cast it in the myddest of the fyre, and burne it in the fire. Out of the same fire shal there go a flame vpon the hole house of Israel.

Moreouer, thus sayd the Lorde God: this same is Jerusalem, I set her in the myddest of the heathen and nacions that are rounde about her: but she hathe despised my iudgementes more then the Gentyles them selues, and broken my commaundementes more the the nacions that lye rounde about her: for they haue cast out mine ordinaunces, and not walked in my lawes. Therfore thus sayth the Lorde God: For so moche as ye with youre wyckednesse farre excede the heathen that dwell rounde about you: (for ye haue not walked i my lawes, neither haue ye kept myne ordinaunces.) Therfore thus sayth the Lorde God.

I wyll also come vpon the, for in the myddest of the, wyll I syte in iudgement, in the syght of the Heathen, and wyl handle the of suche a facion as I neuer dyd before, and as I neuer wyll do from that tyme forthe, and that bicause of all thyne abhominations. For in the, fathers shall de fayne to eate their owne sonnes, and the sonnes their owne fathers. Suche a sourse wyl I kepe in the, and the hole remnaunt wyll I scatter in to al the windes.

Wherefore as truelye as I lyue (sayth the Lorde God) seinge thou hast defyled my Sanctuarye with all maner abhominacions, and with all thy shamefull offences. For this cause wyll I also destroye the. Myne eye shall not owerse the, neither will I spare the.

One thyrde part within the, shal dye of the pestilence and of hōgre: An other thirde part shall de slayne downe round about the, with the swerde: The other thirde parte that remayneth wil I scatter abrode towarde al the windes, and drawe out the swerde after the. Thus I will perfourme my indignation, and stil my wrath against them and ease my selfe. So that when I haue fulfylled myne angre agaynste them, they shall knowe that I am the Lorde, whyche with a feruente gelousye haue spoken it.

Moreouer I wyll make the waste and abhorred before all the heathen that dwell about the, and in the syghte of all them that go by the: so that when I punisshe the in my wrathe, in myne angre, and with the plage of my hoote displeasure, thou shalte be a verye abhominacion, shame, a gasynge and wondring flocke amonge the Heathen that lye about the.

Euen I the Lorde haue spoken it, e it shall come to passe, when I shote among them the perylious dartes of hongre, whiche shall be but deathy: Yea, therfore shall I shote them, bycause I wyll destroye you. I wyll encrease hongre, and minysh all the prouision of breed amonge you.

Plages and myserye wyl I sende you, yea and wylde beastes also to destroy you. Pestilence and bloodshedyng shal come vpon you, and the swerde will I bringe ouer you. Euen I the Lorde haue sayd it.

¶ The wrath that the people shall be plaged for the synne of Idolatrye. He prophecyeth the repentaunce of the remnaunt of the people, and their deliuerance. The destruction of the frowarde is also prayed.

CAPI. VI.

ANd the worde of the Lorde came vnto me, sayinge: Thou son of man, turne thy face to the mountaynes of Israel, that thou mayste prophecye vnto them, and saye: Heare the worde of the Lorde God, o ye mountaynes of Israell: Thus hath the Lorde God spoken to the mountaynes, hylles, valleys and dales.

Beholde, I wyll bringe a swerde ouer you, and destroye youre hye places: I wyll cast downe youre aulters, and breake downe your temples. Youre slayne men wyll I laye before youre goddes, and the dead carkases of the chyldren of Israel wyll I caste before their ymages, youre bones wyll I destroye rounde aboute youre aulters and dwellynge places.

The cityes shall be desolate, the hyll chapels layde waste: youre aulters destroyed, and broken: youre goddes caste downe, and taken awaye, your temples layd euen with the grounde, your owne workes clene rooted out.

Your slayne men shal lye among you, that ye maye learne to knowe howe that I am the Lord. Those that amonges you haue escaped Baruc.iiii.e the swerde will I leaue among the Gentiles, for I will scatre you among the nacions. And they that escape from you shall thynke vpon me amonges the heathen, where they shalbe in captiuitie.

As for that hoorishe and vnfaythful hert of theirs, wherwith they ran awaye fro me, I wil breake it: yea and put oute those eyes of theirs, that commit fornication with their idolles.

Then shal they be ashamed, and displeased with their selues, for the wickednesses and abhominations which they haue wrought, and shall learne to knowe howe that it is not in vayne that I the Lorde spake to bringe suche miserye vpon them.

The Lorde sayd moreouer vnto me: Smite thyne handes togyther, and stampe with thy fete, and saye: Wo worth all the abhominacions and wickednesses of the house of Israel, for bicause of them they shal perysh with the swerde, with hongre, e with pestilence. Who so is farre of, shall dye of the pestilence: he that is nye at hande, shall perysshe with the swerde / and the other that be besieged, shall dye of hongre.

Thus wyll I satisfye my wrothfull displeasure vpon them. And so shall ye lerne to know that I am the Lorde, when your slayne men lye amonge youre goddes, and aboute youre aulters: vpon all hye hylles and toppes of mountaynes, amonge all grene trees, amonge all thycke okes: euen in the places where they dyd sacrifyce to all their idolles. I wyll stretche myne hande oute vpon them, and wyll make the lande waste: so that it shall lye desolate and voyde, from the wyldernesse of Deblathath forthe, thorowe all their habitations, to lerne them for to know that I am the Lorde.

¶ The ende of all the lande of Israel shall sodenly come. The cause of the destruction therof. The prophete is commaunded to shewe the summe of the euylles that are at hande.

CAPI. VII.

THe worde of the Lorde came vnto me on this maner: the I call, o thou sonne of man. Thus sayth the Lord God vn

to the lande of Israell: The ende commeth, yea verily the ende cōmeth vpon al the foure corners of the erth.

But now shal the ende come vpon the: for I wyll sende my wrathe vpon the and wyll punyshe the: accordynge to thy wayes, and rewarde the after all thy abhominacyons.

Eze.vii.b.iiii.c Myne eye shall not ouerse the, neyther wyl I spare the, but rewarde the accordynge to thy wayes, and declare thy abhompnacyons. Then shall ye knowe that I am the Lorde.

Thus sayethe the Lorde God: Beholde, one myserye and plage shall come after an other: the ende is here. The ende (I saye) that wayteth for the, is come alredye, the houre is come agaynste the, that dwellest in the lande.

B The tyme is at hande, the daye of sedition is harde by, and no glad tydynges vpon the mountaynes. Therfore I wyll shortly poure out my sore displeasure vpon the, and fulfill my wrathe vpon the. I wyll iudge the after thy wayes, and recompence the all thy abhominations.

Eze.vii.b.iiii.c C Myne eye shall not ouerse the, neyther wyll I spare the: but rewarde the after thy wayes, and shewe thy abhompnacyons, to lerne you for to knowe howe that I am the Lorde that smyteth. Beholde, the daye is here, the daye is come, the houre is runne oute, the rodde florysheth, wyl vnnelle waxeth greene, malicyous violence is growen vp, and the vngodly waxen to a staffe. Yet shall there no complaynte be made for them, nor for the trouble that shall come of these thynges.

D The tyme commeth, the day draweth nyer Who so bieth, let him not reioyce: he that selleth let him not be sory, for why? trouble shal come in the middest of all rest: so that the seller shall not come agayne to the byer, for neither of them bothe shall lyue.

For the vision shal come so greatly ouer al that it shall not be hyndred: No man also with his wyckednesse shall be able to saue his owne lyfe. The trompettes shal ye blowe and make you all redye, but no man shall go to the batel, for I am wroth with all the hole multitude.

E The swerde shall be without, pestylence and hongre within: so that who so is in the felde, shall be slayne with the swerde: and he Deut.xxxii.d. that is in the cite shall perisshe with hongre and pestilence.

And suche as escape and flee from amonge them, shal be vpon the hylles, lyke as the doues in the felde: euery one shal be afrayde because of his owne wickednesse.

All handes shal be let downe, and al knees F shall be weake as the water: they shal gyrde them selues with sacke clothe, feare shall fall vpon them. Their faces shall be confounded, *Esaye.xv.d Jere.xlviii.b *Sopho.i.d Eccle.v.b Prouer.xi.a. *& their heedes bald: their syluer shal lye in the stretes, and their golde shall be despysed: *Yea their syluer and golde maye not deliuer them, in the day of the fearfull wrath of the Lorde.

They shall not satisfye their hongry soules, neither fyll their empty belyes therwith: For it is become their owne decaye therowe their wickednesse: because they made therof not onely costlye iewels for their pompe and pryde, but also abhominable ymages and idols. For this cause wyl I make the to be abhorred.

Moreouer I wyll geue it in to the handes G of the straūgers to be spoyled, and to the wicked for to be robbed, and they shall destroye it. My face wyll I turne from them, my treasury shall be defyled: for the theues shall go in to it and suspende it. I will make clene rydaunce, for the lande is hole fylled with vnrighteous iudgement of innocent blood, & the cite is full of abhominations. Wherfore I wil bryng the moost cruel tyrauntes from amonge the heathen, to take their houses in possession. I will make their pompe to cease, and they shall take in their Sanctuarye. When this trouble commeth, they shal seke peax, but they shall haue none. One mischiefe and sorow shall folowe an other, and one rumour shall come after an other. Then shal they seke visions in vayne of their prophetes.

The lawe shall be gone from the preestes, and wysdome from the elders. The kynge shall mourne, the prynces shall be clothed in heupnesse, and the handes of the people in the lande shall tremble for feare. I wyll doo vnto them after their owne wayes, and accordynge to their owne iudgemenets wyll I iudge them: to lerne them for to know that I am the Lorde.

¶ In apperaunce of the similitude of God. Ezechiel is brought vnto Jerusalem in the spyrit. The Lorde sheweth the Prophete the Idolatries of the house of Israel, and chefely of the preestes.

CAPI. VIII.

IT happened that in the sixte yere, the fifte daye of the sixte moneth I sat in my house A and the Lordes of the counsel of Juda with me: and the hande of the Lorde God fell vpon there vpon me.

And as I loked vp, I saw as it were a lykenesse of fire from his loynes downeward, and and from his loynes vpwarde it shyned maruelous clere. This similitude stretched oute an hande, and toke me by the heery lockes of B my heed, and the spirite lyfte me vp betwixt Dani.ii.a heuen and earthe: and God broughte me in a vysyon to Jerusalem, in to the entrye of the inner porte that lyeth towarde the north: there stode an ymage, with whome be that hathe all thynges in his power, was berye wrothe.

And beholde, the glorye of the God of Israel was in the same place: euen as I hadde sene it afore in the felde. And he said vnto me: Thou sonne of man. Lyfte vp thyne eyes, and loke towarde the north. Then lyfte I vp C myne eyes towarde the north: and beholde, beside

beside the port northward, there was an aulter, made vnto the ymage of prouocation in the very entryng in. And he sayd furthermore vnto me: Thou son of man, seist thou what these w? Seist thou the great abhominations that the house of Israel commit in this place which ought not to be done in my Sanctuary? But turne the aboute, and thou shalte se yet greater abhominations. And with þ broughte he me to the court gate: and when I loked: D beholde, there was an hole in the wal. Then sayd he vnto me: thou sonne of man, dygge thorowe the wall. And when I dygged thorowe the wall: beholde, there was a wore. And he sayd vnto me: Go thy waye in, and loke what wycked abhominations they wo there. So I went in and sawe: and beholde, there were all maner ymages of wormes and beestes, al idolles and abhominations of the house of Israell paynted euery one rounde aboute the wall.

There stode also before the ymages three score and ten lordes of the counsel of þ house of Israel: and in the myddest of them stode Jeazaniah the sonne of Saphan: And euery one of them had a censoure in his hande, and oute of the incense there wente a smoke, as it hadde ben a cloude. Then sayd he vnto me: Thou sonne of man, hast thou sene what the E matours of the house of Israel do secretly, euery one in his chambre? For they say: tush the Lorde seeth vs not, the Lorde regardeth not the worlde. And he said vnto me: Turne theyet agayne, and thou shalte se the greate abhominations that they do. And with that he brought me to the dore of the porte of the Lordes house towarde the north. And beholde there sate women mourenynge for Thamus. Then sayde he vnto me: haste thou sene this thou sonne of man? Turne the about, & thou shalt se yet greater abhominations.

F And so he brought me in to the inwarde courte of the Lordes house: & beholde at the porte of the Lordes house, betwixte the fore entrye and the aulter, there were fyue and twentye men, that tourned their backes vpon the temple of the Lorde, and their faces towarde the East, and these worshypped the sonne.

And he sayd vnto me: hast thou sene this þ G sonne of man? Thynketh the house of Israel that it is but a trysle, to do these abhominacions here? Shoulde they fyll the lande full of wyckednesse, and vndertake to prouoke me vnto vnger? Yea and purposely to caste vp their noses vpon me? Therfore wyll I also do some thynge in my wrothfull displeasure, so that myne eye shall not ouerse them, neyther wyll I spare them. Yea and though they crye in myne eares with loude voyce, yet wyll I not heare them.

¶ The destruction of Idolaters, and the conseruacyon of the ryghtous. They that shall be saued are marcked. They that are vnmarcked are slayne. A complaynte of the Prophete for the destruction of the people.

CAPI. IX.

HE cryed also with a loud voyce in myne A eares, sayinge: Come here ye rulers of the city, euery man with his weaponed hande to the slaughter. Then came there sixe men oute of the streete of the vpper porte towarde the Northe, and euery man a weapon in his hande to the slaughter. There was one amongest them that had on him a lynnen rayment, and a wryters pynchhorne by his syde.

These went in & stode besyde the brasen aulter/ for the glory of þ Lorde was gone away B Exod.xl.c from the Cherub, and was come vpon to the Rume.ix.c thresshold of the house, and he called the mā iii.Reg.viii.b that had the lynnen rayment vpon him, and the wryters pynchhorne by his syde, and the Lorde sayd vnto him: Go thy waye thorow the city of Jerusalem, & set this marke Thau Exod.xii.c vpon the foreheedes of them that mourne Ezech.vii.a and are sorye for all the abhominations that be done therin. And to the other he sayd that I might heare: Go ye after him thorow the city, slee, ouerse none, spare none, kyll and destroye both olde men and yong maydens, children and wyues.

But as for those that haue this marcke Thau vpon them, se that ye touch them not/ and begyn at my Sanctuarye. Then they be- Jere.xxv.b gan at the elders whiche were in the temple, xlix.b. for he had sayd vnto them: when ye haue de- i.Petri.iiii.c filed the temple, and fylled the courte with the slayne, then go your waye forth. So they went out, and slewe downe thorow the city. Now when they had wae the slaughter, and I yet escaped, I fell downe vpon my face, and cryed, sayinge: O Lorde, wilte thou then destroye all the residue of Israel in thy sore displeasure, that thou hast poured vpon Jerusalem? Then sayd he vnto me: the wyckednes of the house of Israell and Juda is verye great, so that the lande is full of bloode, and the city full of vnfaythfulnesse. For they say: Tushe the Lorde regardeth not the earthe, he seeth vs not.

Therfore wyll I vpon them, myne eye D Job.xxii.d shall not ouerse them, neyther wyll I spare Esaye.xxix.c them, but wyll recompence their wycked- Ezechiel.xxiii.d nesse vpon their heedes. And beholde, the Ezech.vii.a man that had the lynnen rayment vpon him and the wryters pynchhorne by his syde, tolde all the matter howe it happened, and sayde: Lorde, as thou hast commaunded me, so haue I done.

¶ Of the man that toke hote burnynge coles oute of the myddle of the wheles and of the Cherubyns, in token of the burnynge of Jerusalem. A rehersall of the vysyon of the wheles, of the beastes, and of the Cherubyns.

CAPI. X.

AND as I loked beholde in the firmament that was aboue the Cherubyns A Ezechiel.i.a there appered the symilitude of a stole of Saphir vpon them: Then sayde he that

sate therin to him that had the lynen raymēt vpon him: Creepe in betwen the wheles that are vnder the Cherubins, and take thine hand full of hote coles out from betwene the Cherubyns, and cast them ouer the citye. And he creepte in that I myght se.

Now the Cherubyns stode vpon the right syde of the house, when the man went in, and the cloude fylled the innermer courte. But
ii. Para. viii. a the gloryo of the Lorde remoued frome the Cherubyns, and came vpon the threshold of the house, so that the temple was ful of cloudes, and the courte was full of the shyne of the Lordes glory. Yea and the sounde of the Cherubins wynges was herde in to the fore courte, lyke as it had ben the voyce of the almighty God when he speaketh.

Now when he hadde byddē the man that was clothed in lynen, to go and take the hote coles from the myddest of the wheles, which were vnder the Cherubyns: he wente and stode beside the wheles. Then the one Cherub reached forthe his hande from vnder the Cherubins, vnto the fire that was betwene the Cherubyns, and toke therof, and gaue it vnto him that hadde on the lynnen raymēt in his hande: whiche toke it, and went oute.

B And vnder the wynges of the Cherubyns, there appered the lykenesse of a mans hande: I sawe also foure wheles beside the Cherubyns, so that by euerye Cherub there stode a whele. And the wheles were (to loke vpon) after the facyon of the precyous stone of Thatis: yet (vnto the syght) they were facyoned and lyke as yf one whele had ben in an other.

When they wente forthe, they wente all
C foure togyther, not turnynge aboute in theyr goynge: But where the fyrst wente thyther wente they after also, so that they tourned not aboute in theyr goynge. Theyr hole bodyes, theyr backes, theyr handes and wynges, Ezechiel.i.b
yea and the wheles also were all full of eyes rounde aboute them all foure. And I herde him call the wheles Galgal (that is) a round boule. Euery one of them had four faces: so that the one face was the face of a Cherub, the seconde of man, the thyrde of a lyon, the fourth of an Egle, and they were lifted vp aboue. This is the beest that I saw at the water of Cobar. Now when the Cherubyns, went the wheles went with them, and when the Cherubyns shoke their wynges to lifte them selues vpwarde, the wheles remayned not behynde, but were with them also. Shortlye when they stode, these stode also: And when they were lyfte vp, the wheles were lyfte vp also with them, for the spirite of lyfe was in the wheles.

D Then the glory of the Lorde was lyfte vp Ezechiel.xi.d
from the threshold of the temple, and remayned vpō the Cherubins: And the Cherubins xliii.a.
flackred with their wynges, and lift them selues vp frome the earthe: so that I saw when they wente, and the wheles with them. And they stode at the east syde of the porte that is in the house of the Lorde. So the glorye of the Lorde was vpon them. This is the beast that I sawe vnder the God of Israel, by the water of Cobar. And I perceyued, that it was the Cherubyns. Euerye one had foure faces, and euerye one foure wynges, and vnder the wynges, as it were mennes handes. Nowe the fygure of their faces was, euen as I had sene them, by the water of Cobar, and so was the countenaunce of them: Euerye one in his goynge wente strayght forwarde.

¶ Who they were that made the people of Israel to straye. Agaynst these ye prophecyeth, shewynge them how they shall be dyspersed abrode. The reuynge of the herte commeth of God, otherwyse can we not walcke in his commaundementes. He threateneth them that leane vnto theyr owne counselles.

CAPI. XI.

MOreouer the spirite of the Lorde lyfte
a me vp, and brought me vnto the East porte of the Lordes house. And behold there were. xxv. men vnder the wore amonge whom I sawe Iaazaniah the sonne of Azur, and Pheltiah the sonne of Bananiah the rulers of the people. Then sayd the Lorde vnto me: thou son of man, these men ymagin mischiefe, and a wicked counsell take they in this citye, sayinge: tush, there is no destruction at hand, let vs buylde houses: this Ierusalem is the cauldron, & we be the flesh. Therfore shalt thou prophecy vnto them, yea prophecy shalt thou vnto them, o sonne of man. And with that fell ꝑ spirete of the Lord vpon me, and sayde vnto me: Speake, thus sayth the Lorde:

On this maner haue ye spoken (O ye house
b of Israel) and I knowe the ymaginacyons of youre hertes. Many one haue ye murthered in this citye, and fylled the stretes full of the slayne. Therfore thus sayth the Lorde God: The slayne men that ye haue layden the grounde in this citye, are the flesh and this citye is the cauldron: But I wyll bringe you oute of it: ye haue drawen oute Ezech.
the swerde, euen so wyll I also bringe a Matth.
swerde ouer you, sayth the Lorde God: I wyll dryue you oute of this citye and delyuer you in to your ennemyes hande, and wyll condemne you. Ye shall be slayne in all the costes of Israell, I wyll be auenged of you: to learne you for to knowe, that I am the Lorde.

This citye shall not be your cauldron, neither shall ye be the flesche therin: but in the costes of Israel wyll I punysshe you, that ye maye knowe, that I am the Lorde: in whose Leuit.
commaundementes, ye haue not walked ne Deuter.
kepte his lawes: but haue doone after the customes of the Heathen that lye rounde aboute you.

Now when I preached, Pheltiah the son of
c Bananiah dyed, then fell I downe vpon my face, and cryed with a loude voyce: O Lorde God, wylt thou then vtterly destroye all the remnaunt

remnaunt in Israel? And so the worde of the Lorde came to me on this maner: thou sonne of man: thy brethren, thy kynsfolke, and the hole house of Iuda, whiche dwell at Ierusalem, saye: they be gone farre from the Lord, but the lande is gyuen vs in possession. Therfore tell them, thus sayth the Lorde God: I wyll sende you farre of among the Gentyles, and scatre you amonge the nacions, and I wil halowe you but a litle in the landes where ye shall come.

Tell them also thus sayth the Lorde God: I wil gather you agayne out of the nacions, and bringe you from the countreyes where ye be scatred, and wil giue you the land of Israel agayne: and thyther shall ye come. And as for all impedimentes, and all your abhominacions, I will take them awaye.

d And I will giue you one herte, and I will plante a newe spirite within youre bowels. e. That stony hert wyll I take out of your body, and giue you a fleshly hert: that ye may f walke in my commaundementes, & kepe mine ordinaunces and do them, that ye maye be my people, and I your God. But loke whose hertes are disposed to folowe their abhomynacions, and wicked lyuynges: those mens dedes wyll I bringe vpon their owne heedes, sayeth the Lorde God.

After this dyd the Cherubins lifte vp their wynges, and the wheles went with them, & the glory of the Lorde was vpon them. So the glory of the Lorde went vp frō the myddest of the citye, and stode vpon the mountes of the citye towarde the east. But the winde tooke me vp, and in a vision (which came by the spirite of God) it brought me agayne in to Caldea amonge the pyssoners. Then the vision ꝑ I had sene, vanished awaye fro me. So I spake vnto the pyssoners al the wordes of the Lord whiche he had shewed me.

¶ The parable of the vesselles of the captyuytye. The exposycyon of the parable, by whiche the takynge of kynge Sedechias is signifyed. In other parable wherby the dystresse of hunger and thyrst is signifyed.

CAPI. XII.

THe worde of the Lorde came vnto me,
g saying: Thou son of man, thou dwellest in the myddest of a frowarde housholde whiche haue eyes to se, and yet se not: eares haue they to heare, and yet heare they not, for they are a stubborn houshold. Therfore (o thou son of mā) make thy gere redy to ryst, and go forth by fayre day light, that they maye se: Yea euen in their sight shalt thou go from thy place to an other place: ꝑ peraduenture they will consydre that they be an vnobedient houshold.

Thy gere that thou hast made redy to flye withall, shalt thou beare oute by fayre daye light, that they maye se: and thou thy selfe shalt go forth also at euen in their sight, as
h commaunded when ye flytteth. Digge thou rowe the wall, that they maye se, and beare B
thorow it the same thing that thou toteste vp in their sight. As for thy selfe, thou shalte go forth in the darke. Hyde thy face that thou se not the erth, for I haue made the a shewe token vnto the house of Israel. Now as ꝑ Lord cōmaunded me, so I dyd: the gere that I had made redy, brought I out by daye. At euen I brake downe an hole thorow the wall with my hande: and whē it was darke I toke the gere vpon my shoulders, and bare them out in their sight.

And in the morning came the worde of the
i Lorde vnto me, saying: Thou son of man, yͤ E
Israel that frowarde housholde aske the, and saye: what doest thou there? Then tel them, thus sayth the Lorde God: This punishmēt toucheth the chiefe rulers at Ierusalem, and all the house of Israel that dwel among thē. Tell them, I am your shewe token: lyke as I haue done, so shall it happen vnto you. Fyue shal ye also, and go in to captiuitie. The chiefest that is among you, shal take his shoulders in the darke, & get him awaye. He shal breake downe the wall to cary stuffe therthorow. He shall couer his face that he se not the ground with his eyes.

My lyne wyll I spreade oute vpon hym, D
and catche him in my nette and carye him to Babylon, in the lande of the Caldees, which Ezech. xvii. e
he shall not se, and yet shall he dye there. As xxxii. a.
for all his helpers, and all his hoostes, that be aboute hym, I wyll scattre them towarde all the wyndes, and drawe oute a swearde after them. So when I haue scattered them amonge the Heathen, and strowed them in the landes, they shall knowe that I am the Lorde.

But I wil leaue a litle nombre of the from
k the sweerde, hungre, & pestilence, to tel all their abhommacions amonge the Heathen, where they come, that they may knowe how that I am the Lorde.

Moreouer the worde of the Lorde came
l vnto me, sayinge: Thou sonne of man, with E
a fearefull tremblynge shalte thou eate thy breed, with carefulnesse and sorow shalt thou drynke thy water. And vnto the people of the lande speake thou on, this maner. Thus sayth the Lorde God, to them that dwell in Ierusalem, and to the lande of Israel: Ye shall eate youre breed with sorowe, and drynke youre water with heynesse: Yea, the lande with the fulnesse therof shall be layd waste, for the wyckednesse of them that dwel therin. And the cityes that now be wel occupyed, shall be voyde, and the lande desolate, that ye maye knowe, how that I am the Lorde.

Yet came the worde of the Lorde vnto
m me agayne, sayinge: Thou sonne of man, F
what maner of byworde is that, whiche ye vse in the lande of Israell, sayinge: Tusshe seinge that the dayes are so slacke in commynge, all the vysions are of none effecte Tell theym therfore, thus sayth the Lorde God: I wyll make that byworde to cease, so ꝑ it shal no more be cōmonly vsed in Israel.

But say this vnto them: The dayes are at hande, that euery thing whiche hath ben prophecied, shal be fulfilled. There shal no vision be in vayne, neyther any prophecye fayle among the children of Israel: for it is ỹ Lord that speke it: and what so euer I the Lorde speake shall be performed, and not be slacke in commynge.

G Yea euen in youre dayes (O ye frowarde housholde) will I deuise somthyng, and bryng it to passe sayth ỹ Lorde God. And the worde of the Lorde came vnto me, saying: Behold thou sonne of man: the house of Israel saye in this maner: Tush as for the vision that he hath sene, it wil be many a daye or it come to passe: It is farre of yet, the thyng that he prophecieth. Therfore saye vnto theym: Thus sayth the Lorde God. All my wordes shal no more be slacke: loke what I speke, that same shal come to passe, sayth the Lorde.

¶ The worde of the Lorde agaynst false prophetes, whiche teache the people the counselles of their owne hertes.

CAPI. XIII.

A THe worde of the Lorde came vnto me, sayinge: Thou sonne of man. Speake prophecye agaynste those prophetes, that preache in Israell: and saye thou vnto them that prophecye oute of theyr owne hertes: Heare the worde of the Lorde: Thus

False prophetes. sayth the Lorde God: Wo be vnto those folyshe prophetes that folow their owne spirite, and speake where they se nothynge. O Israell, thy prophetes are lyke the foxes vpon the dyre felde: For they stande not in the gappes, neither make they an hedge for the house of Israel, that men might abide the peryll in the daye of the Lorde. Vayne thynges they se: and tell lyes to maynteyne their preachynges withall. The Lorde (saye they) hath spoken it, when in very dede the Lorde hathe not sent them. Vayne visions haue ye sene, and spoken false prophecyes, when ye saye: the Lorde hathe spoken it, where as I neuer sayd it.

B Therfore thus sayth the Lorde God: Bicause your wordes be vayne, and ye seke oute lyes: Behold, I wyll vpon you, sayth the Lorde. Myne handes shall come vpon the prophetes that loke out vayne thynges, and preache lyes: they shall not be in the counsell of my people, nor wrytten in the boke of the house of Israel, neyther shal they come in the lande of Israell: that ye maye knowe, how that I am the Lorde God. And that for this

Jerem.viii.b cause: they haue discerned my people, and tolde them of pear, where no pear was. One letteth vp a walle, and they dawbe it with loose clape. Therfore tell them which dawbe

Math.vii.c. it with vntempered morter, that it shall fall. For there shall come a great showre of rayne, great stones shal fal vpō it, and a sore stourme of wynde shall breake it, so shall the wall come downe.

Shal it not then be said vnto you: where is nowe the morter, that ye dawbed it withall? Therfore thus sayth the Lorde God: I wyll breake oute in my wrothfull displesure with a stormye wynde, so that in myne anger, there shall come a myghtye showre of rayne and haylestones in my wrathe, to destroye withall.

As for the wall that ye haue dawbed with vntempered morter, I will breake it downe, make it euen with the grounde: so that the foundacion therof shall remoue, and it shall fall: yea and ye your selues shall perysshe in the myddest therof: to lerne you for to knowe I am the Lorde.

Thus wyll I perfourme my wrathe vpon this wall, and vpon them that haue dawbed it with vntempered morter, and then wyll I saye vnto you: The wall is gone, and the dawbers are awaye. These are the prophetes of Israel, whiche prophecye vnto the cytye of Jerusalem, and loke oute visyons of pear for them, where as no pear is, sayth the Lorde God.

Wherfore (O thou sonne of man) set thy face agaynste the doughters of thy people, whiche prophecye oute of theyr owne hertes: and speake thou prophecye agaynste theym, and saye: Thus sayth the Lorde God: Wo be vnto you ỹ sowe pyllowes vnder all arme holes, and bolsters vnder the heedes bothe of yonge and olde, to catche soules withall. For when ye haue gotten the soules of my people in youre captiuitie, ye promyse them lyfe, and dishonoure me to my people, for an handfull of barlye, and for a pece of breed: when ye kil the soules of them, that dye not, and promyse lyfe to them that lyue not: thus ye dissemble with my people that byleueth your lyes.

Wherfore thus sayth the Lord God: Behold, I wil also vpō the pillowes, wherwith ye catch the soules in fleing: them wil I take from your armes, and let ỹ soules go, that ye catche in fleing.

Youre bolsters also wyll I teare in peces, and deliuer my people oute of youre hande: so that they shall come no more in your handes to be spoyled, and ye shall knowe that I am the Lorde.

Seinge that with youre lyes ye discomforte the herte of the ryghtous whom I haue not discomforted. Agayne: For so moche as ye courage the hand of the wycked, so that he maye not bourne from his wycked waye and lyue: therfore shall ye spye oute no more vanitie, nor prophecye youre owne gestynges: for I wyll deliuer my people oute of youre hande, that ye maye knowe howe that I am the Lorde.

¶ The Lorde denyeth his worde to the people for theyr synnes sake. The dysyplers of the worde deth the Lorde somtyme deceyue by false prophetes. A comfort of them that tlede vnto Babylon.

CAPI. XIIII.

Thre

A THere resorted vnto me certayne of the elders of Israel, & sate downe by me.
Then came the worde of the Lord vn to me, sayinge: Thou sonne of man, these men beare their Idolles in their hertes, and go purposly vpon the stombynge blocke of theyr owne wyckednesse: how dare they the aske counsell at me? Therfore speake vnto them, and saye: thus sayth the Lorde God: Euery man of ỹ house of Israel that beareth his Idolles in his herte, purposinge to stomble in his owne wyckednesse, and commeth to a prophet, to enquyre any thynge at me by hym: vnto that man wyll I the Lorde my selfe gyue answeere, accordynge to the multytude of his Idolles: that the house of Israell maye be snared in their owne hertes, because they be cleane gone fro me, for their Idolles sakes.

B Wherfore, tell the house of Israel: thus sayth the Lorde God: Be conuerted, forsake your Idolles, and turne your faces from all your abhominacions. For euery man, (whether he be of the house of Israel or a straunger, that soiourneth in Israel) whiche departeth fro me, and taketh Idolles in his herte purposyng to go still stombling in his owne wickednesse, and commeth to a Prophet, to aske counsell at me therowe him: vnto that man wyll I the Lord gyue answeere, by mine

C owne selfe. I wyll set my face agaynste that man, and wyll make him to be an example for other, yea and a comen by worde: and wil rote him out of my people. ỹ be maye know that I am the Lorde. And yf that Prophete be disceyued, when he telleth him a worde: then I the Lord my selfe haue disceyued that Prophete, and wyll stretche forth myne hand vpon him, to rote him oute of my people of Israel: and they both shall be punyshed for their wickednesse. Accordynge to the synne of him that asketh, shall the synne of the Prophete be: that the house of Israel be led no more fro me thorow errours, & be no more defyled in their wyckednesse: but that they maye be my people, and I their God, sayth the Lorde God. And the worde of the Lorde came vnto me, sayinge: Thou sonne of man when the land sinneth agaynst me, and goeth forth in wyckednesse: I wyll stretche oute myne hand vpon it, and destroye all the prouision of their breed, and sende derth vpon them to destroy man and beste in the lande. And thoughe Noe, Daniel, and Job, these thre men were amōg thē, yet shal they in their ryghtousnesse deliuer but their owne soules sayth the Lorde God. If I bringe noysome beastes into the lande, to waste it vp, and it be so desolate, that no mā may go therin for beastes: yf these thre men also were in the lande, as truly as I lyue (sayth the Lorde God) they shal sauc neither sonnes ne doughters, but be onely deliuered them selues: and as for the lande, it shall be waste.

Or yf I bringe a swearde into the lande, and charge it to go thorow the land: so that I slaye owne man & beaste in it, and yf these thre men were therin; As truly as I lyue (sayth the Lorde God) they shall deliuer neither sonnes ne doughters, but only be saued them selues. If I sende a pestylence into the land, and poure out my sore indignacō vpō it in bloude, so that I rote out of it both mā and beast, and yf Noe, Daniel, and Job, were therin: as truly as I lyue (sayth the Lorde God) they shall deliuer neither sonnes ne doughters, but saue their owne soules in their ryghtousnesse. Moreouer thus sayth the Lorde God: Though I send my foure frou blous plages vpon Jerusalem: the swearde honger, perelous beastes and pestylence, to destroye man and beaste oute of it: yet shall there be a remnaūt saued therin, which shall bringe forth their sonnes and doughters. Be holde they shall come forth vnto you, and ye shall se their waye, and what they take in hande, and ye shall be cōforted, as touchinge all the plages that I haue brought vpon Jerusalem. G Jere.xxvii.b

They shall comforte you, when ye se their waye and workes: and ye shall knowe, how that it is not without a cause, that I haue done so agaynste Jerusalem, as I dyd, sayth the Lorde God.

¶ Of the vnprofytable wodde of the vyne tree is taken to the fyre, so (sayeth he) that Jerusalem shall be brent.

CAPI. XV.

THe worde of the Lorde came vnto me, A sayinge: Thou sonne of man: What commeth of the vyne amonge al other trees? and of the vyne stock among al other tymbre of the greue? Do men take of it, to make any worke withall? Or maye there a naple be made of it, to hang any thynge vpō? Beholde, it is caste in the fyre to be brent, the fyre consumeth both the endes of it, the middest is brente to asshes. Is it mete then for a ny worke? No.

Seing then, that it was mete for no worke B beinge hole: moche lesse may there any thing be made of it, when the fyre hath consumed and brēt it. And therfore thus sayth the Lord God: Lyke as I caste the vyne into the fyre for to be brent, as other trees of the wod: Euen so wyll I do with them that dwell in Jerusalem, and set my face agaynste them: they shall go out frome the fyre, and yet the fyre shall consume them. Then shal ye know that I am the Lorde, when I set my face against them, and make the hād waste: because they haue so sore offended, sayth the Lorde God.

¶ The prophete intendynge to speake of the abhominacyons of Jerusalem: doth fyrste shewe the benefytes of God towarde it. Jerusalem is reproued of vnkyndenes, for her fornication with Idolles. He iustifyeth the wyckednesse of other people in comparison of the synnes of Jerusalem. The cause of the abhominacyons is to whiche the Sodomytes fell. Mercy is promysed. o the repentaunt.

CAPI.

CAPI. XVI.

A Gayne, the worde of the Lorde spake vnto me, sayinge: Thou sonne of mā shewe the cytye of Ierusalem their abhompnacions, and saye: thus sayth the Lord God vnto Ierusaleth: Thy progeny and kynred came out of the lande of Canaan, thy father was an Amorite, thy mother a Cethite. In the daye of thy byrth when thou waste borne, the strynge of thy nauell was not cutte of: thou waste not bathed in water to make the clene: ne waste neither rubbed with salte, ne swadled in cloutes: No mā regarded the so moche, as to do any of these thynges for the, or to shewe the suche fauoure, but thou waste vtterly caste out vpon the felde, yea dispised waste thou in the daye of thy byrth.

Then came I by the, and sawe the troden downe in thyne owne bloude, and sayd vnto the: thou shalte be purged from thyne owne bloude, from thyne owne bloude (I say) shalt thou be clensed. So I plāted the, as the blossome of thy felde: thou arte growen vp, and waxen greate: thou hast gotten a maruelous pleasaunt beautye, thy brestes are come vp, thy heare is goodly growen, where as thou wast naked and bare afore.

B Nowe when I went by the, and loked vpō the: beholde, thy tyme was come yea euen the tyme to bowe the. Then spred I my clothes ouer the, to couer thy dishonestie: yea I made an othe vnto the, and maryed my selfe with the (sayth the Lorde God) and so thou becamest myne owne. Then washed I the with water, and pourged thy bloude frome the. I annoynted the with oyle, I gaue the chaunge of raymentes, I made the shoes of Taxus leather: I gyrded the aboute with white silke, I clothed the with kerchers, I decked the with costly apparell. I put ringes vpon thy fyngers: a chayne about thy necke, spanges vpō thy forheade, eare ringes vpon thine eares, and set a beautiful crowne vpon thyne heade. Thus waste thou decte with syluer and golde, and thy rayment was of fyne white silke, of nedle worke and of diuerse colowres.

Thou diddest eate nothyng but fynnels, honye and oyle: maruelous goodly wast þ and beautyfull, yea euen a very Quene wast thou. In so moch, that thy beauty was spoke of amonge the heithen, for thou wast excellent in my beauty, which I put vpō the saith the Lorde God.

But thou haste put confydence in thyne owne beauty, and played the harlot, when thou haddest gotten the a name. Thou haste committed bordedome, with all that wente by the, and hast fulfylled their desyres: yea thou haste taken thy garmentes of diuerse colours, and deckte thyne aulters therwith, whereupon thou myghtest fulfyll thine bordedome, of suche a fashyon, as neuer was done ne shall be. The goodly ornamēts & Iewels whiche I gaue the of myne owne golde and syluer, hast thou taken, and made the mens ymages therof, and committed bordedome with all.

Thy garmentes of diuers colowres hast thou taken, and deckte them therwith myne oyle and incense hast thou sette before them.

My meate which I gaue the, as symnels, oyle, and hony (to feede the withall) that hast thou set before them, for a swete fauoure. And this came also to passe, sayth the Lorde God: Thou haste taken thine owne sonnes and doughters, whom thou haddest begotte vnto me: and these haste thou offered vp vnto the, to be their meat. Is this but a smal bordedome of thyne (thinkest thou) that thou slayest my children, and gyuest them ouer, to be brent vnto them? And yet in all thy abhompnacions and bordedome, thou hast not remembred the dayes of thy youth, how naked and bare thou wast at that tyme, and troden downe in thyne owne bloude. After all these thy wickednesse, (wo wo vnto the, sayth the Lorde) thou haste buylded thy stewes and brodel houses in euery place: yea at the head of euery stretе hast thou buylded the an aulter: Thou haste made thy beauty to be abhorred, thou haste laied out thy legges to euery one that came by, and multyplied thine bordome. Thou hast committed fornycacion with the Egyptyans thy neighboures, whiche haue moche fleshe and thus hast thou vied thyne bordedome, to anger me.

Beholde, I will stretch out myne hande ouer the, and will myndysshe thy store of foode and deliuer the ouer into the wylles of the Philistines thyne enemyes, which are ashamed of thy abhompnable ways. Thou hast played the bore also with the Assyrias, wyth out myghte not satisfie the: Yea thou haste played the harlot, & not had ynough. Thus hast thou styll committed thy fornycacion frome the lande of Canaan vnto the Caldees, and yet thy lust not satisfied. How saith I circumcyse thine hert (sayth the Lord God) seinge thou doest all these thynges, thou presumptuous hoore: buyldynge thy stewes at the heade of euery stretе, and thy brodell houses in all places?

Thou hast not ben as an other hoore, that maketh boste of her wynnynge, but as a wife that breaketh wedlocke, and taketh other in stede of her husbande. Gyftes are geuen to all other hoores, but thou gyuest rewardes vnto all thy louers, and offrest them gyftes, to come vnto the oute of all places, and to commyt fornication with the. It is come to passe with the in thy bordedomes contrary to the vse of other women: yea there hath no such fornication ben committed after the, seinge that thou proferest gyftes vnto other, and rewarde is geuen the: this is a contrary thynge.

Therfore heare the worde of the Lorde, O thou harlot, thus sayth the Lorde God. For so moche as thou hast spente thy money, and discouered thy shame, thorowe thy bordome with al thy louers, and with all the abhominations of thy idols of thy abhominacions in the bloude of thy children, whome thou hast geuen them: Beholde therfore I will gather togyther all thy louers, vnto whome thou hast made thy selfe common: yea, and all them whom thou fauourest, and euery one that thou hatest: & will discouer thy shame before the, that they all maye se thy fylthynesse.

Moreouer, I will iudge the as a breaker of wedlocke and a murtherer, and recompēce the thine owne bloude in wrathe and gelousy. I wyl geue the ouer into their power, that shall breake downe thy stewes, and destroye thy brodell houses: they shall stepp the oute of thy clothes, all thy fayre and beautyfull Iewells shall they take from the, and so lefe the syt naked and bare: yea they shall bryng the common people vpon þ, which shal stone the, and slaye the downe with their swordes. They shall burne vp thy houses, and punysh the in the syght of many women. Thus wil I make thy bordedome to ceasse, so that thou shalte geue out no more rewardes.

Shulde I make my wrathe to be styll, take my gelousye from the, be content, & no more to be displeased? seinge thou remembrest not the dayes of thy youth, but hast prouoked me to wrathe in all these thynges? Beholde therfore, I will bringe thyne owne wayes vpon thyne head, sayth the Lorde God: how be it, I neuer dyd vnto the, accordyng to thy wickednesse and al thy abhompnacyons. Beholde, all they that vse common prouerbes, shal vse this prouerbe also agaynst the: such a mother, suche a doughter.

Thou arte euen thy mothers owne dought ter, that hath caste of her husbande and her children. Yea thou arte the syster of thy sisters, whiche forsoke their husbandes and their children. Your mother is a Cethite, and your father an Amorite. Thine eldest syster is Samaria, she and her doughters that dwell vpō thy left hande.

I But thy yōgest sister that dwelleth on thy right hande, is Sodoma and her doughters. Yet hast thou not walked after their wayes ne done after their abhompnacions: but in all thy wayes thou hast bene more corrupte then they. As truely as I lyue, sayth þ Lorde God: Sodoma thy sister with her doughters, hath not done so eupl, as þ & thy doughters. Beholde, the synnes of thy syster Sodoma were these: Pryde, fulnes of meate, aboū dance and Idelnes: these thynges had she and her doughters. Besides that, they reached not their hand to the poore & nedy, but were proude, and dyd abhompnable thynges before me: therfore them I toke away, whē I had sene it. Neither hath Samaria done halfe of thy synnes, yea thou haste exceaded them in wyckednes: In so moche that in comparyson of all the abhompnacions whiche thou hast done, thou haste made thy systers good women.

As for their captyuatye, namely the captyuatye of Sodoma and her doughters: the captyuatye of Samaria and her doughters: I will bringe them agayne, so will I also bringe agayne thy captyuatye amonge the:

that thou mayest take thyne owne confusyō vpon the, and be ashamed of all that thou hast done, and to comforte them. Thus thy sisters (namely) Sodoma and her doughters, Samaria and her doughters, with thy selfe and thy doughters, shall be brought agayne to your olde estate.

When thou wast in thy pryde, and before G thy wickednes came to the lyght: thou wouldest not heare speake of thy syster Sodoma, vntyll the tyme that the Sirians with all their townes, & the Philistines with all that lye round about them, brought the to shame and confusyon: þ thou myghtest beare thyne owne fylthynes and abhompnacīō, saith the Lorde.

For thus sayth the Lorde God: I shulde (by ryght) deale with the, as thou hast done. Thou hast despysed the othe, and broken the couenaunte. Neuertheles, I will remembre the couenaunte that I made with the in thy youth, and so moche that it shall be an euerlastynge couenaunt: so that thou also remembre thy wayes, and be ashamed of them: that thou shalt receyue of me thy elder & yonger systers whom I will make thy doughters, & that bely the thy couenaunt. And so I will renue my couenaunt with the, that thou mayst knowe that I am the Lord: that thou maist thynke vpon it, be ashamed, and excuse thyne owne confusyon no more: when I haue forgyuen the, all that thou haste done, sayth the Lorde God. Iere. xxxi. e Hebre. viii. b

¶ The parable of the two Egles sygnifyeth that Sedechias, whiche contrarye to his othe had forsaken the frendshyp of Nabuchodonosor, turned hym selfe to the kyng of Egypt, and therfore perysshed. In expositon of, the parrable. ¶ prophecye of Christe.

CAPI. XVII.

THe worde of the Lorde came vnto me, A saying: Thou sonne of man: put forth a darcke speakynge and a parable, vnto the house of Israel. and saye: Thus sayth the Lorde God: There came a greate Egle with greate wynges, yea with myghtye long wynges, & full of fethers of dyuerse colours, vpon the mounte of Lybans, & toke away from a Cedre tree, and brake of the toppe of his twygge, and caryed it in to the lande of Canaan, and set it in a cytye of marchauntes. He toke also a braunche of the lande, & planted it in a frutefull grounde, he brought it vn to greate waters, and set it as a willye tree therby.

Then dyd it growe, and was a greate vine stocke, but lowe by the grounde: thus there came of it a vyne, and it brought forth blossomes, and spred out braunches.

But there was an other Egle, a greate one B which had greate wynges and many fethers, and beholde, the rotes of this vyne hadde an hunger after him, and spred oute his braunches towarde him, to water his frutes. Neuertheles it was planted vpon a good grounde beside

beside greate waters: so that (by reason) it
E shulde haue brought out braunches & frute, &
haue bene a goodly tree. Speake thou there-
fore, thus saythe the Lorde God: Shal this
tree, thus sayethe the Lorde God: Shal this
tree prospere? shall not his rotes be plucked
out, his frute be broken of, his grene braun-
ches wither and fade away? yea without ri-
ther stronge arme or many people, shall it be
plucked vp by the rotes. Behold, it was plā-
ted: shall it prospere therfore. Shall it not
be dryed vp and wythered, yea euē in the thy
tynge out of his blossomes, as soone as the
D eāst wynde bloweth?

Moreouer, the worde of the Lorde came
vnto me sayinge: Speake to that frowarde
houshold: knowe ye not, what these thyn-
ges do sygnifye? Tell them: Beholde, the
kynge of Babylon came to Jerusalem, and
toke the kyng and his princes, & led them to
Babylon.

He toke of the kynges sede, and made a
couenaunt with him, and toke an oth of him:
The Princes of the lande toke he with him
also, that the lande myght be holden in sub-
iection, and not to rebell, but kepe the cou-
enaunt, and fulfyll it. But he fell frome him,
and sent his Embassadours in to Egypt that
he myght haue horses and moche people.
Shoulde that prospere? Shulde he be kepte
safe, that doth suche thinges? Or shulde he
escape, that breaketh his couenaunt? As tru-
Couenaunt breakers. E lye as I lyue sayth the Lorde God: euē
lye at Babylon, in the place where the king
dwelleth, that made him kinge: whose othe
he hath despysed, and whose couenaunte he
hath broken. Neither shall Pharao with his
greate hoost and multytude of people, mayn
teyne him in the warre: when they caste vp
dytches, and set vp bulwarkes to destroye
moche people. For seinge he hathe despysed
the othe, and broken the couenaunte (where
as he yet gaue his hande therupon) and done
all these thinges, he shall not escape.

F Therfore thus sayth the Lorde God: As
truelye as I lyue, I wyll bringe myne othe
that he hath despysed, and my couenaūt that
he hathe broken, vpon his owne heade. I
wyll caste my net about him, and catche him
Ezechie.xii.d in my snare. To Babylon will I carye hym,
xxxii.d there will I punysshe hym, because of the
great offence that he made me.

As for those that fle frome him out of the
hoost, they shall be slayne with the swearde.
The residue shal be scatered towarde al the
wyndes: and ye shall knowe, that I ỹ Lord
haue spoken it.

Thus sayth the Lorde God: I will also
G take a braunche frome an hyghe cedre tree,
and wyl set it, & take the vppermost twigge,
that yet is but tender, and plante it vpon an
hye hyll: Namely, vpon the hye hyll of Sion
wyll I wyl plant it: that it may bring forth
twygges, and gyue frute, and be a greate ce-
dre tree: so that all maner of foules maye
byde in it: and make their nestes vnder the
shadowe of his braunches.

And all the trees of the felde shall knowe
that I the Lorde hath brought downe the
hyghe tree, and set the lowe tree vp: that I
haue dryed vp the grene tree, and made the
dry tree to florysshe: Euen I the Lorde that
spake it, haue also brought it to passe.

The sheweth that euery man shall beare his owne
synne. To hym that amendeth is saluacion promy-
sed. Deathe is prophecyed to the ryghtous which
turneth backe from the ryght waye.

CAPI. XVIII.

THe worde of the Lorde came vnto me
on this maner: what meane ye by this
cōmon prouerbe, that ye vse in the lande
of Israel, sayinge: The fathers haue eaten
soure grapes, and the childrēs teth are set on
edge? As truely as I lyue sayth the Lorde
God, ye shall vse this by worde no more in
Israel.

Beholde, all soules are myne. Lyke as the
father is myne, so is the sonne myne also.
The soule that synneth, shall dye. If a man
be godly, and do the thyng that is equall and
ryght, he eateth not vpon the hylles: he lif-
teth not his eyes vp to the Idols of Israel:
he defyleth not his neighbours wife: he me-
deleth with no wemstrous woman: he gree-
ueth no body: he giueth his detter his pledge
agayne: he taketh none other mans good by
violence: he parteth his meate with the hū-
grye, he clothed the naked: he lendeth no
thynge vpon vsury, he taketh nothinge ouer,
he withdraweth his hand from doing wrōge:
handleth faythfully betwyxt man and man:
he walketh in my commaundementes, and
kepeth my lawes, & perfourmeth them faith
fully: This is a rygutous man, he shal surely lyue saith the Lorde God.

If he now get a sonne, that is a murthe-
rer, a sheder of bloude: yf he do one of these
thinges (thoughe he do not al) he eateth vp
the hilles, he defyleth his neyghbours wife,
he greeueth the poore and nedy, he robbeth
spoyleth, he gyueth not the detter his pledge
agayne, he lyfteth vp his eyes vnto Idols, &
medleth with abhominable thinges, he ta-
keth vpon vsurye, & taketh more ouer. Shal
this man lyue? he shall not lyue. Seinge he
hath done all these abhominacions, he shall
dye his blonde shall be vpon him.

Now if this man get a sonne also, that
seeth all his fathers synnes, whiche he hathe
done: and feareth, neyther doth suche like
Namely, he eateth not vpon the mountaynes
he lifteth not his eyes vp to the Idols of Is-
rael: he defyleth not his neighbours wyfe,
he vexeth no man, he kepeth no mans pledge
he neither spoyleth, ne robbeth any man, he
dealeth his meate with the hungrye, he clo-
theth the naked, he oppresseth not the poore,
he receyueth no vsurye, ne any thinge ouer, he
kepeth my lawes, and walketh in my com-
maundementes, This man shall not dye in
his fathers synne, but shall lyue without
fayle. As for his father: because he oppressed
and spoyled his brother, and did wickedlye amonge

among his people: lo, he is dead in his owne
synne. And yet say ye: Wherefore then shulde
not this sonne beare his fathers synne? There-
fore: because the sonne hathe done equitye &
E right, hath kept all my commaundementes,
and done them: therfore shall he lyue in dede.
The same soule that synneth, shall dye. The
sonne shall not beare the fathers offence, nei-
Ezechie. xxxiii.b ther shal the father beare the sonnes offence.
Deutro. xxiiii.b The righteousnesse of the ryghtous shall be
vpon him, and the wyckednes of the wicked
shall be vpon him selfe also. But if the vn-
godly wyll turne away frome all his synnes
that he hath done, and kepe all my comman-
dementes, and do the thynge that is equall &
right: doubtles he shal lyue, and not dye. As
for al his sinnes that he did before, they shal
not be thought vpō: but in his rightousnes ỹ
he hathe done, he shall lyue. For haue I any
Ezechie. xxxiii.b pleasure in the death of a synner, saythe the
Lorde God: but rather that he conuert, and
lyue?

f Agayne: if the ryghtous turne awaye
frome his rightousnes, and do iniquyte, ac-
cordinge to all the abhompnacions, that the
wycked mā doth shal he lyue? All the ryght-
tousnes ỹ he hath done, shal not be thought
vpon, but in the faute that he hath offended
withall, and in the synne that he hathe done,
he shall dye.

Ezechie. xxxiii.b And yet ye saye: Tush, the waye of the
Lord is not indifferēt. Here therfore ye house
of Israel: Is not my waye ryghte? Or are
not your wayes rather wicked? Whē a right-
tous man turneth awaye from his rightous-
nesse, and medleth with vngodlynes: he must
dye therin: yea for the vnryghtousnesse that
he hath done, muste he dye. Agayne: when
the wycked man turneth awaye frome his
wickednesse, that he hath done, and doth the
thynge whiche is equall and ryght: he shall
saue his soule alyue. For in so moch as he re
membreth him selfe, and turneth him frome
all the vngodlynesse that he hath vsed, he shal
lyue and not dye.

G And yet sayth the house of Israel: Tush,
the waye of the Lorde is not equall. Are my
wayes vnright, O ye house of Israell: Are
not your wayes rather vnequall? As for me
I will iudge euerye man, accordynge to his
wayes, O ye house of Israell, sayth the Lord
God.

Wherfore be conuerted, and turne you
cleane from all youre wyckednesse, so shall
there no synne do you harme. Caste awaye
from you al your vngodlynesse, that ye haue
done: make you newe hertes and a new spi-
rite. Wherfore wyll ye dye, O ye house of Is-
rael? seinge I haue no pleasure in the death
Ezechie. xxxiii.c of him that dyeth, sayth ỹ Lord God. Turne
you then, and ye shall lyue.

¶ The captyuptye of Jechaz and Joacin is signi-
fyed by the lyons whelpes, and by the lyon. He set-
teth oute the prosperytye of the cytye of Jerusalem
that is past, and the mysery therof that is present.

CAPI. XIX.

BVt mourne thou for the princes of Is- A
raell, and saye: Wherfore laye thy mo-
ther that lyonesse amonge the lyons, &
norysshed her yonge amonge the lyons whel-
pes? One of her whelpes she brought vp, & it
became a lyon: it lerned to spoyle, and to de-
youre folke. The heithen herde of him, and
toke him in their nettes, and brought him in
chaynes vnto the lande of Egypte.

Now when the damme sawe that, al her
hope and comforte was away, she toke an o- B
ther of her whelpes, and made a lyon of him:
whiche went amonge the lyons, and became
a fearce lyon: lerned to spoyle & to devoure
folke: he destroyed their palaces, and made
their cytyes waste. In so moche that the hole
lande and curry thynge therin, were vtterlye
desolate, throwe the very voyce of his ro-
ryngge.

Then came the heithen together on eue
ry syde out of all countreyes agaynste hym,
layed their nettes for him, and toke hym in
their pitte. So they bounde him with chay-
nes, and brought him to the kinge of Baby-
lon: which put him in pryson, that his voyce
shulde no more be herde vpon the mountay-
nes of Israell. As for thy mother, she is like
a vine in thy bloude, planted by the water
syde: her frutes and braunches are growen
out of many waters, her stalkes were so strōg
that men myght haue made staues therof
for officers: she grewe so highe in her stal-
kes.

So when men sawe that she exceaded the C
heyght and multytude of her braunches, she
was rooted out in displeasure and cast do wne
to the grounde.

The east wynde dryed vp her frut, her strōg
stalkes were broken of, wythered and brente
in the fyre. But now she is plāted in the wil Osee. xiii.d
dernesse, in a dry and thursty grounde. And
there is a fyre gone out of her stalkes, which
hath brent vp her braunches and her frute: so
that she hath no mo stronge stalkes, to be ta
kes for officers. This is a piteous and mise-
rable thynge.

¶ The Lorde denyeth that he wyll answere them
when they praye, for the offence of vnkyndenesse
whiche he here obiecteth. He promyseth that his
people shall returne from captyuptye. By the wode
that shulde be brent is signifyed the burnynge of
Jerusalem.

CAPI. XX.

IN the .xbij. yeare the tenth daye of the .v. A
moneth, it happened, that certayne of the Ezech. xliii.a.
elders of Israel came vnto me, for to aske
counsell at the Lorde, and sat them downe
by me. Then came the worde of the Lorde
vnto me on this maner: Thou sonne of mā:
speake vnto the elders of Israel, and say vn-
to them: Thus sayth the Lorde God: Are
ye come to aske any thinge at me? As truely
as I lyue (sayth the Lorde) I will giue you

no

no answere. Wilt thou not reproue them (ỹ
sonne of man) wilt thou not reproue theym?
Exod.iii.b Shewe theym the abhomynacions of their
forefathers, and tell them: Thus sayth the
Lorde God: In the daye when I chose Is-
rael, and lyfte vp myne hande vpon the sede
of the house of Iacob, and shewed my selfe
vnto them in the lande of Egypte: Yea whẽ
I lyfte vp myne hande ouer them, and sayde
I am the Lorde your God, euen in the daye
that I lyft vp myne hand ouer them, to bring
them out the lande of Egypte, in to a lande
that I had prouyded for them, which floweth
with milke and hony, and is a pleasaunt lãd
amonge all other: Then sayd I vnto them:
Deut.vii.a Cast awaye euerye man the abhomynacions
that he hath before him, and defyle not your
selues with the Idols of Egypte, for I am ỹ
Lorde youre God.
B But they rebelled agaynste me, and wolde
not folowe me: to cast away euery man the
abhomynacions of his eyes, and to forsake
the Idolles of Egypte. Then I made me to
poure my indignacion ouer them, and to sa-
tisfye my wrathe vpon theym: yea euen in
the myddest of the lande of Egypte. But I
wolde not do it, for my names sake: that it
shulde not be vnhalowed before the Heithẽ,
amonges whome they dwelt, and amonges
whome I shewed my selfe vnto them that I
wolde bringe them out of the land of Egipt.
Nowe when I had caryed them out of ỹ lãde
of Egypt, and brought them into the wyl-
dernesse: I gaue them my commaundemen-
Exod.xx.xxi.xxiii. tes, and shewed them my lawes: which who
so kepeth shall lyue in them. I gaue them al
Deute.iiii.b so my holy dayes, to be a token betwyxte me
Galath.iii.b and them, and therby to knowe, that I am ỹ
Leuit.xviii.a Lorde, whiche haloweth them.
Exod.xvi.c xxxi.c.xxxii.c. And yet the house of Israel rebelled against
me in the wyldernesse, they wolde not walk
in my commaundementes, they haue cast a-
way my lawes (which who so kepeth should
Nume.xiiii.b lyue in them) and my Sabboth dayes haue
Exodi.xvi.f they greatly vnhalowed.
C Then I made me to power out my indig-
nacion vpon them, and to consume them in
the wyldernesse. Yet I wolde not do it, for
my names sake: lest it shulde be dishonoured
before the heythen, from the whiche I hadde
caryed them awaye. But I swore vnto them
in the wildernesse, that I wold not bring thẽ
into the lande, whiche I gaue them: a lande
that floweth with mylke and hony, and is a
pleasure of al landes: and that because they
refused my lawes, and walcked not in my
commaundementes, but had vnhalowed my
Sabbothes, for their herte was gone after
their Idolles.
Neuerthelesse myne eye spared thẽ, so that
I wolde not vtterly slay them, and consume
Eze.xviii. them in the wyldernesse. Moreouer, I sayde
vnto their sonnes in the wyldernesse: walke
not in the statutes of your forefathers, kepe
Exod.xvi.c xxxi.c.xxx.ii.c. not their ordynaunces, and defyle not youre
selues with their Idols, for I am the Lorde
your God. But walke in my statutes, kepe
my lawes & do them, halow my Sabbothis
for they are a token betwixte me and you,
that ye maye knowe howe that I am the
Lorde.
Notwithstandynge, their sonnes rebelled
agaynst me also: they walked not in my sta-
tutes they kept not my lawes to fulfyl them
(whiche he that doth shall lyue in them) nei-
ther halowed they my Sabboth dayes. The
I made me agayne to poure oute my indigna
cion ouer them, and to satisfy my wrath vpõ
them in the wildernes. Neuerthelesse I with D
drewe my hande for my names sake, lest it
shulde be vnhalowed amonges the heythen,
before whome I had brought them forthe.
I lyfte vp myne hande ouer them also in the
wyldernesse, that I wolde scatre them amõg
the Heithen, and strowe theym amonge the
nacions: because they had not kepte my la-
wes, but cast asyde my commaundementes,
vnhalowed my Sabothes, and lyfte vp their
eyes to their fathers Idols.
Wherfore I gaue them also commaunde-
mentes not good, & lawes thorow the which
they shulde not lyue, & I vnhalowed them in
their owne gyftes (when I appoynted for my
selfe all their fyrstborne) to make them deso-
late: that they myght know, how that I am
the Lorde.
Therfore (O thou sonne of man) tell the
house of Israel, thus sayth the Lorde God: E
Besyde all this, your forefathers haue yet
blasphemed me more, and greatlye offended
agaynst me: For after I had brought them in
to the lande, that I promysed to gyue them,
when they sawe euery hyghe hill and all the
thick trees: they made there their offringes, &
prouoked me with their oblacions, in brynge
swete sauoures there, and poured out their
drinckofferinges. Then I asked them: what
haue ye to do withal, that ye go thither? And
therfore is it called the hygh place vnto this
daye.
Wherfore, speake vnto the house of Is-
rael: Thus sayth the Lorde God: ye are e-
uen as vnclene as your forefathers, and com-
mitte horedome also with their abhominaci-
ons. In all your Idols, wherevnto ye brynge
your oblacions, & to whose honoure ye burne
youre children: ye defyle your selues, euen
vnto this daye: howe darre ye then come, &
aske any question at me? O ye housholde of
Israel? As truelye as I lyue (sayth the Lord
God) ye get no auswere of me: and as for the
thynge that ye go aboute, it shall not come
to passe, where as ye say: we wyll be as the
Heithen, and do as other people in the land,
wod and stone wyll we worshyp.
As truely as I lyue, sayth the Lorde God, F
I my selfe wyll rule you with a myghtye
hand, with a stretched out arme, and with in-
dignacion poured out ouer you: & will bring
you out of the nacions and landes, wherin
ye are scatered: & gather you togyther with
a myghtye hande, with a stretched oute arme
and with indignaciõ poured out vpon you: &
wyll bringe you into the wildernesse of the
people. & there I wyll reason with you face
to face. Like as I punished your forefathers
in

in the wyldernesse, so wyl I punysshe you al-
so sayth the Lorde God.
I wyll brynge you vnder my iurisdiction,
and vnder the bonde of the couenaunte. The
forsakers also and the transgressours wyll I
take from amonge you, and bryng them out
of the lande of youre habitacyon: as for the
lande of Israell, they shall not come in it:
that they maye knowe howe that I am the
Lorde.
Goo nowe then (sayth the Lorde God) ye
house of Israell, caste awaye and destroye e-
uery man his ydols: then shall ye heare me,
and no more blaspheme my holy name with
youre offerynges and ydolles. But vpon my
holye hyll, euen vpon the hye hyll of Israell
shall all the house of Israell and all that is
in the lande, worshyp me: and in the same
place wyll I fauour them, and there wyll I
requyre your heaueofferynges, and the fyrst-
lynges of youre oblacyons, with all youre
holy thynges.
G I wyll accepte youre swete sauoure,
when I brynge you frome the nacyons, and
gather you togyther oute of the landes,
wherin ye be scattered: that I maye be
halowed in you before the Heathen, and
that ye maye knowe, that I am the Lorde,
whiche haue broughte you in to the lande
of Israell: yea, in to the same lande that
I swore to gyue vnto youre forefathers.
There shall ye calle to remembraunce youre
owne wayes, and all youre ymagynacy-
ons, wherin ye haue bene defyled: and
ye shall be displeased with youre owne sel-
ues, for all your wyckednesse which ye haue
done.
And ye shall knowe that I am the Lorde,
when I entreate you after my name, not af-
ter youre wycked wayes, ne accordynge to
your corrupte workes: O ye house of Israel,
sayth the Lorde.
Moreouer, the worde of the Lorde came
vnto me, sayinge: Thou sonne of man, sette
thy face towarde the Southe, and speake to
the Southe wynde, and saye to the wodde
towarde the Southe: Heare the worde of
the Lorde, thus sayth the Lorde God: Be-
holde, I wyll kyndle a fyre in the, that shall
consume the grene trees with the drye. No
man shall be hable to quenche his flame, but
all that loketh from the South to the North
shall be brente therin: and all fleshe shall se
that I the Lorde haue kyndled it, so that no
man may quenche it. Then sayd I: O Lorde,
they wyll saye of me: Tusche, they are but
fables that he telleth.

He threateneth the swerde, that is to saye, de-
struction to the cytye of Ierusalem. He sheweth the
fall of kynge Sedechias. He is commaunded to
prophecy the destruction of the children of Ammon.
After the slaughter of other, at the last the Lorde
threateneth death vnto Nabuchodonozor hym selfe.

CAPI. XXI.

The worde of the Lorde came to me, A
sayinge: Thou sonne of man, set thy
face toward Ierusalem, speake against
the Sanctuarye, and prophecye agaynste the
lande of Israel, saye to the lande of Israell:
Thus sayth the Lorde God. Beholde I wyl
vpon the, and wyll drawe my swerde out of
the shethe, and rote out of the both the righ-
tous and the wicked. Seing then that I wyl
rote out of the both the rightous and wicked
therfore shall my swerde go out of his shethe
against all flesh from the north to the south:
that al flesh may know how that I the Lorde
haue drawen my swerde out of the sheth, and
it shall not be put in agayne.
Mourne therfore (O thou sonne of man)
that thy loynes cracke withall / yea mourne B
bytterly for them: And yf they saye, wher-
fore mournest thou? Then tell theym: for
the tydynges that commeth, at the whiche
all hertes shall melte, all handes shall be
letten downe, all stomackes shall faynte,
and all knees shall waxe feble. Beholde, it
commeth, and shall be fulfylled, sayth the
Lorde God.
Agayne, the worde of the Lorde came
vnto me, sayinge: Thou sonne of man, pro- C
phecye and speake: Thus sayth the Lorde
God: speake, the swerde is sharpened and
well scoured. Sharpened is it for the slaugh-
ter, and scoured that it maye be bright. O, the
destroyinge staffe of my sonne, shall brynge
downe all wodde. He hath put his swerde to
the dyghtynge, that good holde may be taken
of it. This swerde is sharpened and dyghte,
that it maye be gyuen in to the hande of the
mansleer.
Crye (O thou son of man) and howle, for
this swerde shall smyte my people, and al the D
rulers in Israel, whiche with my people shal
be slayne downe to the grounde thorow this
swerde. Smyte thou vpon thy thyghe, for
wherfore shoulde not the plage and staffe of
iudgement come? Prophecy thou son of man
and smyte thyne handes togyther: make the
swerde two edged, yea make it thre edged, ỹ
mansleers swerde, that swerde of the greate
slaughter, whiche shall smyte theym, euen in
theyr preuye chambres: to make them abas-
shed and faynte at the hertes, and in all ga-
tes to make some of them fall. O how bright
and sharpe is it / how well dyghte, and mete
for the slaughter. Get the to some place alone
either vpon the right hande or vpon the left,
whyther so euer thy face courneth. I wyll
smyte my handes togyther also, and satisfye
my wrothfull indignacion. Euen I the Lord
haue sayd it.
The worde of the Lorde came yet vnto me
agayne, sayinge: Thou sonne of man, make
the two stretes, that the swerde of the kynge
of Babylon maye come. Bothe these stretes
shall goo oute of one lande. He shall set him
vp a place, at the heade of the strete shall he
chose him out a corner. Make the a strete, that
the swerde may come towarde Rabath of the
Ammonites, and to the stronge citye of Ie-
rusalem.

For the kynge of Babylon shall stande in
Leuit.xix.f xx.a Deut.xviii b the tournynge of the waye, at the heed of the two stretes to aske counsell at the sothesayers, castynge the lottes with his arowes to aske counsell at the ydolles, and to loke in the lyuer.

But the sothesaynge shall poynte to the ryght syde vpon Jerusalem, that he maye set men of warre to smyte it, with a great noyse to crye out alarum, to set battelleammes agaynst the gates, to graue vp ditches, and to make bull workes.

Neuertheleße, as for the sothesayenge, they shall holde it but for vanite, euen as though a lesi were told them: yea, and they theym selues remembre theyr wyckednesse, so that by ryghte they muste be taken and wonne. Therfore sayth the Lorde God: For so moche as ye poure selues shewe poure offence / and haue opened poure wyckednesse, so that in all poure workes men may se poure synnes: yea in so moche (I saye) that ye poure selues haue made mencion therof, ye shall be taken by vyolence.

O thou shamefull wicked gyde of Jsrael whose day is come / euen the tyme that wickednesse shall haue an ende. Thus sayeth the Lorde God: take awaye the myter, and put of the crowne, and so is it awap: the humble is exalted, and the proude brought low. Punyshe, punyshe / yea punysh. The them will I, and ouerrope them: and that shal not be fulfylled vntyll he come, to whome the iudgement belongeth, and to whome I haue gyuen it.

And thou (O sonne of man) prophecye and
G Jere.xlix.c. Ezechie.xxi.a Amos.i.c. speake: Thus sayeth the Lorde God to the cyldren of Ammon, and to theie blasphemye speake thou: Sye the swerde, the swerde is drawen forthe alredye to the slaughter, and scoured that it glysstereth (because thou hast loked the out vanities, and prophecyed lyes) that it maye come vpon thy necke, lyke as vpon the other vngodlye, whiche be slayne: whose daye came, when theyr wyckednesse was full.

Thoughe it were put vp agayne in to the sheathe / yet will I punyshe the in the land where thou wast nouryshed and borne, and powre my indignacyon vpon the, and will blow vpon the in the fyre of my wrath, and delyuer the vnto cruell people, whiche are learned to destroye. Thou shalte fede the fyre, and thy bloode shall be shedde in the lande, that thou mayste be put oute of remembraunce. Euen I the Lorde haue spoken it.

¶ The worde of the Lorde agaynst Jerusalem for manslaughter, and denyinge due honour to theyr fathers and mothers, and other wyckednesses. Of the wycked doctryne of the falle prophetes and pryestes, and of theyr vnlacyable couetousnesse. The tyrannye of rulers. The vnhyndernesse of the people.

CAPI. XXII.

MOreouer the worde of the Lorde came
H vnto me and sayd: thou sonne of man, wylt thou not reproue this bloudthyrsty cytie? Shewe them their abhommacions and tell them: Thus sayth the Lorde God. O thou cyte that shedest blood in the myddest of the, that thy tyme may come also/and makest the ydolles to defyle the withall. Thou hast made thy selfe gylty in the bloode that thou hast shed: & defyled the in the ydolles, whiche thou hast made.

Thou hast caused thy dayes to drawe nye, I
and made ꝑ tyme of thy yeres to come. Therfore wil I make the to be confounded among the heathen, and to be despyted in all the landes, whether they be nye or farre frome the: they shall laugh the to scorne, thou that hast gotten the so foule a name, and arte full of myschiefe. Beholde, the rulers of Jsrael haue Ezech.xxii.a
brought euery man his power, to shed blood in the. In the haue they despyted father and mother, in the haue they oppressed the straunger, in the haue they vexed the wydowe and the fatherlesse. Thou hast despyted my Sanctuarye, and vnhalowed my Sabboth. Pur- Deut.
therers are there in the, that shede blood, and Leuit.
eate vp the hylles, and in the they vse vnhappynesse.

In the haue they discouered theyr fathers
K shame, in the haue they vexed women in their syckenesse. Euery man hath dealte shamefully with his neighbours wife, and abhominably defiled his doughter in law. In the hath eue- Jere.
ry man forced his owne sister, euē his fathers doughter: yea gyftes haue ben receyued in ꝑ to shede bloode. Thou hast taken vsurye and encreace, thou hast oppressed thy neyghbours by extorcion, and forgotten me, sayeth the Lorde God.

Beholde, I haue smytten my handes vpon
L thy couetousnesse that thou haste vsed, and vpon the bloude whiche hathe ben shedde in the. Is thy herte able to endure it, or maye thy handes defende them selues in the tyme that I shall bringe vpon the? Euen I the Lorde that speake it, will bringe it to passe. I will scattre thy selfe among the heathen, and strow the about in the landes, and will cause thy fylthynesse to cease out of the: yea and I wil haue the in possession in the sight of the heathen, that thou mayste knowe that I am the Lorde.

And the worde of the Lorde came vnto me
M sayinge: Thou sonne of man, the house of Jsrael is turned to drosse. All they that shulde be brasse, tynne, yron, and leade are in the fyre become drosse. Therfore thus sayth the Lorde God: For so moche as ye all are tourned in to drosse: beholde, I wyll bringe you together vnto Jerusalē lyke as syluer, brasse, yron, tynne, and leade are put togither in the furnace, and the fyre blowen there vnder to melte them: Euen so will I gather you, put you in together, and melte you in my wrath and indignacyon. I wyl bringe you together, and kyndle the fyre of my cruell displeasure vnder you, that ye maye be melted therin.

Lyke

Lyke as the syluer is melted in the fyre, so
shall ye also be melted therin: that ye maye know how that I the Lorde haue powred my wrath vpon you.

And the worde of the Lorde came vnto me
N saynge. Thou sonne of man, tell her: Thou art an vncleane lande, whiche is not rayned vpon in the day of thy cruel wrath: the Prophetes that are in the, are ioyned together to deuour soules, like as a rorynge Lyon that lyeth by his pray.

They receyue ryches and good, and make
O many wydowes in the. Thy preestes breake my law, and defyle my Sanctuary. They put no difference betwene ꝑ poly & vnpoly, neither discerne betwene the clene and vncleane: they turne their eyes fro my Sabothes, and I am vnhalowed amonge them. Thy rulers in the are lyke raueninge wolues to shede bloode, and to destroy soules for theyr owne couetous lucre. As for thy prophetes, they dawbe with vntempered clape/they se vanities, and prophesyes vnto them, sayeng: the Lorde God sayth so, where as the Lorde hathe not spoken. The people in the lande vseth bryberie extorcion and robberye. They vexe the poore and nedy, and oppresse the straunger agaynst ryght.

And I soughte in the lande for a man that
P sholde make vp the hedge, and set him self in the gap before me, in the landes behalfe, that I sholde not vtterly destroye it, but I coulde fynde none. Therfore wil I poure out my cruell displeasure vpon them, and burne them in the fyre of my wrath: their owne wayes wil I recompence vpon theyr heades, sayeth the Lorde God.

¶ Of the fornicacyon, meanynge the Idolatry of Samaria and Jerusalem: vnder the names of Oholah and Oholibah. In comparison of Samaria he sheweth that the fornicacyon of Jerusalem is the fylthyer. The destruction of Jerusalem is prophesyed. The abhoutrye of both the hores is found out. Theyr destruction.

CAPI. XXIII.

THe worde of the Lorde came vnto me,
1 saying: thou sonne of man, there were two women ꝑ had one mother: These (when they were yonge) began to playe the harlottes in Egypte. There were theyr breastes hosed, and the pappes of theis mayden-hed destroyed. The eldest of them was called Oholah, and her youngest syster Oholibah. These two were myne, and bare sonnes and doughters, theyr names were Samaria, and that was Oholah: and Jerusalem that was Oholibah. As for Oholah, she began to goo a hoorynge, when I had taken her to me. She was set on fyre vpon her louers the Assirians, which had to do with her: euen the pryuces and Lordes that were decently arayed: fayre yonge men, lusty ryders of horses.

Thus thorowe her hoordome, she cleued vnto all the yonge men of Assiria: Yea, she
B was mad vpon them, and defiled her self with all their ydolles. Neyther ceased she from the fornicacion that she vsed with the Egyptias: for in her youthe they laye with her, they brosed the breste of her maydenhead, & poured their hoordome vpon her. Wherfore I delyuered her in to the handes of her louers, euen the Assirians whom she so loued. These Ezechi.xvi.b
discouered her shame, toke her sonnes and doughters, and slewe her with the swerde. An cuyl name gat she of all people, and they punished her.

Her syster Oholibah sawe this, and be-
C stroyed her self with moredinate loue, more then she, and exceded her syster in hoordome, she loued the Assirians (whiche also lay with her) namely the pryuces and great lordes, that were clothed with al maner of gorgyous apparell, all-lusty horsemen, and fayre yong persones. Then I sawe that they both were defyled alyke.

But she increased styll in hoordome: for
D when she sawe men paynted vpon the walle, the ymages of the Caldees set forthe with freshe colowres, with fayre gyrdles about them, and goodly bonettes vpon theyr heades, louynge all lyke Pryuces (after the maner of the Babylonyans and Caldees in theyr owne lande, where they be borne) immediatlye as soone as she sawe them, she brente in loue vpon them, and sent messengers for them in to the lande of the Caldees.

Now when the Babylonians came to her
E they laye with her, and defiled her with theyr hoordome, and so was she polluted with them. And when her lust was abated frome them, her hoordome and shame was discouered and sene, then my herte forsoke her, lyke as my herte was gone frome her syster also. Esaye.xlvii.d Naum.iii.d Ezech.xvi.c

Neuertheleße, she vsed her hoordome euer
F the moger the more, and remembred the dayes of her youth, wherin she had played the harlot in the land of Egypt / she brent in lust vpō them, whose flesh was like the flesh of Asses, & their seed lyke the seed of horses. Thus thou hast renued the filthinesse of thy youth, when thy louers brosed thy pappes, & marred thy brestes in Egypte.

Therefore (O Oholibah) thus sayethe the
G Lorde God. I will rayse vp thy louers (with whom thou hast satisfied thy lust) against the and gather them togyther rounde about the: namely the Babyloniās, and all the Caldees: Pecod, Schoa and Coa, with al the Assirias, all yonge and fayre louers, pryuces and lordes, knyghtes, and gentylmen, whiche be all good horse men: these shall come vpon the with horses, charettes, and a great multitude of people, which shall be harnelled about the on euery syde, with brestplates, sheldes and helmettes. I will punyshe the before them, yea they them selues shall punyshe the, according to their owne iudgement. I will put my gelously vpon the, so that they shall deale cruelly with the.

KK ij. They

They shall cut of thy nose and thyne eares, and the remnaunt shall fall thorow the swerde. They shall carye awaye thy sonnes and doughters, and the resydue shall be brent with the fyre. They shall strype the oute of thy clothes, and carye thy costly iewelles awaye with them.

C Thus will I make an ende of thy fylthynesse and hoordome, which thou hast brought out of the lande of Egypt: that thou shalte tourne thyne eyes no more after theym, and cast thy mynd no more vpõ Egypt. For thus sayeth the Lorde: beholde, I wyll delyuer the in to the handes of them whom thou hatest: yea, euen in to the handes of them, with whome thou hast fulfylled thy luste, whiche shal dele cruelly with the. All thy labour shal they take with them, and leue the naked and bare/ and thus the shame of thy fylthy hordome shal come to light. All these thinges shal happen vnto the, bycause of thy hoordome, whiche thou hast vsed amonge the Gentyles with whose ydols thou hast defiled thy selfe. Thou haste walked in the waye of thy syster, therfore wyll I gyue the her cup in thy hande.

Thus sayth the Lorde God: Thou shalte drynke of thy systers cuppe, howe depe and large so euer it be to the botome. Thou shalt be laughed to scorne, and hadde as greatlye in derysyon, as is possible. Thou shalte be full of dronkennesse and sorowe, for the cup of thy syster Samaria, is a cuppe of destrucion and wastynge: the same shalte thou drynke and suppe it oute, euen to the dregges: yea thou shalte eate vp the broken peces of it, and to teare thyne owne brestes: For euen I haue spoken it sayth the Lorde God.

E Therfore thus sayth the Lorde God: For so moche as thou hast forgotten me, and cast me asyde, so beare nowe thyne owne fylthynesse and hoordome.

The Lorde sayd moreouer vnto me: thou sonne of man, wylte thou not reproue Oholah, and Oholibah? Shewe them their abhominacions: namely that they haue broken their wedlocke, and stained their handes with bloode: yea euen with their ydols haue they committed aduoutrye, and offered them their owne chyldren (to be deuoured) whome they
iii.Reg.xxi.a had borne vnto me.

Yea, and this haue they done vnto me
Ezech.xvi.c also: they haue defyled my Sanctuarye, in that same daye, and haue vnhalowed my Sabboth. For when they hadde slayne their children for their ydolles, they came the same daye in to my Sanctuary to defyle it. Lo, this haue they done in my house.

Besyde all this, thou haste sente thy messengers for men oute of farre countreyes: and when they came, thou haste bathed, trymmed and set forthe thy selfe of the beste
Exod.xx. facion: thou sattest vpon a goodly bed, and a table spred before the, wherupõ thou hast set myne incense and myne oyle.

G Then was there great chere with her, and the men that were sent from farre countreys ouer the deserte, vnto these they gaue bracelettes vpon theyr handes, and set gloryous crownes vpon theyr heedes: then thought I no doubte, these wyll vse theyr harlotry also with yonder olde hoore. And they went in to her, as one vnto a cõmon harlot. Euen so went they also to Oholah and Oholibah those fylthy women.

O ye all that loue vertue and righteousnes Leuit.xx.
iudge them, and punysshe them: as aduouterers Ezech.xvi. and murtherers ought to be iudged and punysshed. For they are breakers of wedlocke and the bloude is in theyr handes. Wherfore thus saythe the Lorde God: Brynge a a greate multitude of people vpon them, and make theym be scattered and spoyled: these shall stone theym, and gore them with their swerdes. They shall slee theyr sonnes and doughters, and burne vp theyr houses with fyre.

Thus wyll I destroye all suche fylthynesse oute of the lande, that all women may learne, not to doo after youre vnclennesse. And so they shall laye your fylthynesse vpon youre owne selues, and ye shall be punysshed for the synnes that ye haue committed with youre ydolles / and ye shall knowe that I am the Lorde.

C He proueth the kyrynge of Ierusalem by a parable of a sethynge potte. The parable of Ezechiels wyfe beynge dead, whiche he after expoundeth.

CAPI. XXIIII.

In the nineth yere, in the tenth moneth, the A
tenth daye of the moneth, came the worde of the Lorde vnto me, saying: O thou sonne of man, wryte vp the name of this daye, yea euen the houre of this presente daye, when the kynge of Bylon set him selfe agaynst Ierusalem. Shewe that stubborne housholde Ezech.xi.
a parable, and speake vnto them. Thus sayth Ezech.xii. the Lorde God. Set the a pot, set it on, and poure water in to it / put all the peces togyther in it, all the good peces / the loyne & the shoulder, and fyll it with the best bones. Take one of the best shepe, and an heape of bones with all / let it boyle well, and let the bones sethe well therin.

With that sayde the Lorde God on this B
maner: Wo be vnto the bloudy citye of the Nahum.iii. pot, wherupon the rustynesse hangeth, and Abacu.ii. is not yet scoured awaye. Take oute the peces that are in it, one after an other / there nede no lottes be cast therfore, for the bloude is yet in it. Upon a playne drye stone hath she poured it, and not vpon the grounde, that it myghte be couered with duste. And therfore haue I letten her poure her bloude vpon a Gene.iiii.
playne drye stonye rocke, bycause it shoulde Esa.i. not be hydde, and that I myghte brynge my wrothful indignacion and vengeaunce vpon her.

Wherfore, thus saythe the Lorde God: C
Woo be vnto that bloude thyrstye citye, for whome I wyll prepare a heape of wodde:
beare

beare thou the boones togyther, kyndle thou the fyre, sethe the fleshe, let all be well sodden, that the bones maye be sucked oute. Moreouer set the potte emptye vpon the coles, that it maye be warme, and the metall hote, that the fylthe and rustynesse maye be consumed.

D But it wyll not goo of, there is so moche of it: the rustynesse muste be brent oute. Thy fylthynesse is abhominable, for I wold haue clensed the, but thou woldest not be clensed. Thou canst not be pourged frome thyne vnclennesse, tyll I haue poured my wrothfull indignacion vpon the. Euen I the Lorde haue so deuysed: Yea, it is come therto alredye that I wyll do it. I wyll not go backe I wyll not spare, I wyll not be intreated: but accordynge to thy wayes and ymaginacyons, thou shalte be punysshed saythe the Lorde God.

E And the worde of the Lorde came vnto me sayinge: Thou sonne of man, beholde, I will
Hiere.xvi. take awaye frõ the pleasure of thyne eyes with a plage: yet shalte thou neyther mourne nor wepe, ne water thy chekes therfore: yu mayst mourne by thy selfe alone: but vse no dedly lamentacion. Holde on thy bonet, and put on thy shoes vpon thy feete, couer not thy face, and eate no mourners breed.

So I spake vnto the people bytymes in the mornynge, and at euen my wyfe dyed: then vpon the nexte morowe I dyd as I was commaunded. And the people said vnto me: wilt thou not tell vs what that signifieth whiche thou doest?

F I answered them, the worde of the Lorde came vnto me, saying: Tell the house of Israel, thus sayth the Lorde God: beholde, I wyll suspende my Sanctuarye: euen the glorye of your power, the pleasure of your eyes, and the thyng that ye loue: your sonnes and doughters whom ye haue left, shall fall thorowe the swerde.

Lyke as I haue done, so shall ye doo also: Ye shall not hyde youre faces, ye shall eate no mourners breed: youre bonnettes shall ye haue vpon your heedes, and shoes vpon youre fete.

G Ye shall neyther mourne nor wepe, but in youre synnes ye shall be sorowfull, and one repente with an other. Thus Ezechiel is your shew token. For loke as he hath done so (when this commeth) ye shall doo also: that ye maye lerne to knowe, that I am the Lorde God.

But beholde, O thou sonne of man: In the daye when I take frome theym theyr power, theyr ioye and honoure, the luste of theyr eyes, the burthen of theyr bodyes: namely theyr sonnes and doughters. Then shall there one escape, and come vnto the / for to shewe the. In that daye shall thy mouthe be opened to him whiche is escaped, that thou mayste speake, and be no more domme: yea, and thou shalte be theyr shewe token, that they may knowe howe that I am the Lorde.

C The worde of the Lorde vpon the sonnes of Ammon, whiche reioyced at the fall of Ierusalem. Agaynst Moab and Seir. Agaynst Idumea. Agaynst the Philistynes.

CAPI. XXV.

The worde of the Lorde came vnto me, saying: thou sonne of man, set thy face A
agaynste the Ammonites: Prophecye Ezechi.xxi.d.
vpon them, and saye vnto the Ammonites: Iere.xlix.a. heare the worde of the Lorde God. Thus sayth the Lorde God. For so moche as thou speakest ouer my Sanctuarye. A ha, I trowe it be nowe suspended: and ouer the lande of Israel/ I trowe it be nowe desolate, yea and ouer the house of Iuda, I trowe they be nowe ledde awaye prysoners. Beholde, I wyll delyuer the to the people of the Easte, that they maye haue the in possession: these shall sette theyr castles and houses in the. They shall eate thy frute, and drynke vp thy mylke. As for Rabath, I wyll make of it a stall for camelles, and of Ammon a shepe folde: and ye shall knowe, that I am the Lorde.

For thus saythe the Lorde God: In so B
moche as thou hast clapped with thyne handes, and stamped with thy fete / yea reioysed in thyne herte ouer the lande of Israel with despyte: beholde, I wyll stretche oute myne hand ouer the also, and deliuer the to be spoyled of the Heathen, and rote the oute from among the people, and cause the to be destroyed oute of all landes / yea I will make the be layd waste, that thou mayst know that I am the Lorde.

Thus sayth the Lorde God: For so moche Esay.xv.xvi.
as Moab and Seir do saye: As for the house Esay.xlvi.a.
of Iuda, it is but lyke as all other Gentiles Sophon.ii.b.
be. Therfore beholde, I will make the cities of Moab weaponlesse, and shall take awaye theyr strengthe: their cityes and chiefe costes of their lande, which are the pleasures of the countrey: As namely Bethiesimoth, Baalmeon, and Cariathaim: these wyll I open vnto them of the Easte, that they maye fall vpon the Ammonites: and wil gyue it them in possession / so that the Ammonites shal no more be hadde in remembraunce amonge the Heathen. Euen thus wyll I punysshe Moab also, that they maye knowe how that I am the Lorde.

Moreouer, thus saythe the Lorde God:
Bicause that Edom hath auenged and eased Esay.xxxiiii.b.
him selfe vpon the house of Iuda / therfore Ierem.xlix.b.
thus sayth the Lorde: I wil reache out mine Ezech.xxxv.f.
hand vpon Edom, and take awaye man and xxxv.a.
beast out of it. Psal.cxxxvii.b.
From Theman vnto Dedan will I make Gene.xxv.d.
it desolate/ they shal be slayne with yͤ swerde. Thorow my people of Israell wyll I auenge i.Macha.v.a.
me agayn vpon Edom: they shal handle him according to my wrath and indignacion, so yͭ they shall knowe my vengeaunce, saythe the Lorde God.

Thus sayth the Lord God: For so moche D
as the Philistines haue done this: namely

Esaye.xiiii.c taken vengeaunce with despytefull stomac-
Jere.xlvii.a kes, and often tymes euyll wyll set them sel-
Sophon.ii.a ues to destroye. Therfore thus sayethe the
Lorde God: Beholde, I wyll stretche oute
myne hande ouer the Philistines, and destroy
the destroyer, and cause all the remnaunt of
the see coste to perysshe. A greate vengeaunce
wyll I take vpon them, and punysshe them
cruelly: that they maye knowe howe that
I am the Lorde, whiche haue auenged me of
them.

¶ He prophecyeth that Tyrus shall be ouerthrowen, because it reioyced at the destruction of Jerusalem. The wonderynge and astonyshment of the marchauntes, for the desolacyon of Tyrus.

CAPI. XXVI.

A IT happened that in the .xi. yere, the fyrste
daye of the moneth, the worde of the Lord
came vnto me, saying: Thou sonne of mã,
Esaye.xxiii.a bicause that Tyre hath spoken vpon Jerusa-
Jere.xlvii.b lem: A ha, now I trow the portes of the peo-
Ezechi.xxvii. ple be broken, and she turned vnto me, for I
haue destroyed my bely full.
Yea, therfore sayeth the Lorde God: Be-
holde, O Tyre, I wyl vpon the, I wyl bryng
a great multytude of people agaynste the,
lyke as when the see aryseth with his wa-
ues: These shall breake the walles of Tyre,
and caste downe her towres: I wyll scrape
the grounde frome her, and make her a bare
stone: yea as the dryinge place where the fis-
shers hange vp the nettes by the see syde.
Euen I haue spoken it, sayethe the Lorde
God. The Gẽtiles shal spoyle her/her dough-
ters vpon the felde, shall perysshe with the
swerde, that they may knowe how that I am
the Lorde.
B For thus sayth the Lorde God: Beholde,
I wyl brynge hyther Nabuchodonosor (whi-
che is the kynge of Babylon, and a kynge of
kynges) from the North vpon Tyre, with hor-
ses, charettes, horsmen, and with a greate
multitude of people. Thy doughters that are
in the land, shal he slee with the swerde: but
agaynste the he shall make bulworkes, and
graue vp dyches aboute the, and lyfte vp his
shylde agaynste the. His slynges and battell
rammes shall he prepare for thy walles, and
with his weapons breake downe thy towres.
The duste of his horses shall couer the, they
shall be so manye, thy walles shall shake at
the noyse of the horsemen, charettes, and
wheles, when he commeth to thy portes, as
men doo in to an open citye. With the hoffes
of his horse fete, shall he treade downe al thy
stretes.
He shall slee thy people with the swerde, &
C breake downe the pyllers of thy strengthe.
They shall waste awaye thy rychesse, and
spoyle thy marchaundyse. Thy walles shall
they breake downe, and destroye thy houses
Jeremi.xxv.d of pleasure. Thy stones, thy tymbre and foun-
dacions shall they caste in the water. Thus
wyll I brynge the melodye of thy songes, &
the voyce of thy mynstrelsye to an ende, so
that they shall no more be herde. I wyll make
a bare stone of the / yea a dryinge place for
nettes, and shalte neuer be bylded agayne:
For euen I the Lorde haue spoken it, sayth
the Lorde God: thus hathe the Lorde God
spoken concernynge Tyre. The Iles shall be
moued at the noyse of thy fall, and at the cry
of the slayne that shall be murthered in the.
All kynges of the see shall come downe from
their seates regall: they shall laye awaye
theyr robes, and put of their costly clothing:
Yea with tremblynge shall they be clothed,
they shall syt vpon the grounde: they shall
be afrayde at thy sodeyn fall, and be abas-
shed at the.
They shall mourne for the, and saye vnto D
the: O thou noble city that hast ben so great-
ly occupyed of olde, thou that haste ben the
strongest vpon the see with thyne inhabitaũ-
tes, of whom all men stode in feare: how art
thou now so vtterly destroyed? Nowe at the
tyme of thy fall the inhabitauntes of the y-
les / yea and the yles them selues shall stand
in feare at thyne ende.
For thus sayeth the Lorde God: when I
make the a desolate citye (as other cities be,
that no man dwell in) and when I bring the
depe vpon the, that greate waters maye co-
uer the: Then wyll I caste the downe vnto
them that descende in to the pytte: vnto a
people that hath ben longe deed, and set the
in a lande that is benethe, lyke the olde wyl-
dernesse, with them which go downe to their
graues, so that no man shall dwell more in
the. And I wyll make the to be no more in
honoure in the lande of the lyuynge. I wyll
make an ende of the, and thou shalt be gone.
Thoughe thou be sought for, yet shalte thou
not be founde for euermore, sayth the Lorde
God.

¶ The Prophete is moued to bewayle the desolacyon of Tyrus. He setteth out the prayse of Tyrus for the hauntyng of marchauntes therto.

CAPI. XXVII

THe worde of the Lorde came vnto me, A
sayinge: O thou sonne of man, make a
lamentable complaynt vpon Tyre, and
saye vpon Tyre, whiche is a porte of the see,
that occupieth with moche people and many
yles: Thus speaketh the Lorde God. O
Tyre, thou hast sayde: What, I am a noble
citye: Thy borders are in the myddest of the
see, and thy buylders haue made the meruey-
lous goodlye, all thy tables haue they made
of Cypre trees of the mount of Sanir. From
Libanus haue they takẽ Cedre trees to make
the mastes: and the okes of Basan to make
the rowers.
Thy bordes haue they made of yuery, and B
of costly wod out of the yle of Cethim. Thy
sayle was of whyte smal nedle worke out of
the lande of Egypt, to hange vpon thy mast:
and thy hangynges of yelowe sylke purple,
oute of the yles of Elisah.
They

They of Sidon and Arvad were thy ma-
ryners, and the wisest in Tyre were thy ship-
masters. The eldest & wysest at Gebal were
they, that mended and stopped thy shyppes.
All shyppes of the see with their shypmen
occupyed their marchaũdyes in the. The Per-
ses, Lidians, and Libiãs, were in thine host,
& helped ye to fight: these hãged vp their shelde
and helmettes with the, these sette forth thy
beautye. They of Arvad were with thyne
host round aboute thy walles, and were thy
watchmen vpon thy towres, these hanged
C vp their shildes round about thy walles, and
made the merueilous goodly. Tharsis occu-
pyed with the in all maner of wares, in syl-
uer, yron, tynne, and leade, and made thy mar-
ket greate. Jauan, Tubal, and Mesech were
thy marchauntes, which brought the men &
ornamentes of metall for thy occupyinge.
They of the house of Thogarma broughte
vnto the at the tyme of thy marte, horse, hors-
men and mules.
They of Dedan were thy marchauntes: &
manye other Iles that occupyed with the,
brought the wethers, Elephant bones and
Paycockes for a present. The Sirians occu-
pyed with the, because of thy diuers workes,
and increased thy marchaundyse, with Sma-
ragdes, with scarlet, with nedle worke, with
white lynen cloth, with sylcke & with Chry-
stall.
D Juda and the land of Israel ocupyed with
the, and brought vnto thy markettes, wheat
balme, hony, oyle, and tryacle, Damascus al-
so vsed marchaundyse with the, in the best
wyne and white woll: because thy occupy-
enge was so great, and thy wares so manye.
Dan, Jauan, & Meusal haue broughte vnto
thy markettes, yron redy made, with Cassia &
Calamus, accordynge to thyne occupyenge.
Dedan occupyed with the, in fayre tapestrye
worke and quysshyns. Arabia and al the prin-
ces of Cedar haue occupyed with ye, in shepe,
wethers and gootes.
E The marchauntes of Seba and Rema
haue occupyed also with ye, in al costly spyces
in all precious stones and golde, whiche they
broughte vnto thy markettes. Haran, Che-
ne and Eden, the marchauntes of Saba, Assi-
ria and Chelmad, were all doers with the, &
occupyed with the: in costly rayment, of ye-
lowe sylke and nedle worke (very precious, &
therfore packte and bounde togyther with
ropes) Yea and in Cedre wod, at the time of
of thy markettes. The shyppes of Tharsis
were the chiefe of thy occupyenge.
F Thus thus thou arte full, and in worshyp
euen in the myddest of the see. Thy maryners
were euer bryngynge vnto the oute of many
waters. But the east wynde shall ouerbeare
the into the myddest of the see: so that thy
wares, thy marchaũdyse, thy ryches, thy ma-
ryners thy shypmasters, thy helpers, thy oc-
cupyers (that broughte the thynges necessary)
the men of warre that are in the: yea and all
thy comens shall perysshe in the myddest of
the see in the daye of thy fall.
The suburbes shall shake at the loude cry
of thy shypmen. All whirry men, and all ma-
ryners vpon the see, shall leape oute of their
bootes, and set them selues vpon the lande.
They shall lyfte vp their voyce because of ye,
and make a lamentable cry. They shall caste
dust vpon their heades, and lye downe in the
asshes. They shal shaue them selues, and put
sacke cloth vpon them for thy sake.
They shall mourne for the with hertfull G
sorow, and heuye lamentacion, yea their chil-
dren also shall wepe for the. Alas, what cyty
hath so bene destroyed in the see, as Tyre is?
When thy wares and marchaundyse came
from the sees, thou gauest al people ynough.
The kynges of the erth hast thou made rich,
thorow the multytude of thy wares and oc-
cupyenge.
But thou arte nowe cast downe into the
depe of the see, all thy resorte of people is pe-
risshed with the. All they that dwell in the
Iles are abasshed at the, and all their kyn-
ges are afrayed, yea their faces haue chaun-
ged coloure. The marchauntes of the naciõs
wondre at the. In that thou art so cleane
brought to nought, and cõmest no more vp.

¶ The worde of God agaynst the kynge of Tyrus for his pryde. Daniel. The Prophete is moued to bewayle the kynge of Tyrus. The worde of the Lorde agaynst Sydon. The Lorde promyseth to gather togyther the chyldren of Israel.

CAPI. XXVIII.

THe worde of the Lorde came vnto me,
sayinge: Thou sonne of man, tell the A
prince of Tyre. Thus sayth the Lorde
God: because thou haste a proude herte and Ezechie.xxvi.
haste sayde: I am a God, I haue my seate in xxvii.
the myddest of the see like a God: where as
thou art but a man and not God, and yet stã- Esaye.xiiii.c
dest in thine owne concept, ye thou art God:
Behold, thou thinkest thy selfe wyser then Daniel.ii.
Daniel, that there is no secretes hyd frome
the
With thy wysdome and thy vnderstan-
dynge, thou hast gotten the great welthines
and gathered treasure of syluer and golde:
With thy greate wysdome and occupyenge
haste thou increased thy power, and because B
of thy greate ryches, thy herte is proude.
Therfore thus sayth the Lorde God: For
so moch as thou hast lyfte vp thine herte, as
though thou were God behold, I wyl bring
ennemyes vpon the, euen the tyrauntes of ye
Heithen: these shall drawe out their swear-
des vpon thy beautye and wysdome, and shal
defyle thy glory.
They shall cast the downe to the pytte, so
that thou shalte dye in the myddest of the see
as they that be slayne.
Let se, yf thou wilte say then (before them
that slaye the) I am God: where as thou art
but a man & not God, in the handes of them
that slaye the.
Dye shalt thou, euen as the vncircumcy-
sed in the handes of the enemyes: for I my
selfe haue spoken it: sayth the Lorde God.
Morouer

Moreouer, the worde of the Lorde came vnto me sayinge: Thou sonne of man, make a lamentable complaynte ouer the kynge of Tyre, and tell him: Thus sayethe the Lorde God: Thou art a seale of a lykenesse, ful of wysdome and excellent beautye. Thou hast bene in the pleasaunt garden of God: thou art dect with all manir of precyous stones: with Rubye, Topas, Christal, Jacynere, Onix, Jaspis, Saphir, Smaragde, Carbuncle, and golde. Thy beautye and the holes that be in the were set forthe in the daye of thy creacion. Thou art a fayre Cherub, stretched wyde out for to couer.

D I haue set the vpon the holy mounte of God, there hast thou bene, & walked amonge the fayre glysterynge stones. Frome the tyme of thy creacion thou hast ben ryght excellit, tyll wickednesse, was founde in the. Because Ezaye.lxv. of thy greate marchaundyse, thy herte is full of wyckednes, and thou hast offended. Therfore wyll I cast the from the mount of God (O thou coueryng Cherub) and destroye the amonge the glysterynge stones. Thy herte was proude in thy fayre beautye, and thorow thy beauty thou hest destroyed thy wisdome, I will caste the downe to the ground, & that in the sighte of kinges.

E Thou hast defyled thy Sanctuary, with the greate wickednesse of thy vnrighteous occupyenge. I will bringe a fyre from the middest of the, to consume the: and will make the to ashes, in the syght of all the that loke vpon the. All they that haue bene acquaynted with the emonges the Heithen, shall be abashed at the: seinge thou arte so cleane vnoughte to noughte, and commest no more vp.

And the worde of the Lorde came vnto F me sayinge: Thou sonne of man, set thy face agaynste Sidon.

Prophecye vpon it, and speake. Thus saith Ioel.iiii.a the Lorde God: Beholde O Sidon, I wyll zacharp.ix.a. vpon the, and get me honoure in the: that it maye be knowen, howe that I am the Lorde when I punyshe her, and get me honoure in her. For I wyll sende pestylence and bloude sheddyng into her streates, so that those whiche be slayne with the swearde, shal lye roūde aboute in the myddest of her: and they shall knowe, that I am the Lorde. She shall ne more be a prickinge thorne, and an hurtynge breer vnto the house of Israel, ne vnto them that lye rounde about her and hate her: and they shall knowe, that I am the Lorde.

Thus sayeth the Lorde God: when I ga- G ther the housholde of Israel togyther againe from the nations among whome they be scattered: then shal I be sanctified in them, in the syght of the Gentyles, and they shall dwell in ꝑ land, that I gaue to my seruaūte Jacob. They shall dwell safely therin, buylde houses and plante vynyardes: yea safelye shall they dwell therin, when I haue punyshed al those that despyte them rounde aboute: and then shall they knowe, that I am the Lorde their God.

The prophecyeth agaynst Pharao. He prophecieth the desolation of Egypt, and the scatteryng abrode of the Egyptians. The Lorde promyseth that he will restore Egypt agayne after forty yeares. Egypte is the rewarde of kynge Nabuchodonozor for the labour which he toke agaynst Tyrus.

CAPI. XXIX.

In the tenth yeere vpon the twelueth daye of the tenth moneth, the worde of the Lord A came vnto me sayinge: O thou sonne of Ezay. man, set nowe thy face agaynste Pharao the Jerem. kynge of Egypte, prophecye agaynste hym, & Ezech. agaynste the hole lande of Egypte: Speake and tell him, thus sayth the Lorde God: Beholde, O Pharao thou kinge of Egypte, I wyll vpon the, thou greate dragon, that lyest in the waters: thou that sayest: the water is mine. I haue made it my selfe. I wyll put an hooke in thy chawes, and hange all the fysche in thy waters vpon thy skales: after that I wyll drawe the oute of thy waters: Yea and all the fysche of thy waters that hange vpon thy skales. I will caste the oute vpon the dry land with the fysche of thy waters, so that thou shalte lye vpon the felde. Thou shalte not be gathered ne taken vp: but shalt be meate for the beastes of the felde, and for the fowles of the ayre: that all they whiche dwell in Egypte, maye knowe, that I am the Lorde: because thou hast bene a staf of rede to the house of Israel. Whē they toke B holde of the with their hande thou brakest pyrchest them on euery syde: and yf they leaned vpon the, thou brakest and hurtest the Ezech. reynes of their backes. Therfore, thus sayethe the Lorde God: beholde, I will bringe a swearde vpon the, and rote out of the bothe man and beaste. Yea the lande of Egypt shal be desolate and waste, and they shall knowe, that I am the Lorde: Because he sayde: ꝑ water is myne, I my selfe haue made it: Beholde therfore, I wyll vpon the, and vpon thy waters: I wyll make the lande of Egypte waste and desolate, from the towre of Syenes, vnto the borders of the Morians lande so that in.xl. yeres there shal no fote of man walke therin, neither fote of cattell goo there, neither shall it be inhabyted. I wyll make the lande of Egypte to be desolate, amonges other waste countreyes, and her cyties to lye voyde.xl. yeres, amōg other wast countreyes: And I will scatre the Egyptians amōg the heithen and nations.

Againe, thus sayeth the Lorde God: Whē C the.xl. yeres are expired, I wyll gather the Jerem. Egyptians to gyther againe, out of the nations, amonges whome they were scattred, & wyll bringe the pryseners of Egypt againe into the lande of Pathures their owne natyue countrey, that they may be there a lowly small kingome: yea they shal be the smalest amonge other kyngdomes lest they exalte them selues above the Heithen: for I will so mynishe them that they shal no more rule the Heithen.

They shall no more be an hope vnto the house of Israel, neither prouoke them any more

more to wickednes, to cause the turne backe and to folowe them: and they shall knowe that I am the Lorde God.

D In the.xxvij. yere, the fyrst daye of the fyrst moneth, came the worde of the Lorde vnto me sayinge: Thou sonne of man, Nabuchodonozor the kynge of Babylon hath made his hoste, with greate trauayle and laboure to come before Tyre: that euery heed maye be balde, and euery shoulder bare. Yet hathe Tyre gruen neither him ne his hoost any rewarde, for the greate trauayle that he hath taken there.

Therfore thus sayethe the Lorde God: beholde I wyll gyue the lande of Egypt vn to Nabuchonozor the king of Babylon, that he may take away all her substaunce, rob her robberyes, and spoyle her spoyles, to pay his host their wages withal. I wil gyue him the lād of Egypt for his labour, that he toke for me before Tyre.

At the same tyme wyll I cause the horne of the house of Israel to growe forthe, and open thy mouth agayne amonge them: that they maye knowe, how that I am the Lorde.

¶ The destruction of Egypte and of his cytyes is bewayled.

CAPI. XXX.

The worde of the Lord came morcouer vnto me, sayinge: Thou sonne of man, prophecye and speake: thus sayethe the Lorde God: Mourne, wo worth this daye, for the daye is here, the daye of the Lorde is come: the darcke daye of the Heithen, the houre is at yande, the swearde commeth vpon Egypte.

Whē ꝑ waūed mē shal downe in Egypte, whē her people are taken away, & when her foundacions are destroyed, the Morians lād shall be afrayed, yea the morians lande, Libia and Lidia, all theie common people, and Chub, all that be confederate vnto theym, shall fall with them thorowe the swearde.

B Thus sayeth the Lorde: the mayntayners of the lande of Egypte shall fal, the pride of her power shall come downe: euen vnto the towre of Syenes shall they be slayne downe with the swearde, sayeth the Lorde God: amonge other desolate countreyes they shall be made desolate, and amonge other waste cytyes they shall be wasted. And they shall knowe, that I am the Lorde, when I kyndle a fyre in Egypte, and when all her helpers are destroyed.

At that tyme shall theie messengers goo forth fro me in shyppes, to make the careles Morians afrayed, and sorow shall come vpō them in the daye of Egypte for doubtlesse it C shall come.

Thus sayeth the Lord God: I wyl make an ende of the people of Egypte thorow the hande of Nabuchodonosor kyng of Babilō. Jerem. & his people with him, yea and the cruel tyrauntes of the Heithen shalbe brought to destroye the lande.

They shall drawe out their swearde vpō Egypte and fyll the lande full of slayne mē I wyll drye vp theie floudes of watter, and sell the lande into the handes of wicked people. The lande and all that is therin, wyll I destroye thorow the ennemyes. Euen I the Lorde haue sayde it.

And thus sayeth the Lorde God: I wyll D destroye the Idolles, and bringe the ymages Zach.xiii.a of Noph to an ende. There shall no more be a prince of Egypte, and a fearfulnesse wyll I sende in to ꝑ Egiptians land. As for Pathures, I wil make it desolate, and kyndle a fyre in Zoan. Alexandria wyll I punyshe, and poure my wrothfull indignacion vpon Sin whiche is the strength of Egypte. All the substaunce of Alexandria wyll I destroye, and kyndle a fyre in Egypt.

Sin shall be in greate heynesse, Alexan- E dria shall be rored out, and Noph shall haue daylye sorowe. The best men of Helyopolis and Bubasta shall be slayne with the swerd, and carped awaye captyue. At Taphnis the daye shall be darke, when I breake there the septer of the lande of Egypte, and when the pompe of her power shall haue an ende. A cloude shal couer her and her doughters shal be led awaye into captyuyte. Thus wyl I punyshe Egypt, that they may knowe, how that I am the Lorde.

It happened in the.xi. yeare, vpō ꝑ seuenth F daye of the fyrste moneth, that the Lordes worde came vnto me, saying: Beholde thou sonne of man, I wyl breake the arme of Pharao kynge of Egypte: and lo it shall not be bound vp to be healed, neither shal any playster be layde vpon it. for to ease it, or to make it so strong, as to holde a swearde. Therfore, thus sayeth the Lorde God: Beholde, I wyll vpon Pharao the kynge of Egypt, and breke his stronge arme (yet is it but a broken one) and wyll smyte the swearde out of his hand.

As for the Egyptians, I wyll scatre theym among the Heithen, and strow them in ꝑ landes aboute. Against I wyl strength the arme of the kyng of Babylō, & giue him my swerd in his hād: but I wyl breake Pharaos arme so that he shall holde it before him piteously lyke a wounded man.

Yea I wyll stablyshe the kynge of Baby- G Pharao. lons arme: and the armes of Pharao shall fal downe: that it maye be knowen, that I am the Lorde, whiche gyue the kynge of Babylon my swearde in his hande, that he maye drawe it oute vpon the lande of Egypte: & that when I scatre the Egyptians amonge the Gentyles, and strowe them in the landes aboute, they maye knowe, that I am the Lorde.

¶ A comparyson of the prosperetye of Pharao, with the prosperetye of the Assyrians. He prophecyeth a lyke destruction vnto them bothe.

CAPI. XXXI.

Moreouer

A Moreouer, it happened in the. xi. yeare
the fyrste daye of the thirde moneth
that the worde of the Lorde came vn
to me sayinge: Thou sonne of man speake
vnto Pharao the kinge of Egypte, and to al (Ezechi.e.xxix. xxx.xxxii.)
his people: Who art thou lyke in thy greate
nesse: Beholde Assur was lyke a Cedre tree
vpon the mount of Lybanus with fayre braũ
ches: so thicke, that he gaue shadowes and
shot out very hyghe. His toppe reached vnto
the cloudes. The waters made him greate, &
the depe set him vp an hyghe. Rounde about
the rotes of him ranne there floudes of wa=
ter he sente oute his lytle ryuers vnto all ye
B trees of the felde. Therfore was he hygher
then all the trees of the felde, and thorowe ye
multytude of waters that he sent from him
he optayned many longe braunches. All fou
les of the ayre made their nestes in his braun
ches, vnder his bowes gendred all their bea=
stes of the felde, and vnder his shadow dwelt
all people. Fayre and beautyfull was he in
his greatnesse and in the length of his braun
ches, for his rote stode besyde greate waters
C no Cedre tre myghte hyde him. In the plea=
saunt gardẽ of God, there was no Fyrre tre
lyke his braũches, the playne trees were not
like the bowes of him. All the trees in the
garden of God might not be compared vnto
him in his beauty so fayre and goodlye had I
made him with the multytude of his braun=
ches: In so moche that all the tres in the
pleasaunt garden of God, had enuye at him.
D Therfore thus sayth the God: for so moche
as he hathe lyfte vp him selfe so hyghe and
stretched his top into the cloudes, and seinge
his herte is proude in his hyghnesse: I wyll
delyuer him in to the handes of the myghty
est amonges the heythen, whiche shall rote
him out. Accordinge to his wyckednesse will
I cast him awaye, the ennemyes shal destroy
him, and the myghtye men of the Heithen
shall so scatter him that his braunches shall
lye vpon all mountaynes and in al valleyes,
his bowes shall be broken downe to the
grounde thorow out the lande. Then all the
people of the lande shal go from his shadow
and forsake him. When he is fallen, all the
E foules of the ayre shall syt vpon him, and
all wylde beastes of the felde shall go about
amonges his braunches: so that frome hēce
forthe, no tree in the water shall attayne to
his hyghnes, nor reache his toppe vnto the
cloudes, neither shall any tree of the water
stande so hyghe, as he hath done. For vnto
death shall they all be delyuered vnder the
earth, and go downe to the graue, lyke other
men.
F Moreouer, thus sayth the Lorde God: In
the daye when he goeth downe to the graue
I wyll cause a lamentacion to be made, I
wyl couer the depe vpon him, I will staunche
his floudes, and the greate waters shal be re
strayned. I shall cause Libanus to be sorow
full for his sake, and all the trees of the felde
shall be smytten.
(Esaye.xiiii.c / Ezech.xxvi.c) I wyl make the Heithen shake at the sond
of his fall, when I caste him downe to hell,
with them that descende in to the pytte. All G
the trees of Eden, withal the chosen and best
trees of Lybanus, yea and all they that are
planted vpon the waters, shal mourne with
him also in the lower habytacyons: for they
shall go downe to hell with him, vnto them
that be slayne with the swerde, which dwelt
afore vnder the shadowe of his arme among
the heithen. To whom shalte thou be lyke=
ned, that art so gloryous and great, amonge
the trees of Edē? yet art thou cast downe vn
der ye erth (amonges the trees of Eden) wher
thou must lye amonges vncircumcysed, with
them that be slaine with the swearde. Euen
thus is it with Pharao and all his people,
sayth the Lord God.

¶ The Prophete is cōmaunded to bewayle Pha
rao. He prophecyeth that destruction shall come vn
to Egypt thorughe the kynge of Babylon.

CAPI. XXXII.

In the. xij. yeare, the fyrste daye of the. xij. A
moneth, the worde of the Lorde came vn=
to me, sayinge: Thou sonne of man, take
vp a lamentacion vpon Pharao kynge of E=
gypte, and saye vnto him: Thou art counted
as a lion of the heithen, and as a whalefisshe
in the see.
Thou castest thy waters aboute the, thou
troublest the waters with thy fete, and stam
pest in their floudes. Thus sayth the Lorde
God: I wyll spred my net ouer the, namely,
a greate multytude of people: these shall
dryue the in to my yarne, for I will caste the
vpon the lande, and let the lye vpon the felde
that all the foules of the ayre maye syt vpon
the: I wyll gyue all the beastes of the felde
ynough of the.
Thy fleshe wyll I caste vpon the hilles, & B
fyll the valleyes with thy hyghnesse. I wyll
water the lande with the aboundaunce of
thy bloude euen to the mountaynes, and the
valleyes shall be full of the. When thou arte
put out, I wyll couer the heauen, and make
his starres dymme. I will sprede a cloude o=
uer the Sunne, and the Moone shal not gyue
her lyght.
All the lyghtes of heuen wyll I put oute
ouer the, and brynge darckenesse vpon thy lād
sayth the Lorde God. I wyl trouble the her=
tes of many people, when I brynge thy de=
struction amonges the Heithen & countreyes
whom thou knowest not. Yea I wyll make
many people with their kynges so afrayde
thorowe the, that their heere shall stand vp,
when I shake my swearde at their faces. So
deynly shall they be astonyed, euery man in
him selfe, at the daye of thy fall.
For thus sayth the Lorde God: the kyng C
of Babylons swearde shall come vpon the,
with the sweardes of the worthyes wyll I
smyte downe thy people.
All they that be myghtye amonge the Ge
tyles, shal waste the proude pompe of Egypt
and brynge downe al her people. All the cattel
also

also of Egypte wyll I destroye, that they
shal come no more vpon the waters: so that
neither mans fote ne beastes claw, shal stere
them any more. Then wyll I make their wa
ters cleare, and cause their floudes to runne
lyke oyle, sayth ye Lord God: when I make
the lande of Egypte desolate, and when the
countreye with all that is therin, shall be
layde waste: and when I smyte all them
whiche dwell in it, that they maye knowe,
that I am the Lord. This is the mournyng,
that ye doughters of the Heithen shal make:
yea a sorow and lamentacion shal they take
vp, vpon Egypte and all her people, sayth ye
Lorde God.
D In the. xij. yere, the. xv. daye of the mo=
neth came the worde of the Lorde vnto me,
sayinge: Thou sonne of man. Take vp a la=
mentacion vpon the people of Egypte, and
cast thē downe, yea and the myghtye people
of the Heithen also euen with thē that dwel
beneth: and with them that go downe in to
the graue. Downe (howe fayre so euer thou
be) and laye the with the vncircumcised. A=
monges those that be slayne with the swerde,
shall they lye.
The swerde is gyuen alredye. he shall be
drawen forth and al his people. The myghty
worthies & his helpers, that be gone downe
and lye with the vncircumcised & with them
that be slayne with the swerde: shall speake
to him out of the myddest of hell.
E Assur is there also with his company, and
their graues round about, which were slayne
and fel al with ye swerde, whose graues lye be
syde him in the lowe pyt. His commons are
buryed rounde about his graue: all togither
wounded and slayne with the swerde, which
men afore tyme brought feare into the land
of the lyuynge.
There is Elam also with all his people, &
their graues rounde about: which all being
wounded and slayne with the swerde, are
gone downe vncircumcysed vnder the earth,
whiche neuertheles somtyme brought feare
into the lande of the lyuynge: for the whi=
che they bare their shame, with ye other that
be gone downe to the graue.
F Their buryal is gyuen them and all their
people, amonges them that be slayne. Their
graues are round about all them which be
vncircumcysed, and with them that be slaine
thorowe the swerde: for seinge that in times
past they made the lād of the lyuyng afrayde,
they muste nowe beare their owne shame,
with them that go downe to the pyt, & lye a
monge them that be slayne.
There is Mesech also and Tubal, & their
people, and their graues round about. These
all are amonges the vncircumcysed, and thē
that be slayne with the swerde, because afore
tyme they made the lande of the lyuynge a=
frayed.
Shulde not they then lye amonges the
worthyes, and vncircumcysed Gyauntes?
whiche with their weapons are gone downe
to hell: whose swerdes are layed vnder their
heades, whose wickednesse is vpon their bo=
nes: because that as worthyes, they haue
brought feare in to the lande of the lyuyng?
Yea amonges ye vncircumcysed shalt thou be de
stroyed, and slepe with them, that perysshed
thorow the swearde.
There is the lande of Edom with her kin G
ges & prynces also, which with their strength (Jerem.xlix.b)
are layed by them that wer slayne with the (Ezechi.xxv.b)
swearde, yea amonge the vncircumcised, and (xxxv.a.)
them whiche are gone downe into the pit.
Moreouer, there be all the princes of the
north, with all the Sidonians, whiche are
gone downe to the slayne.
With their feare & strength they are come
to confusyon, and lye there vncircumcysed,
amōges those that be slayne with the swerde
and beare their owne shame, with them that
be gone downe to the pyt.
Nowe when Pharao seith this, he shal be
comforted ouer all his people, that is slayne
with the swerde: both Pharao and all his
hooste, sayth the Lorde God. For I haue gy=
uen my feare in the land of the lyuyng. But
Pharao and al his people shall lye amonges
the vncircumcysed, and amonges them that
be slayne with the swearde sayth the Lorde
God.

¶ He setteth out the offyce of a preacher. He streng=
theneth them that despayre, and boldeneth them
with the promyse of mercy. As the former ryghtous=
nesse helpeth not the ryghtous, yf he gyue hym selfe
agayne to synne: so the synnes done before are not
imputed to the wycked that amendeth. The worde
of the Lorde agaynst the rest of the people. Agaynst
the mockers of the wordes of the Prophet.

CAPI. XXXIII.

A Agayne, the worde of the Lorde came (A Preachers be watchmē.)
vnto me sayinge: Thou sonne of mā
Speake to the chyldren of thy peo=
ple, and tell them: When I sende a swearde
vpon a lande, yf the people of the land take
a man of their countrey, and sette him to be
their watchman: the same man (whan he (iiii.Reg.ix.d.)
seyth the swerde come vpon the lande) shall
blowe the trompette, and warne the peo=
ple.
If a man now heare the noyse of the trom
pet and wyll not be warned, and the swerde
come and take him awaye: his bloude shall
be vpon his owne heed: for he herde ye sound
of the trompette, and wolde not take hede,
therfore his bloude be vpon him. But yf he
wyll receyue warnynge, he shall saue his
lyfe.
Agayne, yf the watchman se the swearde
come and shewe it not with the trompet, so ye
the people is not warned: if the swerd come
then, and take any man from amonges the:
the same shall be taken awaye in his owne
synne, but his bloude wyll I requyre of the
watchmans hand.
And nowe (O thou sonne of man) I haue (Ezechie.iii.c.)
made the a watchman vnto the house of Is=
rael:

rael: that where as thou hearest any thynge
out of my mouth, thou mayste warne them
on my behalfe. If I saye vnto the wycked
thou wycked, thou shalte surely dye: and ỹ
geuest hym not warnynge, that he maye be=
ware of his vngodly waye: then shall the
wycked dye in his own synne, but his bloude
wyll I requyre of thy hande. Neuertheles
yf thou warne ỹ wicked of his way, to turne
from it, wher as he yet will not be turned
from it, thẽ shal he dye because of his synne,
but thou haste delyuered thy soule.
C Therfore (O thou sonne of man) speake
vnto the house of Israel. Yea say thus: Our
offences and synnes lye vpon vs, and we be
corrupte in them: how shulde we then be re
stored vnto lyfe? Tell them: As truly as I
lyue sayth the Lorde God, I haue no plea=
Ezech. xviii. e sure in the death of the wycked, but moche
rather that the wicked turne from his waye
and lyue. Turne you, turne you from youre
vngodly wayes, O ye of the house of Israel.
Oh, wherfore wyl ye dye?
Ezec. xviii. d Thou sone of man, tell the children of
thy people: The rightousnesse of the ryghy=
tous shall not saue him, whan so euer he tur
neth awaye vnfaythfully: Agayne, the wic=
kednes of ỹ wicked shal not hurte him, whan
soeuer he conuerteth frome his vngodlynes.
And the ryghtousnesse of the ryghtous
shall not saue his lyfe, whansoeuer he sin=
neth.
If I saye vnto the ryghtous, that he shall
surelye lyue, and so he trust to his owne righ
tousnesse, and do synne: then shal his righ=
tousnesse be no more thought vpon, but in
the wyckednesse that he hathe done he shall
dye.
D Agayne, yf I saye vnto the wicked: thou
Esaye. lv. b shalte surely dye: and so he turne frome his
Iere. xviii. a synnes, and do the thinge that is lawfull &
ryght: In so moch that the same wicked mã
geueth the pledge agayne, restoreth that he
had taken awaye by robberye, walketh in ỹ
commaundementes of lyfe, & doth no wrõg:
Then shal he surly liue, and not dye. Yea the
synnes ỹ he hath done, shal neuer be thought
vpon.
For in so moche as he doth now the thing
that is lawfull and right, he shall lyue. And
yet the children of thy people say: Tush, the
way of the Lord is not ryght, where as their
owne waye is rather vnryght.
When the rightous turneth from his righ
tousnesse, and doth the thyng that is wicked,
he shal dye therfore. But if the wicked turne
Ezech. xviii. f from his wickednesse, doinge the thinge that
Roma. ii. a is lawfull and ryght, he shall lyue therfore.
Yet ye saye: the waye of the Lorde is not e=
quall. O ye house of Israel, I wyll iudge eue
ry one of you after his wayes.
E In the twelueth yere the .v. day of ỹ .x. mo=
neth of oure captyuite, it happened, that one
whiche was fled out of Ierusalẽ, came vnto
me, and sayde: the citye is destroyed. Nowe
the hande of the Lord had bene vpon me the
euening afore this man (which was escaped)
came vnto me, & had opened my mouth, vn=
tyll the mornyng that he came to me: yea he
opened my mouth, so that I was no more
domme.
Then came the worde of the Lorde vnto
me, and sayde: Thou sonne of man, these
that dwell in the wasted lande of Israel, say
Abraham was but one man, and he had the
lande in possessyon nowe are we many, & the
lande is geuen vs to possesse also.
And therfore tell them: Thus sayth the F
Lorde: In the bloude haue ye eaten, youre
eyes haue ye lyfte vp to Idols, and haue shed
bloud: shal ye then haue the land in possessi=
on.
Ye leane vpon youre swerdes, ye worke
abhominacyõs, euery one defyleth his neigh=
bours wyfe: and shall ye then possesse the
lande? Say thou these wordes vnto them:
Thus sayth the Lorde God: As truely as I
lyue all ye that dwell in this wildernes, shal
be slayne with the swerde: what so euer is
vpon the felde, wyll I gyue vnto the beestes
to be deuoured: those that be in stronge hol
des and dennes, shall dye of the pestilence.
For I wyl make the lande so desolate and
waste, and the pomp of her strẽgth shal come
to an ende. The mountaynes in Israel shall
be so waste that no man shall trauayle ther=
by.
Then shall they learne to knowe, that I G
am the Lorde, when I make the lande waste
and desolate, because of al their abhomyna=
cions, that they haue wroughte. And thou
sonne of man, the children of thy people that
talke of the, by the walles & in the dores of
their houses, sayinge one to an other: Come
lette vs heare, what worde is gone forthe
frome the Lorde: These come vnto the, after
the maner of a great people: ye my people sit
downe before the, and heare thy wordes but
they do not therafter: for i their mouthes they
shewe them selues, as though they were fer H
uent, but their herte goeth after their owne
couetous lucre.
And as a ballet ỹ hath a swete tune, & is ple
saunt to synge, so shalte thou be vnto them:
thy wordes shall they heare, but they wil not
do therafter. When this commeth to passe
(for lo, it commeth in dede) then shall they
knowe, that there hathe bene a Prophete a=
monge them.

¶ Agaynst Byshoppes and Curates that despyse the flocke of Chryste, and seke theyr owne. The Lorde sayeth that he wyll vysette his dysperpled flocke, and gather them togyther. He reproueth the malyce of certayne of the flocke. He promyseth the true shepherde Chryste, and with hym peace.

CAPI. XXXIIII.

And the worde of the Lorde came vn= A
to me sayinge: Thou sonne of man,
prophecye agaynste the shepherdes
of Israel, prophecye and speke vnto them:
Thus sayth the Lorde God: Wo be vnto
the shepherdes of Israel, that fede the selues
Shulde not the shepherdes fede the flockes?
Ye

B Ye haue eaten vp the fatte, ye haue clo=
thed you with the woll: the best fedde haue
ye slayne, but the flocke haue ye not nourys=
shed. The weake haue ye not holden vp, the
sycke haue ye not healed: the broken haue
ye not bounde togyther, the outcastes haue
ye not brought agayne: the lost haue ye not
soughte, but churlyshly, and cruelly haue ye
ruled them. Thus are they scattered here and
there without a shepeherde: yea all the bea
stes of the felde deuoure them, and they goo
astraye.
C My shepe goo wandrynge vpon all moun=
taynes, and vpon euery hye hyll. Yea they be
scattred abrode in all feldes, and there is no
man that careth for them, or seketh after thẽ.
Therfore, O ye shepherdes, heare the worde
of the Lorde. Thus sayth the Lord God. As
truly as I lyue, for as moche as my shepe are
robbed, and deuoured of all the wylde bea=
stes of the felde hauynge no shepeherde: and
seinge that my shepherdes take no regarde of
my shepe, but fede them selues onely and not
my shepe. Therfore heare the worde of the
Lord, o ye shepherdes: Thus sayth the Lord
God: Behold, I my selfe wil vpon the shep=
herdes, and requyre my shepe from their han=
des, and make them cease from fedyng of my
shepe: yea the shepherdes shal fede them sel=
ues no more: For I wyll delyuer my shepe
oute of their mouthes, so that they shall not
D deuour them after this. For thus sayth the
Lorde God: Beholde, I wyl loke to my shepe
my selfe, and seke them. Lyke as a shepeherde
amonges the flocke, seketh after ỹ shepe that
are scatred abrode, euen so wil I seke after my
shepe, and gather them togyther oute of all
places, where they haue ben scattered in the
cloudy and darke daye. I wil bring them out
from all people, and gather them togyther
oute of all landes. I wyll brynge them in to
their owne lande, and fede them vpon the
mountaynes of Israell by the ryuers, and in
all the places of the countrey. I wyll fede thẽ
in ryght good pastures, & vpon the hye moun=
taynes of Israel shall there foldes be. There
shall they lye in a good folde, and in a fatte
pasture shall they fede: euen vpon the moun
taynes of Israel.
E I wyll fede my shepe my selfe, and brynge
them to their rest, sayth the Lord God. Such
as be lost, wil I seke / suche as go astraye, wil
I bring agayne / suche as be wounded, wil I
bynde vp / suche as be weake, wyll I make
strong: suche as be fat and wel likinge, those
wil I preserue, and fede them with the thyng
that is laufull. And as for you, O my shepe,
sayth the Lorde God: I wil put a difference
amonge the shepe, amonges the wethers and
the gotes. Was it not inough for you to eate
vp the good pasture, but ye must treade downe
the residue of your pasture with your fete al=
so? Was it not ynough for you to drynk clere
water, but ye must trouble the residue also w
youre fete?
F Thus my shepe muste be fayne to eate
the thynge, that ye haue troden downe with
youre fete, and to drynke it, that ye with your
fete haue defyled. Therfore, thus sayth the
Lorde God vnto theym: Beholde, I wyll
seuer the fatte shepe frome the leane / for so
moche as ye haue put the weake shepe vpon
the sydes and shoulders, and ran vpon them
with youre hornes, so longe tyll ye haue vt=
terly scattered them abrode. I wyll helpe my
shepe, so that they shall be no more spoyled:
yea I wyll discerne one shepe from an other.
I wyll rayse vp vnto them one onely shepe=
herde: euen my seruaunt Dauid, he shal fede Iob. x. b.
them, & he shal be their shepherde. I the Lorde Esaye. xv. c
wyll be their God, and my seruaunte Da= xlv. b
uid shall be their prynce: Euen I the Lorde Deut. ix. g
haue spoken it.
Moreouer, I wyll make a couenaunte of
peace with them, and dryue all euyll beastes
oute of the lande, so they that maye dwelle
safelye in the wyldernesse, and slepe in the
woddes. Good fortune and prosperitie wyll
I gyue them, and vnto all that be rounde a=
boute my hylle. A prosperous showre and
rayne wyll I sende them in due season, that
the trees in the wodde maye brynge forthe
theyr frutes, and the grounde her increase.
They shall be safe in theyr lande, and shall
knowe that I am the Lorde, whiche haue
broken their yoke, and delyuered them oute
of the handes of those that helde them in sub
iection.
They shall no more be spoyled of the Hea= G
then, nor deuoured with the beastes of the
lande / but safely shal they dwell, and no man
shall fraye them. I wyll set vp an excellente
plante for theym, so that they shall suffre no
more hunger in the lande, neyther beare the
reprofe of the Heathen any more. Thus shall
they vnderstande that I the Lorde theyr God
am with them, and that they (euen the house
of Israell) are my people, sayth the Lorde
God. Ye men are my flocke, ye are the shepe Iohn. x. b
of my pasture; and I am youre God, sayth the Psal. xc. a. b. c
Lorde God.

¶ The destruction that shal come on the hyll Seir, that is on ỹ Idumeans, bicause they troubled the peo ple of the Lorde.

CAPI. XXXVIII.

Moreouer, the worde of the Lorde came A
vnto me, saying: Thou sonne of man,
turne thy face towarde ỹ mount Seir,
prophecy vpon it, & saye vnto it: Thus sayth
the Lorde God: Beholde, O thou mounte
Seir, I wyl vpon the, I wil reache out myne
hande ouer the / yea waste and desolate wyll
I make the. Thy cityes wil I breake downe,
and thou shalte lye voyde / that thou mayste
know how that I am the Lord. For so moche
as thou bearest an olde enimitye agaynst the
the chyldren of Israell / and with a cruell
hande haste made them afrayde, what tyme
as they were troubled and punysshed for their
synne. Therfore as trulye as I lyue, sayth B
the Lorde God, I wyll prepare the vn=
to bloude, yea bloude shal folowe vpon thee

ſeynge thou lapeſt wayte for blonde, therfore
ſhall blond perſecute the. Thus will I make
the mount Seir deſolate and waſte, and bring
to paſſe that there ſhal no man go thither, ne
come from thence. His mountaynes will I fil
with his ſlayne men: thy hylles, dales, and
valeys ſhall lye full of them that are ſlayne
with the ſwerde. I wyll make the a perpe-
tuall wyldernelle, ſo that no man ſhal dwell
in thy cityes: that ye maye knowe how that
I am the Lorde.

And bycauſe thou haſt ſayd: what, bothe
theſe nations, and bothe theſe landes muſte
be myne, and I wyll haue them in poſſeſſion,
where as the Lorde was there. Therfore,
thus ſayth the Lord God: As truly as I liue
I wyll handle the accordynge to thy wrathe
and geloulye, lyke as thou haſt dealte cruelly
with them: that I maye be knowen among
them, bowe I haue punyſhed the. Yea, and
that thou maſt be ſure that I the Lorde haue
herde all thy deſpytfull wordes, which thou
haſt ſpoken agaynſte the mountaynes of Iſ-
rael, ſayinge: Lo, they are made waſte, and
gyuen vs to deuoure. Thus with your mou-
thes ye haue made youre booſte agaynſte me,
yea, and multiplyed youre proude wordes
agaynſte me, whiche I haue herde all togy-
ther. Wherunto thus ſayth the Lorde God:
When the hole worlde is in wealthe, then
wyll I make the waſte. And lyke as thou (O
mount Seir) waſt glad, bycauſe the heritage
of the houſe of Iſrael was deſtroyed: euen
ſo wyll I wo vnto the alſo, that thou and
hole Edom ſhal be deſtroyed, and know that
I am the Lorde.

The promyſeth deliueraunce from the Gentyles vnto Iſrael. The benefytes done vnto the Jewes are to be aſcrybed to the mercye of God, not vnto their deſeruynges. God renueth our hertes that we maye walcke in his commaundementes.

CAPI. XXXVI.

Thou ſonne of man, prophecie vpon the mountaynes of Iſrael, and ſpeke. Heare the worde of the Lorde. O ye mountaynes of Iſrael. Thus ſayth the Lorde God: Beſeuſe your enemye hath ſayd vpon you: A ha, the hye euerlaſtynge places are now become ours: Prophecye therfore and ſpeake: thus ſayth the Lorde God: Seing ye be waſted and troden downe on euery ſyde, and become a poſſeſſyon vnto the reſydue of the Gentiles, whiche haue brought you in to mennes mouthes, and vnto an euyll name amonges the people. Therfore heare the worde of the Lorde God, O ye mountaynes of Iſrael: Thus ſayth the Lorde God vnto the mountaynes and hylles, valleyes and dales, to the voyde wyldernelles, and deſolate cytyes, whiche are ſpoyled, and habde in derilyon on euery ſyde, amonge the reſydue of the Heathen: Yea, euen thus ſayth the Lorde God: In the fyre of my geloulye haue I ſaken a deuyce, agaynſte the reſydue of the Gentyles, and agaynſt all Edom; whiche haue taken in my lande vnto them ſelues for a poſſeſſion, whiche alſo reioyſed from their hole herte, with a deſpyteſull ſtomache to waſte it and to ſpoyle it.

Prophecye therfore vpon the lande of Iſrael, ſpeake vnto the mountaynes and hylles, to valleys and dales, thus ſayth the Lord God. Beholde, this haue I deuiſed in my geloulye and terrible wrathe: For ſo muche as ye haue ſuffred reproſe of the Heathen: therfore, thus ſayth the Lorde God: I ſhall ſwore that the Gentyles whiche lye about you, ſhall beare youre confuſyon them ſelues. And as for you (O mountaynes of Iſrael) ye ſhall ſhoute out youre braunches, and bringe forthe youre frute to my people of Iſrael: for it is harde by that wyll come. Beholde, I come vnto you, and vnto you wyll I tourne me, that ye maye be tylled and ſowen.

I wyl ſende you moche people, which ſhal be all of the houſe of Iſrael: the cityes ſhall be inhabited, and the decayed places ſhall be repayred agayne. I wyll prouyde you with moche people & catel, which ſhal encreaſe and bringe frute. I will reſtore you alſo to youre olde eſtate, and ſhewe you more kyndenelle then euer ye habde before: whereby ye ſhall knowe that I am the Lorde. Yea, people wil I ſende vnto you (O my folke of Iſrael) whiche ſhall haue the in poſſeſſion, and thou ſhalt be their inheritaunce. ſo that thou ſhalt no more be without them. Agayn, thus ſayth the Lorde God: for ſo moche as they ſaye vn to you: Thou art an eater vp of men, & a waſter of thy people: therfore thou ſhalt eate no mo men, neyther deſtroye thy people any more, ſayth the Lord God. And I wil not ſuffer the to heare thyne owne confuſyon amonge the Gentyles from henceforth. Thou ſhalte not beare the reproſe of the nations, nor cauſe oute thyne owne people any more, ſayth the Lorde God.

Moreouer, the worde of the Lord came vn to me, ſaying: O thou ſon of man, when the houſe of Iſrael dwelt vpon their own ground they defyled theym ſelues with their owne wayes and ymagynacions / ſo þ in my ſyght their waye was lyke the vncleanneſſe of a me-ſtruous womā. Wherfore I poured my wrath full diſpleaſure vpon them, bycauſe of the bloude that they had ſhed in the lande, and bicauſe of their ydols, wherwith they had defyled them ſelues. I ſcatred them alſo among the Hethen, ſo that they were ſtrowed about in the landes. Accordynge to their wayes, and after their own inuencions, ſo dyd I punyſhe them.

Nowe when they were gone vnto the Hea then, and come in amonges them, they diſho noured my holy name: ſo that it was ſayd of them: Are theſe the people of God, and muſt go out of their owne land? Then ſpared I my holy name which the houſe of Iſrael had diſ-honoured amonges the Gentyles, to whome they came. Therfore tell the houſe of Iſrael: Thus ſayth the Lorde God: I wo not this for youre ſakes (O houſe of Iſrael) but for my holye names ſake, whiche ye diſhonou-red amonge the Heathen, when ye came to them. Therfore, I wyll halowe my greate name agayne, whiche amonge the Gentiles is euyl ſpoken of: for ye your ſelues haue diſ honoured it amonge them. And the Gentiles ſhall knowe that I am the Lorde, when I am honoured in you before their eyes, ſayth the Lorde God.

As for you, I wyll take you from amonges the Heathen, and gather you together oute of all countreyes, and bringe you agayne in to youre owne lande. Then wyll I poure clene water vpon you, and ye ſhall be clene: yea from all your vncleanneſſe, and from all youre Idols ſhall I clenſe you. A newe herte alſo wyll I gyue you, and a newe ſpirite will I put into you: As for that ſtonye herte, I wyll take it oute of youre bodye, and gyue you a fleſhly herte. I wyll gyue my ſpirite a-monge you, and cauſe you to walke in my commaundementes, to kepe my lawes, and to fulfyl them.

And ye ſhall dwell in the lande that I gaue to your fore fathers, and ye ſhall be my people, and I wyll be youre God. I wil helpe you out of all youre vncleanneſſe. I wyll call vn to the corne, and wyl encreaſe it, and wyl let you haue no hongre. I wil multiplye the frutes of the trees, and the encreaſe of the felde for you, ſo that ye ſhal beare no more reproſe of honger amonge the Heathen. Then ſhall ye remembre youre owne wicked wayes, and your ymaginations, whiche were not good: ſo that ye ſhall take diſpleaſure at your owne ſelues, by reaſon of youre ſynnes and abgom nacions.

But I wyll not doo this for youre ſakes (ſayth the Lorde God) be ye ſure of it. Therfore, O ye houſe of Iſrael be aſhamed of youre ſynnes. Moreouer, thus ſayth the Lorde God: what tyme as I ſhall clenſe you from all youre offences, then wyll I make the cityes to be occupyed agayne, and wyl repayre the places þ be decayed. The deſolate land ſhall be buylded agayne, whiche afore tyme laye waſte in the ſyght of all them that wente by.

Then ſhall it be ſayd: this waſte lande is become lyke a gardeyn of pleaſure, and the hode, deſolate and broken downe cities are nowe ſtronge and fenſed agayne. Then the reſydue of the Heathen that lye rounde a-boute you, ſhall knowe that I am the Lorde which repayre that was broken downe, and plante agayne that was made waſte. Euen I the Lorde haue ſpoken it, and wyll do it in dede.

Thus ſayth the Lorde God: I wyl yet ones be founde agayne of the houſe of Iſ-rael, and doo this for them: I ſhall en-creaſe them as a flocke of men. Lyke as the holy flocke, and the flocke of Jeruſalem are in the hygh ſolemne feaſtes: ſo that alſo the wylde waſted cityes be fylled with flockes of men: and they ſhall knowe that I am the Lorde.

The prophecyeth the bryngynge agayne of the people be ynge in captyuyte. He ſheweth the vnyon of the ten trybes with the two. Chriſte is the kynge of the Chriſten people alone, and the onely euer-laſtynge ſhepherde therof.

CAPI. XXXVII.

The hande of the Lorde came vpon me, and caryed me oute in the ſpirite of the Lorde, & let me downe in a playne feld, that laye ful of bones, and he led me rounde about by them: and beholde the bones that laye vpon the felde were verye manye, and marueylous dre alſo. Then ſaid he vnto me: Thou ſonne of man: tyynkeſt thou theſe bones maye lyue agayne? I anſwered: O Lord God, thou knoweſt. And he ſayde vnto me: Prophecy thou vpon theſe bones, and ſpeake vnto them: Ye dreye bones, heare the worde of the Lorde. Thus ſayth the Lorde God vnto theſe bones: Beholde I wyl put breth in to you, that ye may liue: I wil gyue you ſi-nowes, and make fleſh grow vpon you and co uer you oute with ſkin, and ſo gyue you breth that ye maye lyue and knowe that I am the Lorde.

So I prophecied as he habde commaunded me. And as I was prophecyinge, there came a noyſe and a greate motion, ſo that the bo-nes came euery one to an other. Now when I had loked, beholde, they had ſynowes, and fleſh grewe vpon them, and aboue they were couered with ſkynne, but there was no breth in them: Then ſaid he vnto me: Thou ſonne of man, prophecye thou towarde the wynde: prophecye, and ſpeake to the wynde: Thus ſayth the Lorde God: a come (O thou ayre) from the four wyndes, and blow vpon theſe ſlayne, that they maye be reſtored to lyfe. So I prophecied, as he had cōmaunded me, then came the breth in to them, and they receyued lyfe, and ſtode vp vpon their fete, a marueylous greate hoſte.

Moreouer, he ſayd vnto me: Thou ſonne of man, theſe bones are the hole houſe of Iſrael. Beholde, they ſaye: Oure bones are dryed vp, oure hope is gone, we are clene cut of. Therfore prophecye thou, and ſpeake vn-to them: thus ſayth the Lorde God: Be-holde, I wyll open your graues (O my peo-ple) and take you oute of your ſepulcres, and bringe you in to the lande of Iſrael agayne. So ſhal ye knowe that I am the Lorde, whē I open youre graues, and bringe you oute of them. My ſpirite alſo wyll I put in you, and ye ſhall lyue: I wyll ſette you agayne in your owne lande, and ye ſhall knowe, that I am the Lorde, whiche haue ſayd, and fulful-led it in dede.

The worde of the Lorde came vnto me, ſayinge: Thou ſonne of man, take a ſtycke and wrype vpon it: Vnto Juda and to the chyldren of Iſrael his companions. Then take an other ſticke, and wrype vpon it: Vnto Joſeph þ ſtok of Ephraim, and to al the houſ-holde of Iſrael his companions. And the take bothe theſe ſticke ogyther in thyne hande, ſo ſhall

C there be one stycke therof. Now yf the chyldren of thy people saye vnto the: wylte thou not shew vs what thou meanest by these? thē gyue them this answere: thus sayth ye Lorde God: beholde I will take the stocke of Joseph, whiche is in the lande of Ephraim, and of the trybes of Israel his felowes, and will put them to the stocke of Juda, and make thē one stocke, and they shall be one in my hand. And the two stickes wherupon thou wrytest shalt thou haue in thyne hand, that they may se, and shalt saye vnto them: (Osee.i.d)

F Thus saythe the Lorde God: beholde, I wyll take awaye the chyldren of Israel from among the heathē, vnto whom they be gone and wil gather them togyther on euery syde, and bryng them agayn in to their owne land. yea I wyll make one people of the in ye land, vpon the mountaynes of Israel, and they al shall haue but one kyng. They shall no more be two peoples frome hencefurthe, neyther be deuyded in to two kyngdomes: they shall also defile them selues no more with their abhominacions, ydols, and all their wicked doinges. I wil helpe them out of al their dwellyng places wherin they haue synned, & wyll so clense them, that they shall be my people, and I their God.

G Dauid my seruaunt shall be theyr kynge, and they all shall haue one shepeherde onely. They shall walke in my lawes and my commaundementes shal they bothe kepe and fulfyll. They shall dwell in the lande that I gaue vnto Jacob my seruaunt, where as your fathers also haue dwelt. Yea euē in the same lande shall they, theyr chyldren, and theyr chylders chyldren dwell for euer more: and my seruaunte Dauid shall be theyr euerlastynge prynce. (Eze.xxxiiii.d / Johñ.x.b.)

Moreouer, I wyll make a bonde of peace with them, which shal be vnto them an euerlasting couenaunt. I wil settle them also, and multiply them, my Sanctuarye will I set among them for euermore. My dwellyng shal be with them: yea I wil be their God, and they shal be my people. Thus the Heathē also shall knowe that I the Lorde am the holy maker of Israel: when my sanctuary shal be amonges them for euer more.

¶ He prophecyeth that Gog and Magog shal come with an appoynted host in to the lande of promyse. Theyr intent. He reherseth that the commynge of Gog was before prophecyed of the Prophetes. The destruction of hym.

CAPI. XXXVIII.

A And the worde of the Lorde came vnto me, sayinge: Thou sonne of man, tourne thy face towarde Gog in the lande of Magog, whiche is the chiefe prynce at Mesech and Tubal: Prophecye agaynste hym, and saye: Thus sayth the Lorde God: O Gog thou chiefe prynce Mesech and Tubal: Beholde, I wyll vpon the, and wyll tourne the about, and put a bytte in thy chawes: I wyll brynge the forth and all thyne hoste, bothe horse and horse men, whiche be all weaponed of the best facyon, a great people, that handle all togyther speres, shyldes, and swerdes: the Perses, Morians, and with them the Lybians, whiche all beare shyldes and helmettes: Gomer and all his hoostes: the house of Thogorma oute of the Northe quarters, and all his hostes, yea and moche people with the. (Ezech.xxxix. / Apoca.xx.c)

Therfore prepare the, set thy selfe in araye with all thy people that are come vnto B the by heapes, and be thou theyr defence. After many dayes thou shalte be vysited, and in the latter yeres thou shalte come in to the lande, that hathe bene destroyed with the swerde, and now is replenysshed agayn with dyuers people vpon the mountaynes of Israel, whiche haue longe lyen waste. Yea, they be broughte oute of the nacyons, and dwell all safe. Thou shalte come vp lyke a stormye wether, to couer the lande, and as it were a darke cloude: thou with all thyne hoostes, and a greate multytude of people with the.

Moreouer, thus sayth the Lorde God: At C the same tyme shall many thinges come in to thy mynde, so that thou shalte ymagen myschief and say: I wil vp to yonder playne land seing they syt at ease, and dwell so safely (for they dwel all without any walles, they haue neyther barres nor dores) to spoyle them, to robbe them, to laye hande vpon theyr so wel inhabited wyldernesse: agaynst that people, that is gathered togyther frome amonge the heathen, whiche haue gotten catell and D good, and dwell in the myddest of the lande. Then shall Saba and Dedan, and the marchauntes of Tharsis with all their worthies saye vnto the: Art thou come to robbe? hast thou gathered thy people togyther, bycause thou wylte spoyle? to take syluer and golde: to cary awaye catell and good: and to haue a greate praye?

Therfore, O thou sonne of man, thou E shalte prophecye, and saye thus vnto Gog: Thus saythe the Lorde God: In that daye thou shalte knowe that my people of Israel dwelleth safe: and shalte come frō thy place out of the North partes: thou & moche people with the, whiche ryde vpon horses, wher of there is a great multitude and an innumerable sorte. Yea, thou shalte come vpon my people of Israell, as a cloude to couer the lande. This shall come to passe in the latter dayes. I wyl bryng the vp in to my land, that the Heathen maye knowe me, when I gette me honoure vpon the, O Gog, before their eyes.

Thus saythe the Lorde God: Thou arte F he, of whome I haue spoken afore tyme, by my seruauntes the Prophetes of Israel, whiche prophecyed in those dayes and yeres, that I shoulde brynge the vpon theym. At the same tyme, when Gog commeth vp in to the lande of Israel (saythe the Lorde God) shall my indignacion goo forthe in to my wrathe. For in my gelousye and hoote displeasure I haue

haue deuysed, that there shall be a great trouble in the lande of Israell at that tyme. The verye fysshes in the see, the foules of the ayre, the beastes of the felde, and all the men that are vpon the earthe, shall tremble for feare of me.

G The hylles also shall be tourned vp syde downe, the stayres of stone shall fall, and all walles shall syncke to the grounde. I wyll call for a swerde vpon them in all my mountaynes, saythe the Lorde God: so that euery mans swerde shal be vpon an other. With pestilence and bloode wyll I punysshe hym: stormye rayne and hayle stones, fyre & brymstone wyll I cause to rayne vpon him, and al his heape: yea and vpon all that great people that is with him. Thus wyl I be magnified, honoured, and knowen amonges the heathen: that they maye be sure how that I am the Lorde.

¶ He sheweth the destruction of Gog and Magog. The graue of Gog and of his hoste. He prophecieth that Gog and his company shal be deuoured of byrdes and beastes. Wherfore the house of Israel is wasted. Theyr bryngynge agayne from captyuyte is promysed.

CAPI. XXXIX.

A Therfore, O thou sonne of man, prophecye agaynste Gog, and speake. Thus sayth the Lord God: Beholde, o Gog thou chiefe prince at Mesech and Tuball: I wyll vpon the, and tourne the aboute, and carye the forthe, and lede the from the North partes, and brynge the vp to the mountaynes of Israel. As for thy bowe I will smyte it out of thy lefte hande, and cast thyne arowes out of thy right hand. Thou with al thyne heape and all the people that is with the, must fall vpon the mountaynes of Israel. Then wil I gyue the vnto the foules and wyld beestes of the feld, to be deuoured: there must thou lye vpon the felde: for euen I the Lorde haue spoken it, sayth the Lorde God.

B Into Magog, and amonge those that syt so carelesse in the yles: wyll I sende a fyre, and they shall knowe, that I am the Lorde. I wyll make also the name of my holynesse to be knowen amonges my people of Israel: & I wil not let my holy name to be euyll spoken of any more: but the very heathen also shal knowe ye I am the Lorde, the holye one of Israell. Beholde it commeth and shall be fulfylled in dede, sayth the Lorde God. This is the day wherof I haue spoken: They that dwell in the cityes of Israel, shall goo forth and set fyre vpon the weapons, and burne them: shyldes and speres, bowes and arowes byles and clubbes: seuen yeres shall they be burnynge therof, so that they shall elles bryng no styckes from the felde, neither haue nede to hewe downe any oute of the wodde: for they shal haue wepons ynough to burne. They shall robbe those that robbed theym, and spoyle those that spoyled them, saith the Lorde God.

At the same tyme wyll I gyue vnto Gog C a place to be buryed in, in Israell: euen the valey, wherthorow men go from the East to the see ward. Those that trauaile therby shal abhorre it: There shall Gog and all his people be buryed: and it shal be called the valey of the people of Gog. Seuen monethes long shall the house of Israel be buryinge of them, that they maye clense the lande. Yea all the people of the land shall bury them. O it shal be a gloryous daye, when I get me that honoure, saythe the Lorde God. They shall ordeyne men also to be deed buryers, euer goynge thorowe the lande, and appoynte them certayne places to burye those in whiche remayne vpon the felde, that the lande may be clensed. From ende to ende shall they seke, & that seuen monethes longe. Now those that go thorow the lande, where they se a mannes bone, they shal set vp a token by it, til the deed buryers haue buryed it also, in the valey of ye people of Gog. And the name of the city shal be called *Hamonah: Thus shall they make the land clene. (*That is, multytude.)

And thou sonne of man: thus saythe the Lord God: Speake vnto al the foules, and D euery byrde, yea and to all the wylde beastes, of the felde, heape you togither and come, gather you round about vpon my slaughter, that I haue slayne for you: euen a great slaughter vpon the mountaynes of Israel: eate fleshe, and drynke bloode. Ye shall eate the fleshe of E the worthyes, and drynke the bloode of the princes of the land: of the wethers, of the lābes, of the gotes, and of the oxen that be all slayne at Basan. Eate the fat your bely full, and drynke bloode tyll ye be dronken of the slaughter which I haue slayne vnto you. Fyll you at my table, with horses and stronge horse men: with capitaynes and all men of warre sayth the Lorde God. (Apoca.xix.d)

I wyll brynge my glorye also amonges F the Gentyles, that all the Heathen maye se my iudgement that I haue kepte, and my hande whiche I haue layde vpon them: that the house of Israel maye knowe how that I am the Lorde their God, from that day forth. And the Heathen shal knowe, that where as the house of Israel were led in to captiuitie: it was for their wickednesse sake, bicause they offended me.

For the whiche cause I hydde my face G frome theym, and delyuered them in to the handes of theyr ennemyes, that they myghte all be slayne with the swearde. Accordynge to theyr vncleannesse, and vnfaythfull dealynges, so haue I entreated them, and hydde my face from them. Therfore thus sayth the Lorde God: Now wyll I bryng agayne the captyues of Jacob, and haue mercye vpon the hole house of Israel, and be gelous for my holye names sake. All theyr confusion and offence, that they haue done agaynst me, shal be taken awaye, and so safely shall they dwel in their lande, that no man shall make them afrayde. And when I haue brought the agayne from amonges the people, when I haue gathered them togyther out of theyr ennemyes

handes, and am prayſed in them before ma-
nye Heathen: then ſhall they knowe that I
am the Lorde their God, which ſuffred them
to be ledde in to captiuitie amonge the Hea-
then, but now haue brought them agayne in
to their owne land, and not lett one of them
ponder.

After that will I hide my face no more from
them, but will poure out my ſpirite vpon the
Ezec. xxxix.d houſe of Iſrael, ſayeth the Lorde God.

¶ The reſtorynge of the cytye and of the temple
that was to come is ſhewed vnto the Prophete.

CAPI. XL.

IN the .xxv. yere of our captiuitie, in the be-
gynnynge of the yere, the tenth day of the
moneth: that is the .xiiij. yere after that ꝑ
city was ſmytten downe: the ſame day came
the hand of the Lord vpon me, and caried me
forth, euen in to the lande of Iſrael brought
me in the viſions of God: & ſet me downe
vpon a marueylous hye mountayne, where-
vpon there was a buyldyng (as it had ben of
a city) towarde the north.

Tyther he caryed me: and beholde, there
was a man, whoſe ſimilitude was like braſſe
whiche had a threde of flaxe in his hande, and
a meterod alſo. He ſtode in the wore and ſayde
vnto me: marke well with thyne eyes, har-
ken to with thyne eares, and faſten it in thine
hert what ſo euer I ſhal ſhewe the, for to the
entent that they myght be ſhewed the, there-
fore arte thou brought hyther, and what ſo
euer thou ſeist, thou ſhalt certifie the houſe of
Iſrael therof.

B Beholde, there was a wall on the outſyde
rounde aboute the houſe: the meterod that
he had in his hand was fyue cubites long and
a ſpanne. So he meaſured the bredth of the
buyldyng, which was a meteroo, & the heigth
alſo a meteroo. Then came he vnto the Eaſt
dore, and wente vp the ſteyres, and meaſured
the poſtes of the dore, whereof euery one was
a meteroo thicke. Euery chambre was a mete
roo longe and brode, betwene the chambres
were fyue cubites. The poſt of the dore with-
in the porche, was one meteroo. He meaſured
alſo the porche of the innermer wore, whiche
conteyned a meteroo. Then meaſured he the
entrye of the dore that conteyned eight cubi-
tes, and his pillers two cubites: and this en
trye ſtode inwarde.

The chambres of the dore Eaſtward, were
C thre on euery ſyde, alyke brode and long. The
pyllers alſo that ſtode of both the ſides, were
of one meaſure. After this, he meaſured the
wideneſſe of the dore, which was ten cubites,
and the length of the dore thyrtene cubytes.
The edge before the chambres was one cubit
brode vpon both the ſides, and the chambres
fyue cubites wide of either ſide. He meaſured ꝑ
dore from the rygge of one chambre to an o-
ther, whoſe wydneſſe was .xxv. cubites, and
one dore ſtode agaynſt an other. He made pil-
lers alſo twye ſcore cubites hye, rounde about
the courte dore. Before the inwarde part vn-
to the fore entrye of the innermer dore, were
fyftye cubites. The chambres and their pil-
lers within, rounde aboute vnto the wore,
hadde lyght wyndowes: So hadde the fore en
trye alſo, whoſe wyndowes wente rounde
about within. And vpō the pillers there ſtode
date trees.

Then brought he me in to the fore courte, D
where as were chambres and paued workes,
made in the fore court rounde aboute thyrtye
chambres vpon one paued worke. Nowe the
paued worke was alonge beſyde the dores,
and that was the lower paued worke. After
this, he meaſured the bredth from the lower
dore vnto the innermer court of the out ſyde
which had an hundred cubites vpon the Eaſt
and the Northe parte. And the doore in the
vttermoſt courte towarde the Northe, mea-
ſured he after the length and bredth, his thre
chambres alſo on either ſyde, with his pillers
and fore entreyes, whiche had euen the mea-
ſure of the fyrſt doore. His heygth was fifty
cubites, the bredth .xxv. cubites: his wynde-
wes and porches with his date trees, had e-
uen lyke meaſure as the doore towarde the
Eaſt, there were ſeuen ſteppes to go vp vpon
and their porche before them. Now the wore
of the innermer courte ſtode ſtreyght ouer a-
gainſt the wore that was towarde the North
Eaſt. From one wore to an other he meaſured
an hundred cubites.

After that, he brought me to the South
ſyde, where there ſtode a doore towarde the
South: whoſe pillers and porches he meaſu
red, lyke had the firſt meaſure, and with their
porches, they had wyndowes rounde aboute,
lyke the firſt windowes. The heygth was .l.
cubites, the bredth .xxv. with ſteppes to go vp
vpon: his porche ſtode before him, with his
pyllers and date trees on either ſyde. And the
wore of the innermer court ſtode towarde the
South, and he meaſured from one wore to an
other an hundred cubites.

So he brought me in to the innermer court
thorow the wore of the South ſyde, which he
meaſured, and it had the meaſure afore ſayd.
In lyke maner his chambres, pyllers, & fore
entreyes, had euen the fore ſayd meaſure alſo.
And he had with his porches rounde aboute
wyndowes of fyftye cubites heygth, and fyue
and twenty cubites brode. The porches
rounde aboute were .xxv. cubites longe, and
fyue cubytes brode: and his porche reached
vnto the vttermoſt courte: vpon his pyllers
there were date trees, and eyghte ſteppes to
goo vp vpon.

He brought me alſo in to the inmoſte E
courte vpon the Eaſt ſyde, and meaſured the
wore, accordynge to the meaſure afore ſayd.
His chambres, pyllers, and porches had euen
the ſame meaſure as the firſt had: and with
his porches he had wyndowes round about.
The heygthe was fifty cubites, the bredthe
.xxv. cubites: His porches reached vnto the
vttermoſt courte: his pyllers alſo hadde date
trees on either ſyde, and eyght ſteppes to goo
vp vpon.

And he brought me to the north dore, and
meaſured it, whiche alſo had the fore ſayde
meaſure. His chambres, pyllers and porches
had windowes rounde about: whoſe heigth
was .l. cubites, & the bredth .xxv. His pillers
ſtode towarde the vttermoſt courte, and vpō
them both were date trees, and eyght ſteppes
to go vp vpon. There ſtode a chambre alſo,
whoſe intraunce was at the dore pyllers and
there the burntoffrynges were waſched.

In the dore porche, there ſtode on either ſide
F two tables for the ſlaughtrynge: to ſlaye the
brentoffrynges, ſynneoffrynges and treſ-
paſſoffrynges therupon. And on the outſide
as men go forth to the north dore, there ſtode
two tables. Foure tables ſtode on either ſide
of the dore, that is eyght tables, wherupon
they ſlaughted. Foure tables were of hewen
ſtone for the burntoffrynges, of a cubyte and
a halfe longe & brode, and one cubyte hyghe:
wherupon were layed the veſſels and orna-
mentes, whiche were vſed to the burnt and
ſlayne offrynges, when they were ſlaughted.
And within ther were bokes foure fyngers
brode faſtened rounde aboute, to hang fleſh
vpon and vpon the tables was layde the of-
frynge fleſhe. On the outſyde of the inner-
mer doze were the ſyngers chambres in the
inwarde courte beſyde the Northe dooze o-
uer agaynſt the ſouth. There ſtode one alſo,
beſyde the eaſt doze northwarde.

And he ſayde vnto me: This chambre on
G the South ſyde belongeth to the prieſtes that
kepe the babytacion: and this towarde the
North, is the Prieſtes that wayte vpon the
aulter: whiche be the ſonnes of Sadoch, ꝑ
do ſtruyue before the Lorde in ſteade of the
children of Leui. So he meaſured the fore
courte, whiche had in length an .C. cubytes,
and as moche in bredth by the foure corners.
Nowe the aulter ſtode before the houſe: And
he brought me to the fore entry of the houſe
and meaſured the walles by the entry doze:
which were fyue cubytes long on either ſide.
The thickneſſe alſo of the doze on either ſide
was thre cubytes. The length of the porche
was .xx. cubytes, the bredth .xi. cubytes, and
vpon ſteppes went men vp to it: by the wal
les alſo were pyllers, on either ſyde one.

¶ The diſpoſicyon and deuyce of buyldyng agayn
the temple, and of the other thynges therto belon-
gynge.

CAPI. XLI.

AFter this he brought me to the temple
and meaſured the poſtes: which were
of both the ſydes .vi. cubites thicke, ac-
cordynge to the wydeneſſe of the tabernacle.
The bredth of the doze was .x. cubytes & the
walles of the doze on either ſyde fyue cubites.
He meaſured the length therof, whiche con-
teyned fourty cubytes, and the bredth .xx. The
dore he in, & meaſured the doze poſtes, whi-
che were two cubytes thicke: but the doze it
ſelfe was ſyxe cubites, and the bredth of
the doze was ſeuen cubytes. He meaſured the
length & bredth therof, which were euery one
.xx. cubites before the temple.

And he ſayde vnto me: this is the holyeſt
of all. We meaſured alſo the wall of ꝑ houſe,
whiche was ſyx cubytes. The chambres that
ſtode rounde about the houſe, were euery one
foure cubytes wyde, and one ſtode harde vpon
another, wherof there were thyrtie and thre.
And there ſtode poſtes beneth by the walles
rounde about ꝑ houſe, to beare the vp: but in
the wal of the houſe, they were not faſtened.
The ſyde chambres were the hyghter ꝑ wyn-
der, and had ſteppes thorowe them rounde
aboue the houſe. Thus was it wyder aboue,
that from the loweſt men myght go to the
hyeheſt and myd chambers. I ſawe alſo that
the houſe was very hyghe rounde aboute.
The foundacion of the ſide chambres was a
meteroo (that is .vi. cubytes) brode. The thic
neſſe of the ſyde wall without, conteyned .v.
cubytes, and ſo hyd the out wall of the cha-
bres in the houſe.

Betwene the chambres, was the wydenes
.xx. cubytes rounde about the houſe. The cha- B
bre dores ſtode ouer agaynſte the out wall, ꝑ
one doze was towarde the northe, the other
toward the South: and the thickneſſe of the
out wall was fyue cubytes rounde aboute.
Now the buyldynge that was ſeperated to-
warde the weſt, was thre ſcore and ten cubi-
tes wyde: the wall of the buyldynge was .v.
cubites thicke rounde about, and the length
foure ſcore cubites and ten. So he meaſured
the houſe whiche was an .C. cubytes longe,
and ſeperated buyldynge with the wal were
an .C. cubytes longe alſo. The wydeneſſe be-
fore the houſe and of it that was ſeparated
towarde the eaſte, was an .C. cubytes.

And he meaſured the lengthe of the buyl-
dynge before and behinde with the chambres C
vpon both the ſydes: and it conteyned an .C
cubytes. The innermer temple, the porch of
the fore courte, the ſyde poſtes, theſe thre had
ſyde wyndowes, and pyllers rounde aboute
ouer agaynſte the poſtes, from the grounde
vp to the wyndowes.

The windowes them ſelues were ſyled o-
uer with bordes: and thus was it aboue
the wre, vnto the inmoſt houſe, and without
alſo: yea the hole wall on euery ſyde bothe
within and without was ſyled ouer with
greate bordes.

There were Cherubyns and date trees
made alſo, ſo ꝑ one date tre ſtode euer betwixt D
twe Cherubyns: One Cherub hadde two
faces, the face of a man loking alyde toward
the date tree, and a lyons face on the other
ſyde.

Thus was it made rounde about in al the
houſe: Yea the Cherubims and date trees
were made from the grounde vp aboue the dore
and ſo ſtode they alſo vpon the wall of the
temple.

The by poſtes of the temple were foure
ſquared, & the faſhyon of the Sanctury was
euen as it appeared vnto me afore in ꝑ viſi-
on. The table was of wod .iij. cubytes highe
and .ij. cubytes longe: his corners, the length
and

and the walles were of wod.

And he sayde vnto me: This is the table that shall stande before the Lorde. The temple and the holyest of all had either of them two dozes & euery doze had two lytle wickettes whiche were folden in one vpon another, on euery syde two. And vpon the dozes of the temple there were made Cherubins & date trees, like as vpon the walles: & a greate thicke balke of wod was before on the oute syde of the porche. Upon both ꝑ sydes of the walles of the porche, there were made depe windowes and date trees, hauyng beames & balkes, lyke as the house had.

¶ Of the chambres of the temple for the preastes, and the holy thynges.

CAPI. XLII.

Then caryed he me oute in to the fore courte towarde the north and brought me into the chambre that stode ouer agaynste the backe buylding northward, whiche had the length of an. C. cubytes whose doze turned towarde the north. The wydenesse contayned. L. cubites: ouer againste the xx. cubites of the inner mer court, and against the paued worke that was in the fore court. Besyde all these thre, there stode pylles, one ouer agaynst an other: And before this chambre, there was a walkynge place of. x cubites wyde, and within was a waye of one cubite wyde, and their dozes towarde the north. Thus the hyghest chambres were alway no lower then the lowest and mydlemost of the buylding: for they bare chambre vpon chambre & stode thre togyther one vpon an other not hauynge pylleres lyke the fore court: therfore were they smaller then those beneth & in the mydest, to reken frome the grounde vpwarde.

The wall without that stode by the chambres towarde the vttermost court vpon the forsyde of the chambres, was. L. cubytes log for the length of the vttermost chābres in the fore courte was. L. cubytes also: but the legth therof before the temple was an. C. cubites. These chambres had vnder thē an intraunce of the east syde, whereby a man myght go in to them oute of the fore courte, (before ꝑ the thicke wall of the fore courte toward ꝑ east, eyght ouer agaynste the seperated buylding. Before ꝑ same buylding vpō this syde there were chambres also whiche had away vnto them, lyke as ꝑ chambres on the north syde. of the same length & wydenesse.

Their intraunce, fashyon and dozes were also of the same maner. Yea euen lyke as the other chambre dozes were, so were those also of the southside. And before the way toward the syngers steppes on ꝑ east syde, there stode a doze to go in at. Then sayde he vnto me: The chambers towarde the northe and the south which stand before the backe buylding those be holye habytacions, wherin the preastes that do serupce before the Lorde, muste eate the moste holy offrynges: and there must they laye the most holy offrynges: meatofferynges, synne offrynges & trespacesacrynges for it is an holy place. Whē the preastes come therin, they shall not go oute in to the fore court: but (seinge they be holye) they shall leaue the clothes of their mynystracion, and put on other garmētes, when they haue any thynge to do with the people.

Now when he had measured all the inner mer house, he brought me forth thorowe the east porte, and measured the same rounde about. He measured the east side with ꝑ meterod, whiche rounde about conteyned fyue C. meterodes. And the north syde measured he, whiche conteyned rounde about euen so moche. The other two sides also toward the south and the west (which he measured) conteyned eyther of them. v. C. meterodes. So he measured all the foure sydes where there went a wall rounde about. v. C. meterodes longe, and as brode also which separated the holy from the vnholy.

¶ He seyth the glory of God goynge in to the temple, from whence it had before departed. He misconeyueth the Idolatrye of the children of Israel, for whiche they were consumed and brought to nought. He is commaunded to call them agayne to repentaunce.

CAPI. XLIII.

So he brought me to the doze, that lyeth towarde the east. Beholde, then came ꝑ glory of ꝑ God of Israel from out of the east, whose voyce was lyke a greate noyse of waters, and the earth was lyghtened with his glory. His syght to loke vpon was lyke the tryall, that I sawe, when I went in, what tyme as the cyte whose haue bene destroyed: and lyke the vysyon that I sawe by the water of Cobar. Then fell I vpon my face, but the glory of the Lorde came into the house thorow the east doze. So a wynde toke me vp, and brought me in to the inner mer court: and beholde, the house was ful of the glory of the Lorde.

I herde one speakyng vnto me out of the house, and there stode one by me, that sayde vnto me: O thou sonne of man, this towne is my seate, and the place of my fotesteppes: where as I wyll dwell amonge the children of Israel for euer more: so that the house of Israel shal no more defyle my holy name: neyther they, ne their kinges, thorow their horedome thorowe their highe places, and thorow the dead bodyes of their kinges: which haue builded their threcholdes in maner harde vpon my threcholdes, and their postes almost at my postes: so that there is but a bare walle betwyxt me and them.

Thus haue they defyled my holy name with their abhominacions, that they haue committed. Wherfore I haue destroyed them in my wrath: But now they shall put away their horedome and the dead bodyes of their kynges out of my syght, that I may dwell among them for euermore. Therfore (O thou sonne of man) shewe thou the house of Israel a temple, that they maye be ashamed of their wickednesse, and measure them selues an example therat.

And when they be ashamed of all their workes, then shewe them the fourme and fashyon of the temple: the cōmynge in, the goynge out, all the maner and descripcion therof, yea all the vses and ordynaunces of it, that they may kepe and fulfyl al the fashions and customes therof.

This is the descripcyon of the house: About vpon the mount rounde about all the comers, it shall be the holyest of all. Beholde, that is the descripcion and fashyon of the house: This is the measure of the aulter (after the true cubyte: whiche is a spanne longer then an other cubyte) his become in the mydest was a cubite longe and wyde, & the ledge that went rounde about it, was a span brode. This is the heigth of the aulter: From the grounde to the lower steppes the length is two cubytes, and the bredth one cubyte: and from the lower steppes to the higher are foure cubites, and the bredth but one cubyte.

The aulter was foure cubytes hyghe, and frome the aulter vpwarde stode foure horns, and it was. xij. cubytes longe and. xij. cubytes brode, vpon the foure corners: the cōmynge of the aultare was. xiiij. cubytes log and brode vpon the foure cornors, and the ledge that went rounde about, had halfe a cubite: and the botome therof rounde about one cubite: his steppes stode towarde the east. And he sayde vnto me: Thou sonne of man, thus sayth the Lorde God: These are the ordynaunces & lawes of the aulter, in the daye when it is made to offre burntoffrynges, and to sprincle blonde therupon. To the preastes, to the Leuites that be of the sede of Sadoch and treade before me to do me seruice, sayth the Lorde God: Unto these gyue thou a yonge bullocke, for a synne offrynge: and take the blond of him and sprincle his foure horns withal and the foure corners of the aultre couerynge, with the ledge that goeth rounde about: here with shalte thou clense it, and reconsile it. Thou shalte take ꝑ bullocke also of ꝑ sinoffringe, & burne him in a seuerall place without the Sanctuarye.

The nexte daye, take a gotebuck without blemysh for a synneoffrynge, to reconsyle the aulter withall: lyke as it was reconcyled with the bullock. Nowe when thou haste made it clene then offre a younge bullocke without blemysshe, and a ramme out of the flock without blemysh also: Offre them before ꝑ Lord and let the preest cast salt therupon, and sprue them so vnto the Lorde for a burntoffrynge. Seuen dayes shalt thou prynge, euerye day a gotebucke. A yonge bullocke and a ráme of the flocke (both without blemysshe) shal they offre. Seuen dayes shall they reconcyle and clense the aulter, and offre vpon it. Whē thyse dayes are expired, then vpon the. viij. daye and so forth, the preastes shall offre their burntoffrynges and healthy offrynges vpon the aulter: so wyll I be mercyfull vnto you sayth the Lorde God.

¶ She sheweth what doze of the temple is shutte: He is commaunded to vpbrayde the people with theyr offence. The vncircumcysed in herte and in the flesshe, who are to be admytted to the seruyce of the temple, and who to be refused. He sheweth what preastes he wolde haue admytted in to the holy place, and also theyr offryce.

CAPI. XLIIII.

After this, he brought me agayne to ꝑ outwarde doze of the Sanctuarye on the east syde, and that was shut. Then sayde the Lorde vnto me: This doze shal be kept shut, and not opened for any man to go thorow it, but onely for the Lorde God of Israel: yea he shall go thorowe it, els shal it be shutte kept shut. The prynce hym selfe shall come thorow it, that he maye eate bread before the Lorde. At the porche shall he come in, & there shal he go out agayne. Then brought he me to the doze, vpon the North side of the house. And as I loked about me, beholde, ꝑ glory of the Lord fylled the house, and I fell downe vpon my face. So the Lorde spake vnto me: O thou sonne of man, fasten this to thyne herte, beholde, and take diligent hede to all that I wyll saye vnto the, concernyng all the ordynaunces of the Lorde, and all the lawes: ponder well with thyne herte the commynge in of the house and the goynge forthe of the Sanctuarye: and tell that obstynate housholde of Israel: Thus sayth the Lord God: O house of Israel, ye haue now done ynoughe with all youre abhominacions, seinge that ye haue brought in to my Sanctuary straungers, hauynge vncircumcysed hertes and flesshe, where thorowe my Sanctuary is defyled, when ye offre me bred, fat, and blonde.

Thus with all youre abhominacions ye haue broken my couenaunte, and not kepte the holy ordinaunces of my Sanctuary: but set kepers of my Sanctuary, euen after your owne mynde. Therfore thus sayth the Lorde God: Of all the straungers that dwell amonges the children of Israel, no straunger (whose herte & flesh is not circumcysed) shall come within my Sanctuarye: No, not the Leuites that be gone backe fro me, and haue deceyued the people of Israel with all errours, goyng after their idols: but they shal beare their owne wickednesse. Shulde they be set & ordeyned to mynyster vnder ꝑ dozes of the house of my Sanctuarye? And to do seruyce in the house: & slaye burntoffrynges and sacrifyces for the people: to stand before them, & to serue them: seing the seruyce that they do them, is before their Idols, & cause ꝑ house of Israel to stomble thorowe their wickednesse? For the which cause I haue pluckt out myne hande ouer them (sayth the Lord) so that nowe they muste beare their owne iniquyte, and not to come nyghe me, to serue me with their preasthode, in my Sanctuarye, & moste holyest of all: that they maye beare

their owne shame and abhomynacions, whiche they haue done. Shulde I vse them to be porters of the house, and to all the seruyce ye is done therin? But the prestes the Leuytes the sonnes of Sadoch, that kept the holy ordynaunces of my sanctuarye, when the children of Israel were gone fro me: shall come to me, to do me seruyce, to stande before me, and to offre me the fat and the bloude, saithe the Lorde God.

Preestes. Ezech.xliiij.d Exo.xx.b.

E They shall go in to my Sanctuarye, and treade before my table, to do me seruyce, and to wayte vpon myne ordynaunces. Now whe they go in at the dores of the innermer court they shall put on lynen clothes, so that no wollen come vpon them: whyle they do seruyce vnder the dores of the innermer court, and within. They shall haue fayre lynnen bonettes vpon their heades, and lynnen breches vpon their loynes, whiche in their laboure they shall not put aboute them: And when they go forth to the people in to the outwarde court, they shal put of the clothes wherin they haue mynystred, and laye them in the habitacion of the Sanctuary, and put on other apparel, lest they vnhalow ye people with their clothes.

They shall not shaue theyr heades, ne norysshe the bushe of theyr heere, but rounde theyr heades only. All the prestes that go in to the inmost courte, shall drinke no wyne. They shal mary no widow, neither one that is put from her husbande: but a mayde of the sede of the house of Israel, or a wydow, that hath had a prest before.

F They shall shewe my people the dyfference betwene the holy, and vnholy, betwixte the clene and vnclene. If any discorde aryse, they shall discern it, and gyue sentence after my iudgementes. My solemne feastes, my lawes and ordynaunces shal they kepe, and halowe my Sabbothes. They shal come at no dead persoune, to defyle them selues (excepte it be father or mother, sonne or daughter, brother or syster, that hathe had yet no husbande) in such they maye be defyled.

Leuit.xix.f xxi.a. Leuit.x.xxi.b Deu.xx.iii.a

G And when he is clensed, there shall be rekened vnto him .vij. dayes: and yf he go into the Sanctuarye agayne to do seruyce, he shal bringe a synneoffrynge sayth the Lorde God. They shall haue an herytage, yea I my selfe wyll be their herytage: els shall ye gyue the no possession in Israel, for I am their possession. The meatoffrynge, synneoffrynge, and trespaceoffrynge shall they eate, and euery dedycate thinge in Israel, shall be theirs. The fyrstlynges of all the fyrste frutes, and all fre will offrynges shall be the prestes.

Deut.xviii.a Nume.xviii.c Iosue.xiii.b.

Ye shall gyue vnto the preste also the firstlynges of your dowe, that God maye prospere the resydue. But no dead caryon shall preaste eate, ne suche as is deuoured of wilde beestes, foules or catell.

Exod.xxii.b Leuit.xxii.a.

¶ Out of al the lande of promyse are there seperate foure porsyons, of whiche the fyrste is gyuen to the prestes and to the temple, the seconde to the Leuites the thyrde to the cytye, the fourth to the Prynce. An exhortation to the heades of Israel. Of iuste weyghtes and measures. Of fyrste frutes &c.

CAPI. XLV.

When ye deuyde the land by the lot, ye shall put asyde one parte for the Lord, to be holye frome other landes: namely .xxv.M. meterroddes longe, and .x.M. brode. This shall be holy, as wyde as it rounde about. Of this parte there shall belong vnto the Sanctuarye .v.C. meterroddes in all the foure corners, & .l. cubytes wyde round about to ye suburbes. And from this measure, namely of .xxv.M. meterodes long, and .x.M. brode thou shalte measure, wherin the Sanctuary and the holyest of all maye stande.

The resydue of that holy grounde shall be the prestes, whiche do seruyce in the Sanctuary of the Lorde, & go in before the Lord to serue hym, that they may haue rowme to dwell in.

B As for the Sanctuary: it shall stande for it selfe: and to the Leuites that serue in the house, there shal be gyuen .xx. habitacions, of the .xxv.M. length: and .x.M. bredth, ye shall gyue also vnto the cytye a possessyo of .v.M. meterroddes brode, and .xxv. thousonde longe besyde the parte of the Sanctuary: that shal be for the hole house of Israel. Upon bothe sydes of the Sanctuaryes parte, and by the cytye, there shall be gyuen vnto the prince, whatsoeuer lyeth ouer agaynste the cytie, as farre as reacheth westwarde and eastwarde: whiche shall be as longe as one parte, from the west vnto the east.

C This shall be his owne lande in Israel, ye my princes be no more chargeable, vnto my people. And soche as remayneth yet ouer in ye lande, shall be gyuen to the house of Israel according to their trybes. Thus saythe the Lorde God: O ye prynces, ye haue now oppressed & destroyed ynough: now leaue of, ye dle nowe accordynge to the thinge, that is equal and lawfull: and thruste out my people no more, sayth the Lorde God. Ye shall haue a true weight, a true Ephah, & a true Bath. The Ephah and the Bath shall be a lyke. One Bath shall conteyne the tenth parte of an Homer, and so shall one Ephah do: D their measure shall be after the Homer. One Sycle maketh .xx. Geras, so .xx. Sycles, and .xxv. and .xv. Sycles make a pounde. This is the heaueoffrynge, that ye shall gyue to be heaued: namelye, the .xvi. part of an Ephah, out of an Homer of wheate: & the .xvi. parte of an Ephah, out of an Homer of barly. The oyle shall be measured with the Bath: euen the tenth parte of one Bath oute of a Cor.

E Ten Bathes make one Homer: for one Homer fylleth ten Bathes. And one lambe from two hundreth shepe out of the pasture of Israel, for a meteoffrynge, burntoffrynge and healthoffrynge, to reconcyle them, sayth the Lorde God.

All the people of the lande shall gyue this heaueoffrynge with a free wyll. Agayne, it shall be the princes parte to offre burntofferynges, meate offerynges, and drynckofferinges vnto the Lorde, in the holy dayes, newe

newe Moones, Sabbothes and in all the hyghe feastes of the house of Israel. The sinoffrynge, meateoffrynge, brentofferynge and healthofferynge shall he gyue, to reconcyle the house of Israel. Thus sayth the Lorde God: The firste daye of the fyrste moneth thou shalte take a yonge bullocke withoute blemysh, and clense the Sanctuary. So the preste shall take of the blood of the sinneoffrynge, and sprinckle it vpon the postes of the house, and vpon the foure corners of the aulter, with the dorepostes of the innermer courte. And thus thou shalte do also the .vij. daye of the moneth (for such as haue synned of ignoraunce, or beynge disceyued) to reconcyle the house withall. Upon the .xiiij. daye of the fyrste moneth ye shall kepe Easter. Seuen dayes shall the feaste contynue, wherein there shall no sowre ne leuened bread be eaten.

6 Upon the same daye shall the prince giue for him selfe and all the people of the lande a bullocke for a synoffryng. And in the feaste of the seuen dayes he shall offre euery day a bullocke and a ramme, that are without blemysh, for a burntoffrynge vnto the Lorde: & a he gote dayly for a synneoffryng. For the meatofferinges, he shal gyue euer an Ephah to a bullocke, an Ephah to a ramme, and an Hin of oyle to an Ephah. Upon the .xv. daye of the seuenth moneth, he shall kepe the seuen dayes holye one after an other, euen as the other seuen dayes: with the synneofferynge, burntoffrynge, meatoffrynge, & with the oyle.

¶ The sacrifyces of the Sabboth and of the newe moone. Throughe whiche dores they must go in, or come out of the temple, &c.

CAPI. XLVI.

1 Thus saythe the Lorde God: the dore of ye innermer courte toward the East, shall be shut the .vi. worke dayes: but in the Sabboth and in day of the new mone it shall be open. Then shall the prynce come vnder the dore porch, and stande styll without by the dore cheke. So the preestes shall offre his burnt and healthoffrynges. And he shall worshyp at the doreposte, and go his way forth agayne: but the dore shal no more be shut tyll the euenynge.

3 On the same maner shal the people of the lande also do their worshyp before the Lord without this dore vpon the Sabbothes and newe Moones. This is nowe the the burnt offrynge, that the prince shall brynge vnto ye Lord vpon the Sabboth: syxe lambes withoute blemysh, and a ram withoute blemysh, and an Ephah for a meatoffrynge, with the ram. As for the lambes, he maye gyue as many meatoffrynges to them, as he wyll, and an Hin of oyle to an Ephah. In the daye of the newe moneth, it shal be a yong bullocke without blemysh, syxe lambes and a ram also without blemysh. With the bullock he shall gyue an Ephah, and with the ramme an Ephah also for a meatoffryng: but to the C lambes, what he may come by: And euer an Hin of oyle to an Ephah. When the prince commeth he shall go vnder the dore of the porche, and there departe forth agayne. But when the people of the lande come before ye Lorde in the hygh solempne feaste, as many as come in by the north dore to do worshyp, shall go oute agayne at the South dore. And they that come in at the South dore, shal go forth agayne at ye North dore. There shall none go out at the dore where he came in, but shall go forth ryght ouer on the other syde and the prince shal go in and out among them.

D Upon the solemne and highe feaste dayes this shall be the meatoffrynge: An Epha to a bullocke and an Epha to a ram, and to the lambes: as many as he wil, but euer an Hin of oyle to an Epha. Nowe when the prynce bryngeth a burntofferynge or an healthofferynge with a free wyll vnto the Lorde, the east dore shall be opened vnto him, that he maye do with his burnt and healthofferinges, as he doth vpon the Sabboth, and whe he goeth forth, ye dore shal be shut after hym agayne. E He shall dayly bring vnto the Lord a lambe of a yere olde without blemysh for a burntoffrynge: this shall he do euery mornynge. And for a meatoffrynge he shal giue the sixte part of an Epha, and the thyrde part of an Hin of oyle (to myngle with the cakes) euery mornynge. Yea this shall be a daylye meatoffrynge vnto the Lorde, for an euerlastynge ordinaunce: and thus shal the lambe, the meatofferynge and oyle be gyuẽ euerye mornynge, for a daylye burntofferynge.

F Moreouer, thus saythe the Lorde God. If the prince gyue a gyfte vnto anye of his sonnes, then shall it be his sonnes herytage perpetuall, that he may possesse it. But If he wyl gyue one of his seruauntes some of his heritage, it shall be his to the fre yeare, and then to returne agayne vnto the prince: for his heritage shall be his sonnes onely. The prince also shall take none of the peoples enherytaunce, ne put them from their possessiõ but to his owne sonnes shal he gyue his possessiõ, that my people be not scatered abrode, but that euery man maye haue his owne.

Leuit.xxv.b Num.xxxvi.c iii.Reg.xxi.a ii.Reg.xix.

G And he brought me thorow the intraunce at the syde of the dore to the habytacion of the Sanctuarye, that belongeth to the prestes and stode toward the north, and beholde there was a place vpon the West syde; then sayde he vnto me: This is the place, where the prestes shall dyght the trespace and synoffrynges, and bake the meatoffrynges: that they nede not beare them in to the outward court and so to vnhalowe the people. So he brought me in to the vttermost courte, roũde about all the foure corners. Beholde, in euerye corner of the fore courte, there was yet a litle court.

Yea in all the foure corners of the courte there was a lytle courte of .xl. cubytes lõge & .xxx. cubites brode: these foure litle courtes

were

were of one lyke measure, annd there wente a rygge wall rounde about them al foure, vnder the wiche there were hatches made rounde about. Then sayd he vnto me: This is the kitchin, where the mynyster of ỹ house shal dyght the slayne offringes of ỹ people.

¶ The vysyon of the waters that come out of the temple. The costes of the lande of promysse, and the deuysyon therof by tribes.

CAPI. XLVII.

A After this he brought me agayne before the dore of the house: and beholde there gusshed out waters from vnder the postes of ỹ house eastward (for the house stode towarde the east) that ranne downe vpon the ryght syde of the house, whiche lyeth to the auster south ward. Then caried he me out to the nozthe dore, and brought me forth there rounde about by the vttermost dore that turneth eastwarde. Beholde, there came forthe the water vpon the ryghte syde. Nowe when the man that had the measured in his hande went vnto the east dore, he measured a. M. cubites, and then he brought me thorowe the water, euen to the ancles: so he measured yet a thousande, and brought me thorowe the water agayne vnto the knees: yet measured he a thousand, and brought me thorowe the water vnto the loynes. After this he measured a thousande agayne, then was it such a ryuer, that I myght not wade thorowit: The water was so depe, ỹ it was needefull to haue swymmed, for it myght not be waded ouer. And he sayd vnto me: hast ỹ sene this, O thou sonne of man? and with that, he brought me to the ryuer bancke agayne.

B Nowe when I came there, there stode many trees vpon either syde of the ryuer bäcke. Then sayd he vnto me: This water that floweth out toward the east, & runneth downe in to the playne felde, commeth into the see: and from the see it runneth out, and maketh the waters hole. Yea all that lyue and moue wherevnto this ryuer commeth, shall recouer. And where this water commeth, there shall be moch fysh. For all that comme.h to this water, shall be lusty and hole. By this ryuer shal the fyshers stande from Engaddi vnto En Eglaim, & there spreade out their nettes: for there shal be great heapes of fish lyke as in the mayne see. As for his clappes and pyttes, they shal not be hole, for why, it shal be occupyed for salte.

C By this ryuer vpon bothe the sydes of the shore, there shall growe all maner of fruteful trees, whose leaues shall not fall of, neither shall their frute perysh: but euer be rype at their monethes, for their water runneth out of their Sanctuary.

His frute is good to eat, and his leafe profitable for medycine. Thus sayth the Lorde God: Let this be the border, wherin ye shal deuide the land vnto the xij. tribes of Israel with the lyne.

Parte it indifferently vnto one as vnto an other: of the whiche lande I swore vnto your fathers, that it shulde fall to your inheritaunce.

This is the border of the lande vpon the nozthsyde, from the mayn see, as men goo to Zadada: namely Hemath, Berotha, Sibraim: from the borders of Damascus and Hemath vnto Hazar Hichõ, and that lyeth vpõ the costes of Hauetam.

Thus the borders from the see forth, shall be Hazar Enan, the border of Damascus the nozth, and the borders of Hemath: that is the nozth parte.

The east syde shall ye measure from Hauetam and Damascus from Galead and the land of Israel by Jordan and so forth, from the see cost, that lyeth eastwarde: and this is the east parte.

The southsyde is, from Thamar forthe to the waters of stryfe vnto Cades, the ryuer, to the mayne see: and that is the southe parte.

The west parte: namely the greate see hõ the borders therof tyll a man come vnto Hemath: this is the west parte.

This lande shall ye part amonge you, according to the tribes of Israel, & deuyde it to be an heritage for you, & for the straungers that dwell amonge you, and beget children. For ye shal take them amonge ỹ children of Israel, lyke as though they were of youre own houshold & countrey, and they shal haue heritage with you amonge the children of Israel.

Loke in what trybe the straunger dwelleth, in the same tryde shall ye geue him his heritage, sayth the Lorde God.

¶ The lottes of the seuen tribes. The partes of the possessyon of the preestes and of the temple, of the Leuytes, of the cyte, of the prynce, are rehearsed. The lottes of the other tribes. The gates of the cyte.

CAPI. XLVIII.

THese are the names of the tribes that lye vpon the nozthsyde, by the wape of Hetlon, tyll thou comest vnto Hemath and Hazar Enam, the borders of Damascus towarde the Nozthe beside Hemath: Dan shall haue his portion frome the east quarter vnto the west. Vpon the borders of Dan frome the east syde vnto the west, shall Asser haue his portion. Vpon the borders of Asser from the east part vnto the west shal Nephthali haue his portion.

Vpon the borders of Nephthali from the east quarter vnto the west, shall Manasses haue his portion. Vpon the borders of Manasses from the east syde vnto the west, shall Ephraim haue his portion.

Vpon the borders of Ephraim frome the east part vnto ỹ west, shall Ruben haue his portion. Vpon the borders of Ruben frome the

the east quarter vnto the west shal Juda haue his portion. Vpon the borders of Juda from the east parte to the west, ye shal set aside one portion of xxv. M. metes rodes longe & brode, (lyke as an other portion from the east syde vnto the weste) therin the Sanctuarye shall stande.

As for the portion that ye shal separate out for the Lorde, it shal be xxv. M. longe, and ten thousand brode. Which separated holy portiõ shal belong vnto these: namely to the preestes towarde the nozth xxv. M. and towarde ỹ west ten thousand brode, toward the east ten thousand brode also, and toward the south xxv. M. long, wherin the Sanctuary of the Lord shal stand. Yea this same place shal be the preestes that are of the children of Sadoch, and haue kept my holy ordinaunce, which went not astraye in the errour of the children of Israel, like as the Leuites are gone allray: and this separated peece that they haue of the lãd, shal be the moste holy, harde vpon the borders of the Leuites.

And next vnto the preestes, shal the Leuites haue xxv. thousande long, and ten. M. brode. This shal be on euery syde xxv. M. long, and ten. M. brode. Of this portion they shal sel nothing, ne make any permutacion therof, lest the chief of the lande fall vnto other, for it is halowed vnto the Lorde.

The other fiue. M. after the bredth that lyeth by the xxv. thousand, shall be commen: it shal belong to the city and to the suburbes for habitacions, and the citye shall stande in the midst therof. Let this be ỹ measure: toward the nozth part fiue hundred and four. M. toward the south part, fiue. C. and four. M. towarde the east part. v. C. and four. M. toward the west part. v. C. and four thousand.

The suburbes hard vpon the city, shal haue toward the north. I. and two. C. towarde the south. I. and two. C. toward the east. I. and. ij. C. towarde the west also. I. and two hundred. As for the residue of the length ỹ lyeth harde vpon the separated holy grounde: namely. x. M. toward the east, and ten. M. towarde the west, vnto the holye portion: it and the encrease therof, shall serue for their meate that laboure in the the cirye. They ỹ labour for the welth of the city, shal mayntein this also, out of what tribe so euer they be in Israel.

E All that is separated of the xxv. thousande long and xxv. thousand brode on the foure parties, that shall ye put a syde for the separated portion of the sanctuary, and for the possessiõ of the city. The residue vpon bothe the sydes of the sanctuary and possession of the city shal belonge to the prince, before the place of the xxv. thousande vnto the east ende, and before the place of the xxv. M. westwarde, vnto the borders of the citye: this shall be the prynces portion. This shall be the holy place, and the house of the sanctuary shall stand in the midest. Moreouer, from the Leuites and ỹ citties possession that lye in the middest of the princes part: loke what remayneth betwixt the border of Juda and the border of Ben Jamin, it shal be the princes.

Now of the other tribes.

D From the east part vnto the west shal Ben Jamin haue his portion. Vpon the borders of Ben Jamin from the east side vnto the weste, shal Simeon haue his portion. Vpon ỹ borders of Symeon from the east part vnto the west shall Issakar haue his portion. Vpon the border of Issakar frome the east side vnto the west, shal Sabulon haue his portion. Vpon the borders of Sabulon from the east part vnto the west shal Gad haue his portion. Upon the borders of Gad southward, the costes shal reache from Thamar forthe vnto the waters of stryfe to Cades, and to the floode, euen vnto the mayne se.

This is the land with his portions which ye shall distrybute vnto the tribes of Israell sayth the Lord God. Thus with shal the city reache: Vpon the nozth part fiue. C. and foure thousande measures. The portes of the citye shall haue the names of the trybes of Israel. Three portes of the nozth syde: one Ruben, an other Juda, the thirde Leui. Numer. xxxiij. Josu. xiiij. xvij.

Upon the east side fiue. C. and foure thousand measures, with three portes: The one Joseph an other Ben Jmin, the thirde Dan. Upõ the south side fiue hundred and four thousand measures, with the three portes: the one Symeon, an other Issakar, the thirde Sabulon. And vpon the west side fiue. C. and foure. M. measures, with three portes also, the one Gad an other Asser, ỹ thirde Nephthali. Thus shal it haue. xviij. thousand measures round about. And from that time forth the name of the city shalbe: The Lorde is there.

¶ The ende of the prophecye of Ezechiel.

MM

THE BOKE OF THE PROPHETE DANIEL.

¶ The Prophet: sheweth the captyuytye of Joakym kynge of Juda. Of the sonnes that were in captyuytye, the kynge commaundeth to chose whyche of them shoulde be taught the lernyng and language of the Caldees. They are alowed the kynges kechynge. Daniel abstayneth from the meate of the kynge of Babylon. The science and instruction of these chyldren.

CAPI. I.

IN the thyrde yere of the raygne of Joakim kynge of Juda, came Nabuchodonozor kyng of Babylon vnto Jerusalem, and besieged it: and the Lorde delyuered Joakim the kynge of Juda in to his handes: with certayne ornamentes of the house of God: which he caryed awaye vnto the land of Sennar, to the house of his God, and there he broughte them in to his goddes treasury. And the kynge spake vnto Asphanaz the chiefe chamberlayne, that he sholde brynge him certayne of the children of Israel that were come of the kinges seed, and of Prynces, yonge spryngoldes without any blemysshe, but faire and welfauoured in facte in all wysdome, conning and vnderstandynge, which were able to stande in the kinges palace, to rede, and to lerne for to speake Caldeish.

Vnto these the kynge appoynted a certeyn porcion of his owne meate, and of the wyne, whyche he dranke him selfe, so to nourysshe them thre yere, that afterwarde they myght stande before the kynge. Amonge these nowe were certayne of the chyldren of Juda/namely Daniel, Ananias, Misael, and Azarias. Vnto these the chefe Chamberlayne gaue other names, and called Daniel Balthasar: Ananias Sydrach: Misael Misach: and Azarias Abednago. But Daniel was at a poynte with him selfe, that he wolde not be defyled thorowe the kynges meat, nor the wyne whiche he dronke. And this he desyred of the chiefe chamberlayne, lest he sholde be defyled him selfe. So God gaue Daniel fauour and grace before the chiefe chamberlayne, that he sayde vnto him: I am afrayde of my lorde ꝑ kyng, whyche hathe appoynted you your meate and dryncke, lest he spye youre faces to be worse lykynge then the other spryngoldes of youre age, and so ye shall make me lose my heed vnto the kynge.

Then Daniel answered Melasser, whome the chiefe chamberlayne had set ouer Daniel, Ananias, Misael, and Azarias, and sayde: O proue but ten dayes with thy seruauntes, and let vs haue potage to eate, and water to dryncke / then loke vpon oure faces, and eueryes that eate of the kynges meate. And as thou lest it, so deale with thy seruauntes. So he consented to them in this matter, and proued them ten dayes. And after the ten dayes their faces were better lykynge, and fatter then all the yonge spryngoldes which ate of ꝑ kynges meate.

Thus Melassar toke away their meat and wyne, and gaue them potage therfore. God gaue nowe these foure spryngoldes cunnyng and lernyng in all scripture and wysdome, but vnto Daniel specially he gaue vnderstanding of all visions and dreames. Nowe when the tyme was expyred that the kyng had appoynted to brynge in these yonge spryngoldes vnto him: the chiefe chamberlayne broughte them before Nabuchodonozor, and the kynge communed wᵗ them. But amonges them all were founde none suche as Daniel, Ananias, Misael, and Azarias.

Therfore stode they before the kynge, whyche in all wysdome, and matters of vnderstandyng that he enquyred of them, founde them ten tymes better then all the sothesayers and charmers, that were in al his realme. And Daniel abode styll vnto the fyrste yere of kynge Cyrus.

¶ The dreames of Nabuchodonozor. He calleth vnto hym sothsayers, and requyreth of them, both the dreame and the interpretacyon therof. They answere that they can not shewe it. The kynge commaundeth all the wyse men of Babylon to be slayne. Daniel requyreth tyme to solute the question. The Lorde openeth the mystery vnto Daniel. Daniel is brought vnto the kynge, and sheweth him his dreame and the interpretation therof. Of the euerlastynge kyngdome of Chryste. The stone Chryste. Daniel is exalted and promoted of the kynge.

CAPI. II.

IN the seconde yere of the raygne of Nabuchodonozor, had Nabuchodonozor a dreme where thorowe his spirite was vexed, and his slepe brake from hym. Then the kynge commaunded to call togyther all the sothesayers, charmers, witches and Caldees, for to shewe the kyng his dreame. So they came and stode before the kynge. And the kyng sayd vnto them: I haue dreamed a dreame, and my spirite was so troubled therwith, that I haue clene forgotten what I dreamed. Upon this the Caldees answered the kynge in the Syryans speche: O kynge, God saue thy lyfe for euer. Shewe thy seruauntes the dreame, and we shal shewe the what it meaneth. The kynge gaue the Caldees their answere, and sayde: It is gone fro me: Yf ye wyll not make me vnderstande the dreame, with the interpretacion therof, ye shall dye, and youre houses shall be pylled. But yf ye tell me the dreame and the meanynge therof, ye shall haue of me gyftes, rewardes, and great honoure: onely, shewe me the dreame and the signification of it.

They

They answered agayne and sayde: The kynge muste shewe his seruauntes the dreme and so shall we declare what it meaneth. Then the kynge answered, sayinge: I perceyue of a trouthe, that ye do but prolonge the tyme: for so moche as ye se that the thyng is gone fro me. Therfore ye will not tell me the dreame, ye shal all haue one iudgement. But ye layne and dissemble with vayne wordes, whyche ye speake before me, to put of the tyme.

Therfore tell me the dreame, and so shall I knowe yᵗ ye can shewe me what it meaneth. Upon this the Caldees gaue answere before the kynge, and sayde: there is no man vpon earthe that can tell the thynge, whyche the kynge speaketh of: Yea, there is neyther kynge, Prynce nor Lorde, that euer asked suche thynges at a sothesayer, charmer or Caldee: for it is a harde matter, that the kynge requyreth. Neyther is there any, that can certifye the kynge therof, excepte the goddes: whose dwelynge is not among the creatures.

For the whiche cause the kyng was wrothe with greate indignacion, and commaunded to destroye all the wyse men at Babylon, and the proclamacion went forthe, that the wyse men shoulde be slayne. They soughte also to slē Daniel with his companions. Then Daniel enquyred Arioch the kynges stewarde, of the iudgement and sentence, that was gone forthe at edye to spill suche as were wyse at Babylon.

He answered and sayd vnto Arioch beinge then the kinges deputie: Why hath the kyng proclaymed so cruell a sentence? So Arioch tolde Daniel the mater. Upon this went Daniel in, and desyred the kynge that he myght haue leasure to shewe the kyng the interpretation/and then came he home agayne, and shewed the thyng vnto Ananias, Misael, and Azarias his companions, that they shoulde beseche the God of heuen for grace in this secrete, that Daniel and his felowes, with other suche as were wyse in Babylon, peryshed not.

Then was the mistery shewed vnto Daniel in a vysyon by nyght. And Daniel prayed ꝑ God of heuen. Daniel also cryed loude and sayd: O that the name of God might be praysed for euer and euer, for wysdome & strength are his owne / he chaungeth the tymes and ages: he putteth downe kynges / he setteth vp kynges: he gyueth wysedome vnto the wyse, and vnderstandynge to those that vnderstande: he openeth the depe secretes: he knoweth the thynge that lyeth in darknesse, for the lyght dwelleth with him. I thanke the, and prayse the (O thou God of my fathers) that thou hast lent me wysedome and strength, and hast shewed me the thynge that we desired of the, for thou hast opened the kinges mater vnto me.

Upon this went Daniel in vnto Arioch, whome the kynge had ordeyned to destroye the wyse at Babylon: he went vnto him and sayd: destroye not suche as are wyse in Babylon, but bryng me in to the kynge, and I shall shewe the kynge the interpretacion.

Then Arioch brought Daniel in to the kyng in all the haste, and sayde vnto him: I haue founde a man amonges the prysoners of Juda, that shall shewe the kynge the interpretacion. Then answered the kynge, and sayd vnto Daniel, whose name was Balthasar: Art thou he that canst shewe me the dreame, whyche I haue sene, and the interpretacion therof? Daniel answered the kynge to his face, and sayd: As for this secret, for the whyche the kynge maketh inquisicion: it is neyther the wyse, the sorcerer, the charmer, ne the deuyll coniurer, that can certifye the kynge of it: Onely God in heauen can open secretes, and he it is that sheweth the kyng Nabuchodonozor, what is for to come in the latter dayes. Matth.xi.c

Thy dreme, and that which thou hast sene in thyne heed, vpō thy bed, is this: O kyng ꝑ dyddest cast in thy mynde what shoulde come hereafter. So he ꝑ is the opener of misteries, telleth ꝑ what is for to come. As for me, this secret is not shewed me for any wysdom that I haue more then any other lyuyng: but only that I myght shewe the kynge the interpretacion, and that he might know ꝑ thoughtes of his owne hert. Thou kyng sawest, and beholde, there stode before the a great ymage, whose figure was marueylous great, and his bryght glemme. The ymage heed was of fine golde, his brest and armes of syluer, his bodye & loynes were of copper, his legges were of yron, his fete were parte of yron and parte of earthe. E

This thou sawest, till the tyme (ꝑ without any handes) there was hewen of a stone, whyche smote the ymage vpon the fete, that were bothe of yron and erth, and brake thē to pouther: then was the yron, the erth, the coppre the syluer and gold broken all togither in peces: and became lyke the chaffe of corne, that the wynde bloweth awaye from the commen floores, that they can no more be found. But the stone ꝑ smote the ymage became a greate mountayne, which fulfilleth ꝑ hole erth: this is the dreme. And now will we shew before ꝑ king, what it meaneth. Matth.xvi.c Luce.xx.b

O kynge, thou arte a kyng of kynges: For the God of heauen hathe gyuen the a kyngedome, sytheffe, strengthe, and maiestye: and hathe delyuered the all thynges that are amonges the chyldren of men: the beastes of the feld, and the foules vnder the heuen, and gyuen the dompnion ouer them all. Thou arte that golden heed. After the, there shall aryse an other kyngdome, whiche shall be lesse then thyne. The thyrde kyngdome shall be lyke copper, and haue dampnacion in all landes. The fourthe kyngdome shall be as stronge as yron. For lyke as yron broseth and breaketh all thynges: Yea euen as yron beateth euerye thynge downe, so shall it beate downe and destroye. F Daniel.b.v

Where as thou sawest the feete and toes parte of earth and parte of yron, that is a deuyded kyngdome, whyche neuertheles shall

haue some of the yron grounde myxte with it for so moche as thou hast sene the yron myxte with claye.

The toes of the fete that were part of yrō and part of claye, signifieth that it shall be a kyngdome partly stronge, and partly weyke. And where as ỹ sawest yron mixt with claye, they shall myngle them selues with the seed of symple people, and yet not continue one wᵗ an other, lyke as yron will not be ioulded with a potsherd.

Eclay.ij.b 6 In the dayes of these kynges, shall the God of heuen set vp an euerlastynge kyngedome, whiche shall not perysshe, and his kyngdome shal not be gyuen ouer to an other people: yea the same shall breake and destroy all these kyngdomes, but it shall endure for euer.

Hebr.xiij.e And where as ỹ sawest that without anye handes there was cut out of the mount a stone, which brake the yron, the copper, the erth, the syluer and golde in peces: by that hathe the great God shewed the kynge what wil come after this. This is a true dreme, and the interpretacion therof is sure.

Then the kynge Nabuchodonosor fell downe vpon his face, and bowed him self vnto Daniel, and commaunded that they sholde offer swete sacrifyces and swete sauoures vnto him. The kynge answered Daniel, and sayd: yea of a truthe youre God is a God aboue all goddes, a Lorde aboue all kynges, and an opener of secretes, seinge thou canste discouer this misterie. So the kinge made Daniel a great man, and gaue him many ỹ great gyftes.

He made him ruler of all the countreyes of Babylon, and lorde of all the nobles that were at Babylon. Nowe Daniel entreated the king for Sidrach, Misach, and Abednago so that he made them rulers ouer all the offices in the lande of Babylon. But Daniel him selfe remayned styll in the courte by the kynge.

¶ The kynge setteth vp a golden Image, whiche he commaundeth to be worshypped. Sydrach, Misach, and Abednago are accused, because they disobeyed the kynges commaundement. They are brought vnto the kynge and commaunded to worshyp the Image. They refuse to do it, and are put in to a burnynge ouen. By byleue in God, they are delyuered from the fyre. Nabuchodonosor confesseth the power of God after the syght of the myracle.

CAPI. III.

A NAbuchodonosor the kynge caused a golden ymage to be made, which was thyrtye cubites hygh, and sixe cubites thik. This he made to be set vp in the felde of Dura in the lande of Babylon, and sente oute to gather togyther the dukes, lordes, and nobles, ỹ iudges and officers, the debities & shyrues, with al the rulers of the land: that they myghte come to the dedicacion of the ymage which Nabuchodonosor the kynge hadde set vp. So the dukes, lordes and nobles / the iudges and officers, deputyes and shyrues / with all the rulers of the lande gathered the togither, and came vnto the dedicating of the ymage that Nabuchodonosor the kynge had set vp.

Nowe when they stode before the ymage, whiche Nabuchodonosor sette vp, the herald cryed oute with all his myght: O ye people, kynredes and tunges, to you be it sayd: that when ye heare the noyse of the trompettes wythe shall be blowen, with the harpes, shawmes, psalteryes, symphonyes, and all maner of musyke: ye fall downe and worshyp the golden ymage that Nabuchodonosor the kynge hathe set vp. Who so then falleth not downe and boweth him selfe, shall euen the same houre be cast in to an hote burnynge ouen. Therfore, when all the folke herde the noyse of the Trompettes that were blowē, with the Harpes, Shawmes, Psalteryes, Symphonyes, and all kynde of melodye: then all the people, kynredes and nacions fell downe, and bowed them selues vnto the golden ymage that Nabuchodonosor the kynge had set vp.

Now were there certayne men of the Caldees that went euen then and accused the Iewes, and sayd vnto the kynge Nabuchodonosor: O king, God saue thy lif for euer. Thou being kynge, hast gyuen a commaundement, that all men, when they heare noyse of the trompettes, harpes, shawmes, psalteries, symphonyes, and all the other melodyes: shall fall downe and bow them selues toward the golden ymage: who so then fell not downe, and worshypped not, that he sholde be cast in to an hote burning ouen.

Now are there certeyn Iewes, whom thou hast set ouer the offices of the land of Babylon: namely, Sidrach, Misach and Abednago. These men (o kyng) regarde not thy commaundement, yea they wil not serue thy goddes, ne bow them selues to the golden ymage that thou hast set vp.

Then Nabuchodonosor in a cruell wrathe and displeasure, commaunded, that Sidrach, Misach, and Abednago sholde be brought vn to him. So these mē were brought before the kyng. Then Nabuchodonosor spake vnto the and sayd: what? O Sidrach, Misach and Abednago, wyll not ye serue my goddes? nor bowe your selues to the golden ymage, that I haue set vp? wel be redye hereafter, whē ye heare the noyse of the trompettes blowe with ỹ harpes, Shawmes, Psalteryes, Symphonyes, and all the other melodyes: that ye fall downe and worshyp the ymage whiche I haue made. But yf ye worshyp it not, ye shall be caste immediatlye in to an hote burnynge ouen. Lette se, what God is there, that maye delyuer you oute of my handes? Sydrach, Misach, and Abednago answered the kynge, and sayde: O Nabuchodonosor, we ought not to consent vnto the in this matter, for why? oure God whome we serue, is able to kepe vs from the hote burnynge ouen (O kynge) and can ryght well delyuer vs out of thy handes. And though he will not, yet

yet shalt thou knowe (O kynge) that we wyl not serue thy goddes, nor doo reuerence to the ymage, which thou hast set vp. Then was Nabuchodonosor ful of indignacion, so that the countenaunce of his face chaunged vpon Sidrach, Misach, and Abednago. Therfore he charged & commaunded that the ouen sholde be made seuen tymes hoter then it was wont to be, and spake vnto the strongest worthyes that were in his hoste, for to binde Sidrach, Misach and Abednago, and to cast them in to the hote burnyng ouen.

So these men were bounde in their cotes, hosen, shoes, with their other garmentes, and cast in to the hote burning ouen: for the kinges commaundement was so strayte, and the ouen was exceedyng hote. As for the men that put in Sidrach, Misach, and Abednago, the flame of the fyre destroyed theym. And these three men: Sidrach, Misach, and Abednago, fell downe in the hote burnynge ouen, being fast bounde.

Then Nabuchodonosor the kyng maruey-led, and rose vp in all haste: he spake vnto his counsell and sayde: dyd ye not cast three men bounde in to the fyre? They answered, and sayde vnto the kynge: Yea, O kynge. He answered and sayde: Lo for all that, yet wo I se foure men goynge loose in the myddest of the fyre, and nothynge corrupte, and the fourthe is lyke an aungell to lose vpon.

Vpon this wente Nabuchodonosor vnto ỹ mouth of the hote burninge ouen: he spake also, and said: O Sidrach, Misach, and Abednago, ye seruauntes of the hye God, go forth and come hyther. And so Sydrach, Misach, and Abednago went oute of the fyre. Then the dukes, lordes, and nobles, and the kynges counsell came togyther to se these men, vpon whom the fyre had no maner of power in their bodyes. In so moche ỹ the very heere of their hed was not burnt, and their clothes vnchaunged: yea there was no smell of fyre felt vpon them.

Then spake Nabuchodonosor and sayde: Blessed be the God of Sidrach, Misach, and Abednago: whiche hathe sente his aungell, and defended his seruauntes, that put their trust in him / that haue altered the kynges commaundement, and ieoparde their bodyes therebyon, rather then they wolde serue or worshyp any other God, except their owne God onely.

Therfore I wyll and commaunde, that all people, kynredes and tunges, whiche speake anye blasphemye agaynste the God of Sidrach, Misach, and Abednago, shall dye, and their houses shall be pyld: Bycause there is no God that maye saue, as this. So the kynge promoted Sydrach, Misach, and Abednago, in the lande of Babylon.

¶ Nabuchodonosor dreameth agayne. Daniel interpreteth. Nabuchodonosor is put oute of his realme, and eateth with beastes. He confesseth the power of God, and is restored in to his kyngdome.

CAPI. IIII.

NAbuchodonosor kynge vnto all people, kynredes and tunges that dwell vpon the hole earthe: peax be multiplyed amonges you: I thought it good to shew the tokens and maruelous workes, that the hye God hath wroughte vpon me. O howe greate are his tokens, and how mighty are his wonders? His kyngdom is an euerlastyng kyngdome, and his power lasteth for euer and euer. Psal.lv.b Daniel.vij.d Luke.i.c.

I Nabuchodonosor beynge at rest in myne house, and flourysshynge in my palace, sawe a dreame, whiche made me afrayde / and the thoughtes that I had vpon my bed, with the visions of my heed troubled me. Then sent I out a commission, that all they which were of wysdome at Babylon sholde be brought before me, to tell me the interpretacyon of the dreame.

So there came the sothsayers, charmers, Caldees and conuerters of deuyls / to whome I tolde the dreame, but what it betokened they could not shew me: tyl at the last there came one Daniel (otherwyse called Balthasar, accordynge to the name of my God) whi che hath the spirite of the holy goddes in him: to whome I tolde the dreame, sayinge: O Balthasar, thou Prynce of sothesayers: ỹ for so moche as I knowe that thou hast the spirite of the holy Goddes, and no secrete is hyd from the: tell me therfore what the vysyon of my dreame (that I haue sene) maye signifye. I sawe a vision in my heed vpon my bed: and beholde there stode a tre vpon the grounde whiche was very hyghe, greate, and myghtye: the heygth reached vnto the heuen, and the brede extended to all the endes of the earthe: his leaues were fayre, he hadde very moche fruite, so that euery man had ynoughe to eate therin.

The beastes of the felde hadde shadowes vnder it, and the foules of the ayre dwelte in the bowes therof. Shortly, all creatures fed of it. I sawe in my heed a vysion vpon my bedde: and beholde, a watcher came downe from heuen, and cryed myghtyly, sayinge: Hewe downe the tree, breake of his braunches, shake of his leaues, and scatre his fruite abrode: that all the beastes maye geete them a waye from vnder him, and the foules from his braunches. Neuertheles, leaue the grounde of his roote styll in the earthe, and bynde him vpon the playne felde, with cheynes of yron and stele. With the dewe of heuen shall he be wet, and he shall haue his part in the herbes of the ground with other wylde beastes.

That mannes herte of his shall be taken from him, and a beastes herte shall be gyuen him, till seuen yeres be come and gone vpon him.

This errande of the watcher, is a commaundement grounded and sought oute in the counsell of him that is moste holye: to leme men for to vnderstande that the highest hath power ouer the kyngdomes of men, and

gyueth them to whom it lyketh him, & bryngeth the verye outcastes of men ouer them. This is the dreame that I kynge Nabuchodonosor haue sene: therfore, O Balthasar, tel thou me what it signifieth: for so moche as all the wyse men of my kyngdome are not hable to shewe me what it meaneth. But thou canst do it, for the spirite of ẏ holy goddes is in the.

D Then Daniel (whose name was Balthasar) helde his peax by the space of an hour, and his thoughtes troubled him. So the kynge spake, and sayd: O Balthasar, let neither the dreame ne the interpretacion therof fear the. Balthasar answered, sayinge: O my Lorde, this dreame happen to thyne enemies, & the interpretacion to thyne aduersaryes. As for the tree that thou sawest, whiche was so greate and mightye, whose heyghe reached vnto the heuen, & his bredth in to all ẏ worlde whose leaues were fayre, and the frute moch vnder the whiche the beestes of the felde had their habitacion, and vpon whose braunches the foules of the ayre dyd syt.

Euen thou (O kyng) art the tree, great and stronge. Thy greatnesse encreaseth, and reacheth vnto the heuen, so dothe thy power to the endes of the erth. But where as the king sawe a watcher, euen an holy aungell, that came downe frome heuen, and sayde: hewe downe the tree, and destroye it: yet leaue the grounde of the roote in the earthe: and bynd him vpon the playne felde, with cheynes of yron and stele. He shall be wet with the dewe of heauen, and his parte shall be with the beastes of the felde, tyll seuen yeres be come and goae vpon him. This (O kynge) is the interpretacion/yea it is the very deuice of him that is hyest of all, and it toucheth my Lorde the kynge.

E Thou shalte be cast oute fro men, and thy dwellynge shall be with the beastes of the felde: with grasse shalte thou be fed lyke an oxe. Thou must be wet with the dewe of heuen: Yea, seuen yeres shall come and goo vpon the, tyll thou knowe that the hiest hath power vpon the kyngdomes of men, and gyueth them to whom he list. Moreouer, where as it was sayd that the roote of the tre sholde be lefte styll in the grounde: it betokeneth ẏ thy kyngdome shall remayne hole vnto the, after thou haste learned to knowe, that the power commeth from heauen. Wherfore, O kynge, be content with my counsel, that thou mayste loose thy synnes with ryghteousnesse, and thyne offences with mercy to poore people/for suche thynges shal prolong thy peax. All these thynges touche the kyng Nabuchodonosor.

Job.xiiii.b Daniel.v.a Daniel.ii.c Iere.xxii.a. Luke.xi. Thobi.iiii.

F So after twelue monethes, the kyng walked vp and downe in the palace of the kyngdome of Babylon, and sayd: This is ẏ great citye of Babylon, which I my selfe (with my power and strengthe) haue made a kynges courte for the honour of my maiestie. While these wordes was yet in the kynges mouthe, there fell a voyce from heuen saying: O kyng Nabuchodonosor, to the be it spoken: Thy kyngdome shall departe from the, thou shalt be cast out of mens company: thy dwellynge shall be with the beastes of the felde, so that thou shalt eate grasse lyke as an oxe, til seuen yeres be come and gone ouer the, euen vntyll thou knowest that the hyest hath power vpō the kyngdomes of men, and that he maye gyue them vnto whome it pleaseth him.

The verye same houre was this matter fulfylled vpon Nabuchodonosor / so that he was caste out of mennes companye, and ate grasse lyke an oxe. His bodye was wet with ẏ dewe of heuen, tyll his heeres were as great as Egles fethers, and his nayles like byrdes clawes.

G When this tyme was past, I Nabuchodonosor lyfte vp myne eyes vnto heauen, and myne vnderstandynge was restored vnto me againe. Then gaue I thankes vnto ẏ highest. I magnified and praysed him that lyueth for euer more, whose power endureth alwaye, and his kyngdom from one generacion to another: in comparyson of whom, all they that dwelle vpon the earthe, are to be reputed as nothynge.

He handleth accordyng to his will among the powers of heuen, and amonge the inhabitauntes of the earth / and there is none that maye resyst his hande, or saye: what doest thou? At the same tyme was myne vnderstanding gyuen me agayne, and I was restored to the honour of my kingdome, to my dignitie, & to myne owne shape agayne. My great estates and prynces sought vnto me, and I was set in my kyngdome agayne, so that I had yet greater worshyp.

Then dyd I Nabuchodonosor loue, magnifie and prayse the kynge of heuen, for all his workes are true, and his wayes right. As for those that goo proudly, he is hable to brynge them downe.

Dani. Psal. Job.

¶ Balthazar kynge of Babylon abusynge the vessels of the temple, seeth an hande wrytyng in the wall. The sothsayers called of the kynge, cannot expounde the wrytynge. Daniel is called, whiche readeth it, and interpreteth it also. Balthazar beynge slayne, Darius succedeth in his rowme.

CAPI. V.

KYng Balthazar made a great banket to a thousande Lordes: with all these thousand he made great chere, and whē he was dronken with wyne, he commaunded to bring him the golden & syluer vessels, whiche his father Nabuchodonosor had takē out of the temple at Jerusalem: that the kyng & his lordes wt his queue and concubines might drynke therin.

So they brought the golden vessell ẏ was taken oute of the temple of the lordes house at Jerusalem. Then the kynge and his lordes with his quene and concubynes dronke of them. They dronke wyne, and prayed they ydolles of golde, syluer, copper, yron, wod and stone.

In

A In the verye same houre there appeared fyngers, as it had bene of a mans hande wrytynge, right ouer agaynste the candelstycke vpon the playne wall in the kynges palace: and the kynge sawe the palme of the hande that wrot. Then chaunged the king his coūtenaunce, and his thoughtes troubled him, so that the ioyntes of his bodye shoke, and his knees smote one agaynst the other. Wherfore the king cryed myghtely, that they shuld brynge him the charmers, Caldees and coniurers of deuyls. The kyng spake also to the wise men of Babylon, and said: Who so cā rede this writinge, and shewe me the playne meanynge therof: shall be clothed with purple, haue a cheyne of golde about his necke, and rule the thyrde parte of my kingdome.

Upon this, came all the kynges wyse mē: but they coulde neither reade the writing, ne shew the king what it signified. Then was the kinge sore afrayed: in so moche, that his coloure chaunged, and his lordes were sore vexed. C So by reason of this matter, that had happened to the king and his lordes, ẏ quene went vp her selfe into the bancket house, & spake vnto the kinge, sayinge: O king, God saue thy lyfe for euer: Let not the thoughtes trouble the, and let not thy coūtenaunce be chaunged. For why? there is a man in thy kingdom, that hathe the spirite of the holye goddes within him, as it was sene in thy fathers dayes. He hath vnderstandynge & wisdome lyke the goddes. Yea the kinge Nabuchodonosor thy father made this man cheife of the sothsayers, charmers, Caldees and deuil coūiurers: because that such an aboūdaūt spirite, knowledge and wysdome (to expoūde dreames, to opē secretes, and to declare hard doubtes) was found in him: yea euen in Daniel, whome the king named Balthazar. Let this same Danyel be sent for, and he shall tell, what it meaneth.

D Then was Danyel brought before the kinge. So the kinge spake vnto Danyel, and sayde: Arte thou that Danyel, one of ẏ prysoners of Juda, whome my father the kynge brought out of Jurye? I haue hearde speake of the, that thou hast the spirite of the holy goddes, experience and vnderstandynge, and that there hath bene great wysdome founde in ẏ. Now haue there ben brought me, wyse and cunnynge charmers to reade this wrytynge and to shewe me the meanynge therof. But they coulde not tell me, what this mater signifyed. Thē herde I saye, that thou couldest expound darcke thynges, and declare harde doubtes. Wel than, yf thou canst rede this wrytynge, and shewe me the meanynge therof: thou shalte be clothed with purple, haue a cheyne of golde about thy necke, and rule the thirde parte of my kingdome.

E Daniel answered, & sayd before the king: As for thy rewardes, kepe them to thy selfe, & gyue thy ryche gyftes to an other: yet neuerthelesse, I wyll reade the writtinge vnto ẏ kinge and shewe him the interpretacion therof. O kyng, God the hyghest gaue vnto Nabuchodonosor thy father, the dygnytie of a kinge, with worshyp and honoure: so that all people, kynredes & tunges stode in awe and fear of him, by reason of the hygh estate that he had set him. For why, he slew whom he wolde: he smote, whome it pleased him. Agayne: whom he wolde, he set vp: & whom he lyst, he put downe. But because his herte was so prowde, and his stomacke set so faste vnto wylfulnesse: he was deposed from his kyngly trone, and his maiestye was taken from him He was shot out from amonges men, his hert was lyke a beastes herte, & his dwellyng was with the wylde asses: he was fayne to eate grasse like an oxe, and his body was wet with the dewe of the heauen: tyll he knewe that the hyghest had power vpon the king domes of mē, and setteth ouer them whom he lyst. Daniel.iiii.d.

F And thou his sonne (O Balthazar) for al this, hast not submytted thine hert, thoughe thou knewest al these thinges: but hast magnyfyed thy selfe aboue the Lord of heuen, so that ẏ vessels of his house were broughte before the: that thou, and thy Lordes, with thy quene & concubines, might drincke wyne therin, And haste praysed the Idols of syluer and gold, copper and yron, of wod and stone. As for the God in whose hande consysteth thy breth and all thy wayes: thou haste not loued him. Iere.xvii.c

G Therfore is the palme of this hande sent hither from him, to token vp this wrytynge. And this is the scrypture, that is writen vp: Mane, Thetel, Phares. Now the interpretacion of the thing is this: Mane, God hath nombred thy kyngdom, and brought it to an ende: Thetel, thou art weyed in the balaūce & arte found to light: Phares, thy kingdom is delte in partes, and gyuen to the Medes and Perses.

Then commaunded Balthazar, to clothe Danyel with purple, to hange a cheyne of gold about his necke, and and to make a proclamacyon concernynge him, that he shuld be the ruler of the thyrde parte of his kyngdome. The very same nyght was Balthazar the king of the Caldees slayne, and Darius oute of Medea toke the kyngedome, beynge lxij yere of age. Esay.xlvii.b xxi.a. Daniel.ix.a.

¶ Daniel is made ruler ouer the lordes. The imagynacyon of an acte agaynst Daniel. The proclamacyon of the acte, wherof Daniel is accused vnto the kynge as a transgressour. He is put in to a denne of lyons by the commaundement of the kyng. He is delyuered by fayth in God. Danels accusers are put in to the lyons to be torne in sondre. Darius by the proclamacyon of a decree, magnifyeth the God of Daniel.

CAPI. VI.

IT pleased Darius to sette ouer his kingdom an. C. and. xx. Lordes, whiche shulde be in all his kyngdom about. Aboue these he set thre Prynces (of whome Danyel was one) that the lordes myght gyue accomptes A

vnto

vnto them, and the kynge to be vnbilcealed.

But Daniel exceded all theie princes and lordes, for the spirite of God was plenteous in him: so that the kynge was minded to set him ouer the hole realme. Wherfore the princes and Lordes sought̃e, to pycke oute matter in Daniel some quarel against the kingdom yet could they fynde none occasion ne faute vpon him. For why? he was so faythfull, that there was no blame ne dishonestye founde in him.

B Then sayde these men: we wyll get no quarell agaynste this Daniel, except it be in the lawe of his God. Upon this, wente the prynces and lordes together vnto the kinge, and sayde thus vnto him: kinge Darius God saue thy ly͛fe for euer. All the great estates of the realme: as the princes, Dukes, Senatours, and Judges, are determed to put out a cõmaundement of the kynge, & to make sure statute namely, that who so desireth any petition, either of any God or mã (within this .xxx. dayes) except it be onely of the, O kinge: the same person maye be cast into the lyons denne. Wherfore, O kinge confirme this statutes, and make a wrytyng that the thinge which the Medes and Perses haue ordeyned be not aultered ne broken.

So Darius made the wrytynge, and cõfirmed it. Nowe when Danyel vnderstode C that the wrytinge was made, he went in to his house: and the windowes of his hall, to warde Jerusalem stode open. There kneled he downe vpon his knees, thre tymes a day there he made his petition, and praysed his God, lyke as his maner was to doo afore tyme.

Then these men made searche, and founde Danyel makinge his petition, and prayenge vnto his God: So they came to the kynge, & spake before him concernynge his commaũdement, sayinge: O kynge, hast thou not subscribed the statute, that within thirty dayes who so requyreth his petition of anye God or man but only of thy self, O kyng: he shal be cast into the den of the lyons? The kinge answered, and sayde: yea it is true. It must be as a law of the Medes and Perses, that maye not be broken.

Then answered they, and sayde vnto the D kinge: Daniel one of the prysoners of Juda O king, regardeth neither the, ne thy statute that thou hast made, but maketh his petition thre tymes a day. When the kynge heard these wordes, he was sore greued, and wold haue reused Daniel, to delyuer him & put of the matter, vnto the Sunne went downe to the intent that he myght saue him.

These men perceyuynge the kinges mynde sayde vnto hym: knowe this, O kynge, that Dani.vi.c the lawe of the Medes and Perses is that the commaundement and statute which the kinge maketh, maye not be altered. Then the kynge had them bring Daniel, and they cast him into the lyons den.

The kynge also spake vnto Daniel, and sayd: thy God, whom thou alwaye serueth, euen he shall defende the. And there was E brought a stone, and layde vpon the hole of the den, this the kinge seled with his owne ringe, & with the signet of his princes: that the kynges commaundement concernynge Daniel, shulde not be broken.

So the kinge wente into his palace, and kept him sober all nyght, so that there was no table spred before him, neither coulde he take any slepe. But by tymes in the morninge at the breake of the daye, the kynge arose, and went in all haste vnto the denne of the Lyons.

Now as he came nygh vnto the denne, he cryed with a piteous voyce vnto Daniel: yea the kinge spake, and sayde vnto Daniel: O Danyel, thou seruaunt of the lyuynge God is not thy God (whom thou alway seruest) able to delyuer the from ỹ Lyons? Danyel sayde vnto the kinge: O kinge, God saue thy lyfe for euer. My God hath sent his aun gell, which hath shut the Lyons mouthes, so that they myght not hurte me. For why? myne vnguiltynesse is founde out before him. And as for the, O kynge, I neuer offended the.

Then was the kynge exedyng glad, and F commaunded to take Daniel out of the den. So Daniel was brought out of the denne, & no maner of hurt was founde vpon him. For he put his truste in his God. And as for those men which had accused Danyel, the kinge commaunded to bringe them, and to caste them in the lyons denne, them their chyldren and their wyues. So the Lyons had the maistry of them, and brake all their bones a sondre, or euer they came at the grounde.

After this, wrote kynge Darius vnto all people kynredes, and tunges, that dwelte in all landes: peace be multyplyed with you: G My cõmaunde ment is, in all my dompynon and kyngdome, that men feare and stande in awe of Daniels God.

For he is the lyuynge God, which abideth euer: his kyngdome shall not fayle, and his power is euerlastynge. He is he that delyuereth, & saueth: he with wõders & maruelous workes, in heauen and in earthe: he hathe preserued Danyel from the power of the lyons. This Daniel prospered in the regne of Darius and Cirus of Persia.

¶ Vision of foure beastes is shewed vnto Daniel. The vyson is interpreted of foure kyngdomes of the world. Of the power and increase of Antichrist. Of the euerlastynge kyngdome of Christe.

CAPI. VII.

IN the fyrste yeare of Balthazar kynge of A Babylon, sawe Danyel a dreame, and a vyson was in his heade vpon his bedde. Which he came he wrote, and the summe of the matter is this: Danyel spake, and sayde, I sawe in my vyson by nyght, and beholde the foure windes of the heauen stroue vpon the see, and foure greate beestes came vp frõ the see one vnlyke an other.

The fyrst was as a lyõ, and yet had he Eagles wynges. I sawe, that his wynges were pluckt from him, and he taken awaye from ỹ earth: that he stode vpon his fete as a man and that there was gyuen hym a mans hert.

B Behold, the seconde beast was lyke a beer, & stode vpon ỹ one syde. Amonges his teeth in his mouth he had thre greate long teth, & it was sayde vnto him: Arise, eate vp, moche flesshe.

Then I loked, and beholde, there was another lyke vnto a Leoparde: this had wings as a foule, euen foure vpon the backe. This beast had foure heades, and there was power gyuen him.

After this I sawe in a vyson by nyght, & behold the fourth beast was grym & horrible, and meruelous stronge. It had greate yron teth, it deuoured and destroyed, and stamped the residue vnder his fete. It was farre vnlyke the other beastes that were before it: for it hadde ten hornes, wherof I toke good hede.

C And beholde, there came vp among them another lytle horne, before whome there were thre of the fyrste hornes pluckte away. Behold this horne had eyes lyke a man, and a mouth speakyng presumptuous thynges. I loked tyll the seates were prepared, and tyl the old aged sat him down. His clothing was as whyte as snowe, and the heares of his heed lyke the pure woll. His trone was lyke the fyry flame, and his wheles as the burnynge fyre. There drewe forthe a fyrye streme, and went out from him. A thousande tymes a thousande serued hym. x. M. tymes ten thousande stode before him. The iudgement was set, and the bokes opened. Then toke I hede therunto, because of the voyce of the proude wordes, which that horne spake ỹ beholde, tyll the beast was slayne, and his body destroyed, and gyuen ouer to be brente in the fyre.

D As for the power of the other beastes also it was taken awaye, but their lyues were prolonged for a tyme and season. I sawe in a vision by nyght, and beholde, there came one in the cloudes of heauen lyke the sonne of a man, whiche went vnto the olde aged, before whom they brought him: Then gaue he hym power & dignytie regall, that al people, trybes and tunges shulde serue him. His power is an euerlastynge power, which shall neuer be put downe: and his kingdome endureth vncorrupt. My herte was vexed, and I Daniel had a troubled spirite within me, & the visions of my head made me afrayde: till I gate me vnto one of them that stode by, to knowe the truth, concernynge all these thinges. So he tolde me, and made me vnderstãde the interpretacion of these thynges.

E These foure great beastes, are foure kynges whiche shal aryse out of the earth. These shall take in the kyngdome of the saynctes of the most hyghest, and possesse it styl more and more for alonge season. After this I requyred diligently to knowe the truthe, concernynge the fourth beaste, which was so farre vnlike the other beastes, & so horrible: whose teeth were of yron, and his nayles of brasse: which deuoured and destroyed, and stamped the residue vnder his fete. I desyred also to Ipoca.xiii.a know the truth, as touchinge the ten hornes xvii.c that he hadde vpon his heade, and this other ff which came vp afterwarde, before whose face there fell downe thre: which horne had eyes and a mouth that spake presumptuous thinges, and loked with a grymmer vysage then his felowes. I beheld, and ỹ same horne made battayle agaynst the saynctes, yea and gat the victorye of them vntyl the tyme that the old aged came, that the iudgemente was gyuen to the chiefest saynctes: and tyll the tyme that the saynctes had the kyngdome in possession. He gaue me this answere: That fourth beast shall be the fourth kyngdome vpon earth: it shall be more then all other kyngdomes, it shall deuoure, treade downe, and destroye all other landes.

The ten hornes, are ten kinges, that shall G aryse out of the kingdom, after whome there Zacha.i.c shall stande vp an other, which shal be greater then the fyrste. He shall subdue thre kinges, and shall speake wordes agaynste the vyghest of all: he shall destroye the saynctes of the most hyghest, and thynke, that he may chaunge tymes and lawes. They shal be gyuen vnder his power, but yll a tyme, two tymes, and halfe a tyme. Daniel.ii.c Ipoc.xii.d

But the iudgement shall be kepte, so that his power shal be taken from him, for ye shal be destroyed, and perysshe at the laste. As for the kyngdome, power, and all myght that is vnder the heuen: it shall be gyuen to the holye people of the most hyghest, whose kyng Luke.i.c dome is euerlastynge / yea all powers shall Daniel.xiiii.f serue and obeye hym. Thus farre extende the wordes. Neuertheles, I Daniel was so vexed in my thoughtes, that my countenaũce chaunged but the wordes I kepte styll in my herte. Luke.ii.e

¶ Vyson of a stryke betwene a ramme and an he gote. The vnderstandyng of the vyson, is of the battell betwene the kynge of Persia, and the kynge of the Grecians. Of the shameles kynge Antiochyste.

CAPI. VIII.

IN the thyrde yere of the rayne of kynge A Balthazar, there appeared a vyson vnto me Daniel, after that I had sene the fyrst I sawe in a vyson (and when I saw it, I was at Susis in the chiefe city, whiche lieth in the lande of Elam) and in the vision me thought Daniel.ii.e I was by the ryuer Ulai.

Then I loked vp, and sawe: and beholde, there stode before the ryuer, a ramme, which had hornes: and these hornes were hygh, but one was hygher then an other, & the highest came vp laste.

I sawe that this ramme pushed with his hornes, agaynste the weste, agaynst the north and

& agaynst the southe: so that no beastes might stande before hym, ne defende them from his power: but he dyd as him lysted, and waxed greatly. ¶ to take hede vnto this, and then came there an he gote from the west ouer the hole earth, and touched not the grounde.

B This goote had a maruellous goodly horn betwixte his eyes, and came vnto the ramme þ had the .ij. hornes (whom I had sene afore by the ryuer Ulai) and ranne fearcely vpon him with his might. I sawe hym drawe nigh vnto the ramme, beinge verye feare vpon hym: yea he gaue him suche a stroke, that he brake his two hornes: Neither had the ram so moch strength as to stand before hym: but he cast him downe, trod him vnder his fete: and no man was able to deliuer the ram out of his power.

C The goote waxed exceadynge greate, and when he was at the strongest, his great horn was broken also. Then grewe there other foure suche lyke in the stede, towarde the .iiij. Da. vii. a. 8. wyndes of the heauen. Yea out of one of the 1. Machab. 1. a ierst of these hornes, there came vp yet an other horne, whiche waxed meruelous great: towarde the southe, towarde the east, and towarde the fayre pleasaunt lande. It grewe vp to the hoste of heauen, wherof it did cast some downe to the grounde, and of the starres also, and trode them vnder fete.

Yea it grewe vp vnto the prince of the hoost, from whom the dayly offeryng was taken, and the place of his Sanctuary casten downe. And a certayne season was geuen vp to it, agaynst the dayly offeryng (because of wyckednesse) that it myght cause downe the beepe to the ground, and so to prosper in al thinges, that it went about.

D Upon this I herd one of the Saintes speakinge, whiche sayntc sayde vnto one that asked this question: How long shall this vysyon of the dayly sacrifice and of þ wastyng abhominacion endure: that the Sanctuary and the power shall so be trodden vnder fote? And he answered him: Vnto the euenyng & the morninge, euen two thousande and thre hundreth dayes: then shall the Sanctuarye be clensed agayne.

E Nowe when I Daniel had sene this vysyon, and sought for the vnderstandynge of it: beholde, there stode before me a thynge lyke vnto a man. And I herd a mans voyce in the ryuer of Ulai, whiche cryed, and sayd: O Gabryel, make this man vnderstande the vision. So he came, and stode by me. But I was afeareyde at his commynge, and fell downe vpō my face.

Then sayd he vnto me: O thou sonne of man, marke well, for in the laste tyme shall this vysyon be fulfylled. Nowe as he was speakynge vnto me, I waxed sayntc, so that I sunke downe to the grounde. But he toke hold vpon me, and set me vp agayne, saying: Beholde, I will shewe the, what shall happen in the laste wrath: for in the tyme appoynted it shall be fulfylled.

The ramme whiche thou sawest with the two hornes, is the kinge of the Medes and Perses: but the goote is the kyng of Grecia lande: the greate horne that stode betwixte his eyes, that is the principall kinge. But where as it brake, and foure other rose vp in the stede: it signifyeth, that out of this people shall stande vp foure kyngdomes, but not so myghty as it.

After these kyngdomes (whyle vngodlynesse is a growynge) there shall aryse a kinge of an vnshamefast face, whiche shall be wise in darke speakinges.

He shall be myghty and stronge, but not in his owne strength. He shall destroy aboue measure, and all that he goeth aboute shall prosper: he shall slaye the stronge and holy people. And throwe his craftynesse, falsehed shall prospere in his hande, his herte shall be proude, and manye one shall he put to death in his welthynes, he shall stande vp agaynste the Prince of Princes, but he shal be destroyed without hande. And this vysion that is shewed vnto the, is as sure as the euenynge and the morninge. Therfore wryte thou vp this syghte, for it wyll be longe or it come to passe.

Upon this was I Daniel beery sayntc, so that I laye sycke certayne dayes: but when I rose vp, I went aboute the kynges busynesse, and maruepled at the vysyon, neuertheles no man knewe of it.

¶ Daniel desyreth to haue that performed of God whiche he had promysed concernynge the returne of the people from theyr banyshment in Babylon. A true confessyon. Daniels prayer is herde. Gabryel the Aungell expounderh vnto hym the vysyon of the thre score and ten wekes. The annoynteynge of Chryste. The buyldynge agayne of Jerusalem vnder Nehemias. The death of Chryste. The destruynge ouer of the wycked Jewes.

CAP. IX.

IN the fyrste yere of Darius the sonne of Assuerus, whiche was of the sede of the Medes, and was made kinge ouer the realme of the Caldees: yea euē in the fyrst yere of his raygne, I Daniel desyred to know the yerely nombre out of the bokes, wherof the Lorde spake vnto Jeremy the Prophet: that Jerusalem shulde lye wast thre score and ten yeres: and I turned me vnto God the Lord for to praye & make myne intercession, with fastyng, sackcloth and asshes, I prayed before the Lorde my God, and knowledged, sayinge:

O Lorde, thou greate and fearfull God, thou that kepest couenaunt and mercy with them, which loue the, and do thy commaundementes: We haue synned, we haue offended, we haue bene disobedyent & gone backe: yea we haue departed from all thy precepters and iudgementes.

We wolde neuer folowe thy seruauntes the Prophets, that spake in thy name to our kynges and prynces, to our fore fathers and to al the people of the lande. O Lorde, ryghteousnesse belongeth vnto the, vnto vs perteyneth nothynge but open shame: as it is come to passe this daye vnto euery man of Iuda, and to them that dwell at Jerusalem: Yea vnto al Israel, whether they be farre or nyghe thorow out all landes: wherin thou hast strowed them, because of the offences þ they had done agaynste the.

E Yea O Lorde, vnto vs to our kynges and prynces, to oure forefathers: euen to vs all, that haue offended þ, belongeth open shame. But vnto the, O Lorde our God, perteyneth mercy and forgyuenesse. As for vs, we are gone backe from him, and haue not obeyed the voyce of the Lord our God, to walke in his lawes, whiche he layed before vs by his seruauntes the Prophetes: yea al Israel haue transgressed, and gone backe from thy lawe, so that they haue not herkened vnto thy voyce.

Wherfore the curse and oth, that is written in the lawe of Moses the seruaunte of God (agaynst whom we haue offended) is powred vpō vs. And he hath performed his wordes, which he spake agaynste vs, and agaynst our iudges that iudged vs: to bringe vpon vs suche a greate plage, as neuer was vnder heauen lyke as it is nowe come to passe in Jerusalem. Yea all this plage, as it is wryten in the lawe of Moses, is come vpon vs. Yet made we not oure prayer before þ Lorde our God, that we myght turne agayne from oure wyckednesse, & to be lerned in thy veryte. Therfore hath the Lorde made haste, to bringe this plage vpon vs: for the Lord our God is righteous, in all his workes whiche he dothe: for why, we wolde not herken vnto his voyce.

And now, O Lorde oure God, thou that with a myghty hande hast brought thy people out of Egypt, to get thy selfe a name, whyche remayneth this daye: we haue synned, O Lorde, and done wyckedly agaynste all thy righteousnes: pet let thy wrothfull displeasure be turned awaye (I beseche the) fro thy cytye Jerusalem thy holy hyl. And whye for our synnes sake and for the wickednesse of our fore fathers is Jerusalem and thy people abhorred, of all them that are about vs. Nowe therefore, O oure God, here the prayer of thy seruaunte, and his intercession. O let thy face shyne ouer thy Sanctuary, that lyeth wast.

O my God, enclyne thyne eare, and heare (at the leest for thyne owne sake) open thyne eyes: behold how we be desolated, yea and the cytye also, whiche is called after thy name: for we do not cast oure prayers before the in our owne righteousnesse, no: but only in thy great mercyes, O Lorde, heare: O forgyue Lorde: O Lorde consyder, tarye not ouer longe: but for thyne owne sake do it. O my God: for thy cytye and thy people is called after thy name.

As I was yet speakinge at my prayers, knowledgynge myne owne synnes, and the synnes of my people, makynge so myne intercession before the Lorde my God, for the holy hyls sake of my God: yea whyle I was yet speakinge in my prayer, beholde, the man Gabriel (whom I had sene afore in the visiō) came flyinge to me, and touched me aboute the offeryng tyme in the euenynge. He informed me and spake vnto me: O Daniel sayde he, I am nowe come to make the vnderstande it: For as soone as thou begannest to make thy prayer, it was so deuised, & therfore am I come to shewe the. And why? For thou art a man greatly beloued. Dan. ix. b. Daniel. x. c. d

Wherfore, ponder the matter well, that thou mayste lerne, to vnderstande the vision, thre score and ten wekes are determed ouer thy people, and ouer the holye cyty: that the wickednesse maye be consumed, that the sin maye haue an ende, that the offence maye be reconcyled, and to bringe in euerlasting righteousnesse, to fulfyll the visions and the prophetes, and to anoynte the moost holye one. Understande this then, and marcke it well that frome the tyme it shall be concluded, to go & repayre Jerusalem agayne, vnto Christe (or the anoynted) prince: there shall be seue wekes. Then shall the stretes and walles be buylded agayne. lxij. wekes, but with harde troublous tyme. After these. lxij. wekes, shal Christe be slayne, and they shall haue no pleasure in hym. Then shall there come a people with the prince, and destroye the cytye and the Sanctuarye: and his ende shal come as the water floude. But the desolacion shall contynue tyll the ende of the battayle.

He shall make a stronge bonde with manye, for the space of a weke: and when the weke is halfe gone, he shall put downe the offryng and meatofferyng. And in the temple there shall be an abhompnable desolacion, tyll it haue destroyed all. And it is concluded, that this wastynge shal contynue vn to the ende. Matth. xxiiij. xxiij. Marke. xiij. b

¶ There appereth vnto Daniel a man clothed in lynen, whyche sheweth hym wherfore he is sent.

CAP. X.

IN the thyrde yeare of kynge Cirus of Persia, there was shewed vnto Daniel (other wise called Balthazar) a mater, yea a true matter, but it is yet a longe tyme vnto it. He vnderstode the mater wel & perceyued what the vysion was. At the same tyme, I Daniel mourned for the space of thre wekes, so that I had no luste to eat brede: as for flesh & wyne there came none within my mouthe. No, I dyd not ones anoynte my selfe, tyl the hole thre wekes were out.

Upon the .xxiij. daye of the fyrste moneth, I was by the greate floude, called Tigris: I lyfte vp myne eyes, and loked: and beholde, a man clothed in lynnen, whose loynes were gyrded vp with fyne golde of Arabye: his body was lyke the Chrysolite stone, his face (to loke vpon) was lyke lyghtenynge, his eyes as the flame of fire, his armes and fete were lyke fayre gylsterynge metall, but the voyce of his wordes was lyke the voyce of a multytude. Daniel. viii. b. Apocal. i. c

I Daniel

B I Danyel alone sawe this vision, the men that were with me, sawe it not: but a greate fearfulnesse fell upon them, so that they fled awaye and hyd them selues. I was left there my selfe alone, and sawe this greate vision, so long tyl there remayned no more strength within me: yea I loste my coloure cleane, I wasted awaye, and my strength was gone. Yet herde I the voyce of his wordes, and as soone as I herde it faintnesse came upon me, and I fel downe flat to the the grounde upon my face. And beholde, an hande touched me, whiche set me up upon my knees and upon ỹ palmes of my handes, sayinge unto me: O Danyel, thou well beloued man: take good hede of the wordes, that I shall saye unto the, and stande right up, for unto the am I nowe sent.

Daniel.iii.c Isa.lx.a Dani.ix.b

C And when he had sayde these wordes, I stode up tremblynge. Then sayde he unto me, feare not Daniel: for why sence the fyrst daye that thou set thyne herte to understand & dyddest chaste thy self before thy God: thy wordes haue bene herde. And I hadde come unto the, whẽ thou beganneste to speake had not the prince ouer the kingdome of the Persses withstande me .xxi. dayes. But lo Michael one of the chiefest, princes, came to helpe me, hym haue I left by the king of Persia, & am come to shewe the what shall happen unto thy people in ỹ latter dayes: For it wyll be longe yet or the vysyon be fulfylled.

Josue.v.d Dan.xii.a

Nowe when he had spoken these wordes unto me, I cast down my heed to the ground and helde my tunge. Beholde, there touched my lyppes one very lyke unto a man. Then opened I my mouth, & sayde unto him, that stode before me: O my Lorde, my ioyntes are lowsed in the vision, and there is no more strength within me: Howe may my Lordes seruaunt then talke with my Lorde? seinge there is no strength in me, so that I can not take my breth? Upon this there touched me agayne, one moche lyke a man, and comforted me sayinge: O thou man so wel beloued, feare not: be content, take a good herte unto the, and be stronge.

Daniel.ix.b

D So when he had spoken unto me, I recouered, and sayd: Speake on my Lord, for thou hast refreshed me. Then sayde he: knowest thou wherfore I am come unto the? nowe wyll I go agayne to fyght with ỹ prynce of the Perses. As soone as I go forthe, lo, the prince of Greke lãd shal come. Neuertheles, I wyll shewe the ỹ thyng, that is faste noted in the scripture of truthe. And as for all yonder matters, there is none that helpeth me in them, but Michael youre prince.

¶ A prophecye of the kynges of Persia. Of the kyngdome of Grece. Of the kyngdome of Egypt, and of the bonde therof, and of the battell with the kyngdome of Siria. Of the Jewes that lyue under the kynge of Egypt, whom Antiochus the kyng of Siria persecuteth, whiche fygureth unto us Antichrist. The pryde of Antiochus.

CAPI. XI.

AND in the fyrst yere of Darius of Media, I stode by him, to comforte him, & to strength him, and now wyl I shew the the truthe. Beholde, there shall stande up yet thre kinges in Persia, but the fourthe shall be farre rycher then they all. And when he is in ỹ chiefest power of his riches, he shall prouoke euery man agaynste the realme of Grekeland. Then shal there aryse yet a mighty king that shall rule with greate dominion, and do what him list. And as soone as his kingdome cometh up, it shall be destroyed, & deuided towarde the foure windes of the heuẽ. They that come after him, shal not haue suche power and domynyon as he: but his kingdome shall be scatered, yea euen amonges other then those. And the kynge of the southe shall be myghtyer, then his other princes. Agaynste hym there shall one make hym selfe stronge, and shall rule his domynyon with greate power.

B But after certayne yeares they shal be ioyned togyther, and the kinges doughter of ỹ south shall come to the kynge of the North, for to make frendshyp, but she shall not obtayne the power of that arme, neither shall she be hable to endure thorowe his myght: but she, and suche as brought her (yea and he that begat her, & cõforted her for his tyme) shall be delyuered up. Out of the braunches of her rote, there shal one stãd up in his stede whiche with power of armes shal go thorow the kinges land of the north, and handle him accordynge to his strength.

As for their Idols and princes, with their costly Jewelles of golde and sylver, he shall cary them awaye captyues into Egypte, & he shal preuayle agaynste the kinge of the north certayne yeares. And when he is come in to ỹ kynges realme of the south, he shall be fayne to turne agayne in to his owne lande. Wherfore his sonnes shall be displeased, and shall gather togyther a myghtye greate hoost of people: and one of them shall come, and go thorowe like a water floude then shall he returne, and go forth with defyinge & bostinge unto his owne lande.

C Then the kynge of the south shal be angry and shall come forth to fyghte agaynste the kynge of the northe, yea shall bringe a great multytude of people togyther, and a greate heape shal be gyuen into his hand, these shall he cary awaye with greate pryde, for so moch as he hath cast downe so many thousandes. Neuertheles he shall not preuayle. For the kinge of the northe shall gather (of the newe) a greater heap of people thẽ afore, and come forth (after a certayne time and yeares) with a myghtye hoost and exceadyng greate good.

At the same tyme there shall many stande up agaynst the kinge of the south, so that the wicked chyldren of thy people also shall exalte them selues (to fulfyll the vision) & then fall.

So the kynge of the north shall come to laye sege, and to take the stronge fensed cyties: And the power of them of the southe shall not be hable to abyde him, and the best men of the people shall not be so strong as to resist him. Shortly, when he commeth, he shal handle him as he lyst, and no man shall be so hardy as to stande agaynst him. He shal stande in the pleasaunt countrey, which thorow him shall be destroyed. He shal set his face with al his power to optayne his kyngdome, and to be like it. Yea that shall he do, and gyue him unto the doughters amonges women, to destroye him. But he shall fayle, neither shal he optayne his purpose.

D After this shall he set his face unto the yles, and take many of them. A prince shal stop him, to do him a shame, besyde the confusyon that els shall come unto him. Thus shall he turne agayne to his owne land, stomble and fall, and be no more founde: so he that came upon him, and dyd him vyolence, shall stande in his place, and haue a pleasaunt kingdome: and after few dayes he shal be destroyed, and that neither in wrath, ne in battayle. In his stede there shall aryse a vyle person, not holden worthye of a kynges dignitie: this shall come in craftelye, and obteyne the kyngedome with fayre wordes: he shall fyghte agaynste the armes of the myghtye (and destroye them) yea, and against the prynce of the couenaunt.

So after that he hath takẽ truce with him, he shal handle disceytfully: that he maye get up, and ouercome him with a small flocke, and so with craftynesse to get him to the fattest place of the lande, and to deale otherwyse then eyther his fathers or graundfathers did. For he shal destroye the thinge that they robbed and spoyled, yea and all their substaunce, ymagenynge thoughtes agaynste the strong holde, and that for a tyme. His power and herte shal be styrred up with a great armye agaynst the kinges of the south, wherethorowe the kynge of the south shall be moued then unto batell with a great and myghtye hoste also. Neuerthelesse he shall not be hable to stande, for they shal conspyre against him. Yea, they that eate of his meat shal hurte him, so that his hoste shal fall, and manye be slayne downe.

E These two kynges shal be minded to do mischief, and talke of disceyte at one table / but they shal not prospere: for why? the ende shal not come yet, unto the time appoynted. Then shal he go home againe in to his own land wt great good, and set his herte against the holy couenaunt, he shall be busy against it, and thẽ returne home. At the tyme appoynted he shal come agayne, and go towarde the south. So shall it happen otherwise then at the first: yet ones agayn. And why? the shyppes of Cithim shall come upon him, that he may be smytten and turne agayne, that he may take indignacion agaynst the couenaunt of holynesse, to meddle againste it. Yea he shall tourne hym, and drawe suche unto him as leaue the holye couenaunt.

F He shall set myghtye men to unhalowe the Sanctuarye of strengthe, to put downe the daylye offerynge, and to set up the abhominable desolacion, and suche as breake the couenaunte shall he flattre with fayre wordes. But the people that wyll knowe theyr God, shall haue the ouer hande and prospere. Those also that haue understandyng amongest the people, shal enfourme the multitude: and for a longe season they shall be persecuted with swerde, with fyre, with captiuitie, and with the takyng awaye of theyr goodes. Nowe when they fall, they shall be sette up with a lytle helpe, but many shall cleue unto them faynedly.

Yea some of those which haue understãding shal be persecuted also, that they may be tried, purified and clensed, tyll the time be oute, for there is yet an other time appointed. The kynge shal doo what him lyst, he shall exalte and magnifye him self aboue al, that is God. Yea he shall speake marueylous thynges agaynst the God of all goddes, wherin he shall prospere, so longe tyl the wrath be fulfylled, for the conclusion is deuised alredye. He shal not regarde the God of his fathers, but his luste shall be upon women: Yea he shall not care for any God, for he shall magnifye hym selfe aboue all. In his place shall he worshyp the myghty ydols: and the God whome his fathers knewe not, shal he honour with gold and syluer, with precyous stones, and pleasaunt iewels.

Apoca.xv.a

G This shall he doo, sekynge helpe and succour at the myghtye ydols and straunge goddes. Suche as wyl receyue him, and take him for God, he shall gyue them greate worshyp and power: yea and make them lordes of the multitude, and gyue them the lande with rewardes.

In the latter tyme shall the kynge of the south stryue with him, and the kynge of the Northe in lyke maner shall come agaynste him with charrettes, horsemen, and with a great many of shyppes. He shal come in to the landes, destroye and go thorow: he shal entre also in to the fayre pleasaunt land. Many cyties and countreys shal decaye, except Edom, Moab, and the best of the children of Ammon whiche shall escape from his hande. He shall stretche forth his handes upon the countreys, and the lande of Egypt shall not escape hym. For thorow his going in, he shal haue dominion ouer the treasures of syluer and golde, & ouer all the precious iewels of Egypte, Lybia, and Ethiopia.

Apoca.xii.c

Neuerthelesse the tydynges out of the East and the North shall trouble him, for the whiche cause he shal goo forth to destroye & curse a greate multitude. The tentes of his palace shal be pytched betwixt the two sees, upõ the hylle of the noble Sanctuarye, for he shall come to the ende of it, and then shall no man helpe him.

Apoca.xi.c Ap.xix.d, xx.c

¶ He prophecyeth the resurrection of the deed. The darcknesse of the prophecye of Daniel.

CAPI. XII.

A Apoca.xij.c The tyme will come also that the great prince Michael, whiche standeth on thy people spoc that arple vp, for there shal come a time of trouble, such as neuer was sis there began to be any people, vnto that same tyme. Then shal thy people be deliuered, yea all those that be founde written in the boke.

Mat.xxiiij.b Many of them that slepe in the dust of the erth Job.v.c shal awake, some to the euerlasting lyfe, some 1.Cozint.xv.c to perpetuall shame and reproze. The wyse (suche as haue taught other) shall glyster as Math.xiij.c the shynyng of heuen/and those that haue instruct the multitude vnto godlynesse, shall be as the sterres, world without ende.

B And thou, O Daniel, shut vp these wordes, and seale the boke til the last time. Many shal go about here and there, and then shal knowlege increase. So I Daniel lokes, and behold, there stode other two: one vpon this shore of the water, the other vpo ponder syde. And one of them said vnto him, which was clothed in linen, and stode aboue vpō the waters of the floode: Howe longe shall it be to the ende of thy se wonderous workes?

Apoca.x.a C Then herd I the man with the line clothes which stode aboue vpon the waters of the flood Apo.xij.c.xiij.c when he held vp his right and left hand vnto heuen, & sware by him which liueth for euer: that it shall tary for a time, two times & half a time: when the power of the holy people is clene scatred abrode, then shall all these thinges be fulfylled.

D I herd it wel, but I vnderstode it not. Then sayd I: O my Lord, what shal happen after that? He answered: Go thy way Daniel, for these wordes shal be closed vp, and sealed, til the last time: and many shal be purified, clensed, and tried. But the vngodly shal liue wickedly, and those wicked (as many of them as Wath.xiij.b they be) shall haue no vnderstandinge. As for suche as haue vnderstanding, they shal regarde it. And from that tyme forth that the daylye offeringe shall be put vowne, and the abhominable desolation set vp, there shall be a thousande, two hundreth, and.xc. dayes. O well is him that wayteth, and commeth to the. Thyze hundred, and.xxxv. dayes. Goo thou thy waye now tyl it be ended, take thy rest, and byde in thy lot, tyll the dayes haue an ende.

¶ The ende of the prophecye of Daniel.

THE BOKE OF THE PROPHETE OSEAS.

¶ The tyme wherin Oseas prophecyed. Oseas by takynge an harlotte to his wyfe, signifyeth the Idolatrye of the people. The destruction of the offsprynge of Jehu, and of the Israelites is prophecyed.

CAPI. I.

THis is the word of the Lorde, that came vnto Oseas the sonne of Beery i the dates of Oseas, Joathā, Achas, and Ezechias kynge of Juda: and in the time of Jeroboam the son of Joas kynge of Israell.

E First when the Lord spake vnto Oseas, he sayd vnto him: Go thy waye, take an harlot to thy wyfe, and get chyldren by her: for the land hath committed great hoordom against the Lorde. So he went, and toke Gomer the doughter of Deblaim: which conceyued and brought forth a sonne. And the Lorde sayd vnto him: cal his name Jesrael, for I wil shortly auenge the bloode of Jesrael vpon the house of Jehu, and wyll brynge the kyngdome of the house of Israel to an ende. Then wil I breake the bowe of Israel in the valey of Jesrael.

She conceyued yet agayne, and bare a dougter. And he sayde vnto him: Call her name Lorubamah (that is, not optaynynge mercye) for I wyll haue no pitie vpon the house of Israell, but forget them, and put them clene out of remembraunce. Neuertheles, I wyll haue mercy vpon the house of Juda, and wyll saue theym, euen thorowe the Lorde their God. But I wil not helpe them thorowe anye bowe, swerde, batell, horses or horsemen.

Now when she had weaned Lorubamah, she conceyued againe, and bare a sonne. Then D sayd he: call his name. Lo amy. For wyze ye are not my people, therfore wyll not I be youres. And thoughe the nombre of the chyldren of Israell be as the sande of the see, whi che can neither be measured ne tolde: yet in the place, where it is sayde vnto them, ye be not my people: euē there shal it be thus reported of them: they be the chyldrē of the lyuinge God. Then shal the children of Juda, and the chyldren of Israell be gathered togyther a gayne and chose them selues one heed, & then departe out of the land: for great shal be the daye of Jesrael.

¶ The people is called vnto repentaunce.

CAPI. II.

TEll your brethren, that they are my people: and youre systeren, that they haue obteyned mercy. As for your mother, ye shall chyde with her, and reproue her: for she is not my wyfe, neyther am I her husbande, tyll she put away her hoordome out of my sight, and her aduoutrye from her brestes. Yf no, I shal strip her naked, and set her euen as she came in to the worlde: yea, I shal lay her wast, and make her lyke a wyldernesse, and slee her for thyrste. I shall haue no pitie also vpon her children, for they be the children of fornication.

2 Their mother hathe broken her wedlocke, and she that bare them, is come to confusion. For she sayde, I wyll goo after my louers, that geue me my water and my breed, my wolle and flaxe, my oyle and my drynke. But I wyll hedge her waye with thornes, and stoppe it, that she shall not fynde her fote-steppes: and thoughe she runne after her louers, yet shall she not get them: she shal seke them, but not fynde them. Then shall she say wel, I wyll goo tourne agayne to my fyrste husbande, for at that tyme was I better at ease, then nowe. But this wolde she knowe, where as I yet gaue her corne, wyne, oyle, siluer and golde, whiche she hath hanged vpon Baal.

Wherefore nowe wyll I go take my corne and wyne agayne in their season, and set agayne my wolle and my flaxe whiche I gaue her to couer her shame. And now wyll I discouer her foolysshenesse, euen in the syght of her louers, and no man shall delyuer her oute of my handes. Moreouer, I wyll take away all her myrth, her holy dayes, her newe moones, her Sabothes, and all her solemne feastes. I wyll destroye her vynyardes and figge trees, thoughe she saythe: lo, here are my rewardes that my louers haue gyuen me. I wil make it a wodde, and the wylde beestes shall eate it vp: I wyll punysshe her also for the dayes of Baal, wherin she censed him, decked him with her eare rynges and cheynes: when she folowed her louers, and forgat me, sayth the Lorde.

C Wherefore beholde, I wyl call her agayne, bynge her in to a wyldernesse, and speake frendlye vnto her: there wyll I gyue her her vynyardes agayne: yea, and the valleye of Achor also to shewe her hope and comforte. Then shall she synge there, as in the tyme of her youthe, and lyke as in the daye when she came out of the land of Egypt.

Then (sayth the Lorde) she shall saye vnto me: O my husbande, and shall call me no more Baal: for I wyll take awaye those names of Baal from her mouth/ yea she shal neuer remembre their names any more. Then wyll I make a couenaunte with them, with the wild beastes, with the foules of the ayre, and with euery thyng that creepeth vpon the earthe.

D As for bowe, swerde and battayle, I will destroye suche oute of the lande, and wyll make them to slepe safely. Thus wyll I marye the vnto myne owne selfe for euer more: yea, euen to my selfe wyll I marye the, in ryghtousnesse, in equitie, in louynge kyndenesse and mercye. In fayth also wyll I marye the vnto my selfe, and thou shalte knowe the Lorde. At the same tyme wyll I shewe my selfe frendly and gracyous vnto the heuens, sayth the Lorde; and the heuens shall helpe the earth, and the earth shal helpe the corne, wyne and oyle. And they shall helpe Jesrael. I wyll sowe them vpon earthe, for a seed to myne owne selfe, and wyll haue mercye vpon her that was without mercye. And to them Roman.ix.c which were not my people, I wyll saye: 1.Peter.ii.b thou arte my people. And he shall saye: thou art my God.

¶ Of the loue of God towarde the people.

CAPI. III.

THen sayd the Lorde to me: Go yet thy waye, and wow an aduoutrous woma whome thy neyghbour loueth, as the Lorde doth the chyldren of Israel: how be it they haue respecte to straunge goddes, and loue the wyne cannes. So I gat her for. xv. syluerlynges, and for an Homer and an half of barleye, and sayde vnto her: thou shalte byde with me a long season, but se that thou playest not the harlot, and loke thou medle with none other ma, and then wil I kepe my selfe for the.

Thus the chyldre of Israel shal sye a great B whyle without kyng and prynce, without offering and aulter, without preest and true lacosh. But afterwarde shal the chyldren of Israel conuert, and seke the Lord their God, and Ezec. xxxiij.d Dauid their kynge: and in the latter dayes they shall worshyp the Lorde, and his louing kyndnesse.

¶ A complaynte against the people and the preestes of Israel.

CAPI. IIII.

HEare the worde of the Lorde, O ye chyldren of Israell: For the Lorde muste punysshe them that dwell in the lande. And why? There is no faythfulnesse, there is no mercye, there is no knowlege of God in the lande: but swearynge, lyenge, manslaughter, thefte, and aduoutrye, haue gotten the ouer hande, and one bloudgyltynesse folowethe an other. Therfore shall the lande be in a miserable case, and all thy that dwel there in, shall mourne. The beastes in the felde, the foules in the ayre, and the fysshes in the see shall dye. Yet is there none that wyll chasten nor reproue an other. The preestes whiche shoulde refoureme other men, are become lyke the people.

Therfore stomblest thou in the daye tyme B and the Prophet with the in the night. I wil Daniel.iij.c bynge thy mother to silence/ and why? my Esay.v.b. people perysshe, because they haue no know- Malach.ib Exod.xix.c

lege. Seinge then that thou hast refused vn-
derstandynge, therfore wyl I refuse the also:
so that thou shalt no more be my preest. And
for so moche as thou hast forgotten the lawe
of thy God, I wyll also forget thy children.
The more they increased in the multytude,
the more they synned agaynste me, therefore
wyll I chaunge theyr honoure in to shame.
They eate vp the synnes of my people, and
courage them in theyr wyckednelle. Thus
the preest is become lyke the people. Wher-
fore I wyll punyshe them for theyr wycked
wayes, and rewarde them accordyng to their
owne ymagynacions. They shall eate, and
not haue ynoughe: They haue vsed hoore-
dome, therfore shall they not prospere: and
why? they haue forsaken the Lorde, and not
regarded him.

Horedome, wyne, and dronkennelle take
the herte awaye. My people aske counsell at
their stockes, their staffe must tell them. For
an hoorysshe mynde hath discoyed them, so
that they commyt fornication agaynste theyr
God. They make sacrifices vpon the hye mos-
taynes, and burne their incense vpon the hyl-
les, yea amonges the okes, greues and bus-
shes, for there are good shadowes. Therfore
youre doughters are become harlottes, and
youre spouses haue broken their wedlocke, I
wyll not punyshe youre doughters for be-
synge defyled, and youre hyres that became
hoores: seinge the fathers them selues haue
medled with harlottes, and offered with vnchast-
tes: but the people that wil not vnderstande
must be punyshed.

D Though thou Israel arte disposed to play
the harlot, yet shouldest not thou haue offen-
ded, O Juda: thou shouldest not haue runne
to Galgala, nor haue gone vp to Bethauen,
ne haue sworne, the Lorde lyueth. For Is-
rael is gone backe lyke a wanton cowe. The
Lorde therfore shall make her fede as the
lambe that goeth astraye. And where as E-
phraim is become partaker of idolles / well
let him goo. Their dronkennelle haue put the
backe, and brought them to hoorsome. Their
rulers loue rewardes, bringe (saye they) to
their owne shame. A wynde shall take holde
of their fethers, and they shall be confounded
in their offeringes.

¶ Agaynst the preestes and rulers of Israel. The
helpe of man can do nothynge agaynst God.

CAPI. V.

A Oye preestes: heare this, take hede, O
thou houshold of Israel: gyue eare, O
thou kyngly house: for this punishmēt
wil come vpon you that are becom a snare vn
to Mizphah, and a spred net vnto the mount
of Thabor. They kyll sacrifices by heapes, to
begyle the people therwith: therfore wyll I
punish them al. I know Ephraim wel inough
and Israell is not hyd fro me: for Ephraim
is become an harlot, & Israel is defiled. They
are not mynded to turne vnto their God, for

they haue an hoorish herte, so that they can not
knowe the Lorde.

But the pryde of Israell wyll be rewarded B
him in his face: yea both Israel and Epha- Osee.
im shall fall for their wickednelle, and Juda
with them also. They shall come with theyr Jeremie
shepe and bullockes to seke the Lorde, but Ezech.
they shall not fynde him, for he is gone from
them. As for the Lorde, they haue refused him
and brought vp bastarde children: a moneth
therfore shall deuour them, with their porc-
ons. Blowe with the trawmes at Gabaa, &
with the trompet in Ramah, crye oute at
Bethauen vpon the backelyde of Ben Jamin.
In the tyme of the plage shall Ephraim be
layde waste, therfore byd I faythfully warne
the tribes of Israel. Yet are the princes of Ju
da become like them that remoue the lande-
markes, therfore wil I poure out my wrathe
vpon them lyke water.

Ephraim is oppressed, & can haue no right C
of the lawe: for why? they folowe the do-
ctrines of men. Therfore wyll I be to Epha-
im as a moth, and to the house of Juda as a
caterpyller.

When Ephraim sawe his sycknelle, and Ju D
da his disease: Ephraim went vnto Assur, & Osee.
sent vnto king Jareb, yet could not he helpe
you, nor ease you of youre payne. I am vnto
Ephraim as a lyon, and as a lyons whelpe to
the house of Juda. Euen I wyll spoyle them
and goo my waye. I wyll take them with me
and no man shall rescue them. I wyll go, and
returne to my place, tyll they waxe sayne,
and seke me.

¶ Affliction causeth a man to returne to God. The
wyckednesse of the preistes.

CAPI. VI.

IN theyr aduersitie they shall seke me, and g
saye: come lette vs tourne agayne to the
Lorde: for he hath smitten vs, and he shal Jsaie.
heale vs: he hath wounded vs, and he shall
bynde vs vp agayne: after two dayes shal he
quicken vs, in the thyrde daye he shall rayse Luce.
vs vp, so that we shall lyue in his syght. Then h
shal we haue vnderstandynge, and endeuour
our selues to knowe the Lorde. He shall goo
forthe as the spryngе of the daye, and come
vnto vs as the euenyng and mornynge rayne
vpon the erth.

O Ephraim, what shall I do vnto the? O i
Juda how shall I entreate the? seinge youre
loue is like a morning cloude, and like a dewe
that goeth early awaye. Therfore haue I cut
downe the Prophetes, and let them be slayne
for my wordes sake: so that thy punishment
shall come to light.

For I haue pleasure in louyng kyndnelle, & k
not in offeryng: yea in the knowlege of God
more then in burntsacrifice. But euen like as Osee.
Adam did, so haue they broken my couenaunt
and set me at nought. Galaad is a city of wic
ked wers, of malicious people & bloudsched-
ders. The multytude of the preestes is lyke an
hepe of theues, murtherers, and bloudthurs-
tye

for they haue wrought abhominacion. Hor-
ryble thynges haue I sene in the house of Is
rael, there playeth Ephraim the harlot, and
Israell is defyled: but Juda shall haue an
harueste for him selfe, when I returne the cap
tiuite of my people.

¶ Of the vyces and wantonnelle of the people.

CAPI. VII.

A WHen I vndertake to make Israel hole,
then the vngratiousnelle of Ephraim,
and the wyckednelle of Samaria com-
meth to lyghte: then goo they aboute with
lyes, at home they be theues, and without
they fall to robbynge. They consydre not in
their hertes that I remembre all their wyc-
kednelle. They goo aboute with theyr owne
inuencions, but I se them well ynoughe.
They make the kynge and the Pynces to
haue pleasure in their wyckednelle and lyes.
B All these burne in aduoutrye, as it were an
ouen that the baker heateth, when he hathe
lefte kneadynge, tyll the dowe be leuended.
Euen so goeth it this daye with oure kynges
and Pynces, for they begynne to be wodde
dronken thorowe wyne: they vse familiari-
tie with suche as discoyne them. They with
the ymagination of theyr herte are lyke an
ouen, theyr slepe is all the nyghte lyke the
slepe of a baker, in the mornyng is he as hote
as the flame of fyre: they are all togyther as
hote as an ouen.

C They haue deuoured their owne Judges,
all theyr kynges are fallen, yet is there none
of them that calleth vpon me. Therfore must
Ephraim be mixte amonge the Heathen. E-
phraim is become lyke a cake, that no man
tourneth: Straungers haue deuoured his
strengthe, yet he regardeth it not: he waxeth
full of greye heeres, yet wyll he not knowe
it: and the pryde of Israell is cast downe
before theyr face, yet wyll they not tourne
to the Lorde theyr God, nor seke him for all
this.

Ephraim is lyke a doue that is begyled
and hath no herte. Nowe call they vpon the
Egyptians, nowe goo they to the Assirians:
But whyle they be goynge here and there, I
shall spreade my nette ouer them, and drawe
them downe as the foules of the ayre: and
accordynge as they haue ben warned, so wyl
I punysh them. Wo be vnto them, for they
haue forsaken me.

D They must be destroyed, for they haue set me
at nought. I am he that haue redemed them,
and yet they dissemble with me. They call
not vpon me with their hertes, but lye hou-
lyng vpon theyr beddes. Where as they come
togyther, it is but for meate and dyncke, and
me wyll they not obeye. I haue taught them
and defended their arme, yet do they ima-
gyn mischefe agaynste me, they tourne them
selues, but not ryghte, and are become as a
broken bowe. Their pynces shall be slayne
with the swerde, for the malyce of their tun-
ges, suche blasphemyes haue they learned in
the lande of Egypte.

¶ The destruction of Juda and Israel, because of
theyr Idolatrye.

CAPI. VIII.

SEt the horne to thy mouthe, and blowe:
get the (swyftly (as an Egle) vnto the
house of the Lorde: for they haue broken A
my couenaunt, and transgressed my lawe. Is-
rael can saye vnto me: thou art my God, we Deute. xxvi.
know the, but he hath refused the thyng that
is good, therfore shall the enemy folowe hyȝ
him. They haue ordeyned kynges, but not tho
row me: they haue made pynces, and I must
not knowe of it. Of their syluer & golde haue 3. Regyllis
they made them ymages, to bring them selues
to destruction.

Thy calfe, O Samaria, shall be taken a- B
waye, for my wrothfull indignacion is gone
forth agaynst the. Howe longe wyll it be, or
they can be cleansed? For the calfe came from
Israel, the workeman made it, therfore can
it be no God, but euen to a spyders webbe
shall the calfe of Samaria be tourned. They
haue sowne wynde, therfore shall they repe a
storme.

They seede shall beare no corne, there C
shall no mele be made of theyr encrease: thoughe
they repe, yet shal straungers deuour it vp. Is-
rael shall perish, the Gentyles shall encreate
him as a foule vessell. Hence they went vp to
the Assyrians, they are become lyke a wylde
asse in the wyldernesse.

Ephraim gyueth rewardes to get louers, C
therfore are they scattered amonge the Hea-
then, there wyl I gather them vp. They shal
soone be weryed of the burthen of kynges and
pynces. Ephraim hathe manye aulters to
doo wyckednelle, therfore shall the aulters
tourne to his synne. Thoughe I shewe them
my lawe neuer so mothe, they counte it but
straunge doctryne. Where as they doo sacri-
fyce, offeryng the fleshe, and eatynge it:
the Lorde wyll haue no pleasure therin: but D
wyll remembre their wyckednelle, and pu-
nyshe theyr synnes. Israell tourneth agayne
in to Egypte, they haue forgotten him that
made them, they buylde churches, and Juda
maketh many stronge cityes: therfore will I
sende a fyre in to theyr cityes, and it shal con-
sume their places.

¶ Of the hungre and captyuytye of Israel.

CAPI. IX.

DO not thou tryumphe, O Israel, make A
no boastynge more then the Heathen,
for thou hast commytted aduoutrye a- Isaie. lxi.
gaynste thy God: thy straunge reward was hast
thou loued, more then all the corne flores.
Therfore shall they no more emoye the corne
flores and wine presses, and their swete wine
shall fayle them. They wyll not dwell in the
Lordes lande, but Ephraim tourneth agayne

into Egypte, and eateth vncleane thynges amonge the Assyrians. They poure oute no wyne for a dyrnke offerynge vnto the Lorde, neyther gyue they hym their slayne offerynges: but they be vnto me as mourners meates, wherin all they that eate them are defiled. For the breed that they haue suche lust vnto, shall not come in to the house of the Lorde. What wyl ye do then in the solemne dayes, and in the feaste of the Lorde? Loo, they shall get them away for the destruction, Egypte shall receyue theym, and Noph shall bury them.

The nettles shall ouergrowe their pleasaunt goodes, and burres shal be in theyr tabernacles. Be ye sure (O Israel) the tyme of visitacion is come, the dayes of recompensynge are at hande. As for the Prophete, ye holde him for a foole: and him that is ryche in the spirete for a madde man: so greate is youre wyckednelle and malyce. Ephraim hathe made hym selfe a watche man of my God, a Prophete that is become a snare to wo turte in euery streete, and abhomination in the house of his God. They be gone to farre, and haue destroyed them selues, lyke as they did afore time at Gabaa. Therfore their wickednelle shall be remembred, and their synnes punyshed.

I founde Israell lyke grapes in the wyldernelle, and sawe theyr fathers as the fyrste fygges in the top of the fygge tree, but they are gone to Baal Peor, and runne awaye fro me to that shametull ydoll, and are become as abhomynable as their louers. Ephraim fleeth lyke a bryde, so shall theyr glorye also. In so moche that they shall neyther begette, conceyue ne beare chyldren. And though they bringe vp any, yet wyll I make them childelelle among men. Yea wo shal come to them, when I departe frō thē. Ephraim (as me thinke) is planted in welthinelle, lyke as Tyrus, but now must the bringe her owne chyldren forth to the manslear.

O Lorde thou shalt gyue them/what shalt thou gyue them? Gyue them an vnfrutefull wombe, and drye brestes. All their wickednes is come at Galgal, there wo I abhorre them. For the vngraciousnelle of their owne inuentions, I will dryue them oute of my house. I will loue them no more, for all their princes are vnfaythfull. Ephraim is hewen downe, their rote is dryed vp, so that they shal bryng no more frute: yea, and though they bringe forth any, yet wil I slee euen the best beloued frute of their body. My God shall cast them awaye, for they haue not ben obedient vnto hym, therfore shall they goo astraye amonge the Heathen.

¶ Agaynste Israel and his Idols.

CAPI. X.

ISrael was a goodly vyne, but he bathe brought forth vnprofitable frute: yea the more frute he had, ỹ mo aulters he made: the more good I dyd to their lande, the more frent shyp shewed they vnto their ymages. Their herte is deuyded, therfore wyll they be destroyed. The Lorde shall breake downe their ymages, he shall destroye their aulters. Then shall they saye: we haue no kynge: for why? we haue not feared the Lorde. And what shal then the kyng do to vs? They common togither, and sweare vayne othes: they be cōfederate togither, therfore groweth their punyshment, as the wedes in the forowes of the lande.

They that dwell in Samaria haue worshypped the calfe of Bethauen: therfore shal the people mourne ouer them: yea, and the preestes also that in theyr welthynelle reioyced with theym: and why? It shall passe awaye from them. It shall be brought to the Assyrians for a present vnto kynge Jareb. Ephraim shall receyue full punyshment: Israel shell be confounded for his owne ymaginacions / Samaria with his kynge shall vanyth awaye as the scomme in the water. The hye places of Auen, where Israel dyd synne, shal be caste downe: thystles and thornes shall grow vpon their aulters. Then shall they say to the mountaynes, couer vs/and to the hylles, fall vpon vs.

O Israel, thou hast synned as Gaba dyd afore tyme, where they remayned: shold not the battayle then come vpon the wycked children as well as vpon the Gabaonites? I wil chasten them, euen after myne owne desyre, the people shall be gathered togyther ouer them, when I punyshe them for their greate wyckednelle.

Ephraim was vnto me, as a cowe that is vsed to go to plow, therfore I loued him, and fell vpon his fayre necke. I dyde Ephraim, Juda plowed, and Jacob played the husbandman: that they myght sowe vnto ryghtousnelle, and repe the frutes of well doing: that they myght plowe vp their freshe lande, and seke the Lorde, tyll he came, and learned them ryghteousnelle.

But nowe they haue plowed them wyckednelle, therfore shall they repe synne, and eate the frute of lyes. Seinge thou puttest thy confidence in thyne owne wayes, and leanest to the multitude of thy worthyes: there shall growe a sedition amonges thy people. All thy stronge cityes shall be layde waste, euen as Salmana was destroyed with his symplytes, thosowe vpon that was auenged of Arbell in the daye of battayle, where the mother perysshed with her chyldren. Euen so shall it goo with you (O Bethel) bycause of your malicious wickednelle. Lyke as the morninge goeth awaye, so shall the kynge of Israel passe.

¶ Agaynste the vnkyndenelle of Israel.

CAPI. XI.

WHen Israel was yong, I loued him/and called him my sonne out of the lande of Egypt. But the more they were called, the more they went backe, offeryng vnto Idols and censynge Images: I learned Ephraim to go, and bare them in myne armes, but they regarded not me, that wolde haue holped them. I led them with cordes of frendshyp, and with bandes of loue. I was euē he, that layed the pocke vpon their neckes. I gaue them their fodder my selfe, that they shulde not go agayne into Egypte. And nowe is Assur their kinge: For they wolde not turne vnto me. Therfore shall the sweardе begynne in their cities, the sloze that they haue layed vp, shall be destroyed and eaten: and that be cause of their owne ymaginacions. My people hath no lust to turne vnto me, their prophetes lay the pocke vpon ehē, but they ease them not of their burthen.

What great thynges haue I gyuen the, O Ephraim? how faythfully haue I defended the, O Israel? haue I dealt with the as with Adama: or haue I intreated the lyke Seboim? Nay: my hert is otherwyse mynded. Yea my mercy is so feruent: therfore haue I not turned me to destroye Ephraim in my worthiul displeasure. For I am God and no man, I am euen that holy one in the myddest of the, though I come not within the cytye.

The Lorde rozeth lyke a lyon, that they may folowe him: yea as a lyon rozeth he ỹ they may be afrayde lyke the children of the sea: that they maye be scattered awaye from Egypt, as men scatre byrdes: and frayed awaye (as doues vse to be) from the Assyrians land: and that because I wolde haue them tary at home, sayeth the Lorde. But Ephraim goth about me with lyes, and the house of Israel dissembleth. Only Juda yoloeth him with God, and with the true holy cyynges.

¶ Agaynst the vayne trust of the people.

CAPI. XII.

EPhraim kepeth the ayre, and foloweth after the east wynde: he is euer increasing lyes and destruction. They confederate with the Assirians, their oyle is caryed into Egypt. The Lorde hath a courte to holde w Juda, and wyll punysh Jacob: After their owne wayes accordyng to theyr owne inuencions, shal he recō pēse thē. He toke his brother by the hele, when he was yet in his mothers wombe: & in his strength he wrestled with God. He stroue with the angel, and gat the victorye: so that he prayed and desyred hym. He found him at Bethel, and there he talked with vs.

Yea the Lorde God of hoostes, euen the Lorde him selfe remembreth hym: Therfore turne to thy God, kepe mercy and equite, and hope styll in thy God. But the marchaunt hath a false weight in his hande, he hath a pleasure to occupy extorcion. Ephraim thynketh thus Tush, I am rych, I haue goos ynough: In all my workes shall not one faut be founde, that I haue offended. Yet am I the Lorde thy God, euen as whē I brought the out of the lande of Egypt, and set the in thy tentes, and as in the highe feaste dayes.

I haue spoken thorow the Prophetes, and shewed dyuerse visions, and declared my selfe by the mynystracion of the prophetes. But at Galaad is the abhomynacion, they are fallen to vanitie. At Galgall they haue slayne oxen: and as many heapes of stones as they had in their lande forowes, so many aulters haue they made. Jacob fled into the lande of Syria, and Israel serued for a wyfe, and for a wyfe he kept shepe.

By a Prophete the Lorde brought theym out of Egypte, and by a Prophet he preserued them. But Ephraim hath prouoked him to displeasure thorow his abhomynacyōs, therfore shall his bloud be poured vpon him selfe and the Lorde his God shall rewarde hym his blasphemyes.

¶ Of the abhominacyons of Israel.

CAPI. XIII.

THe abhomination of Ephraim is come also into Israel. He is gone backe to Baal, therfore muste he dye. And nowe they synne more and more: of theyr siluer they make the molte Images, lyke the Idolles of the Heithen, and yet all is nothynge but the worke of the craftesman. Notwithstandyng they preache of the same: who so wyll kysse the calues, offereth to men. Therfore they shal be as the morynge cloude, and as the dewe that early passeth awaye, and lyke as the dust that the winde taketh away from the floure, and as smoke that goeth out of the chymney.

I am the Lorde thy God, whiche brought the out of the land of Egypt: that thou shuldest knowe no God but me onely: and that thou shuldest haue no Sauioure but onely me. I toke diligent hede of the in the wyldernelle that drye lande. But when they were wel fed and had ynough, they waxed proude and forgat me. Therfore wyl I be vnto them as a lyon, and as a Leopard in the waye to the Assirians. I wyll come vpon them as a she beer, that is robbed of her whelpes, and I wyll breake that stubburne hert of theirs. There wyll I deuoure them as a lyon: yea the wyld beastes shall teare them.

O Israel, thou wilt but destroye thy selfe. In me onely is thy helpe. Where are thy kinges nowe, that shulde helpe the in all thy cities? Yea and thy iudges, of whom thou saidest, gyue me a kynge and Princes? well, I gaue the a kynge in my wrath, and in my displeasure wyll I take him from the agayne. The wyckednelle of Ephraim is bounde togyther, and his synne layed vnder. Therfore shall sorowes come vpon him, as vpon a woman that trauayleth. An vndiscrete sonne is he, for he consydreth not, that he shulde not haue bene hable to haue endured in ỹ tyme of his byrth, had not I rekenyd him from the greaue, and deliuered him from death.

O death, I wyll be thy death: O hell, I wyl be thy stynge. Yee can I se no comforte,

[Hebr.xiii.b] [Ezechi.xix.d] for when he is nowe the goodlyest amonge the brethren,the east wynde(euen the wynde of the Lord)shall come downe from the wildernesse,and drye vp his condites,and drinke vp his welles: he shall spoyle the treasure of all pleasaunt vessels.

As for Samaria,they shal be made waste, and why? they are disobedyente vnto their God. They shall perysshe with the swerde; [iiii.Re.xvii.a] their children shall be slayne and their women great with childe shall be rypte vp.

¶ The destruction of Samaria.

CAPI. XIIII.

[A] [Iere.xviii.a] [Ezech.xviii.e] [xxxiii.c] [iii.Re.xii.c] O Israel,turne the nowe,vnto the Lorde thy God,for thou hast taken a greate fal thorow thy wickednes. Take these wordes with you,when ye turne to þ Lorde and saye vnto him: O forgiue vs al our sinnes receyue vs graciouslye,and then wyl we offre the bullockes of our lyppes vnto the. Assur shall be no more oure helper, neither wyll we ryde vpon horses any more. As for the workes of oure handes,we wyll no more call vpon them: For it is thou that arte our God,thou shewist euer mercye vnto the fatherlesse.

[B] O(yf they wolde do this) I shulde heale their sores: yea with all my herte wolde I loue them:so that my wrath shulde clene be turned awaye from them. Yea I wolde be vnto Israel as the dewe,and he shulde growe as the lylye,and his rote shulde breake oute as Lybanus. His braunches shulde sprede out abrode and be as fayre as the olyue tree, [C] and smell as Lybanus. They that dwel vnder his shadowe, shulde come agayne, and growe vp as the corne, and florysshe as the vyne:he shulde haue as good a name, as the wine of Lybanus.

O Ephraim what haue I to do with Idolles any more? I will graciously heare him,& lede him forth. I wyll be vnto the as a grene Fyrre tree,vpō me shalt thou finde thy frute.

[D] Who so is wise,shal vnderstand this:and he
that is ryght enstructe,wyll regard it. For
the wayes of the Lorde are ryghtous
such as be Godly wyll walke
in them: As for the
wycked,they
wil stomble
therin.

¶ The ende of the prophecye of Oseas.

THE BOKE OF IOEL THE PROPHETE.

¶ A prophecye agaynst the Iewes. He exhorteth the prestes to prayer and fastynge, for the mysery that was commynge at hande.

CAPI. I.

This is the word of the Lorde, that came vnto Ioel the sonne of Phatuel: Heare,O ye elders: ponder this wel all ye that dwell in the land: if euer there happened suche a thinge in youre dayes, or in the dayes of youre fathers. Tell youre children of it,and let them shewe it vnto their chyldren,and so they to certyfye their posteritye therof. Loke what the caterpiller hath left, that hath the greshopper eaten vp: what the greshopper lefte,that hath the locust eaten vp: and what the locust hath left,that hath the blastynge consumed. Wake vp ye drounkardes,and wepe: mourne all ye wynesuppers,because of youre swete wyne,for it shal be taken awaye frome youre mouthe. [B] Yea a myghtye and an innumerable people shall come vp in to my land: these haue teeth like the teeth of lyons,and chaftbones lyke the lyonesses. They shal make my vinyard wast [Deut.xxviii] they shall pyll of the barckes of my fygtrees, stryp them bare,caste them away, & make the braunches whyte.

Make thy mone as a vyrgyn dothe that gyrdeth her self with sack,because of her bridegrome. For the meate and drinckoffryng shal be taken awaye from the house of the Lord: and the prestes the Lordes ministers shall mourne. The felde shall be wasted,the lande shall be in a mysirable case: for the corne shall be destroyed,the swete wyne shal come to confusion,and the oyle vtterlye desolate. The housbande men and the wyne gardeners shal loke pyteously & make lamentaciō for the whete,wyne and barly, and because the haruest vpon the felde is so cleane destroyed. [C] The grape gatherers shall make greate mone,when the vyneyarde and fygtrees be so vtterlye wasted.

Yea all the pomgarnetes,palmetrees, aple trees,and the other trees of the felde shal wyther awaye. Thus the the mery cheare of the chyldren of men, shall come to confusyon.

Gyrde you,and make your mone,O ye prestes: mourne ye mynysters of the aulter go youre waye in,and slepe in sack clothe, O ye [D] officers of my God: for the meate and drink offerynge shall be taken awaye from þ house of youre God. Proclayme a fastynge,cal the congregacion,gather the elders and al the inhabyters of the lande togither into þ house of the Lorde your God,and crye vnto þ Lord alas,alas,for this daye. And why? the daye of the Lorde is at hande,and commeth as a destroyer

destroyer

destroyer from the almyghtye. Shal not the meates be taken awaye before oure eyes,the myrth also and ioye from the house of oure God? The seed shal perysh in the ground,the garners shal lye wast,þ floores shalbe broken down,for the corn shal be destroyed. O what a syghinge make the catel? the bullockes are very euell lykinge,because they haue no pasture: and the shepe are famysshed awaye.

O Lorde,to the wyll I crye: for the fyre hath consumed the goodlye pastures of the wyldernesse,and the flame hath brent vp all the trees of the felde, Yea the wylde beastes crye also vnto the: for the water ryuers are dryed vp,and the fyre hath consumed the pastures of the wyldernesse.

¶ He prophecyeth the commynge and crueltye of theyr enemyes. An exhortation to moue them to conuert.

CAPI. II.

[A] Blowe out the trompet in Sion, & crye vpon my holy hyll, that all suche as dwell in the the lande, maye tremble at it: for the day of the Lord commeth,and is hard at hand: a darcke day,a gloomyng day a cloudy day,yea & a stormy day, lyke as þ mornynge spredeth out vpon the hylles: Namely,a great and myghty people: suche as haue not bene sene sens the begynnynge, neither shal be after them for euermore. Before him shall be a consumynge fyre and behynde him a burnynge flame. The lande shall be as a garden of pleasure before him, but behynde him shall it be a very waste wyldernesse, and there is no man,that shall escape him. They are to loke vpon lyke barded horses, & runne lyke horsmen. They skyppe vp vpon the hilles,as it were the sound of charrettes,as the flame of fyre that consumeth the strawe,and as a myghtye people redy to the battel.

[B] The folke shall be afrayed of him,all faces shall be as blacke as a pot. These shall runne lyke gyauntes,and leape ouer þ walles lyke men of warre. Euery man in his goinge shall kepe his araye,and not go out of his path. There shal not one dryue an other, but eche shall kepe his owne way. They shal breake in at the wyndowes,and not be hurt They shal come into the citie,and runne vpō the walles: They shall clyme vp vpon the houses,and styp in at the windowes lyke a thefe The earth shall quake before him, yea the heauens shall be moued: The sonne and Moone shall be darckened and the starres shall withdraw their shyne. The Lord shall shewe his voyce before his host,for his hoste is greate,stronge and myghtye to fulfyll his commaundement. This is that greate and maruelous fearfull daye of the Lorde: And who is hable to abyde it.

[C] Nowe therfore sayeth the Lorde: Turne you vnto me with all youre hertes,with fastynge wepynge and mournynge,rent youre hertes,and not your clothes. Turn you vnto the Lorde your God,for he is gracyous and mercyfull,longe suffringe and of great compassion: and redy to pardon wickednes. Who [Psal.lxxxvi.a] (no doubte)he also shal turne,and forgyue: & [Ionas iii.a] after his chastenynge, he shall let youre increase remayne,for meat and drinckofferynges vnto the Lorde youre God: [Ioel.i.c] [D] Blowe out with þ trompet in Sion,proclayme a fasting, cal the congregacyon,and gather the people togither: warne the cōgregation,and gather the elders,bring the children and suckelynges to gyther. Let the the brydgrome go forthe of his chambre, & the bryde out of her closet. Let the prestes serue the Lorde betwene the porche and the aulter wepinge and sayinge: be fauourable,O Lorde,be fauourable vnto thy people: let not thine heritage be brought to suche confusion,leest the Heithen be lordes therof. Wherfore shulde they saye amonge the Heithen where is nowe their God? [Psal.lxxix.b]

[E] Then shall the Lorde be gelous ouer his lande,and spare his people: yea the Lorde shall answere,and saye vnto his people: Beholde,I wyll sende you corne,wine, & oyle, so that ye shal haue plentye of them: and I wyll no more gyue you ouer to be a reprofe amonges the heithen. Agayne,as for hym of the north,I shall dryue him farre from you: and shut him out in to a dry and waste land his face towarde the east see. and his hindre partes toward the vttermost see. The stynck of hym shall go vp,and hys fylthy corruptiō shal fal vpon him selfe,because he hath dealt so proudely.

Feare not(O land)but be glad and reioice for the Lorde wyl do great thinges. Be not ye afrayed neither(O ye beastes of the felde) for the pastures shall be grene and the trees shal beare their frute: the fygtrees and vine yardes shal gyue their increase.

[F] Be glad then(O ye chyldren of Sion)and reioyce in the Lorde youre God,for he hath gyuen you a teacher of ryghtousnesse: and he shall sende you downe shoures of rayne,early and late in the fyrste moneth: so that the garners shall be full of corne,and the presses [Leuiti.xxvi.a] plenteous in wine and oyle. [Deut.xi.b] And as for the yeres that the greshopper,locuste, blastynge [xxviii.b.] and caterpyller(my greate hooste, whiche I sent amonge you)haue eaten vp, I shall restore thē to you agayne: so that ye shall haue ynough to eate, and be satysfyed: & praise the name of the Lord your God,that so maruelously hath dealte with you.

And my people shal neuer be confounded any more. Ye shal wel knowe, that I am in the myddest of Israel,and that I am youre God yea & þ there is none other, & my people shall no more be brought to confusion.

After this,wil I poure out my spirite vpō [G] all flesshe: and youre sonnes and doughters shall prophecye: youre old men shal dreame dreames,and youre yonge men shall se visions, yea those dayes wyll I power oute my spirite vpon seruauntes and maydes. I wyl shew wonders in heauen aboue, and tokens in the earthe beneth: bloude and fyre, and the vapoure of smoke. The sunne shall be turned

turned

turned into darckenesse, and the moone in to bloude: before the greate and notable daye of the Lorde come. And the tyme shall come that who so euer calleth on the name of the Lorde, shall be saued. For vpon the mounte Sion and at Jerusalem, there shall be a saluacion, lyke as the Lord hath promysed: yea and amonge the other remnaunt, whom the Lorde shall call.

Math.xxiiii.c
Luke.xxi.e
Roma.x.b

¶ Of the iudgement of God agaynst the enemyes of his people.

CAPI. III.

A For take hede: in those dayes & at y same tyme when I turne agayne the captyuitie of Juda and Jerusalē: I shal gather all people togither, and bringe theym in the valleye of Josaphat: and there wyll I reason with them: because of my people and heritage of Israel: whome they haue scatered about in the nacions, and parted my land: yea they haue cast lottes for my people the yong mē haue they set in y brodel house, and solde the Damsels for wyne that they myght haue to drincke. B Thou Tirus and Sidon and all ye borders of the Philistines: what haue ye to do w me? Wyl ye defy me? wel, if ye wil nedes defye me, I shal recōpēce you, euen vpon your heade, and that ryghte shortly: for ye haue taken awaye my siluer and golde, my fayre and goodly Jewels, and brought them into your goddes houses. The chyldren also of Juda and Jerusalem haue ye solde vnto that Grekes, that ye myghte brynge them farre frome the borders of their owne countryes.

Ezech.xxvi.a
xxvii.xxviii
Amos.i.b

Beholde therfore, I wyll rayse them out of the place, where ye haue solde them, & will rewarde you euen vpon youre heade. Youre sonnes & your doughters wyl I sel thorowe the handes of the chyldren of Juda, and so they shall gyue them forth to sel, vnto them of Saba, a people of a farre countrey, for the Lorde hym selfe hath sayde it. Cry out these thinges amonge y Gētyles, proclayme warre wake vp the giauntes, let them drawe nygh,

Jeremi.xxx.a
Ioel.i.c

C let them come vp all the lusty warryours of the. Make you swerdes of your plowshares, and speares of youre sycles and sythis. Let the weake man saye: I am stronge. Muster you, and come, al ye Heithen rounde aboute: gather you togyther, there shal the Lord lay al the gyauntes to the grounde. Let the people aryse, and get them to the valley of Josaphat: for there wyll I syt, and iudge all Heithen rounde about. Laye to your sythes, for the haruest is rype, come get you downe, the winepresse is ful, yea the winepresses runne ouer, for their wickednesse is waxen greate.

D In the valley appoynted, there shal be many, many people, for the day of the Lorde is nyghe in the valley appoynted. The sunne & moone shall be darkened, and the starres shal withdrawe their lyght. The Lorde shal rore out of Sion, and crye out of Jerusalem, that the heuens and the earth shal quake withal. But the Lord shalbe a defēce vnto his owne people, & a refuge for the children of Israel. Thus shall ye knowe, that I the Lord your God dwell vpon my holy mount of Sion. Then shal Jerusalem be holy, and there shal no straungers go thorow her any more. Then shall the mountaynes droppe swete wyne, & the hilles shal flowe with mylcke. Al the ryuers of Juda shal haue water ynoughe, and out of the Lordes house there shal flowe a sprynge to watre the broke of Sittim: but Egypte shal be layed waste, and Edom shalbe desolate: because they haue dealte so cruelly with the children of Juda, and shed innocēt bloude in their lande. Agayne, Juda shalbe inhabyted for euermore, and Jerusalem from generacion to generaciō: for I wyll not leaue their bloude vnauenged. And the Lorde shal dwel in Sion.

¶ The ende of the prophecye of Joel.

THE BOKE OF THE PROPHETE AMOS.

¶ The tyme of the prophecye of Amos. The worde of the Lorde agaynst Azah, agaynst Tyre, agaynst Edom, and agaynst the sonnes of Ammon.

CAPI. I.

These are the sermōs that were shewed vnto Amos (whiche was one of the shepherdes at Thecua) vpon Israel, in the tyme of Osiah kinge of Juda, & in the time of Jeroboam the sonne of Joah kinge of Israel, two yere before the earth quake. And he sayd: The Lord shall rore out of Sion, & shewe his voyce frō Jerusalem: so that the pastures of the shepherdes shall be in a miserable case, and the top of Charmel dryed vp. Thus sayth the Lord: for thre and foure wickednesses of Damascus, I will not spare her: because they haue threshed Galaad with yron flailes: But I will sende a fyre into the house of Hazael, y same shal consume the palaces of Benadab. Thus will I breake the barres of Damascus, and rote out the inhabiter from the feld of Auen, and him that holdeth the scepter, out of the plesaūt house so y the people shal be dryuen out of fayre Siria, saith the Lord.

B Thus saith the Lorde: For thre and foure wickednesse of Gaza, I wyll not spare her: because they make the prysoners yet more captyue, and haue driuen them in to the lāde of Edom. Therfore will I sende a fyre in to the walles of Gaza, whiche shall deuoure her houses. I wyll rote out them that dwel at Asdod and him that holdeth the scepter of Ascalon, and stretch out myne hande ouer Accaron, that the remnaunt of the Philistines shal perysshe sayth the Lorde.

C Thus saith the Lorde: for thre and foure wickednesses of the cytye of Tire, I wyl not spare her: because they haue increased the captiuite of the Edomytes, and haue not remembred the brotherly couenaunt. Therfore wyll I sende a fyre in to the walles of Tire that shall consume her palaces. Thus saythe the Lorde: For thre and foure wickednesses of Edom I will not spare him, because he persecuted his brother with the swerde, destroyed his mothers wombe, bare hatred very lōg and so kept indignacion alway by him. Therfore will I sende a fyre into Theman whiche shall deuoure the palaces of Bosra.

D Thus sayth the Lord: For thre and foure wickednesses of the children of Ammon I wil not spare them: because they ryppe vp y women great with chylde in Galaad, to make the borders of theyr landes the wyder. Therfore I wyll kyndle a fyre in the walles of Rabbath, that shall consume her palaces with a greate crye, in the daye of battayle, in tempest and in the day of storm: so that their kinge shall go into captiuitie he and his prynces togither, sayth the Lorde.

¶ Agaynst Moab, Juda, and Israel.

CAPI. II.

A Thus saythe the Lorde: For thre and four wickednesses of Moab, I wil not spare him: because he brente the bones of the king of Edom to asshes. Therfore wyll I sende a fyre into Moab, whiche shall consume the palaces of Carioth: so that Moab shall perisshe with a noyse and the soūde of a shawme. I wil rote oute the iudge from amonge them and slaye all his princes with him sayth the Lorde. B Thus sayth the Lorde: for thre and foure wickednesses of Juda, I wyll not spare him: because he hath caste asyde the lawe of the Lorde, and not kept his commaundementes: for why, they wolde nedes be disceyued with y lyes, that their forefathers folowed. Therfore wyl I send a fyre into Juda, which shall consume the palaces of Jerusalem.

Esay.xv.a
xvi.a
Jerem.xxv.a
Ezech.xxviii.a

C Thus sayth the Lorde: for thre and foure wickednesses of Israel, I wil not spare him: because he hath solde the ryghtous for money, and the poore for shoes. They treade vpon poore mens heades, in the duste of the earth, and croke the wayes of the meke. The sonne and y father go to the harlot, to dishonoure my holye name, they lye besyde euery aulter vpon clothes taken to pledge, and in the house of their goddes they drinke y wine of the oppressed.

Yet destroyed I the Amorite before theym that was as hygh as the Cedre trees, and as stronge as the okes: not withstandynge I destroyed his frute frome aboue and his rote frome vnder.

D Agayne: I brought you oute of the lande of Egypt, and led you .xl. yeares thorowe the wildernesse, that ye myght haue the Amorites lande in possession. I raysed vp Prophetes amonge your chyldren, and abstayners amonge youre yonge men. Is it not so, O ye children of Israel, sayth the Lorde? But ye gaue the abstayners wine to drynke, yea ye commaunded the prophetes, saying, Prophecy not. Beholde, I wil crasshe you in sondre lyke as a wayne crassheth, that is ful of sheaues, so that the swyfte shall not escape, neither the stronge be hable to do any thinge, no, the giaunt shall not saue his owne lyfe. The archer shall not abyde, & the swyfte of fote shall not escape. The horsman shall not saue his lyfe, and he that is as manly of stomacke as a giaunt, shall in that daye be faine to runne his waye naked, sayth the Lorde.

¶ He reproueth the house of Israel of wyckednes.

CAPI. III.

A Heare, what the Lorde speaketh vnto you (O ye chyldren of Israel) namely, vnto all the trybes, whom I broughte out of Egipt and said: you only haue I accepted from all the generacions of the earthe: therfore wyll I vysite you in all youre wickednesses. Maye twayne walke togither excepte they be agreed amōg them selues? Doth a lyon roare in the wod, except he haue a praye?
B Or crieth a lyons whelpe out of his denne, excepte he haue gotten some thinge? Doth a byrde fal in a snare vpon the earth where no fouler is? Taketh a man his snare vp frō the grounde, afore he catch somwhat? Crye they oute Alarum with the trompette in the citie, and the people not afrayde? Commeth there any plage in a citye without it be ŷ Lordes doinge? Nowe doth the Lorde God no maner of thinge, but he telleth his secrete before vnto his seruauntes the prophetes. When a lyon roreth, who will not be afrayed? Seinge then that the Lorde God him selfe speaketh, who wyl not prophecye?

Preache in the palaces at Asdod, and in
C the palaces of the lande of Egypt, and saye: gather you togyther vpon the mountaynes of Samaria, lo shall ye se great murther and vyolent oppressyon amonges them: for why, they regard not the thyng that is right sayth the Lorde, they gather to gyther euell gotten goodes, and laye robbery in their houses.

Therfore thus sayth the Lord God: This
D lande shall be troubled and besieged rounde about, thy strength shal be plucked from the, and thy palaces robbed. Thus sayth ŷ Lord, lyke as an herdeman taketh two legges or a pece of an eare out of the lyons mouth: Euen so the chyldren of Israel (that dwell in Samaria, hauynge their couches in the corner, and their beddes at Damascus) shall be pluckte awaye. Heare, and beare recorde
iiii. Reg. xvi. xvii. in the house of Jacob (sayth the Lorde God of hoostes) that when I begyn to vyset the wyckednesse of Israel, I wyll vyset the aulters at Bethel also: so that the hornes of ŷ aulter shall be broken of, and fall to the grounde.

As for the winter house and somer house, I will smyte them downe: and the houses of Juery, yea and many other houses shal perysshe, and be destroyed, sayth the Lorde.

¶ Agaynst the gouerners of Samaria.

CAPI. IIII.

A O Heare this worde ye fat kyne, that be vpon the hyll of Samaria: ye that do poore men wronge, and oppresse the nedy: ye that saye to your lordes: bring hither let vs drinke. Therfore ŷ Lord hath sworne
Psal.xxii.b by his holynesse: The dayes shall come vpon you, that ye shall be lyfte vp vpon speares, & your posteritie caryed away in fysshers pannyers. Ye shal get you out at ŷ gappes one after an other, and in Armon shal ye be cast away, sayth the Lorde.

Ye came to Bethel for to worke vngraciousnesse, and haue increased youre synnes at Galgal: ye brought your sacrifices in the mornynge and your tythes vnto the thirde daye. Ye made a thanckofferynge of leuen, ye promy- B
sed frewyllofferinges, and proclaymed them. Such luste had ye, O ye children of Israel, saith the Lorde God. Therfore haue I gyuē you ydle teeth in al your cytyes, and scarcenesse of bred in all your places yet wyll ye not turne vnto me sayth the Lord. When there were but thre monethes vnto the haruest, I withhelde the rayne from you: yea I rayned vpon one citie, and not vpon an other one pece of groūd was moistured with raine and the grounde that I rayned not vpō was
dry. Wherfore two, yea thre cytyes came vn- C
to one to drincke water: but they were not satisfyed, yet wil ye not turne vnto me, saith the Lorde.

I haue smytte you with drouth & blasting and loke how many orchardes, vineyardes, fygtrees and olyue trees ye had: the caterpyller hathe eaten them vp. But yet wyll ye not turne vnto me, sayth ŷ Lord. Pestilence haue I sent among you, as I dyd in Egypte your yong men haue I slayne with the swerd and caused your horses be taken captyue: I made the stinckinge sauoure of your tentes to come vp in to your nostrels: Yet wyll ye not turne vnto me, saythe the Lorde. Some of you haue I ouerthrowen, as I ouerthrew D
Sodome and Gomorre: so that ye were as a brande pluckt out of the fyre. Yet wil ye not turne vnto me, sayth the Lorde. Therfore thus will I handle the agayne, O Israel, ye euen thus wyll I handle the. Make the ready then to mete thy God, O Israel For lo, he maketh the mountaynes, he ordeyneth the wynde, he sheweth man what he is about to do, he maketh the mornynge and the darknes, he treadeth vpon the hygh places of the earth: the Lorde God of hostes is his name.

¶ A complaynt of the captyuytye of Israel.

CAPI. V.

Heare this worde, O ye house of Israel, and why? I must make this mone for A
you: The virgin Israell shall fall, and neuer ryse vp agayne: she shall be cast downe vpon her owne grounde, and no man shall helpe her vp. For thus sayth the Lorde God: Where as there dwelte a thousande in one cytye, there shall be left scarce an hundreth therin: and wher there dwelte an hundreth there shall scarce ten be lefte for the house of Israel.

Neuerthelesse, thus sayth the Lorde vnto the house of Israel: Seke after me, and ye shall lyue but seke not after Bethel. Come B
not at Galgal, & go not to Bersaba: for Galgal shall be caryed awaye captyue, and Bethel shall com to nought. Seke the Lorde, ŷ ye maye lyue: lest the house of Joseph be brent with fire and consumed, & lest ther be none to quenche Bethel.

Ye turne the lawe to wormwod, and caste downe ryghtousnesse vnto the grounde. The Lorde maketh the seuen sterres and the Oryons, he tourneth the nyghte in to daye, and of the daye he maketh darckenesse. He calleth the waters of the see, and poureth them oute vpon the playne grounde: the Lorde is his name.

C He rayseth destruction vpon the myghtye people, and bryngeth downe the strong holde: but they owe him euyll wyll that reproueth them openly: and who so telleth them the playne truth, they abhorre him. For so moche then as ye oppresse the poore, and robbe him of his best sustenaunce: therfore where as ye haue buylded houses of square stone, ye shall not dwell in them. Maruelous pleasaunte vyneyardes shall ye plante, but the wyne of them shall ye not drynke: and why? as for the multitude of youre wyckednesses, and youre stoute synnes, I knowe them ryghte well. Enemyes are ye of the ryghtous, ye take rewardes, ye oppresse the poore in iudgemente. Therfore the wyse muste nowe be fayne to holde his tonge, so wycked a tyme is it.

D Seke after the thynge that is good, and not euyll, so shall ye lyue: yea the Lord God of hostes shall be with you, accordynge to youre owne desyre: Hate the euyll, and loue the good: set vp ryghte agayne in the porte: and (no doubte.) the Lorde God of hoostes shall be mercyfull vnto the remnaunt of Joseph. Yf no (sayth the Lorde God, the God of hoostes) there shall be mournynge in all stretes: yea they shall saye in euerye strete, alas alas.

They shall cal the husbande man to lamentacion, and suche as can mourne to mournynge. In all vyneyardes there shall be heuynesse, for I wyll come amonges you, sayth the Lorde.

E Wo be vnto them that desyre the daye of the Lorde: Wherfore wolde ye haue it: As for that daye of the Lorde, it shall be darcke and not clere: Yea lyke as when a man runneth from a lyō, and a bere meteth with him: or when he commeth in to the house, and leaneth his hande vpon the wall, and a serpent biteth him. Shall not the day of the Lorde be darke, and not clere? Shall it not be cloudy, & no shyne in it?

F I hate and abhorre youre holye dayes, and where as ye sense me when ye come togyther I wyll not accepte it. And though ye offre me brent offerynges and meate offerynges, yet haue I no pleasure therin. As for youre fat thankeofferynges, I wyll not loke vpon them.

G Awaye with that noyse of thy songes, I wyll not heare thy playes of musycke: but let that equitie flowe as the water, and ryghtousnesse as a myghtye streme. O ye house of Israell, gaue ye me offerynges and sacrifyces those fortye yeres longe in the wyldernesse? yet haue ye set vp tabernacles to youre Moloch, and ymages of youre ydolles, yea and the sterre of your god Rempha, fygures which ye made to worshyp them. Therfore wyll I cause you be caryed awaye beyonde Damascus, sayth the Lorde, whose name is the God of hostes.

¶ Agaynst the prynces of Israel lyuynge in pleasures.

CAPI. VI.

O Wo be to the proude welthy in Syon A
to suche as thynke theym so sure vpon Luke.vi.e
the mount of Samaria? whiche holde them selues for the beste of the worlde, & rule the house of Israel, euē as they lyst. Go vnto Calne, and se: and from thence get you to Hemath the great citye, & so go downe to Gath of the Philistines: be they better at ease then these kyngdomes, or the border of theyr land wyder then youres? Ye are taken oute for the euyll daye, euen ye that syt in the stoole
of wylfulnesse: Ye that lye vpon beddes of B
Jurye, and vse youre wantonnesse vpon youre Job.xxi.b
couches: ye that eate the beste lambes of the Esay.v.b
flocke, and the fattest calues of the droue: ye that synge to the Lute, and in playinge the instrumentes compare youre selues vnto Dauid: ye that drincke wyne oute of goblettes, and annoynte youre selues with the beste oyle, but no man is sorye for Josephs hurte. Therfore nowe shall ye be the fyrste of them, that shall be ledde awaye captyue and the lusty chere of the wylfull shall come to an ende.

The Lorde God hath sworne euen by him C
selfe (sayth the Lorde God of hostes) I hate Jeremy.li.c
the pryde of Jacob, and I abhorre his palaces: Amos.viii.a
and I wyll gyue ouer the citye, with all that is therin: so that thoughe there remayne ten men in one house, they shal dye. So their next kynsfolkes, and the deed buryers shall take them, and carye awaye theyr bones, and saye vnto hym that is in the innermer house: is there yet any mo by the? And he shal answere they are all gone: holde thy tunge (shall he
saye) for they wolde not remembre the name Deut.viii.b
of the Lorde.

Beholde, the Lorde is mynded to smyte D
the greate houses, so that they shall decaye: and the lytle houses ŷ they shal cleaue asunder. Who can run with horses, or plow with oxen vpon the harde rockes of stone? For why, ye haue tourned true iudgemente in to bytternesse, and the frute of ryghtousnesse in to wormewodde. Yea, euen ye that reioyse in
vayne thynges / ye that saye: haue not we ob- Deut.xxvii.c
teyned hornes in oure owne strengthe? Well take hede, O ye house of Israell, sayth the Lorde God of hostes: I wyll bryng a people vpon you, whiche shall trouble you, from the waye that goeth towarde Hemath in to the broke in the medowe.

¶ Of the captyuytye of Israel and Juda.

CAPI. VII.

A The Lorde God shewed me suche a vysion: beholde there stode one that made gresshoppers, euen when the corne was shotinge forth, after the kynge had clypt his shepe.

Nowe when they undertoke to eate vp al the grene thynges in the lande, I sayde: O Lorde God, be mercyfull I beseche the: who shoulde elles helpe vp Jacob that is brought so lowe? So the Lorde was gracious therin, and the Lorde sayde: well, it shall not be.

Agayn the Lorde shewed me this vision: beholde, the Lorde God called the fyre to punysshe withall, and it deuoured the greate depe: yea it consumed a parte alredye. Then sayd I: O Lorde God, holde thyne hande: for who shoulde elles helpe vp Jacob that is brought so lowe? So the Lorde was mercyfull therin, and the Lorde God sayd: well, it shall not be.

B Moreouer he shewed me this vysyon: Beholde, the Lorde stode vpon a plastered walle, and a masons trowell in his hande. And the Lorde sayd vnto me: Amos, what seest thou? I aunswered: a masons trowell. Then sayde the Lorde: Beholde, I wyll laye the trowell amonge my people of Israell, and wyll no more ouerse them: but the hyghe hyll chapells of Isaac muste be layde waste, and the churches of Israell made desolate, and as for the house of Jeroboam, I wyll stande vp agaynst it with the swerde.

C iii.Reg.xvii.a Upon this sente Amasiah the Preest to Bethel, vnto Jeroboam the kynge of Israel, sayinge: Amos maketh the house of Israell to rebell agaynste the, the lande can not awaye with his wordes. For Amos sayth, Jeroboam shall dye with the swerde, and Israel shall be led awaye captyue oute of theyr owne lande.

And Amasiah sayde vnto Amos: Get the hence (thou that canste se so well) and flee in to the land of Juda: get the there thy liuing and prophecye there, and prophecye no more at Bethel, for it is the kynges chapell, & the kynges courte. Esaye.xxx.b

D Zachari.xiii.a Amos aunswered and sayde to Amasiah: As for me, I am neyther Prophete ne Prophetes sonne, but a keper of cattell. Now as I was breakynge downe mulberyes, and goynge after the cattell, the Lorde toke me, and sayde vnto me: Goo thy waye and prophecye vnto my people of Israell. And therfore heare thou now the word of the Lord: Thou sayest: prophecye not agaynste Israell, and speake nothynge agaynste the house of Isaac. Wherfore thus sayth the Lorde: Thy wyfe shall be defyled in the cytye, thy sonnes and doughters shall be slayne with the swerde, and thy lande shall be measured out with the lyne. Thou thy selfe shalte dye in an vnclene lande, and Israell shall be dryuen out of his owne countrey.

¶ Agaynst the rulers of Israel. The Lorde sweareth that he wyll fulfyll the thynges whiche he hath determyned agaynst Israel.

CAPI. VIII.

A The Lorde God shewed me this vision: and beholde, there was a maunde with sommer frute. And he sayd Amos, what seest thou? I answered: a maunde with sommer frute. Then sayde the Lorde vnto me: the ende commeth vpon my people of Israel, I wyll no more ouerse them. In that daye shall the songes of the temple be turned in to sorowe, sayth the Lorde God. Many dead bodyes shall lye in euerye place, and be cast forth secretly.

B Heare this, O ye that oppresse the poore, and destroye the nedye in the lande, sayinge: When wyll the newe moneth be gone, that we may sell vytayle, and the Sabboth, that we maye haue scarcenesse of corne: to make the busshell lesse, and the sycle greater? We shall set vp false wayghtes, that we may get the poore vnder vs with their money, and the nedye also for shoes: yea let vs sell the chaffe for corne.

C The Lorde hath sworne agaynst the pryde of Jacob: these workes of theirs wyl I neuer forget. Shall not the land tremble, & all they that dwell therin mourne for this? Shal not their destruction come vpon them lyke a water streme, and flowe ouer them, as the floode of Egypt? At the same tyme (sayth the Lorde God) I shall cause the sunne to go downe at none, and the lande to be darke in the cleare daye. Your hye feestes wyl I turne to sorow, and youre songes to mournynge: I wyll brynge sacke clothe vpon all your backes, and baldnesse vpon euery heed: yea suche a mournyng wyll I sende them, as is made vpon an onely begotten sonne, and they shall haue a miserable ende.

D Beholde, the tyme commeth (sayth the Lorde God) that I shall sende an hunger in to the earthe, not the hunger of breed, nor the thyrste of water: but an hongre to heare the worde of the Lorde: so that they shall goo frome the one see to the other / yea from the Northe vnto the East, runnynge aboute to seke the worde of the Lorde, and shall not fynde it. In that tyme shall the fayre virgins and the yonge men perysshe for thyrste / yea euen they that sweare in the offence of Samaria, and saye: as truly as thy God lyueth at Dan, and as truly as thy God lyueth at Bersaba. These shall fall, and neuer ryse vp agayne.

¶ Threatenynges agaynst Israel. No man can escape the hande of God.

CAPI. IX.

A I Sawe the Lorde standynge vpon the aulter, and he sayde: smyte the dore cheke, that the postes maye shake withall. For theyr couetousnesse shall fall vpon all theyr heades, and theyr posteritie shal be slayne with the swerde. They shall not flee awaye, there shall not one of them escape, ne be delyuered.

Though

Thoughe they were buryed in the hell, my hande shal fetche them from thence: though they clymme vp to heauen, yet shall I caste them downe: though they hyde them selues vpon the toppe of Charmel, yet shall I seke them oute, and brynge theym frome thence: Thoughe they crepe downe fro my syghte in to the depe of the see, I shall commaunde the serpent euen there to byte them: Yf they go awaye before their ennemies in to captiuitie, then shall I commaunde the swerde there to slee them.

B Thus wyll I set myne eyes vpon theym, for theyr harme, and not for theyr welth. For when the Lorde God of hoostes toucheth a lande, it consumeth awaye, and all they that dwelle therin, muste nedes mourne: And why? theyr destruction shall aryse as euerye streame, and runne ouer them as the floode in Egypte.

He that hath his dwellynge in heuen, and groundeth his tabernacle in the earthe: He that calleth the waters of the see, and poureth them out vpon the playne grounde: his name is the Lorde. O ye chyldren of Israell are ye not vnto me, euen as the Morians, sayth the Lorde? haue not I brought Israell oute of the lande of Egypte, the Philistynes frome Capthor, and the Sirians frome Kyr? Beholde, the eyes of the Lorde are vpon the realme that synneth, to roote it cleane out of the earthe: Neuerthelesse I wyl not vtterly destroye the house of Jacob sayth the Lorde.

C For lo, this I promyse: though I syfte the house of Israell amonges all nacyons (lyke as they vse to syfte in a syue) yet shal not the smallest grauell stone fall vpon the earthe: But all the wicked doers of my people, that saye: Tusshe, the plage is not so nye, to come so hastely vpon vs: those shall perysshe with the swerde.

At that tyme wyll I buylde agayne the tabernacle of Dauid, that is fallen downe, and hedge vp his gappes: and loke what is broken, I shall repayre it: Yea I shal buylde it agayne, as it was afore tyme, that they maye possesse the remnaunte of Edom / yea, and all suche people as call vpon my name with them, sayth the Lorde, whiche doeth these thynges. Act.xv.b Miche.vii.b

D Joel.iii.d Beholde, the tyme commeth (sayth the Lorde) that the plowman shall ouertake the mower, and the treader of grapes hym that soweth seed. The mountaynes shall droppe swete wyne, and the hylles shall be frutefull, and I wyll tourne the captiuitie of my people of Israell: they shall repayre the waste cityes, and haue them in possession: they shal plant vyneyardes, and drynke the wine therof: they shall make gardens, and enioye the frutes of theym. And I wyll plante theym vpon theyr owne grounde, so that I wil neuer roote them out agayne frō theyr land whiche I haue gyuen them, sayth the Lorde thy God.

¶ The ende of the prophecye of Amos.

THE BOKE OF THE PROPHETE ABDI.

Agaynst Edom, and the trust that they had in ryches.

CAPI. I.

a Ezec.xxviii.b xxxv.a Amos.i.c

THis is the vysyon that was shewed vnto Abdi: Thus hath the Lord God spoken vpō Edom: We haue herd of the Lorde that there is an imbassage sent amonges the heathen: Vp, lette vs aryse and fyght agaynste them. Beholde, I wyll make the small amonge the heathen, so that thou shalt be vtterly despysed. The pryde of thyne herte hath lyfte the vp, thou that dwellest in the strong holdes of stone, and hast made thy habytacion hye: Thou saist in thyne hert: who shall caste me downe to the grounde? But though thou wentest vp as hye as the Egle, and madest thy nest aboue amonge the sterres: yet wolde I plucke the downe frome thence. Jf the theues and robbers came to the by nyght, thou takynge thy rest, shoulde they not steale, tyll they hadde ynoughe? Jf the grape gatherers came vpon the, wolde they not leaue the some grapes? But howe shall they serche Esau, and seke oute his treasures?

Jerem.xlix.c

Amos.ix.a Abacuc.ii.b

B

Yea, the men that were sworne vnto the shall dryue the oute of the borders of thyne owne lande. They that be nowe at one with the, shall disceyue the and ouercome the: Euen they that eate thy breed shall betraye the or euer thou perceyue it. Shalt not I of the same tyme destroy all the wyse men at Edom, and those that haue vnderstandyng from the mount of Esau? Thy gyauntes, O Theman, shall be afrayde, for thorowe the slaughter they shal be all ouerthrowen vpon the mount of Esau. Shame shall come vpon the, for the malyce that thou shewedst to thy brother Jacob: yea for euermore shalt thou perysshe, and that because of the tyme when thou didst set thy selfe agaynste him, euen when the enemyes caryed awaye his hoste, and the alyauntes came in at his portes, and caste lottes vpon Jerusalem, & thou thy selfe wast as one of them.

C

Esa.xxiv.c i.Esdre.vi.c

Exod.xvii.c Numer.xx.c

D

Thou shalte no more se the daye of thy brother, thou shalte no more beholde the tyme of his captyuitie, thou shalt no more reioyse ouer the childzen of Juda, in the day of their destruction, thou shalte triumphe no more in the tyme of their trouble. Thou shalt no more come in at the gates of my people, in the tyme of their decay, thou shalt not se their misery in the day of their fall.

Thou shalte sende oute no man agaynste their hoste, in the daye of their aduersitie: neyther shalte thou stande waytynge anye more at the corners of the stretes, to murther suche as are fledde, or to take them prysoners, that remayne in the daye of their trouble.

E

For the daye of the Lorde is harde by vpon all the heathen. Lyke as thou halt done, so shalte thou be dealte withall: yea, thou shalte be rewarded euen vpon thyne hed. For lykewyse as ye haue dronken vpon myne holye hyll, so shall all heathen dryncke contynually: yea, dryncke shall they, and swalowe vp, so that ye shall be, as though ye had neuer ben.

Jerem. Joel.iii.

F

But vpon the mounte Syon, there shall a remnaunt escape: there shall be holy, and the house of Jacob shall possesse euen those that had them selues afore in possession. Moreouer, the house of Jacob shall be a fyre, the house of Joseph a flame, and the house of Esau shall be the strawe, whiche they shall kyndle and consume, so that nothyng shal be left of the house of Esau, for the Lorde him selfe hath sayd it.

Jerem.

G

They of the South shall haue the mount of Esau in possession, and loke what lyeth vpon the grounde, that shall the Philistines haue: the playne feldes shal Ephraim & Samaria possesse: and the mountaynes of Galaad shall Ben Jamin haue. And this hoste shal be the childrē of Israel is prysoners. Now what so lyeth from Canaan vnto Zareptah, and in Sepharad, that shall be vnder the subiection of Jerusalem: and the cityes of the south shall enherete it. Thus they that escape vpon the hyll of Sion, shall go vp to punysh the mounte of Esau, and the kyngdome shall be the Lordes.

The ende of the prophecye of Abdi.

THE BOKE OF THE PROPHETE IONAS.

Of the flyghte of Jonas when he was sent to preache. A tempest aryseth, and casteth him in the see for his disobedience.

CAPI. I.

THe worde of the Lorde came vnto Jonas the sonne of Amithai, sayinge: Aryse, and get the to Niniue that great cite, & preache vnto them, how that their wickednesse is come vp before me. And Jonas made him redye to flee vnto Tharsis from the presence of the Lord, and gat him downe to Joppa, where he found a shyp redye for to goo vnto Tharsis. So he payde his fare, & went aborde, that he might goo with them vnto Tharsis, from the presence of the Lorde. But the Lorde hurled a greate wynde in to the see, and there was a myghty tempest in the see, so that the shyppe was in iopardye of goynge in peces. Then the mariners were afrayde, and cryed euery man vnto his god: and the goodes that were in the shyppe, they cast in to the see to lighten it of them. But Jonas gat him vnder the hatches, where he layde him downe and slept.

1

So the master of the shyp came to him and sayd vnto him, why slomberest thou? Vp, call vpon thy God: yf God (happily) wil thinke vpon vs, that we perysshe not. And they sayd one to an other: come, let vs cast lottes, that we may knowe for whose cause we are thus troubled. And so they caste lottes, and the lot fell vpon Jonas.

2

Then sayd they vnto him: tel vs for whose cause are we thus troubled? what is thyne occupacion? whence commest thou? what countrey man art thou, and of what nacion? He answered them: I am an Ebrue, and I feare the Lorde God of heuen, whiche made bothe the see and drye lande. Then were the men exceedingly afrayde, and sayde vnto him: why hyddest thou so? (for they knewe that he was fled from the presence of the Lorde, because he had tolde them) and sayd moreouer vnto him: What shalde we do vnto the that the see maye ceasse from troublynge vs? (for the see wrought and was troublous) he answered them: Take me and cast me in to the see, so shall it let you be in rest: for I wote, it is for my sake, that this great tempest is com vpon you.

3

Neuertheles, the men assayed with rowynge to bryngе the shyp to lande, but it wolde not be, because the see wrought so, and was so troubleous agaynste them. Wherfore they cryed vnto the Lorde, and sayd: O Lorde, let vs not perysshe for this mans death, neyther laye thou innocent bloude vnto oure charge, for thou, O Lorde, hast done euen as thy pleasure was.

So they toke Jonas and cast him in to the see, and the see lefte ragyng. And the men feared the Lorde exceedingly, doing sacrifices and making vowes vnto the Lorde.

Jonas is swallowed of a whale. The prayer of Jonas.

CAPI. II.

BVt the Lorde prepared a great fyshe to swalowe vp Jonas. So was Jonas in the bely of the fish, thre dayes and thre nyghtes. And Jonas prayed vnto the Lorde his God out of the fishes bely, and sayd: In my trouble I called vnto the Lorde, and he herde me: out of the bely of hell I cried, and thou herdest my voyce. Thou haddest caste me downe depe in the myddest of the see, and the floude compassed me about: yea all thy waues and floudes of water wente ouer me, I thoughte that I had ben cast awaye oute of thy syght: but I wyll yet agayne loke towarde thy holye temple.

a Matth.xii.d xvi.a Luke.xi.d 1.Corint.xv.a

Psal.xxix.a

b

The waters compassed me, euē to the very soule: the depe laye about me, and the wedes were wrapt about myne hed. I went downe to the bottome of the hylles, and was barred in with erth for euer. But thou, O Lorde my God, hast brought vp my lyfe agayne out of corruption. When my soule fainted within me, I thought vpon the Lord, and my prayer came in vnto the, euen in to thy holy temple. They that holde of vayne vanities will forsake his mercy. But I will do the sacrifice of the voyce of thankesgyuynge, and wyll paye that I haue vowed: for why? saluacion commeth of the Lorde. And the Lorde spake vnto the fysshe, and it cast out Jonas agayne vpon the drye lande.

c

d

Jonas is sende agayne to Ninive. The repentaunce of the kynge of Ninive.

CAPI. III.

THen came the worde of the Lorde vnto Jonas agayne, sayinge: vp & get the to Niniue that great city, and preache vnto them the preching which I bad the. So Jonas arose, an went to Niniue at the Lordes commaundement. Niniue was a great cite vnto God, namely of thre dayes iourney.

a

Josue.i.a

And Jonas went to, & entred in to the cite euē a dayes iourney, and cried, sayinge: There are yet .xl. dayes, and then shal Niniue be ouerthrowen. And the people of Niniue byleued God, and proclaymed fasting, and arayed the selues in sackcloth, as wel the great as the smal of them. And the tidinges came vnto the king of Niniue, which arose out of his seate, & did his apparell of, and put on sackcloth, and sat him downe in asshes.

b

And it was cried and commaunded in Niniue, by the auctorite of the king and his lordes sayinge: se that neither man nor beest, ore or shepe taste ought at all, and that they neither fede, ne drynke water, but put on sackcloth both

c Matth.xii.d Luke.x.c

man and beest, & cry mightyly vnto God: yea
se that euery man turne from his euil waye, &
from the wickednesse that he hath in hand.
D Who can tell? God may turne, and repent
Ioa.xxv.iii.d and cease frō his fearce wrath, that we perish
not. And when God sawe their workes, how
they turned from their wicked wayes, he re-
pented on the euil which he sayd he wolde do
vnto them, and did it not.

¶ Jonas is reproued of God.

CAPI. IIII.

A THerefore Jonas was sore discontent and
angry. And he prayed vnto the Lorde, &
sayd: O Lord was not this my saying
(I pray the) when I was yet in my countrey?
therfore I hasted rather to flie vnto Tharsis,
for I know wel ynough that thou art a mer-
cyful God, ful of compassion, longe suffering,
and of great kyndnesse, and repentest when
thou shuldest take punishment. And now, O Lorde,
iii.Reg.xix.a take my syle fro me (I beseche the) for I had
rather dye then lyue. Then sayde the Lorde:
art thou so angry? And Jonas gat him out of
the city, and sate downe on the east side therof,
and there made him a boothe, and sat vndre it
in the shadowe tyll he might se, what shulde
chaunce vnto the city.

And the Lord God prepared a wylde vine, B
which sprange vp ouer Jonas, that he might
haue shadowe aboue his heed to deliuer him
oute of his payne. And Jonas was exceding
glad of the wylde vine. But vpon the nexte
morow against the spring of the day, the Lorde
ordeyned a worme, whiche smote the wylde
vine, so that it withered awaye. And when
the sunne was vp, God prepared a feruent East C
wynd: and the sunne bet ouer the head of Jo-
nas that he fainted agayn, and wished vnto
his soule, that he might dye, and sayde: It is
better for me to dye, then to lyue. And God
sayd vnto Jonas: Art thou so angrye for the
wylde vine? And he said: yea, very angry am
I, euen vnto death. And the Lorde sayd: thou D
hast compassion vpon a wylde vine, whereon
thou bestowedst no labour, ne madest it grow:
which sprang vp in one night, and perished in
an other, and shold not I then haue compassi
on vpon Ninive that great city, wherin there
are aboue an hundred and twenty thousande
persons, that knowe not their ryghte
hande fro their lefte, besy-
des moche cattell?

¶ The ende of the prophecye
of Jonas.

THE BOKE OF THE PROPHETE MICHEAS.

¶ Of the destruction of Samaria, because of their Idolatrye.

CAPI. I.

THis is the word of the Lorde
that came vnto Micheas the Mo-
rasthite, in the dayes of Jothan,
Achas and Ezechias kinge of Ju
da: which was shewed him vpō
Samaria and Jerusalem. Heare al ye people
marke this well, O earthe, and that therin
is: Yea the Lorde God him self be witnesse
amonge you, euen the Lorde from his holye
temple. For why? beholde, the Lord shal go
out of his place, and come downe, and treade
vpon the hyghe thinges of the earth. The
mountaynes shall consume vnder him, and the
valleyes shal cleaue a sondre: lyke as wax cō
meeth at the fyre, and as the waters runne
downwarde. And al this shal be for the wic-
kednesse of Jacob, & the synnes of the house
of Israel.
B But what is the wickednesse of Jacob? Is
not Samaria? Which are the high places of
Juda? Is not Jerusalem? Therfore I shal
make Samaria an heape of stones in the felde
to lay about the vineyard: her stones shal I
cast in to the valley, and discouer her foun-
dations. Al her Images shalbe broken down
and all her winninges shall be brent in the
fyre: yea all her Idols will I destroye: for
why, they are gathered out of the hyre of an
hore, and into an hores hyre shal they be tur
ned agayne. Wherfore I wyll mourne and
make lamentation, bare and naked will I go
I must mourne like the dragons, and take
sorowe as the Estriches: for their wound is
past remedy: And why? it is come in to Juda
and hath touched the port of my people at
Jerusalem afredye. Wepe not, lest they at
Geth perceyue it.
Thou at Betaphra, welter thy selfe in the
C dust and asshes. Thou that dwellest at Se-
phir, get the hence with shame. The proude
shall boost no more for very sorowe: & why?
her neighboure shal take from her what she
hath. The rebellyous citie hopeth, that it shall
not be so cruel: but for al that, the plage shal
come from the Lorde, euen into the porte of
Jerusalem. The great noyse of the charettes
shal feare them: that dwel at Lachis, which
is an occasion of the synne of the doughter
of Sion, for in came vp the wickednes of Is
rael. Yea she sent her coursers into the lande
of Geth.
D The houses of Lyes wyll disceyue the kin-
ges of Israel. And as for the (O thou that
dwellest at Morasta) I shall bringe a possessi
oner vpon the, and the plage of Israell shall
reach vnto Odolla. Make the balde, & shaue
the, because of thy tender children: Make the
cleane balde as an Egle for they shall be ca-
ryed awaye captyue from the.

¶ The threatenynges agaynst the synful people.

CAPI. II.

WO vnto them, that ymagyn to doo A
harme, and dreyse vngraciousnes vpō
their beddes, to perfourme it in the cleere
daye: for their power is agaynst God. Whē iii.Re.xxi
they couet land, they take it by violēce, they
rob men of their houses.
Thus they oppresse a man for his house, &
euery man for his heritage. Therfore thus
sayth the Lord: Behold agaynst this house-
holde haue I deuysed a plage, wherout ye
shal not pluck your neckes: Ye shal no more
go so proudly, for it will be a perlous tyme.
In that daye shall this terme be vsed, and a
mournynge shall be made ouer you on this
maner: We be vtterly desolate, the porcyon
of my people is translated. When wyll he
part vnto vs the land, that he hath taken frō
vs?
Neuertheles there shall be no man to be- B
side the thy porcion in the congregacion of Num.xxvi.d
the Lord. Tush, holde your tunge (say they)
Je shall not fall vpon this people, we shall
not come so to confusion, sayth the house of
Jacob? Is the spirite of the Lorde so cleane
awaye? or is he so mynded? Truth it is, my
wordes are frendly vnto the that lyue right
but my people both the contrarye, therfore
must I take parte agaynste them: for they
take awaye both coote and cloke frome the
symple.
Ye haue turned youre selues to fighte, the C
women of my people haue ye shot out from
their good houses, and taken away my excel
lent giftes frō their children. Vp, get you hēce
for here shall ye haue no rest.
Because of their Idolatrye they are cor-
rupt, and shall myserably perysshe. If I were
a fleshly felowe and a preacher of lyes, & told
thē that they myght syt bybbyng & bollinge
and be dronken: O that were a Prophet for D
this people. But I wyll gather the in dede,
O Jacob, and dryue the remnaūt of Israel al
togither I shal cary them one with an other
as a flocke in the folde, and as the cattell in
their stalles, that they maye be disquyeted of
other men. Who so breaketh the gappe, he
shal go before. They shal breake vp the port
and go in and out at it. Their kinge shall go
before them, and the Lorde shal be vpon the
heade of them.

¶ Agaynst the tyrannye of prynces, and false pro-
phetes.

CAPI. III.

HEare, O ye heades of the house of Ja- A
cob, and ye leaders of the house of Is Deu..xvii.d
racl: Shulde not ye knowe, what were Jerem.v.a
lawfull and right? But ye hate the good, & Psal.lxxxii.a
loue the euel: ye plucke of mens shynnes, &
the

the fleshe from their bones: ye eate the flesh of my people, flaye of their skynne: ye breake their bones, ye chop them in peces as it were into a cauldrō, and as flesh into a pot. Nowe the tyme shall come, that when they call vn to the Lord, he shall not heare them, but hide his face frome them, because that thorowe their owne ymaginacions they haue dealt so wyckedly.

B And as concernynge the Prophetes that disceyue my people, thus the Lorde sayeth agaynste them: When they haue anye thyng to byte vpon, then they preache that all shal be well: but yf a man put not some thing in to their mouthes, they preache of warre agaynste him.

C Therfore your vision shall be turned to nyght, and youre prophecying to darcknesse. The sunne shall go downe ouer those Prophetes, and the daye shal be darcke vnto thē. Then shall the vision seers be ashamed, and the sothsayers confounded: yea they shal be fayne, all the packe of them, to stoppe their mouthes, for they haue not Gods worde. As for me, I am full of strengthe, and of the spirite of the Lord, full of iudgement and boldnesse: to shewe the house of Jacob their wickednesse, and the house of Israel their synne.

D O heare this ye rulers of the house of Jacob, and ye iudges of the house of Israel: ye that abhorre the thinge that is lawfull, and wrest asyde the thinge that is streight: Ye y^t buylde vp Sion with bloude, and Jerusalē with doinge wronge. O ye iudges, ye gyue sentence for gyftes: O ye prestes, ye teache for lucre: O ye prophetes, ye prophecy for monye. Yet wyll they be taken as those that holde vpon God, and saye: Is not the Lorde amōg vs? Tush, there can no mysfortune happen vs. Therfore shall Sion (for your sakes) be plowed lyke a feld, Jerusalem shal become an heape of stones, and the hyll of the tēple shall be turned to an hye wod.

Abacuc.ii.b
Ezechi.xxii.b
Jeremy.vi.b

¶ Of the callynge of the Gentyles, and conuersion of the Jewes.

CAPI. IIII.

A BUt in the latter dayes it wyll come to passe that the hyll of the Lordes house shall be set vp hyer then any mountayns or hilles: Yea the people shal preasse vnto it, and the multitude of the Gentyles shal haste them thither, sayinge: Come, let vs goo vp to the hyll of the Lorde, and to the house of the God of Jacob, that ye may teache vs his waye, and that we maye walke in his pathes. For the lawe shall come oute of Syon, and the worde of God from Jerusalem, and shall gyue sentence amonge the multytude of the Heathen, and refourme the people of farre coūtreys: so that of theyr swerdes they shall make plowshares, and sythes of theyr speres.

Esaye.ii.a
Leuiti.xxvi.g
Psal.lx.a
Esay.xi.b

B One people shall not lyfte vp a swerde agaynst an other / yea, they shall no more lerne to fyght: but euerye man shall syt vnder his vyneyarde and vnder his fygtre, and no man to feare him awaye: for the mouthe of the Lorde of hoostes hath spoken it. Therfore where as all the people haue walked euerye man in the name of his owne God we wyll walcke in the name of oure God for euer and euer. At the same tyme sayeth the Lord, will I gather vp the lame and the out castes and suche as I haue chastened: and wyl giue yssue vnto the lame, & make of the outcastes a greate people and the Lorde him selfe shal be their kinge vpon the mount Sion, frome this tyme forth for euermore.

C And vnto the (O thou towre of Eder, thou stronge holde of the doughter Sion) vnto the shal it come: euen the lordship and kingdom of the doughter Jerusalem. Why then arte thou nowe so heuye? is there no kinge in the? are thy councelers awaye that thou arte so payned, as a woman in her trauayle? And nowe (O thou doughter Siō) be sory, let it greue y^e as a wife labourynge with chylde: for now must thou get the oute of the cytye, and dwel vpon the playn feld: Yea vn to Babylon shalte thou go, there shalt thou be delyuered, & there the Lord shal lowse the frome the hand of thine ennemyes.

D Nowe also are there many people gathered togither agaynste the, sayinge: what Sion is cursed we shall se oure luste vpon her. But they knowe not the thoughtes of the Lorde, they vnderstand not his counsel, that shall gather them togyther as the sheues in the barne.

Therfore get the vp, O thou doughter Sion, and threshe out the corne: For I wyl make thy horne yron, and thy clawes brasse, that thou mayste grynde many people: their goodes shalt thou appropryate vnto y^e Lord and their substaunce vnto the ruler of y^e hole worlde.

¶ Of the destruction of Jerusalem.

CAPI. X.

A AFter y^t shalt thou be robbed thy selfe, O thou robbers doughter: they shall laye siege agaynste vs, and smyte the iudge of Israel with a rodde vpon the cheke. And thou Bethleem Ephrata, arte lytle amonge the thousandes of Juda, Out of the shall come vnto me, whiche shall be the gouernoure in Israel: whose out goynge hath bene from the begynnynge, and from euerlastynge.

In the meane whyle he plageth them for a season, vntyl the tyme that she (which shal beare) haue borne: then shall the remnaunt of his brethrē be cōuerted vnto y^e childrē of Israel. He shall stande faste, and gyue fode in the strength of the Lorde, and in the vyctory of the name of the Lorde his God & when they be conuerted, he shall be magnifyed vn to y^e farthest partes of the worlde.

B Then shall there be peace, so that the Assirian maye come into oure lande, and treade in oure houses. We shall bringe vp seuen shepherdes and eyght prynces vpon theym: these shall subdue the lande of Assur with y^e swerde, and the lande of Nimrod with their naked weapons. Thus shall he delyuer vs from the Assirian, when he commeth within oure lande, and setteth his fote within oure borders.

C And the remnaūt of Jacob shalbe amōges the multytude of people, as the dew of the Lorde, and as the droppes vpon the grasse, that taryeth for no man, and wayteth of no body. Yea the resydue of Jacob shall be amōges the Gentyles and the multytude of people, as the lyon amonge the beastes, of the wodde, and as the lyons whelpe amonge a flocke of shepe: whiche when he goeth thorowe treadeth downe, teareth in peces, and there is no man that can helpe. Thine hande shall be lyfte vp vpon thine enemyes, and al thyne aduersaryes shal perish.

D The tyme shall come also, sayth the Lord, that I wyll take thine horses from the, and destroye thy charettes. I will breake downe the cytyes of thy lande, and ouerthrowe all thy stronge holdes. All witchcraftes wyll I rote oute of thine hande, there shall no mo sothsayenges be within the. Thyne Idols and thyne Images wyl I destroye out of y^e, so that thou shalt no more bowe thy selfe vn to the workes of thyne owne handes. Thy groues wyll I plucke vp by the rotes, and breake downe the cities. Thus wyll I be auenged also, vpon all the heythen that wyll not heare.

¶ An exhortation to heare the iudgemēt against Israel beyng vnkynde. what maner of sacrifyces doth please God.

CAPI. VI.

A HErken now what the Lorde sayth: Up reproue the mountaynes, and let the hylles heare thy voyce. O heare y^e punyshment of the Lorde, ye mountaynes and ye myghtye foundacions of the earthe: for the Lord will reproue his people, and reason with Israel: O my people, what haue I done vnto the? or wherin haue I hurt the? gyue me answere.

B Because I brought the frō the lande of Egypt, and delyuered the out of the house of bondage? Because I made Moses, Aron and Miriam to lede the? Remēbre (O my people) what Balach y^e king of Moab had Imagined agaynste the, and what answere that Balaam the sonne of Beor gaue him, frome Sethim vnto Galgall, that ye maye knowe the louinge kindnesses of the Lorde.

What acceptable thinge shall I offre vnto the Lorde? shall I bowe my kne to the high God? Shall I come before him with brente offerynges, and with calues of a yere olde? Hath the Lorde a pleasure in manye thousande rammes, or innumerable streames of oyle? Or shal I gyue my fyrstborne for mine offences, and the frute of my body for the sin of my soule? I wyll shewe the, o man, what is good, and what the Lord requireth of the:

C Namely, to do ryght, to haue pleasure in louinge kindnesse, to be lowlye, and to walcke with thy God: that thou mayst be called a citye of the Lord, and that thy name may be ryghtousnesse. Heare (O ye tribes) who wold els gyue you suche warnynge? Shulde I not be displeased, for the vnrightous good in the houses of the wicked, and because the measure is mynyshed? Or shulde I iustyfye the false balaunces and the bagge of disceytfull weyghtes, among those that be full of ryches vnryghtously gotten: where the citisyns deale with falshed, speake lyes, & haue disceytful tunges in their mouthes?

Leuit.xix.g
Deut.xxv.c
Prouer.xx.b
Ezech.xxv.b

D Therfore I will take in hande to punysh the & to make the desolate, because of thy sinnes. Thou shalt eate, and not haue ynough: yea thou shalte bringe thy self downe. Thou shalt fle, but not escape: and those that thou woldest saue, wyll I delyuer to the swerde. Thou shalt sowe, but not reape: thou shalt presse oute olyues, but oyle shalte thou not haue to anoynte thy self withall: thou shalt treade out swete muste, but shalte drincke no wine. Ye kepe the ordynaunces of Amri, and all the customes of the house of Achab: ye folowe their pleasures, therfore wyll I make the waste, and cause thy inhabyters to be abhorred; O my people: and thus shalte thou beare thine owne shame.

Deut.xxviii.d
iii.Reg.xvi.e

¶ A complaynt of the lytel nombre of the ryghtous. Agaynst the truthe ought we not to holde with our greatest frendes.

CAPI. VII.

A WO is me: I am be come as one, that goeth a gleanynge in the haruest. There are no mo grapes to eate, yet wolde I fayne (with al my hert) haue of the best frut. There is not a godly man vpon earthe, there is not one ryghtous amonge men. They laboure all to shed bloude, and euery man hunteth his brother to death: yet they saye they do well when they do euyl. As the prince wil so sayth the iudge: that he maye doo him a pleasure agayne. The greate man speaketh what his herte desyreth: and the hearers alowe him. The best of them is but as a thistle and the most rightous of them is but as a bryer in the hedge. But when the daye of thy preachers commeth, that thou shalte be visyted: then shal they be wasted away. Let no man byleue his frend, ne put his confidēce in a prince. Kepe the porte of thy mouthe, frō her that lyeth in thy bosome, for the sonne shall put his father to dishonour, the doughter shall ryse agaynste her mother, the doughter in lawe agaynste her mother in lawe: & a mans foes shall be euen they of his owne housholde.

B Neuertheles I wyl loke vp vnto the Lord I wyll pacyently abyde God my sauyoure: my God shall heare me, O thou ennemye of myne reioyse not at my fal, for I shall ryse vp agayne: and thoughe I syt in darcknesse yet the Lorde is my lyght. I wyll beare the punyshment

pnnyshment of the Lorde(for why, I haue
offended him)tyl he sit in iudgement vpō my
cause,& se that I haue ryght. He will bringe
me forthe to the lyght,& I shal se his ryght-
ousnesse.

She that is myne ennemye shall loke vpō
it,and be confounded,whiche now sayth.
Where is thy Lorde God? Myne eyes shal
beholde her,when she shall be troden downe
as the clay in the stretes. The tyme will come
that thy gappes shall be made vp,and ỹ law
shall go abrode: and at that tyme shall they
come vnto the,from Assur vnto the stronge
cytyes,and from the stronge cities vnto the
ryuer: from the one see,to the other,from the
one mountayne to the other.

Notwithstandynge the lande must be wa
sted,because of them,that dwelll therin, and
for the frutes of their owne Imaginacions.
Therfore fede thy people with thy rodde,
the flocke of thyne heritage whiche dwell de
solate in the wodde:that they maye be fed
vpon the mounte of Charmell,Basan,& Ga
laad as afore tyme. Marueylous thynges
will I shewe them,lyke as when they came
out of Egypt. This shall the heithen se,and
be ashamed for all their power,so that they
shal laye their hande vpon their mouth, and
stoppe their eares. They shall lycke the dust
lyke a serpēt,& as the wormes of the earthe,
that tremble in their holes. They shall be a-
frayde of the Lorde oure God,and they shal
feare the.

Where is there such a God as thou? that
pardoneth wyckednesse,and forgyueth the of-
fences of the remnaunte of thyne heritage
He kepeth not his wrath for euer. And why?
his delite is to haue compassiō: he shal turne
agayne,and be mercyfull to vs:he shall put
downe oure wickednesses,and caste all oure
synnes into ỹ bottome of the see. Thou shalte
kepe thy trueth with Jacob,and thy mer
cy for Abraham,lyke as thou hast
swoorne vnto our fathers
longe agoo.

¶ The ende of the prophecy of Micheas,

THE BOKE OF THE PROPHETE NAHVM.

¶ Of the destruction of Ninive, and of the delyue-raunce of Israel.

CAPL. I.

THis is the heuye burthen of Ninive, whiche Nahum of Elchos dyd write as he sawe it. The Lord is a gelous God and a taker of venge aunce: yea a taker of vengeaunce is the Lorde,and wrothful. The Lorde taketh ven geaunce of his ennemy,and reserueth displea sure for his aduersaryes. The Lorde suffereth longe,he is of greate power,and so innocent that he leaueth no man fautelesse before him. The Lord goth forth in tempest and stormy wether,the cloudes are the dust of his fete. When he reproueth the see,he dryeth it vp,& turneth all the floudes to drye lande. Basan is desolate. Charmel and the pleasure of Li-banus wasteth awaye. The mountaynes tre ble for him,the hilles consume. At the sighte of him,the earth quaketh,yea the hole world and al that dwell therin. Who may endure before his wrath? Or who is hable to abyde his grym displeasure? His angre taketh on lyke fyre,and the hard rockes burste in sun-der before him.

Full gracious is the Lorde,and a stronge holde in the tyme of trouble,he knoweth the that put their trust in him: when the floude renneth ouer,and destroyeth the place, and when the darckenesse foloweth tyll vpō his ennemyes. What do ye ymagyn then against the Lorde on this maner? (Tush, when he hathe ones made an ende,there shal come no more trouble.) For lyke as the thornes that sticke togither,and as the drye strawe,so that the dronckardes be consumed together, euen when they be full. There come out of ỹ such as Imagyn myschief,& gyue vngracious coū cell agaynste the Lorde.

Therfore thus sayth the Lorde: Let thē be as wel prepared,yea and as many as they can,yet shal they be hewen downe,and passe awaye. And as for the, I wyll vexe the, but not vtterly destroye the. And nowe wyll I breake his rod,from thy back,and burste thy bondes in sōder. But the Lord hath geuen a cōmaūdemēt concernyng the,that there shal come no more sede of thy name. The carued and caste Images wyl I rote out of ỹ house of thy God. Thy graue shall I prepare for ỹ and thou shalte be confounded.

¶ He descrybeth the vyctory of the Caldees against the Ninuytes.

CAPL. II.

BEholde,vpon the mountaynes come ỹ fete of him,that bryngeth good tydin-ges,& preacheth peace. O Juda,kepe thy holy

holy dayes,perfourme thy promyses: for Be lial shall come no more in the, he is vtterly rooted out.

The scatterer shall come vp agaynste the, & laye siege to the castel. Loke thou wel to the stretes,make thy loynes strong, arme thy selfe with all thy myght: for the Lorde shall re-store agayne the glory of Jacob,lyke as the glory of Israel. The destroyers haue broken them vpon,and marred the wine braunches The hylde of his giauntes glysteretb, his men of warre are clothed in purple. His cha-rettes are as fyre,when he maketh him rea-warde,his archers are well deckte and trim-med. The charettes rolle vpon the stretes, & welter in the high wayes. They are to loke vpon lyke creslettes of fyre,and go swyftly, as the lyghtenyng. When he doth but warn his giauntes, they fall in their araye, and swyftly they clyme vp the walles: yea the en gyne of warre are prepared alredye. The wa ter portes shall be opened,and the kinges pa lace shall fal. The quene her selfe shal be led awaye captyue, and her gentylwomen shall mourne as the doues,and grone within their hertes. Ninive is lyke a pole full of water, but then shall they be fayne to flee. Stande, stande,(shall they crye) and there shall not one turne back. Awaye with the syluer,away with the gold: for there is no ende of trea-sure. There shalbe a multytude of all maner costly ornamentes. Thus must she be spoyled emptied and cleane stryped out: that their her-tes may be melted away,their knees tremble all their loynes be weake,& their faces blacke as a pot,

Where is now the dwellyng of the lyons and the pasture of the lyons whelpes? where the lyon and the lyonylle wēt with the whel pes,and no man frayed them away? But the lyon spoyled ynough for his ponge ones,and deuoured for his lyonesse: he fylled his den-nes with his praye,and his dwellinge place with that he had raueshed. Beholde, I wyll vpon the,sayth the Lorde of hostes,and wil set fyre vpon thy charettes,ỹ they shal smoke with all,and the swearde shall deuoure the ponge lyons. I will make an end of thy spoy lynge frome oute of the earth,and the voyce of thy messengers shall no more be hrde.

¶ The fall of Ninive.

CAPL. III.

WOe the bloud thurstly cytye, whiche is all full of lyes and robbery, and wyll not leaue of frome raueshing. There a man maye heare scourgynge, rustlynge, the noyse of welles,the cryinge of the horses,and the rollyng of the charettes. There the horse-men get vp with naked swerdes,and glyste-nynge speares: There lyeth a multytude slayne,and a greate heape of deade bodyes: There is no ende of deade corpses, yea men fall vpon their bodyes; And that for the

greate and manyfolde horedom,of the fayre and beutyfull harlot: whiche is a mastresse of witchecraft,yea and selleth the people thor-row her horedome,and the nacyons thorow her witchecraft.

Beholde, I wyll vpon the(sayth the Lord of hostes)and wyl pull thy clothes ouer thy heade: that I maye shewe thy nakednesse a-monge the heithen,and thy shame amonge ỹ kingdomes. I wyll caste durte vpon the, & make ỹ be abhorred,& a gasyng stocke: Yea al they that loke vpon the,shall starte backe, & say: Ninive is destroyed.

Who wyl haue pitie vpon the: where shal I seke one to conforte the? Art thou better thē the greate cittie of Alexandria? that laye in ỹ waters,and had the waters rounde aboute it: whiche was strongely fenced and walled with the see? Ethiopia and Egypt were her strength,and that exceadynge greate aboue measure. Aphrica and Libia were her helpers yet was she dryuen awaye and brought into captyuytye: her yong children were smytte downe at the heed of euery strete, the lottes were cast for the moste auncyent men in her, and all her myghtye men were bounde in chaynes. Euen so shalt ỹ also be dronke, and hyde thy selfe,and seke some helpe agaynste thyne ennemy. All thy stronge cytyes shal be lyke fygtrees with ripe fygges: which when a man shaketh,they shal fal in to the mouth of the eater.

Behold, thy people within the are but wo-men: the pozres of thy lande shall be opened vnto thyne ennemyes,and the fyre shall de-youre thy barres. Draw water now against thou be beleged,make vp thy stronge holdes go in to the clave,tempre the mozter, make strong bycke: yet the fyre shal consume the, the swerde shall destroye the, yea as the lo-custe doth, so shall it eate the vp. Yee shall fall heuelye vpon the as the locustes,yea tyghte heuely shall it fal vpon the,euen as the gres hoppers. Thy marchauntes haue bene nom-bred with the starres of heuen: but now shal they spred abrode as the locustes,& flee their waye: Thy lordes are as the grashoppers, & thy captaynes as the multytude of grashop-pers: which when they be cold,remayne in ỹ hedges: but when the Sunne is vp, they flee away,and no man can tel where they are be-come. Thy shepherdes are a slepe(O kinge of Assur)thy worthyes are layde downe: thy people is scattered abrode vpon the moun-taynes and no man gathereth them togithes agayne. Thy wound can not be vpd, thy plage is to sore. All thy that heare this of the shall clappe their handes ouer the.

For what is he,to whome ỹ hast not alway bene doynge hurt.

¶ The ende of the prophecye of Nahum.

THE BOKE OF THE PROPHETE ABACVC,

¶ A complaynt agaynst Israel,

CAPI. I.

A Psal.xxii.a Job.xix.a This is the heuye burthen, which the prophete Abacuc dyd se. O Lorde, how longe shal I crye, and thou wilte not heare? How longe shall I complayne vnto the suffrynge wronge & thou wilte not helpe? Why lettest thou me se weerynesse and laboure? Tyranny and vyolence are before me: power ouergoeth right: for the law is torne in peces, and there can no right iudgment go forth. And why? the vngodly is more set by then the ryghtous: this is the cause, y^t wronge iudgement procedeth. Beholde amonge the
Act.xiii.d heithen, and loke well: wondre at it, and be abasshed: for I wyl do a thinge in youre time whiche though it be tolde you, ye shall not beleue.

B For lo, I wyll rayse vp the Caldees, that
Deut.xxviii.c bytter and swyft people: which shall go as wyde as y^e land is, to take possession of dwellynge places, that be not their owne. A grym and boysteous people is it, these shall lye in
Sophon.iii.a iudgement & punysh. Their horses are swyfter then the cattes of the mountayne, & byte sorer then the wolues in the euening. Their horsemen come by greate heapes from farre, they fle hastely to deuoure as the Egle.

C They come all to spoyle: out of them commeth an east wynde, which bloweth and gathereth their captiues, like as the sand. They shall mocke the kinges, and laugh the princes to scorne.

They shall not set by any stronge holde, for they shall laye ordynaunce agaynst it, and take it. Then shall they take a fresh courage
Esay.xlvi.d ii.Pa.xxviii.d vnto them, to go forthe and to doo more euell, and so ascrybe that power vnto their God.

But thou O Lorde my God, my holy one thou arte from the begynnyng, therfore shal we not dye. O Lorde, thou hast ordeyned the for a punyshment, and set theym to reproue the myghtye.

D Thyne eyes are cleane, thou mayste not se euyll: thou canst not beholde the thynge that
Jeremy.xii.a is wicked. Wherfore then dost thou loke vpõ
Psal.xxxvii.a the vngodlye, and holdest thy tunge when the wicked deuoureth the man that is better then him selfe? Thou makest me as the fish in the see, and lyke as the crepinge beestes, y^t haue no guyde. They take vp all with their angle, they catche it in their nette, and gather it in their yarne: wherof they reioyce and are glad. Therfore offre they vnto their net, and do sacrifice vnto their yarne: because that thorowe it their porcion is become so fat, and their meate so plenteous. Wherfore they cast out their net agayne, & neuer cease to slaye the people.

¶ Of the vysion of the prophete. Agaynste pollyng, couetousnesse, and Idolatry.

CAPI. II.

I Stode vpon my watch, and set me vpon my bulworcke, to loke & se what he wolde say vnto me and what answere I shulde geue him that reproueth me, But the Lorde answered me, and sayde: Wryte the vision playnly, vpõ thy tables, that whoso cometh by, maye rede it: for the vision is yet farre of for a time, but at the last it shal come to passe and not fayle. And though he tary, yet wayte thou for him, for in very dede he wyll come, and not be slacke. Beholde, who so wyll not byleue his soule shall not prospere: the iuste shall lyue by his fayth. Lyke as the wyne diceyueth the dronckarde, euen so the proude shall fayle and not endure. He openeth his desyre wyde vp as the hell, and is as vnsacyable as death. All heythen gathereth he to him, and heapeth vnto him all people. A

But shal not al these take vp a prouerbe agaynst him, and mocke him w^t a by worde, & saye: Wo vnto him that heapeth vp other mens goodes? How longe wyll he lade him selfe with thicke claye? O how sodenly will they stande vp, that shall byte, and awake, y^t shall teare the in peces? yea thou shalte be their praye. Seinge thou hast spoyled manye Heithen, therfore shall the remnaunt of the people spoyle the: because of mens bloude, and for the wronge done in the lande, in the citie and vnto all them that dwell therin. B

Wo vnto him, that couetously gathereth euell gotten goodes into his house: that he maye set his nest an hyghe, to escape frome the power of misfortune. Thou hast deuysed the shame of thyne own house, for thou hast slayne to moche people, and hast wylfullye offended: so that the very stones of the wall shall crye out of it, and the tymbre that lyeth betwixt the ioyntes of the buyldynge shal answere. Wo vnto him, that buyldeth y^e towne with bloude, & mayntayneth the citye with vnrighteousnesse. Shall not the Lorde of hostes bringe this to passe, that the laboures of the people shall be brent with a greate fyre, and that the thynge wherupon the people haue weryed them selues, shall be loste? For the earthe shall be full of knowledge of the Lordes honoure, lyke as the waters that couer the see. C

Wo vnto him that geueth his neyghbour drincke, to geue hym wrothfull displeasure for his dronkenesse: that he maye se his priuytees. Therfore with shame shalte thou be fylled, in steade of honoure. D

Drynke thou also, tyl thou slombre withall: for the cuppe of the Lordes right hande shall compasse the about, and shamfull spewinge in the stede of thy worshippe. For the

wronge that thou hast done in Lybanus, shall ouerwhelme the, & the wild beestes shal make the afrayde, bicause of mens bloude, & for the wronge done in the land, in the city, and vnto all suche as dwel therin.

What helpe then wil the ymage do, whom the worke man hath facioned: Or the vayne false ymage, wherin bycause the craftesman putteth his trust, therfore maketh he domme ydolles? Woo vnto him that sayth to a pece of wod: aryse/ and to a domme stone: stande vp. For what instruction may suche one giue? Beholde, it is layde ouer with golde and syluer, and there is no breth in it. But the Lorde in his holy temple is he, whom all the worlde shoulde feare.

¶ A prayer of the Prophete Abacuc for the ignoraunt.

CAPI. III.

A O Lord, when I herd speke of the, I was afrayde. The worke that thou hast taken in hand, shalt thou performe in his tyme, o Lord/ and when the time commeth, y^u shalt declare it. In thy very wrath thou thinkest vpon mercy. God commeth frome Theman, & the holy one from the mount of Pharan. Selah.

His glorye couereth the heauens, and the earth is full of his prayse. His shyne is as the sunne, and beames of lyghte goo oute of his handes, there is his power hyd. Destruction goeth before him, and burnyng cressettes go from his fete. He standeth and measureth the earth. He loketh, and the people consume awaye, the mountaynes of y^e worlde fal downe poulder, and the hylles are fayne to bow thẽselues, for his goinges are euerlastynge and sure.

B I sawe that the pauylyons of the Moryans, and the tentes of the lande of Madian were vexed for weerynesse. Wast thou not angrye, O Lorde, in the waters? Was not thy wrath in the floudes, and thy displeasure in the see? Yes, when thou sattest vpon thyne horse, and when thy charettes had the victorye. Thou shewedst thy bowe openly, lyke as thou haddest promysed with an othe vnto the tribes. Selah.

Thou dyddest deuyde the waters of the earth. When the mountaynes sawe the, they were afrayde, the water streame went awaye: the depe made a noyse at the lyftynge vp of thyne hande. The sunne and moone remayned styll in their habitacion. Thyne arowes Josue.x.c
went out glysterynge, and thy speres as the shyne of the lyghtening. Thou tradest downe the lande in thyne anger, and dyddest thresshe the Heathen in thy displeasure. Thou camest forthe to helpe thy people, to helpe thyne anoynted. Thou smotest downe the head, the house of the vngodlye, and discoueredst his foundacions: euen vnto the necke of hym. Selah.

Thou cursest his scepters, the Capytayne C
of his men of warre, whiche come as a stormye wynde to scatter me abrode, and are glad when they maye eate vp the poore secretlye. Thou makest awaye for thyne horses in the see, euen in the mudde of great waters. When I heare this, my bodye is vexed, my lyppes tremble at the voyce therof, my bones corrup, I am afrayde where I stande. O that I myghte reste in the daye of trouble, that I myght goo vp vnto our people, which are alredye prepared.

For the fygge tree shall not be grene, and the vynes shall beare no frute. The laboure of the olyue shall be but loste, and the lande shall brynge no corne: the shepe shall be taken out of the folde, and there shall be no catell in the stalles. But as for me, I wyll be gladde in the Lorde, and wyll reioyce in God my sauyour. The Lorde God is my strength, Psal.xviii.b
he shall make my feete, as the feete of hartes: and he which gyueth the victorye, shall bryng me to my hygh places, singing vpon my psalmes.

(?)

¶ The ende of the prophecye of Abacuc.

THE BOKE OF THE PROPHETE SOPHONY.

¶ Thzeatenynges agaynst Juda and Jerusalem, bycause of theyr Idolatrye.

CAPI. I.

a THis is the wozde of the Lozde, whiche came vnto Sophony the sonne of Chusi, the sonne of Gedoliah, the sonne of Amariah the sonne of Ezechiah in the time of Josiah the sonne of Amon kynge of Juda.

4.Reg.xxi. xxii. I wyll gather vp all thynges in the lande (sayth the Lozde) I wyll gather vp man and beest. I will gather vp the foules in the ayre, and the fysshe in the see (to the greate decaye of the wycked) and wyll vtterly destroye the men oute of the lande, saythe the Lozde.

I wyll stretche oute myne hande vpon Juda, and vpon all suche as dwell at Jerusalem.

b Thus wyll I roote oute the remnaunte of Baal from this place, and the names of the Remurvns and Preestes: yea, and suche as vpon their house topppes wozshyp and bowe them selues vnto the hoste of heuen, whiche swere by the Lozde, and by theyr Malchom also: whiche starte a backe frome the Lozde,

Deute.xvii.b Jeremy.v.b and neyther seke after the Lozde, ne regarde hym.

Be styll at the presence of the Lozde God for the daye of the Lozde is at hande: yea the Lozde hath prepared a slayne offerynge, and called his gestes therto, and thus wyl it happen in the daye of the Lordes slayneoffering:

4.Re.xxv.b Jerem.xxxix.b I wyll vysite the pynces, the kynges chyldre, and all suche as weare straunge clothyng. In the the same day also wyll I vysyte all those that creade ouer the threshold so proudlye, whiche fyll their Lozdes house with robbery and falsehed.

At the same tyme (sayth the Lozde) there shall be herde a great crye from the fishporte, and an howlynge from the other porte, and a great murther from the hilles. Howle ye that dwel in the myll, for all the marchaunt people are gone, and all they that were laden wt syluer, are roted out.

c At the same tyme will I seke thorow Jerusalem with lanternes, and vysyte them that

Jeremy.v.c Deut.xxix.c Jerem.xxiii.c continue in theyr dreggys, and saye in theyr hertes: Tushe, the Lozde wyll doo neyther good, nor euyll. Thyr goodes shall be spoyled, and theyr houses layde waste: they shall buylde houses, and not dwell in them: they shall plante vynyardes, but not drynke the wyne therof. For the great daye of the Lozde is at hande, it is harde by, and commeth on a pace. Horrible is the tydinges of the Lordes daye, then shall the graunt crye out: for that daye is a daye of wrathe, a daye of trouble and heynesse, a daye of bitter destruction and myserye, a darke and glomynge daye, a clouye and stormye daye, a daye of the noyse of trompetters and shawmes, against the strong cities and highe towres.

I will bringe the people into suche vexacion, that they shal go about like blynd men d because they haue synned against the Lozd. Their blonde shall be shed as the dust, and their bodyes as the myre. Neither their syluer ne their golde shall be able to delyuer them in the wrothfull daye of the Lozd, but the hole lande shal be consumed thorow the fyre of his gelousye: for he shall soone make cleane ryddaunce of all theym that dwell in the lande.

¶ He moueth to returne to God, prophesying vnto the one destruction, and to the other deliueraunce.

CAPI. II.

COme togyther and gather you, O frowarde people: or the thinge go forth a that is concluded, and or the tyme be passed awaye as the dust: or the fearefull wrath of the Lozde come vpon you, yea or the daye of the Lozdes sooze displeasure, come vpon you. Seke the Lozde all ye meke herted vpon earthe, ye that worke after his iudgemente: seke ryghtousnesse, seke lowlynesse: that ye maye be defended in the wrothful daye of the Lozde. For Gaza shall Jer.xlvii. be destroyed, and Ascalon shal be layd wast. Jerem. They shall cast out Asdod at the noone day, and Accaron shall be pluckte vp by the rotes.

b Wo vnto you that dwell vpon the see cost ye murtherous people: the worde of the Lord shall come vpon you, O Canaan thou lande of the Philistimes, I wyl destroy the, so that there shall no man dwell in the any more: as for the see coost, it shal be herdmens cotages and shepe foldes: yea it shall be a portion for suche as remayne of the house of Juda, to fede ther vpon. In the houses of Ascalon shal they rest toward night: for the Lord their God shall vysyte them, and turne away their captyuyrye. I haue herde the dispyte of Moab, and the blaspheymes of the children of Ammon howe they haue shamefully intreted my people, and magnifyed them selues with the borders of their lande. Therfore as truely as I lyue (sayth the Lozde of hoostes the God of Israel) Moab shal be as Sodome, and Ammon as Gomorra: euen dyre thorne hedges, salte pyttes and a perpetuall wyldernesse.

c The residue of my folke shall spoyle the the remnaunt of my people shall haue them in possession. This shall happen vnto them for their pryde, because they haue dealte so shamefully with the Lord of hoostes people, and magnyfyed them selues aboue them. The Lozde shall be grym vpon them, and destroye all the goodes in the lande. And all the Iles of the heithen shal worship hym euery man in his place.

d Ye Morians also shall perisshe with my sworde: yea he shal stretche out his hand ouer the North, and destroye Assur. As for Ninive, he shal make it desolate, dryye and waste. The flockes and all the beestes of the people shall lye in the myddest of it, pellicanes and storkes shall abyde in the vpper postes of it, foules shall synge in the wyndowes, and rauens shal syt vpon the balkes, for the bozders of Cedre shal be spoyled downe. This is the proude and carelesse cyty, that said in her herte: I am, and there is els none. O how is she made so waste that the beastes lye therin? Who so goeth by mocketh her, and poynteth at her with his fynger.

¶ Against the gouerners of Jerusalem. Of the tallynge of all the Gentyles. A comfort to the reliqy of Israel.

CAPI. III.

a WO to the abhominable, fylthy and cruel cyty: which will not heare, ne be reformed. Her trust is not in the Lozde, neither wyll she holde her to her God. Her rulers within her, are as rorynge lyons: her iudges are as wolues in the euenyng, whiche leaue nothing behind them till the morowe. Her Prophetes are lyghte persons and vnfaythfull men: her preestes vnhalowe the Sanctuarye, and wo wronge vnder the pretence of the lawe. But the iust Lozde that dothe no vnryght, was amonges them, euery mornyng shewyng them his lawe clerely, and ceased not. But the vngodly wil not learne to be ashamed. Therfore wil I rote out this people, and destroye theyr towres: yea and make their stretes so voyde, that no man shall go therin. Their cityes shall be broken downe, so that no body shal be left, ne dwell there any more.

b I sayd vnto them: feare me, and be contente to be reformed, that their dwellinge be not destroyed, and that there happen vnto theym none of these thynges, wherwith I shal visite them. But neuertheles, they stande vp early to folowe the lychtynesse of their owne ymaginacions. Therfore ye shall wayte vpon me sayth the Lozde, tyl the time that I stand vp for I am determined to gather the people, and to bring the kyngdomes togither, that I may poure out myne angre, yea all my wrathfull displeasure vpon them. For all the world shal be consumed with the fire of my gelousy. And then wil I clense the lyppes of the people, that they may euery one call vpon the name of the Lozde, and serue him with one shoulder. Such as I haue subdued, and my chyldren also who I haue scatred abrode, shall bring me presentes beyond the waters of Ethiopia.

In that time shalt thou be no more confoun- c ded bycause of all thy ymaginacions, wherthrow thou haddest offended me: for I will take awaye the proude boldes of thyne honour fro the, so that thou shalt no more triumphe bycause of my holy hyl. In the also wil I leaue a small poore symple people, which shal trust in the name of the Lozde. The remnaunt of Israel shal do no wickednesse, nor speke lies: neither shall any disceytfull tonge be founde in their mouthes. For they shall be fedde, and take theyr reste, and no man shall make them afrayde. Syng thankes, O doughter Syon, be ioyful, O Israel: reioyce and be glad from thy hole hert, O doughter Jerusalem, for the Lozde hath taken awaye thy punyshement, and turned backe thyne ennemyes. The kyng of Israell, euen the Lozde him selfe is with the, so that thou nedest no more to feare anye mysfortune. Jeremy.l.b

In that tyme it shal be sayd to Jerusalem: d feare not, and to Sion: let not thyne eyes be slacke, for the Lozde thy God is with the, he is he that hath power to saue: he hath a speciall pleasure in the, and a maruelous loue towarde the: yea he reioyseth ouer the with gladnesse. Suche as hathe ben in heynesse, wyl I gather togyther, & take out of thy congregacio: yea and the shame and reproue that hath ben layde vpon the, shall be farre from the. And lo, in that tyme wyll I destroye all those that vexe the: I wyll helpe the lame, and gather vp the cast awaye: yea I wyl get them prayse and honoure in all landes, where they haue ben put to shame. At the same tyme will I bring you in, and at the same time wil I gather you. I wyll get you a name and a good reporte amonge all people of the earthe, when I turne backe your captiuitie before youre eyes, saythe the Lozde. (?)

¶ The ende of the prophecye of Sophony.

THE BOKE OF THE PROPHETE AGGEVS.

¶ The tyme of the prophecye of Aggeus. An exhortacion to buylde the temple agayne.

CAPI. I.

i.Esdr.vi.a / Dan.v.c.vi.a / i.E.ii.iii.iiii.b

A In the seconde yeare of kynge Darius, in the sixth moneth, the fyrst daye of the moneth, came the word of the Lorde (by the Prophete Aggeus) vnto Zorobabel the son of Salathiel the prynce of Juda, and to Jesus the sonne of Josedech the hye preest, sayinge: Thus speaketh the Lord of hostes, and sayth: This people dothe saye: The tyme is not yet come to buylde vp the Lordes house. Then spake the Lorde by the Prophete Aggeus, and sayd: Ye your selues can fynd tyme to dwell in syled houses, and shall this house
B lye waste?

Jeremi.xxii.a

Consydre now your owne wayes in youre hertes, sayth the Lord of hostes/ ye sow moch but ye bryng lytle in: ye eate, but ye haue not ynough: ye drynke, but ye are not fylled: ye decke youre selues, but ye are not warme/ and he that earneth any wage, putteth it in a broken purse.

Leuit.xxvi.d / Mich.vi.d / Osee.iiii.b / Malach.iii.b

C Thus sayth the Lorde of Hostes: Consydre youre owne wayes in youre hertes, get you vp to the mountayne, fetche wodde, and buylde vp the house, that it maye be acceptable vnto me, and that I maye shewe myne honour, sayth the Lorde. Ye loked for moch, and lo, it is come to lytle: and thoughe ye brynge it home, yet do I blowe it awaye. And why so sayth the Lorde of Hoostes? Euen bycause that my house lyeth so waste, and ye ren euery man vnto his owne house. Wherfore the heuen is forbydden to gyue you any dewe, and the earthe is forbydden to gyue you encrease. I haue called for a drouthe, bothe vpon the lande, and vpon the mountaynes, vpon corne vpon wyne, and vpon oyle, vpon euery thyng that the grounde bryngeth forthe, vpon men and vpon catell/ yea and vpon all handye laboure.

iii.Reg.viii.d / i.Co.iii.b.vi c / ii.Corint.vi.c / Deu.xxviii.d

D Now when Zorobabel the sonne of Salathiel, and Jesus the sonne of Josedech the hye preest, with the remnaunt of the people, herde the voyce of the Lorde their God, and the wordes of the Prophete Aggeus (lyke as the Lorde their God had sent him) the people did feare the Lorde. Then Aggeus the Lordes aungell sayd in the Lordes message vnto the people: I am with you sayth the Lorde. So the Lord waked vp the spirite of Zorobabel the prynce of Juda, and the spirite of Jesus the sonne of Josedech the hye preest, & the spirite of the remnaunt of all the people, that they came and laboured in the house of the Lorde of hostes their God.

¶ He sheweth that the goodlynesse of the seconde temple shall excede the fyrste, bycause of the comyng of Chryste.

CAPI. II.

A Vpon the .xxiiii. daye of the syxte moneth in the seconde yere of kyng Darius, the one and twenty day of the seuenth moneth, came the worde of the Lord by the Prophete Aggeus, sayinge: Speake to Zorobabel the sonne of Salathiel prince of Juda, & to Jesus the sonne of Josedech the hye preest, and to the resydue of the people, & say: Who is left amonges you, that sawe this house in her first beautye? But what thinke ye now by it? Is it not in your eyes, euen as thoughe it were nothing? Neuerthelesse be of good chere O Zorobabel (sayth the Lord) be of good comfort, O Jesus thou son of Josedech hye preest: take good hertes vnto you also, all ye people of the lande, sayth the Lorde of hostes, and doo accordynge to the worde (for I am with you sayth the Lord of hostes) like as I agreed with you, when ye came oute of the lande of Egypte, and my spirite shall be amonge you, feare ye not.

B For thus saythe the Lorde of Hostes: yet ones more wyll I shake heauen and earthe, the see, and the drye lande: yea, I will moue all Heathen, and the comforte of all Heathen shall come, and so wyl I fyll this house with honoure, saythe the Lorde of Hoostes. The syluer is myne, and the golde is myne, saythe the Lorde of Hoostes. Thus the glorye of the last house shall be greater then the fyrst, saythe the Lorde of Hostes: and in this place wyll I gyue peax, saythe the Lorde of Hostes.

C The .xxiiii. daye of the nyneth moneth, in the seconde yere of kynge Darius, came the worde of the Lorde vnto the Prophete Aggeus, sayinge: Thus saythe the Lorde God of Hoostes: Aske the preestes concernynge the lawe, and saye: yf one beare holye fleshe in his cote lap, and with his lap doo touche the breed, potage, wyne, oyle, or any other meat: shall he be holye also? The preestes aunswered and sayd: No. Then sayd Aggeus: Now yf one beyng defyled wt a deed carcase, touche anye of these, shall it also be vnclene? The preestes gaue answere and sayd/ yea, it shall be vnclene. Then Aggeus answered, and said:
D euen so is this people and this nacion before me, sayth the Lorde, and so are al the workes of their handes/ yea, and all that they offre is vnclene.

And now (I praye you) consydre from this daye forthe, and how it hathe gone with you afore, or euer there was layde one stone vpon an other in the temple of the Lord, that whe ye came to a corne heape of twenty busshels, there were scarce ten/ and that when ye came to the wyne presse for to poure oute fifty pottes of wyne, there were scarce twentye. For I smote you with heat, blastyng and hayle stones in all the labours of youre handes: yet was there none of you that wolde turne vnto me sayth the Lorde.

i.Esd[…] / Deut[…] Josu[…] / Hebr[…] / Deut[…] / Jere[…] / Leuit[…] / Num[…] / Aggei[…]

Consydre

D Consydre then from this daye forth and afore, namely from the foure and twenty daye of the nyneth moneth, vnto the daye that the foundacion of the Lordes temple was layde: marke it wel, is not the seed yet in the barne? haue not the vynes, the figge trees, the pomegranettes, and olyue trees ben yet vnfrutful? but from this daye forth, I shall make them to prospere.

Moreouer the four and twenty day of the moneth, came the worde of the Lorde vnto Aggeus agayne, sayinge: Speake to Zorobabel the prynce of Juda, and say: I wyl shake both heuen and erth, and ouerthrowe the seat of the kyngdomes, yea and destroye the myghtye kyngdome of the Heathen. I wyll ouerthrowe the charettes, and those that sytte vpon them, so that bothe horse and man shal fall downe, euerye man thorowe his neyghboures swerde. And as for the, O Zorobabel, (sayth the Lorde of Hostes) thou sonne of Salathiel my seruaūt: I wil take the (sayth the Lord) at the same time and make the as a seale, for I haue chosen the, saith the Lorde of hostes.

(?)

¶ The ende of the prophecye of Aggeus.

THE BOKE OF THE PROPHETE ZACHARY.

¶ He monesth the people to returne to the Lorde, and to eschewe the wyckednesses of theyr fathers. He prefygureth Chryste and the Apostles.

CAPI. I.

A In the eyght moneth of the secōde yere of kinge Darius, came the worde of the Lord vnto Zachary the son of Barachias, the son of Addo the Prophete saying: the Lord hath bene sore displeased at your fore fathers. And saye thou vnto them: thus sayth the Lorde of hostes. Turne you vnto me (sayth the Lorde of hostes) and I wyll turne me vnto you, sayth the Lord of hostes. Be not ye like your fore fathers vnto whom the Prophetes cryed afore time, saying: thus sayth the Lorde God of hostes. Tourne you from your euil wayes, and from your wicked ymagynacions. But they wolde not heare, ne regarde me, sayth the Lorde.

Mat.xxiii.c / Jere.xxxi.c / Mala.iii.b / Jere.xliiii.c / Psa.lxxvi.a / Osee.xiiii.a / Toby.xiii.b

What is now become of your fore fathers and the Prophetes? are they yet styll alyue? But dyd not my wordes and statutes, which I commaunded by my seruauntes the Prophetes) touche your fore fathers? Upon this they gaue answere, and said: like as the Lord of hostes deuised to do vnto vs, accordyng to our owne wayes and ymaginacions, euen so hath he delt with vs.

Ezech.xxxiii.c / Jere.xliiii.a / xxv.c

B Upon the .xxiiii. day of the .xi. moneth, whiche is the moneth Sebath, in the second yere of Darius, came the worde of the Lorde vnto Zachary the son of Barachias, the son of Addo the Prophet, saying: I sawe by night, and lo, there sate one vpon a red horse, and stode stil among the Myrre trees that were beneth vpon the groūd: and behynd him were there red, speckled, and whyte horses. Then sayd I: O my Lorde, what are these? And the aungel that talked with me, sayde vnto me: I will shewe the what these be. And the man ẏ stode amonges the Myrre trees answered and said These are they whom the Lorde hath sent to goo thorowe the worlde. And they answered the aungel of the Lord that stode among the Myrt trees, and said: We haue gone thorow the worlde, and beholde all the worlde dwelleth at ease, and are carelesse.

C Then the Lordes aungell gaue aunswere, and sayd: O Lorde of hostes, how long wylt thou be vnmercyful to Jerusalem, and to the cities of Juda, with whom thou hast ben displeased nowe these thre score & ten yeres? So the Lorde gaue a louynge and comfortable aunswere vnto the aungell that talked with me. And the aungell that talked with me, sayd vnto me. Crye thou, and speake: Thus saythe the Lorde of hostes: I am excedynge

Jerem.xxv.b / xxix.b / i.Esdra.i.a

 gelous

gelous ouer Jerusalem and Syon, and sore displeased at the carelesse heathē: for where as I was but a lytle angrye they dyd their best that I might destroye thē. Therfore thus
Zachari.viii.b sayth the Lorde: I will tourne me agayne in mercye towarde Jerusalem, so that my house shall be buylded in it, sayethe the Lorde of hoostes: yea, and the plommet shall be layde abrode in Jerusalem, sayethe the Lorde of Hoostes.

D Crye also, and speake: Thus sayethe the Lorde of hoostes: My cityes shall be in good prosperitie agayne, the Lorde shall yet comforte Sion, and chose Jerusalem. Then lyfte I vp myne eyes and sawe, and beholde, foure hornes. And I sayd vnto the aungel that talked with me: what be these? he aunswered me: These are the hornes whiche haue scatered Juda, Israel, and Jerusalem abrode. And the Lorde shewed me foure carpenters. Then sayd I, what wyll these doo? He aunswered and sayd: those are the hornes, which haue so strowed Juda abrode, that no man durst lyfte vp his heed: but these are come to fray them away, and to cast out the hornes of the Gentyles, which lift vp their horne ouer the lande of Juda, to scatre it abrode.

¶ The renewynge of Jerusalem and Juda.

CAPI. II.

E I Lyfte vp myne eyes agayne and loked/ and
Ezec.xliiii.b beholde, a man with a measure lyne in his
Apoca.xxi.c hande. Then sayde I: whyther goest thou? And he sayd vnto me, to measure Jerusalem, that I may se how long and how brode it is. And beholde the aungel that talked with me went his way forth. Then went there out another aungel to mete him and sayd vnto him: Run, speke to this yong man, and saye: Jerusalem shal be inhabited without any wal, for the very multitude of people and cattell, that shal be therin. Yea I my self (sayth the Lord) will be vnto her a wall of fyre round about and wyll be honoured in her.

F O get you forth, O fle from the land of the North, sayth the Lord, ye whom I haue scatered in to the four wyndes vnder heuen, sayth the Lord. Saue thy selfe, O Sion: thou that dwellest with the doughter of Babylon, for thus sayth the Lorde of hoostes: with a glorious power hath he sent me out to ꝑ heathē which spoyled you: for who so toucheth you, shal touche the apple of his own eye. Beholde I wil lifte vp myne hand ouer them, so ꝑ they shall be spoyled of those whiche afore serued them, and ye shall knowe that the Lorde of hoostes hath sent me.

G Be glad and reioyce, O doughter of Syon for lo, I am come to dwell in the myddest of the, sayth the Lorde. At the same tyme there shall many heathen cleaue to the Lorde, and shall be my people. Thus wyll I dwell in the myddest of the, and thou shalte knowe that the Lorde of hoostes hath sent me vnto the. The Lorde shall haue Juda in possession for his paete in the holy grounde, and shall chose Jerusalem yet agayne. Lette all fleshe be styll before the Lorde, for he is risen out of his holy place.

¶ Of the lawe and hyghe estate of Chryste, vnder the fygure of Jesus the preest. The prophecy of Christ.

CAPI. III.

A Nd he shewed me Jesus the hygh preest standynge before the aungell of the Lorde, and Satan stode at his ryghte hande to resyst him. And the Lorde sayd vnto Satan: The Lorde reproue the (thou Satan) yea the Lorde that hath chosen Jerusalem reproue the. Is not this a brande taken out of the fyre?

Now Jesus was clothed in vncleane rayment, & stode before the angel: which answered and sayd vnto those that stode before him take awaye the foule clothes from him. And vnto him he sayd: Beholde, I haue taken awaye thy synne from the, and wyll decke the with chaunge of rayment. He sayd moreouer, set a fayre myter vpon his head. So they set a fayre myter vpon his head, and put on clothes vpon him, and the aungell of the Lorde stode there.

Then the aungel of the Lord testifyed vnto Jesus, and spake: thus sayth the Lorde of hoostes: Yf thou wylte walke in my wayes, and kepe my watche: thou shalte rule my house, and kepe my courtes, and I wyll graue the place among these that stande here. Heare O Jesus thou hye preest, thou and thy frendes that dwell before the, for they are wonderous people.

Beholde, I wil bring forth the braunche of my seruaūt: for lo, the stone that I haue layd before Jesus / vpon one stone shall be seuen eyes. Beholde, I wyll hewe him oute (sayth the Lorde of hoostes) and take away the synne of that lande in one daye. Then shall euerye man call for his neyghboure vnder the vyne, and vnder the fygge tre, sayth the Lorde of hoostes.

¶ The vysyon of the golden candelstycke, and the exposicion therof.

CAPI. IIII.

A Nd the aungell that talked with me, came agayne, and waked me vp, as a man that is raysed out of his slepe, and sayd vnto me: What seest thou. And I sayd: I haue loked, and beholde a candelstycke all of golde, and a bolle vpon it ie, and his seuen lampes therin, and vpon euery lampe.vii. nales. And two olyue trees therby, one vpō the ryght syde of the boll, and the other vpon the lefte syde.

So I aunswered and spake to the aungell that talked with me, sayinge: O my lorde, what are these? The aungell that talked with me, aunswered and sayde vnto me: knowest thou not what these be? And I sayd: No my

No my lorde. He aunswered and sayde vnto me: This is the worde of the Lorde vnto Zorobabel, sayinge: Neyther thorowe an hoste of men, nor thorowe strengthe, but thorowe my spirite, sayethe the Lorde of hoostes. What arte thou, thou greate mountayne, before Zorobabel? thou must be made euen. And he shall brynge vp the fyrste stone, so that men shall crye vnto him: good lucke good lucke.

Moreouer, the worde of the Lorde came vnto me, sayinge: The handes of Zorobabell haue layde the foundacion of this house, his handes shal also finish it, that ye may knowe how that the Lorde of hoostes hathe sente me vnto you.

For he that hath ben despysed a lytle season, shall reioyce, when he seeth the tynne weyght in Zorobabels hand. The seuen eyes are the Lordes whiche goo thorowe the hole worlde. Then aunswered I, and sayde vnto him: What are these two olyue trees vpon the ryghte and lefte syde of the candelstycke? I spake moreouer, and sayd vnto him: what be these two olyue braunches (which thorow the two golden pypes) empeye them selues in to the golde? He aunswered and sayd: knowest thou not what these be? And I sayd, no my Lorde. Then sayd he: These are the two olyue braunches that stande before the ruler of the hole erth.

¶ The vysyon of the flyeing boke, signifyinge the curse of theues and suche as abuse the name of God By the vysyon of the measure, is signifyed the bringe of Juda to Babylon.

CAPI. V.

A SO I tourned, me lyftynge vp myne eyes and loked, and beholde a flying boke. And he sayd vnto me: what seest thou? I answered: I se a flyenge boke of twenty cubytes longe, and ten cubytes brode. Then sayde he vnto me: this is the curse that goeth forth ouer the hole earthe: for all theues shall be iudged after this boke, and all sweerers shall be iudged accordynge to the same, I wil bring it forthe (sayethe the Lorde of Hoostes) so that it shall come to the house of the theefe, and to the house of him that falsely sweereth by my name: and shall remayne in his house and consume it, with the tymbre and stones therof.

Then the aungel that talked with me, went forth, and sayd vnto me: lyfte vp thyne eyes and se, what this is that goeth forth. And I sayd, what is it? He answered: this is a measure goynge oute. He sayde moreouer: Euen thus are they (that dwel vpon the hole erth) to loke vpon. And beholde, there was lyfte vp a talent of leade: and lo, a woman sat in the myddest of the measure. And he sayde this is vngodlynesse. So he caste her in to the myddest of the measure, and threwe the lompe of leed vp in to an hole.

Then lyfte I vp myne eyes, and loked/ and beholde there came out two women, and the wynde was in their wynges (for they had wynges lyke the winges of a storke) and they lyfte vp the measure betwixte the earth and the heauen.

Then spake I to the aungell that talked with me: whyther wyll these beare the measure? And he sayd vnto me: in to the lande of Synear, to buylde them an house, whiche Gene.x.b when it is prepared, the measure shall be set there in his place.

¶ By the foure charettes, he describeth the prosperyte of the foure kyngdomes.

CAPI. VI.

MOreouer I tourned me, lyfting vp myne eyes and loked: and beholde there came foure charettes out from betwixt two hylles, whiche hylles were of brasse: In the fyrste charet were redde horse, in the seconde charet were blacke horse, in the thyrde charet were whyte horse, in the fourth charet were horses of dyuers colours, and stronge. Then spake I, and sayd vnto the aungell that talked with me: O Lorde, what are these: The aungell aunswered and sayd vnto me: These Jeremy.xliii.d are the foure wyndes of the heauen, whyche be come forthe to stande before the ruler of all the erth.

That with the blacke horse went in to the lande of the North, and the whyte followed them, and the speckled horses went forth toward the South. These horses were verye stronge, and went oute, and sought to go and take their iourney ouer the hole erth. And he sayd: get you hence, and go thorowe the worlde. So they went thorowe oute the worlde. Then cryed he vpon me, and spake vnto me, saying: behold: these that go toward the North, shall fyll my wrath in the North countrey.

And the worde of the Lorde came vnto me, saying: Take of the prysoners that are come from Babylon: namely Heldai, Tobiah, and Idaia: and come thou the same daye, and go in to the house of Josiah the son of Sophony. The take gold and siluer, and make crownes therof, and set them vpon the heed of Jesus ꝑ son of Jesedech the hye preest and speke vnto him: thus sayth the Lord of hoostes: Beholde Zachary.iii.b the man whose name is the braunche, and he Plal.cxxv.viii.a that shal spring vp after him, shal buylde vp the temple of the Lorde. Yea euē he shal buylde Apo.iiii.b.v.b the temple of the Lorde. He that beare ꝑ praise he shall syt vpon the Lordes trone, and haue the dominacion.

A preest shal be also vpon his trone, and a peaceable counsell shall be betwixte them both. And the crownes shall be in the temple of the Lorde, for a remembraunce vnto Helem, Tobiah, Idaia, and Hen the sonne of Sophony. And such as be farre of, shall come and buylde the temple of the Lorde, that ye maye knowe how that the Lorde of hoostes

hath sent me vnto you. And this shall come to passe, yf ye wyl harken diligently vnto the voyce of the Lorde your God.

¶ The estymation of fastynge without mercye. The delpytynge of charitye, and the obstinacye of the people.

CAPI. VII.

A IT happened also in the fourthe yere of kyng Darius, that the worde of the Lorde came vnto Zachary, in the fourth daye of the nynneth moneth, whiche is called Casleu, what time as Sarasar and Rogomelech and the men that were wt them sent vnto Bethel for to praye before the Lorde: and that they shoulde saye vnto the Preestes whiche were
4.Reg.xxv.b in the house of the Lord of hostes, and to the Prophetes, shoulde I wepe in the fyfth moneth, and abstayne as I haue done nowe certayne yeres?

B Then came the worde of the Lorde of
Jeremy.xli.a hostes vnto me sayinge: Speake vnto all the people of the lande, and to the preestes, and saye, when ye fasted and mourned in the fyue and seuen moneth (nowe this thre score and ten yeres) dyd ye fast vnto me? When ye ate also and dronke, dyd ye not eate and drynke for your owne selues? Are not these the wordes whiche the Lorde spake by his Prophetes afore tyme, when Jerusalem was inhabited and welthye, she and the cityes rounde about her: when there dwelte men, bothe towarde the South, and in the playne countrees.

C And the worde of the Lorde came vnto
zachari. viii.c Zacharye, sayinge: Thus sayethe the Lorde
Exod.xxii.c of hostes: Execute true iudgement, shewe mercy and louynge kyndnesse, euerye man to his brother. Do the wydow, the fatherlesse, the straunger, and poore no wronge: and let no man ymagyn euyll agaynst his brother in his herte.

Neuertheles, they wolde not take hede, but tourned theyr backes, and stopped theyr eares, that they shoulde not heare: yea,
4.Petri.i.d they made theyr hertes as an Adamante stone, lest they shoulde heare the lawe and wordes, whiche the Lorde of hostes sent in his holye spiryte by the Prophetes afore tyme.

D Wherfore the Lorde of hostes was verye
wrothe at them. And thus is it come to passe that lyke as he spake, and they wolde not
Jeremy.xli.b heare: euen so they cryed, and I wolde not heare (sayethe the Lorde of hostes) but scattered them among all Gentyles, whom they knewe not. Thus the lande was made so desolate, that there trauayled no man in it nether to nor fro, for that pleasaunt lande was vtterly layde waste.

¶ Of the returne of the people vnto Jerusalem, and of the mercy of God towarde them. Of good workes. The callynge of the Gentyles.

CAPI. VIII.

SO the worde of the Lorde came vnto me
A sayinge: Thus sayethe the Lorde of hostes: I was in a gelousye ouer Syon, yea I haue ben verye gelous ouer her in a greate displeasure, thus sayth the Lorde of hostes: I wyll tourne me agayne vnto Syon, and wyll dwell in the myddest of Jerusalem: so Ezy.
that Jerusalem shal be called a faythful and true citye, the hyll of the Lorde of hostes, yea an holy hyll.

Thus sayethe the Lorde of hostes: There shall yet olde men and women dwell agayne in the stretes of Jerusalem: yea and suche as goo with staues in theyr handes for very age. The stretes of the citye also shall be full of younge boyes and damosels playinge vpon the stretes.

Thus sayethe the Lorde of hostes: yf the B
reslydue of this people thyncke it to be vnpossible in these dayes, shoulde it therfore be vnpossyble in my syghte, sayethe the Lorde Actis.
of Hoostes? Thus sayth the Lorde of hostes: Beholde, I wyl delyuer my people from Jeremy.
the lande of the Easte and Weste, and wyll Zacha.viii.
bringe them agayne, that they maye dwelle at Jerusalem. They shall be my people, and I wyll be theyr God in truthe and righteousnesse.

Thus sayethe the Lorde of hostes: lette
youre handes be stronge, ye that nowe heare these wordes by the mouthe of the Prophetes whiche be in these dayes, that the foun- Aggeus
dacyon is layde vpon the Lorde of hoostes house, that the temple maye be buylded. For why? before these dayes, neyther meane catell coulde wynne any thynge, neither myght anye man come in and oute in rest, for trouble: but I let euerye man goo agaynst his neyghbour.

Neuertheles, I wyll now intreate the reSydue of this people no more as afore tyme, sayethe the Lorde of Hostes, but they shall be a sede of peax. The vyneyarde shall gyue her frute, the grounde shall gyue her increase, and the heauens shall gyue theyr dewe: and I shall cause the remnaunte of this people to haue all these in possession. And it shall come to passe, that lyke as ye were a curse amonge the Heathē (O ye house of Juda and ye house of Israel) Euen so wyll I delyuer you, that ye shall be a blessyng: feare not, but let youre handes be stronge.

For thus sayethe the Lorde of hostes: lyke C
as I decysed to punysshe you, what tyme as your fathers prouoked me vnto wrath, sayeth the Lorde of hostes, and spared not. Euen so am I determyned now in these dayes, for to do wel vnto the house of Juda and Jerusalē, therfore feare ye not. Nowe the thinges that ye shall do, are these: Speake euery man the Ephesi.
truth vnto his neyghbour, execute iudgement truelye, and peaceablye within youre portes, none of you ymagyn euyll in his herte against his neyghbour, and loue no false othes: for all these are the thynges that I hate, sayethe the Lorde.

And

And the worde of the Lorde of hostes came vnto me, sayinge: thus sayth the Lord of hostes: The fast of the fourth moneth, the faste of the fyfth, the faste of the seuenth, and the fast of the tenth, shall be ioye and gladnesse, and prosperous dyngbe feastes vnto the house of Juda: Onely, loue the truth and peax.

D Thus sayth the the Lord of hostes: There
shall yet come people, and the inhabiters of many cytyes: and they that dwell in one citie shall go to an other, sayinge: Up, let vs go, & praye before the Lorde, let vs seke the Lorde of hostes, I wyll go with you: yea moch people and myghty Heithen shall come and seke the Lord of hostes at Jerusalem, and to pray before the Lorde. Thus sayth the Lord of hostes: In that tyme shall ten men (out of all maner of languages of the Gētyles) take one Jewe by the hemme of his garment, & saye: we will go with you, for we haue herd, that God is amonge you.

¶ The conuersyon of the Gentyles. The cōmynge of Christe tyrynge on an Asse.

CAPI. IX.

THE worde of the Lorde shall be receyued at Adrach, and Damascus shall be his offeringe: for the eyes of all men & of the tribes of Israel shall looke vp vnto the Lorde. The borders of Hemath shal be hard therby, Tyrus also and Sidon, for they are very wyse.

Tyrus shall make her selfe stronge, heape vp syluer as the sande, and golde as the claye of the stretes. Beholde the Lorde shall take her in, & haue her in possession: he shal smyte downe her power in to the see, and she shall be consumed with fyre. This shall Ascalon se and be afrayde. Gaza shal be very sory, so shal Accaron also, because her hope is come to confusion. For the kinge of Gaza shall perishe, & at Ascalon shall no man dwell.

B Straungers shall dwel at Asdod, and as
for the pryde of the Philistines, I shall rote it out. Their bloude wyl I take away frō their mouth and their abhominacions from amōgs their teeth. Thus they shall be lefte for our God, yea they shal be as a prince i Juda, & Accaron like as Jebusy. And so wyll I compasse my house round about with my men of warre goynge to and fro: that no oppressour come vpon them any more. For that haue I sene nowe with myne eyes.

Reioyce thou greatlye, O doughter Sion
L be glad, O doughter Jerusalem. For lo, thy kinge commeth vnto the, euen the vprightous and Sauyoure: Lowly and symple is he, he rydeth vpon an asse, and vpon the foale of an asse. I wyll rote out the charettes from Ephraim and the horse from Jerusalem, the battelbowes shall be destroyed. He shall gyue the doctrine of peax vnto the heythen, and his dominyon shall be frome the one see to the other, and frome the floudes to the endes of the worlde.

Thou also thorowe the bloude of thy cowe
naunt shalt let thy prysoners out of the pitte wherin is no water. Turne you nowe to the stronge holde, ye that be in pryson, and longe sore to be delyuered: And this daye I bynge the worde, that I wyll rewarde the double agayne. For Juda haue I bent out as a bowe for me, and Ephraim haue I fylled. Thy sonnes (O Sion) wyl I rayse vp agaynste the Grekes, and make the as a gyauntes swerde: the Lorde God shal be sene aboue them, and his dartes shall goo forthe as the lyghtenynge. The Lorde God shal blowe the trompette, and shall come forthe as a storme oute of the southe.

The Lorde of hoostes shal defend them, D
they shal consume and deuoure, and subdue Zacharei.xii.&
them with slynge stones. They shall drincke Eccle.xlvii.&
and rage, as it were thorow wine. They shal be fylled lyke the basens, and as the hornes of all the aulter.

The Lorde their God shall delyuer them in the daye, as the flocke of his people: for they stones of his Saunctuarye shall be set vp in his lande. O howe prosperous and goodly a thinge shall that be? The corne shall make the yonge men chearefull, & the newe wine the maydens.

¶ The people is moued to requyre the doctrine of truthe of the Lorde. The Lorde promyseth to vysite and comfort the house of Israel.

CAPI. X.

A PRaye the Lorde then by tymes to gyue
Jacobi.c you the latter rayne, so shall the Lorde make cloudes, and gyue you rayne ynough for all the encreasse of the felde: for vayne is the answere of Idols.

The sothsayers se lyes, and tell but vayne dreames: the comforte that they gyue, is no thinge worth. Therfore go they astraye like a flocke of shepe, & are troubled, because they haue no shepherde.

My wrothful displeasure is moued at the B
shepherdes, and I wyll vysyte the gotes. For Ezech.xxiiii.c
the Lorde of hostes wyll graciously visite his flocke, the house of Juda, and holde them Esay.xxii.d
as a goodly fayre horse in the battayle. Oute Gene.xix.d
of Juda shall come the helmet, the nale, the battelbowe, and all the princes togyther. They shall be as the gyauntes, which in the battayle trede downe the myre vpon the stretes. They shall fyght, for the Lorde shall be with them, so that the horsmen shall be confounded.

I will comforte the house of Juda, and pre- C
serue the house of Joseph. I wyll turne the also, for I pytye them: and they shall be like as they were, when I had not cast them of. For I the Lord am their God, and wyl heare them.

Ephraim shall be as a gyaunte, and their herte shall be cherefull as thorowe wyne: yea their children shall se it, and be gladde, & their

their hert shall reioyce in the Lorde. I wyll
blow for them and gather them togither, for
D I wyll redeme them. They shall increase, as
they increased afore. I wil sowe them amóg
the people, that they maye thinke vpon me
in farre countreyes: they shal lyue with their
chyldren, and turne agayne. I wyll bring thē
agayne also from the lande of Egypte, and
gather them out of Assiria. I wyl carye them
into the lande of Galaad and to Lybanus &
they shall want nothynge. He shall go vpon
the see of trouble, and smyte the waues: so
that al the depe floudes shal be dryed vp. The
proude bostinge of Assur shall be cast downe
Esay.x.a Ezech.xxix. and the scepter of Egypt shal be takē away.
I wyll comforte them in the Lord, that they
maye walke in his name, sayth the Lorde.

¶ The destruction of the temple. The care of the faythfull is commytted to Chryste, by the father. A greuous vysyon agaynst Ierusalem and Iuda.

CAPI. XI.

A OPen thy dores, O Libanus, that the
fyre maye consume thy Cedre trees.
Howle ye Fyrre trees, for the Cedre is
fallen, yea all the proude are wasted awaye.
Howle (O ye oke trees of Baasan (for ye migh
tye strong wod is cut downe. Men may heare
the shepherdes mourne, for their glory is de-
stroyed. Men may heare the lyons whelpes
roare for the pryde of Iordane is wasted a-
waye.
Thus sayth the Lorde my God: Fede the
shepe of the slaughter, which shall be slayne
of those that possesse thē, yet they take it for
no sinne, but they that sell them saye: The
Lorde be thanked, I am rich: yea their owne
shepherdes spare them not. Therfore will I
no more spare those that dwell in the lande
(sayth the Lorde) but lo, I will delyuer the
people, euery man in to his neighboures hād
and in to the hande of his kinge: that they
maye smyte the lande, and out of their han-
des will not I delyuer them.
I my selfe fed the slaughter shepe (a poore
B flocke verelye) and toke vnto me two staues:
the one I called louinge meknesse, the other
I called wo, and so I kepte the shepe. Thre
shepherdes destroyed I in one moneth, for I
Math.xxii.e myght not awaye wt thē, neither had they any
delyte in me. Then sayde I: I wyll fede you
no more, the thinge that dyeth, let it dye: and
that wyll perysshe, let it perisshe, and let the
remnaunte eate, euery one the flesshe of his
neyghbour. I toke also my louing meke staffe
and brake it, that I myght disanull the coue-
naunt, which I made with al people. And so
it was broken in that daye.
C Then the poore symple shepe that hadde a
respecte vnto me, knewe therbye, that it was
the worde of the Lorde. And I sayd vnto thē
yf ye thinke it good, bringe hither my pryce:
yf no, then leaue. So they wayed downe. xxx
Mat.xxvii.a syluer pens, the value that I was prysed at.
And the Lord sayd vnto me: cast it yt the pot
ter (a goodly pryce for me to be valued at of
them) and I toke the. xxx. siluer pens, and cast
them to the potter in the house of the Lord.
Then brake I my other staffe also (namelye D
wo) that I myght lowse the brotherhede be
twyxte Iuda and Israel. And the Lorde said
vnto me: Take to the also the staffe of a fo-
lysh shepeherde: for lo, I wyl rayse vp a shep
herde in the lande, which shall not seke af-
ter the thynges that be loste, ne care for suche
as go astray: he shal not heale yt wounded, he
shal not norysh the thing that is hole: but he
shall eate the flesh of suche as be fat, & teare
their clawes in peces.
O Idolles shepherde, that leaueth the Idols shepherde.
flocke. The swerde shall come vpon his arme
and vpon his ryghte eye. His arme shall be
cleane dryed vp, & his ryght eye shall be sore
blynded.

¶ Of the destruction and buyldynge agayne of Ierusalem.

CAPI. XII

THe heuye burthen whiche the Lorde A
hath deuysed for Israel. Thus sayth yt
Lord, which spred the heuens abrode,
layde the foundacion of the earthe, and gy-
ueth man the breath of lyfe: Beholde, I wil
make Ierusalem a cuppe of surfet, vnto all
the people that are round about her: Yea Iu
da him selfe also shall be in the siege agaynst
Ierusalem. At the same tyme wyll I make Ie
rusalem an heup stone for all people, so that
all suche as lyft it vp, shal be torne and rent,
and al yt people of the earth shal be gathered
togither agaynste it.
In that daye, sayth the Lord, I wil make B
al horses abasshed, and those that ryde vpon
them, to be out of their wyttes. I wyll open
mine eyes vpon the house of Iuda, and smite
all the horses of the people with blyndnesse.
And the princes of Iuda shal say in their her-
tes: The inhabiters of Ierusalem shall giue
me consolacion in the Lorde of hostes their
God. In that tyme wyll I make the princes
of Iuda like an hote burning ouē with wod,
and lyke a cresset of fyre amonge the strawe,
so yt they shal consume al the people rounde
about them, both vpon the right hande and
the left. Ierusalem also shall be inhabited a-
gayne namely, in the same place where Ieru
salem standeth.
The Lorde shall preserue the tentes of Iu C
da lyke as afore tyme: so that the glorye of
the house of Dauid and the glorye of the ci-
tesins of Ierusalem, shall be but lytle regar-
ded, in comparison of the glory of Iuda. In yt
daye shall the Lorde defende the citezins of
Ierusalem: so that the weakest thē amonges
them shal be as Dauid: and the house of Da
uid shall be lyke as Gods house, and as the
angel of the Lorde before them.
At the same tyme wyll I go about to de-
stroye al suche people as come agaynste Ieru
salem. Moreouer, vpon the house of Dauid
and vpon the citezins of Ierusalem, wyll I
poure out the spirite of grace and prayer, so
that they shall loke vpon me, whome they
haue pearsed: and they shall be wepe him, as
men mourne for theyr onely begoten sonne:
yea and be sory for hym, as men are sory for
theyr fyrst chylde.
D Then shall there be a greate mournynge
at Ierusalem, lyke as the lamentacion at A-
dremnon in the felde of Maggadon. And the
lande shal bewayle euery kinred by them sel
ues: The kynred of the house of Dauid them
selues alone, and their wiues by them selues,
The kinred of the house of Nathan them sel
ues alone, and their wiues by them selues:
The kinred of the house of Leui them selues
alone and their wyues by them selues: The
kynred of the house of Semei them selues
alone, and theyr wyues by them selues: In
like maner, al yt other generaciōs, euery chone
by them selues alone, & their wyues by them
selues.

¶ Of the well of grace and truthe Chryste. Of the cleane ryddaunce of Idolatrye, and of the false prophetes.

CAPI. XIII.

A IN that tyme shall the house of Dauid &
the citezins of Ierusalē haue an open wel
to wash of sinne and vnclennes. And then
(sayth the Lorde of hostes) I wyll destroye
the names of Idolles oute of the lande: so
that they shall no more be put in remem-
braunce.
As for the false Prophetes also and the
vncleane spirite, I shall take them out of the
lande: So that yf any of them prophecye a-
ny more, his owne father and mother that
begat him, shall saye vnto him: Thou shalte
dye, for thou speakest lyes vnder the name of
yt Lord, yea his owne father and mother yt
begat him, shall wounde him, when he pro-
phecieth.
B And thē shall those prophetes be cōfoun-
ded euerye one of his vision when he prophe-
cyeth neither shall they were sackclothes a-
ny more, to disceyue men withal. But he shal
be fayne to saye: I am no prophete: I am an
husbande man, for so am I taught by Adam
fro my youth vp.
And yf it be sayde vnto him: Howe came
these woundes then in thine hādes? He shal
answere: Thus am I wounded in the house
C of myne owne frendes.
Aryse, O thou swerd, vpon my shepherde,
and vpon the Prince of my people, sayth the
Lorde of hoostes: Smyte the Shepherde, &
the shepe shall be scatered abrode, and so wil
I turne myne hande to the lytle ones. And it
shall come to passe (sayth the Lorde) that in
all the lande two partes shall be roted out,
D but the thyrde parte shall remayne therin.
And the same thyrde parte wyll I bringe
thorow the fyre, and wyll clense them as the
siluer is clensed: yea & trye them like as golde
is tryed. Then shall they call vpon my name
and I wyll heare them: I wyll say: it is my
people. And they shall say: Lorde: my God.

¶ The wastynge of the churche vnder the fygure of Ierusalem. Of the kyngdome of the Lorde.

CAPI. XIIII.

BEholde, the daye of the Lorde cometh, A
that thou shalte be spoyled and robbed
for I gather togither all the heithen, to
fyght agaynste Ierusalem: so that the cytye
shall be won, the houses spoyled, and the wo
men defyled. The halfe of the citye shall go
awaye into captyuytye, and the resydue of yt
people shall not be caryed out of the cytye. Af
ter that shall the Lorde go forthe to fyghte
agaynste those heithen, as men vse to fyghte
in the day of battayle. Then shal his fete stād
vpon the mounte Olyuete, that lyeth vpon
the east syde of Ierusalem. And the mount O
lyuete shall cleaue in two, estwarde, & west-
warde, so that there shall be a greate valley:
and the halfe mounte shall remoue towarde
the north, and the other towarde the south.
And ye shal flee vnto the valley of my hilles
for the valley of the hilles shall reche vnto B
Asal. Yea fle shal ye, like as ye fled for yt earth Amos.i.a
quake in the dayes of Osias kinge of Iuda.
And the Lorde my God shall come, and all
payntes with him. In that daye shall it not
be lyght, but colde and froste. This shall be
that speciall day, which is knowne vnto the
Lorde: neither daye ne nyght, but about the
euenyng tyme it shal be lyght. In that tyme
shall these waters of lyfe runne oute frome
Ierusalem: the halfe parte of them toward
the east see, and the other halfe towarde the
vttermost see, and shall contynue both somer
and winter. And the Lorde him selfe shall be
kinge ouer al the earthe.
At that tyme shall there be one Lorde C
and his name shall be but one. Men shall go
about the hole earth, as vpon a felde: frome
Gibea to Remmon, & from the south to Ieru
salem, She shall be set vp, and inhabited in
her place: frome BenIamins port, vnto the
place of the fyrste porte, and vnto the corner
porte: and from the tower of Hananeel, vn
to the kinges wine presses. There shall men
dwel, and there shall be no more cursing, but
Ierusalem shall be safely inhabyted. This
shall be the plage, wherwith the Lorde will
smyte al people, that haue fought agaynste
Ierusalem: Namely, their flesh shal consume
awaye, thoughe they stande vpon their fete:
their eyes shal be corrupte in their holes, and
their tunge shall consume in their mouth.
In that daye shal the Lorde make a great
sedicion amonges them, so that one mā shal
take an other by the hande, & laye his handes
vpon the handes of his neyghboure. Iudas
shall fyght also agaynste Ierusalem, and the
goodes of all heithen shall be gathered togy
ther rounde about: golde and and siluer and
a very greate multytude of clothes. And so
shall this plage go ouer horses, mules, ca-
mels, asses, and all the beastes that shall be
in the

in the holle, lyke as ponder plage was. Euery one that remaynith then of al ỹ people, whiche came agaynste Jerusalem, shall go vp eare ly, to worshyp the kinge (euen the Lorde of hostes) and to kepe the feast of tabernacles. And loke what generacion vpon earth goeth not vp to Jerusalem, for to worshyppe the kinge (euen the Lorde of hostes) vpon the same shall come no rayne. If the kynred of Egypt go not vp, and come not, it shall rayne vpon the neither.

D This shall be the plage wherwith ỹ Lord wyll smyte all heithen, that come not vp to kepe the feast of tabernacles: yea this shal be the synne plage of Egipt and the synne plage of all people, that go not vp to kepe ỹ feaste of tabernacles.

At that tyme shal the rydynge geer of the hosles be holy vnto the Lorde, and the kettels in the Lordes houle shall be lyke ỹ basens before the auiter: yea all the kettels in Jerusalem and Juda, shall be holy vnto the Lord of hoſtes: and all they that slaye offrynges, shall come take of theym, and dighte theym therin. And at that tyme there shal be no mo Cananites in ỹ houle of the Lord.

¶ The ende of the prophecy of zachary.

THE BOKE OF THE PROPHETE MALACHI.

¶ Is complaynt agaynst Jsrael and her prestes.

CAPI. I.

THe heuy burthen, which ỹ Lord sheweth agaynst Jsrael by Malechy. J haue loued you (saith the Lord:) yet ye saye: wherin hast thou loued vs? Was not Esau Jacobs brother, saythe the Lorde? yet haue J loued Jacob and hated Esau: yea J haue made his hilles waste, and his heritage a wildernes for dragons. And though Edom saye: wel, we are destroyed, we wyl go buylde vp agayne the places that be wasted: yet (saith the Lord of hostes) what they buylde that brake J down: so that it was called a cursed lande, and a people, whom the Lorde hath euer bene angrye withall.

Your eyes haue sene it, and ye youre selues must confesse, that the Lorde hath brought the land of Jsrael to greate honoure. Shuld not a sonne honoure his father, & a seruaunt his master? If J be nowe a father, where is myne honoure? If J be the Lord, where am J feared? sayth the Lorde of hostes.

Now to you prestes, that despise my name. And yf ye saye: wherin haue we despysed thy name? In this, ỹ ye offre vncleane vyed vpō myne auiter. And yf ye wyl saye: wherin haue we offred any vncleane thinge vnto the? In this that ye saye: the auiter of the Lorde is not to be regarded. If ye ofre the blynde, is not that euyll? And yf ye offre the lame and sycke, is not that euyll? Yea offre it vnto thy prynce, shall he be content with the, or accepte thy persone, saythe the Lorde of hostes?

And nowe make youre prayer before God that he maye haue mercye vpon vs: for such thinges haue ye done. Shall he regarde youre persones, thinke ye, sayth the Lorde of hostes? Yea what is he amonge you, that wyll do so moche as to shut the doores, or to kindle the fyre vpon myne auter for nought? J haue no pleasure in you, sayth the Lorde of hostes and as for the meateofferinge, J wyll not receyue it at youre hande. For from the vprisinge vp of the sonne vnto the goinge downe of ỹ same, my name is greate amonge the Gentyles: yea in euerye place shall there sacrifyce be done, and a cleane meateoffrynge offred vp vnto my name: for my name is great among the Heithen, sayth the Lorde of hostes. But ye haue vnhalowed it, in that ye saye, the auter of the Lord is not to be regarded, and the thinge that is set thervpon, not worthye to be eaten.

Now say ye: It is but labour and trauayle and

and thus haue ye thought scorne at it (saith the Lorde of hostes) offringe robbery, yea the lame and the sycke. Ye haue brought me in a meatoffring. Shulde J accept it of your hand sayth the Lorde? Cursed be the dissembler, whyche hath in his flocke one that is male, & when he maketh a bowe, offereth a spotted one vnto the Lorde. For J am a greate kynge (sayth the Lorde of hostes) & my name is fearfull amonge the heithen.

¶ Threatenynges agaynst the prestes beyng leaders of thy people.

CAPI. II.

AND nowe (O ye prestes) this commaundement toucheth you: yf ye wyll not heare it ne regarde it, to gyue the glory vnto my name, sayth the Lord of hostes, J wyll sende a curse vpon you, & wyll curse youre blessinges: yea curse them wyll J yf ye do not: take hede. Beholde, J shall correcte your sede, and cast donge in youre faces: euē the donge of youre solempne feastes and it shall cleue fast vpon you. And ye shall know that J haue sent this commaundement vnto you: that my couenaunt which J made with Leui, myghte stande sayth the Lorde of hoostes.

B J made a couenaunte of lyfe and peace with him: this J gaue him, that he myght stande in awe of me: and so he did feare me, and had my name in reuerence. The lawe of truthe was in his mouth, and there was no wickednesse founde in his lyppes. He walked with me in peace and equyte, and dyd turne many one waye from their synnes. For the prestes lyppes shulde be sure knowledge, that men maye seke the lawe at his mouth, for he is a messenger of the Lorde of hoostes. But as for you, ye are gone cleane out of the waye, and haue caused the multitude to be offended at the lawe: ye haue broken the couenaunte of Leui, sayth the Lorde of hostes. Therfore wyll J also make you to be despysed, and to be of no reputacion amonge all the people: because ye haue not kept my wayes, but ben partiall in the lawe.

C Haue we not all one father? Hathe not one God made vs? why doth euerye one of vs then despyse his owne brother, & so breake the couenaunt of oure fathers? Nowe hath Juda offended: yea ỹ abhompynacion is done in Jsrael and in Jerusalem, for Juda hath defyled the Sanctuary of the Lord, whyche he loued, & hath kept the doughter of a straūge God. But the Lorde shall destroye the man that doth this (yea doth the master and the scolar) out of the tabernacle of Jacob, with him that offereth vp meatoffrynge vnto the Lorde of hostes.

Now haue ye brought it to this poynte again ỹ the auter of the Lord is couered with teares weppynge and mournynge: so that J wyll no more regarde the meatoffryng, nether wyll J receyue or accepte any thinge at your handes. And yet ye saye: wherfore? Euē because that where as the Lorde made a couenaunt betwyxt the & the wife of thy youth D thou hast despised her: Yet is she thyne owne companyon and maryed wyfe.

So dyd not the one, and yet had he an excellent spirite. What dyd then the one? He sought the sede promysed of God. Therfore loke wel to your spirite, and let no man despyse the wyfe of his youthe. If thou hatest her put her awaye sayth the Lorde God of Jsrael and giue her a clothing for the scorne sayth the Lorde of hostes. Loke well then to your spirite, and despyse her not. Ye greue the Lorde with youre wordes, and yet ye saye: wherwithall haue we greued him? In this that ye saye: All that do euell are good in ỹ syght of God, and suche please him. Or elles where is the God that punysheth?

¶ Of the messenger of the Lorde, Johñ Baptyste. Of the daye of the Lorde, and of Elias.

CAPI. III.

BEholde, J wyl sende my messenger, whi A Matth.xi.b
che shall prepare the waye before me: Marke.i.c
and the Lorde whome ye wolde haue, Luke.vii.c
shall soone come to his temple, yea euen the Gen.xlix.a v.b
messenger of the couenaunte whome ye lōge Esay.xxxv.c
for.

Beholde, he commeth, sayth the Lorde of hoostes. But who maye abyde the daye of his comminge? Who shal be able to endure whē he appeareth? For he is like a goldsmythes fyre, & like washers sope. He shal sit him downe to trye and to clense the syluer, he shall pourge the chyldren of Leui, and purify them lyke as gold and syluer: that they may bringe meatofferinges vnto the Lorde in rightousnesse. Then shall the offeringe of Juda and Jerusalem be acceptable vnto ỹ Lord B lyke as from the beginnyng and in the yeres afore tyme.

J will come and punysh you, and J my self wyl be a swyft witnesse against the witches against the aduouterers, against false swerers: yea and against those, that wrongously kepe backe the dyrelynges dewty which der the widowes and the fatherlesse, & oppresse the straunger, and feare not me, sayth ỹ Lord of hostes. For J am the Lorde that chaunge not, & ye (O chyldren of Jacob) wil not leaue Deut.xxvi.f
of: ye are gone away fro myne ordynaunces iiii.Reg.xvii.c
& sens the tyme of your forefathers haue ye not kept them.

C Turne you now vnto me, and J wil turne Zacha.i.a
me vnto you, sayth the Lorde of hoostes, ye saye: Wherin shall we turne? Shulde a mā vse falsheed and disceyte with God as ye vse falsheed and disceyt with me?

Yet ye say wherin vse we disceyte with ỹ? Leuit.xxvii.d
In tythes and heaueoffrynges. Therfore are Agge.i.a
ye cursed with penury, because ye dissemble with me, all the sorte of you.

Bryng euerye tithe into my barne, that there maye be meate in myne house: & proue me withall (sayth the Lorde of hostes) yf J wyll

wyll not open the wyndowes of heauen vn
to you, and poure you oute a blessinge with
plenteousnesse. Yea I shall rebuke the consu
mer for your sakes, so þ he shal not eate vp þ
frute of your grounde, neither shall the vyn
yarde be baren in the felde, sayth the Lorde of
hostes: In so muche that all people shal say
that ye be blessed, for ye shall be a pleasaunt
land, sayth the Lorde of hostes.

Ye speake harde wordes agaynst me, sayth
the Lord. And yet ye say: What haue we spo-
ken agaynst the? Ye haue sayd:
D Is it but lost laboure, to serue God? What
profyt haue we for kepinge his commaundy-
mentes, and for walking humbly before the
Lord of hostes? Therfore maye we say, that
the proude are happy, and that they whiche
deale with vngodlynesse, are set vp: for they
tempte God, and yet escape.

But they that feare God, say thus one to
an other: the Lorde considereth and heareth
it. Yea it is before him a memorial boke wri
ten for suche as feare the Lorde, and remem-
bre his name. And in þ day that I wyll make
(sayth the Lord of hostes) they shal be myne
owne possession: and I wyll fauoure them,
lyke as a man fauoureth his owne son, that
doth him seruice. Turne you therfore, and cõ
syder what difference is betwyxte the rygh-
teous & vngodly: betwyxt him that serueth
Malac.iii.a God and him that serueth him not.

For marcke, the daye commeth that shall
burne as an ouen, and al the proude, yea and
all suche as do wickednesse, shall be stubble:
and the daye that is for to come, shall burne
them vp (sayth the Lorde of hostes) so that
it shall leaue them neyther rote ne braunche.

But vnto you that feare my name, shall
that Sonne of ryghteousnesse aryse, & health
shall be vnder his winges: ye shall go forth
& multeply as the fat calues. Ye shal treade
downe the vngodlye: for they shall be lyke
the asshes vnder the soles of your fete, in
the daye that I shall make, sayth the
Lorde of hoostes. Remembre the
lawe of Moses my seruaunte
whiche I commytted vn
to him in Oreb for
al Israel, with
the statutes
and or-
dy-
naunces. Behold I wyll sende you Elyas
the Prophete: before the commynge of
the day of þ great & fearful Lorde.
He shall turne the hartes of
the fathers to their
children, and the
hertes of the
children to
their
fa-
thers, that I come not & smite the
earth with cur
singe
(f)

THE ENDE OF THE PROPHECYE OF MALACHI:
AND CONSEQVENTLY OF ALL
THE PROPHETES.

THE VOLVME OF THE BOKES CALLED APOCRIPHA.

CONTEYNED IN THE COMMON translacion in Latyn, whiche are not founde in the Hebzue noz in the Chalde.

THE REGISTRE THEROF.

The thirde booke of Eldzas.
The fourth boke of Eldzas.
The boke of Tobiah.
The boke of Judith.
The rest of the boke of Hester.
The boke of wysdome.
Ecclesiasticus.
Baruch the Pzophete.
The songe of the.iij.childzen in the ouen.
The stozye of Susanna.
The stozy of Bel, and of the Dzagon.
The pzayer of Manasseh.
The fyzste boke of the Machabees.
The seconde booke of the Machabees.

THE THYRDE BOKE OF ESDRAS.

Iosias holdeth passouer. After his death is Jechonias his sonne made kynge in his steade: whom the kynge of Egypte putteth oute, and setteth in his brother Joachim. Jerusalem is destroyed, and Sedech. as taken.

CAP. I.

AND Josias helde the feaste of Easter in Jerusalē vnto ꝯ Lorde and slewe the passouer the fourtenth daye of ꝯ fyrst moneth. He set the preestes also in ordre (according to their daylye courses) beinge arayed in long garmentes in the temple of the Lord. And he spake vnto the Leuites the holy ministers of Israel, that they shulde halowe them selues vnto the Lorde, to set the holy arcke of the Lord in the house that king Salomon the sonne of David hadde buylded and sayde: Ye shall no more beare the arcke vpon your shoulders. Now serue your Lorde, and take the charge of his people of Israell, after your bylages and your trybes: according as kynge David the kynge of Israell hath ordeyned, and according as Salomon his son hath honourably prepared: yea loke that ye all doo seruyce in the temple, according to the ordynng and distribucion of the pryncipall men, whiche are appoynted out of the trybes, to wo seruyce for the chyldren of Israel. Kyll the Passeouer, and prepare offrings for your brethren, and do according to ꝯ commaundement of the Lord, which he gaue vnto Moses. And vnto the people that was found, Josias gaue .xxx. thousand shepe, lambes, kyddes and gotes, and thre thousand oxē. These the kynge (of his pryncely liberalitie) gaue vnto the people, according as he had promised: and to the preestes for the Passeouer he gaue two thousande shepe, and an hundred oxen. Moreouer Jechonias and Semeias, and Nathanael brethren, and Hasabias, Jehiel, and Jolabad gaue theym to the Passeouer, fyue thousande shepe, and fyue hundred bullockes.

And when these thinges were broughte to passe, the preestes and the Leuites stode goodly in their ordre, and had the vnleuened breed throughout the tribes. And after the ordryng of the pryncipall men in the trybes, they offred vnto the Lorde in the syght of the people, accordyng as it is wrytten in the boke of Moses, and so they rosted the Easter lambe, as accordynge was. As for the thankeofferinges and the other, they dyght them in kettels and pottes, and set them before the people wt good wyll, and afterwarde before them selues, and the preestes. For the preestes offred the fatte, vntyll the tyme was expyred, but the Leuites prepared for them selues and for their brethren the chyldren of Aaron. The singers also the children of Asaph, stode in their ordre, according as Dauid had deuised. So did Asaph Zachary and Jouthum, whiche were appointed by the king. Moreouer the porters and wre kepers stode by the wres and that diligently, so that none went out of his stādyng and seruice/for their brethē (the Leuites) prepared for them. Thus were all thinges performed, that belonged to the offerynge of the Lorde. In that day they held the Passeouer, and offred thākeofferinges beside the sacrifice of the Lorde, according to the cōmaundement of kyng Josias.

So the children of Israel which were then present, held an honourable Passeouer, and ꝯ feast of swete breed seuē dayes long. Yea such a Passeouer was not kept in Israel from the time of the Prophet Samuel. And al the kynges of Israel held not suche an Easter as this which kyng Josias helde, and the preestes, the Leuites, the Jewes and all Israell, of all the that were at Jerusalem. And in the .xviij. yere of the raigne of Josias was this Passeouer kept. And with a perfect herte dyd kyng Josias ordre all his workes before the Lorde, and the thynges that were wrytten of him in tymes past, concernynge those that synned and were vngodly agaynste the Lorde before all people, and that sought not the worde of the Lorde vpon Israel.

After all these actes of kynge Josias, Pharao the king of Egypt went vp and came toward Carcamis by Euphrates, & Josias went to mete him. Then sent the kyng of Egypt vnto Josias, saying: what haue I to do wt the, O king of Juda? I am not sent of the Lorde to fyght agaynst the, for my warre is vpō Euphrates, go thou thy waye home agayn in al the haste. And Josias wolde not turne agayn vpon his charet, but vndertoke to fyghte agaynst him, and harkened not vnto the wrds of the Prophete, whiche he tolde him oute of the mouth of God, but pyched a battayle agaynst him in the felde of Mageddo. And the princes preased to kyng Josias. Then said the kyng vnto his seruauntes: Carye me awaye out of the battayle, for I am sore wounded. And immediatly his seruauntes toke him away out of the front of the battayle. The sat he vpon the seconde charet, came to Jerusalē, dyed, and was buried in his fathers sepulcre. And in all Jury they mourned for Josias, yea the rulers also with their wiues made lamentacion for him vnto this daye. And this was done euer stil in Israel.

These thynges are wrytten in the boke of the storyes of the kynges of Juda / namelye all the actes and workes of kynge Josias, his power royall and maieste, his vnderstandynge in the lawe of God, and what he dyd / yea thynges whiche are not wrytten in the boke of the kynges of Israell and Juda. And the people toke Jechonias the sonne of Josias, and made him kynge in stede of Josias his father, when he was .xxiij. yere olde.

Aaa Kyng

And he raigned ouer Israel.iij. monethes. And the kyng of Egypt put him downe, ye he shold not raigne in Jerusalem, and raysed vp a taxe of the people: namely an hundred talentes of syluer and, one talent of golde. The kynge of Egypt also made Joachim his brother kynge of Juda and Jerusalem. As for them of ye kinges counsell with the king him selfe and Zaraceles his brother, he toke them & caried them away prisoners in to Egypt. Fiue and twenty yere olde was Joachim, when he was made kyng in the lande of Juda and Jerusalem, &
iiij. Re. xxiiij.c he did euil before the Lorde. After this Nabuchodonosor the kynge of Babylon came vp, bound him with bandes of yron, & caried him vnto Babylon. Nabuchodonosor also toke all the vessels that were halowed in the temple of the Lord, and all the iewels, & caryed them vnto Babylon, and broughte them in to his owne temple at Babylon. Of his vnclennesse and vngodlynesse it is written in the boke of the actes of the kynges. And Joachim his son
E raigned in his stede. He was made kyng being xviij yere old, and raigned but thre monethes and.x.dayes at Jerusalem, and dyd euil before the Lorde. So after a yere Nabuchodonosor sent and caused him be brought vnto Babylō with the holy vessels of the Lorde, and made Sedechias his brother kynge of Juda and Jerusalem, when he was.xxj. yere olde, and he raigned.xj. yere.

And he dyd euil also in the sight of ye Lord, and cared not for the wordes that were spokē
Jere. xxxvii.f vnto him by the Prophete Jeremye, at the mouth of the Lorde. And where as he hadde made an othe vnto kyng Nabuchodonosor, he manswore him self, and fel from him, hauing a stiffe necke and hert, and transgressed all the statutes and ordinaunces of the Lord God of Israel. The rulers also and heedes of the people of the Lorde did moche euill, & became vngodly more then the Heathen, being defiled in all maner of abhominacions: yea and defiled the holy temple at Jerusalem. And the God of their fathers sent his messengers vnto thē, to turne them backe and to call them agayne from their synnes, for he wold fayne haue spared them, for his holy tabernacles sake. Ne-
F uerthelesse they had his messengers in derisiō: and loke what God spake vnto them by his Prophetes, they made but a sport of it. This drewe on so longe, til the Lorde was wrothe with his people for their vngodlinesse, and til he caused the kynges of the Caldees to come vp, which slew their yong men with ye swerde: yea euen in the compasse of their holy temple and spared no bodye, neyther yonge man nor olde, neyther mayden nor younge man: but they were al delyuered in to the power of the kynges of the Caldees, and al the holy vessels of the Lorde, and the kynges treasures toke they, and caryed them vnto Babylon. As for the house of the Lorde, they brent it, & brake downe the walles of Jerusalem, set fyre vpō her towres, destroyed all her noble buyldynges, and brought them to nought, and the people that were not slayne with the swerde, they caryed vnto Babylon.

Thus became they prysoners and bondemen of the kynge of Babylon, tyll they were delyuered and raygned for them selues, * when the wordes of the Lorde were fulfylled, whiche he promysed them by the mouth of the Prophete Jeremye, and tyll the land had her reste: namely all the tyme that it lay waste, hadde it reste and quyetnesse. lxxvij. yeres. * Jere.

¶ Cirus geueth lycence to the Jewes to returne to Jerusalem, and restoreth them the vesselles of the temple. After that are there letters sende to Artaxerxes, whiche accuse the Jewes for buyldynge of the cytye: and so is the buyldynge dryuen of, vntyl the seconde yere of Darius.

CAPI. II.

A ii. Paral. i. Esdra.
NOw when kynge Cyrus raigned ouer the Persians, and when the Lorde wolde perfourme the worde that he had promysed by the mouth of the Prophete Jeremye: the Lorde raysed vp the spiryte of Cyrus the kynge of Persians, so that he caused this wrytynge to be proclaymed thorowe out his hole realme, saying: Thus sayth the kyng of Persians: the Lorde of Israell that hye Lorde hathe made me kynge of the lande and commaunded me to buylde him an house at Jerusalem in Jurye. Yf there be anye now of your people, the Lorde be with him, and goo vp with him to Jerusalem. And all they that dwell rounde about the place, shal helpe them, whether it be with golde, with syluer, with gyftes, with horses and necessarye catell, and all other thynges that are broughte with a free wyll to the house of the Lorde at Jerusalem.

Then the pryncypall men oute of the trybes and vyllages of Juda and BenJamin stode vp/so did the preestes also and the Leuites (whom the Lorde had moued) to goo vp and to buylde the house of the Lorde at Jerusalem. And they that were about them, helped them with all maner of golde, and syluer, and catell also, and with many lyberall gyftes, & this dyd many one, whose mynde was stered B
vp therto. *Kyng Cyrus also brought forth i. Esdra. i. the vessels and ornamentes that were halowed vnto the Lorde (whiche Nabuchodonosor the kynge of Babylon had caryed awaye from Jerusalem, and consecrated them to his ydoll and ymage) and delyuered them to Mythridatus his treasurer, and by him they were delyuered to Salmanasar the depute in Jurye. And this was the nombre of them: Two thousande and foure hundred syluer boules, thirtye syluer basens, thirtye basens of golde two thousande and foure hundred vesselles of syluer, and a thousande besyde. All the vessels of golde and syluer, were fyue thousande eighte hundred and.lx. These were nombred vnto Salmanasar, and them that were come agayne with him to Jerusalem out of ye captiuitie of Babylon. Now in the tyme of kynge i. Esdr. iiij. Artaxerxes the kynge of Persia, these men: Balemus, and Mithridatus, Sabellius, Rathimus, Balthemus, Semellius the scrybe, and other that dwelte in Samaria and in other places vnder the dominion therof, wrote a letter vnto kynge Artaxerxes, wherein they complayned vnto the kynge of them in Jury and Jerusalem. The letter was made after this maner.

C Syr thy seruauntes, Rathimus the storye wryter, Sabellius the scribe, and other iudges of the courte in Celosyria, and Phenices. Be it knowen and manifest to our Lorde the kyng, that the Jewes whiche are come vp frō you vnto vs in to the rebellyous and wycked citye, begyn to buylde it agayne, and the walles aboute it, and to set vp the temple a new. Nowe yf this cytye and the walles therof be set vp agayne, they shall not onely refuse to geue trybutes and taxes, but also rebel vtterly agaynste the kyng. And for so moch as they take this in hande now about the temple, we thought it reason, to thynke no scorne of it, but to shewe it vnto our Lorde the kyng, and to certifye him therof: to thintent that yf it please the kynge, he maye cause it be soughte in the bokes of olde, and thou shalt fynd suche warning wrytten, and shalt vnderstande that this city hath alway ben rebellious and disobedient, that it hath subdued kynges & cities, and that the Jewes which dwel therin, haue euer ben a rebellyous, obstinate, vnfaythful, and fightyng people, for the which cause this city is wasted. Wherfore now we certify our Lord the kyng, that if this city be buylded & occupied agayne, and the walles therof set vp new, thou canst haue no passage in to Celosiria, and Phenices.

D Then wrote the kynge to Rathimus the storye wryter, to Balthemus, to Sabellius the scrybe, and to the other officers and dwellers in Siria and Phenices, after this maner: I haue red the epystle whiche thou sentest vnto me, and haue commaunded to make diligent searche, and haue founde that the citye hathe euer resysted kynges, that the same people are disobedient, and haue caused moch warre, and that myghtye kynges haue raygned in Jerusalem, whiche also haue raysed vp taxes of Syria and Phenices. Wherfore I haue commaunded those people that they shall not buylde the citye, that they make no more in it, and that they procede no farther with the buyldyng: for so moche as it might be the cause of warre and displeasure vnto kynges.

Nowe when Rathimus and Sabellius the scrybe, and the rulers in the lande hadde redde the wrytynge of kynge Artaxerxes, they gat them togyther, and came in all haste to Jerusalem, with an hoste of horsemen, and with moche people of foote, and forbad them to buylde. And so they lefte from buyldynge of the temple, vnto the seconde yere of kynge Darius.

¶ Darius maketh a feast. The thre sentences of the thre younge men, of whiche the fyrste is declared.

CAPI. III.

KYnge Darius made a greate feast vnto his seruauntes, vnto all his courte, and to all the officers of Medea and Persia, yea to all the deputyes and rulers that were vnder him from India vnto Ethiopia, an hundred and.xxvij. countreys. So when they had eaten and dronken, being satisfied, and were gone home agayne. Darius the kynge went in to his chambre, layde him downe to slepe, and so awaked. A

Then the thre younge men that kepte the kynges person, and watched his bodye commoned amonge them selues, and spake one to an other: let euerye one of vs saye some thynge, and loke whose sentence is wyser and more excellent then the other, vnto him shall kynge Darius geue great gyftes, and clothe him with purple. He shall geue him vessels of golde to drynke in, clothes of golde and couerynges/he shall make him a costly charet, and a brydle of golde, he shal geue him a bonet of whyte sylke, and a cheyne of golde about his necke: yea he shall be the seconde and princypall next vnto kyng Darius, and that bicause of his wisdome, and shal be called the kinges kynsman. B

So euerye one wrote his meanynge, sealed it, and layd it vnder the kynges pyllowe, and sayd: when the kynge aryseth, we wyll geue him oure wrytynges, and loke whose worde the kynge and his chiefe lordes iudge to be the moost wysely spoken, the same shall haue the vyctorye. One wrote: Wyne is a strong thyng. The seconde wrote: The kyng is stronger. The thyrd wrote: Women haue yet more strengthe, but aboue all thynges the truth beareth awaye the victory. Now when the kynge was rysen vp, they toke their wrytynges, and delyuered them vnto him, and so he red them. Then sent he forth to cal all his chiefe Lordes, all the deputyes and rulers of the countreyes of Medea & Persia. And when they were set downe in the counsell, the wrytynges were red before them. And he cōmaunded to cal for the yong men, that they might declare their meaninges thē selues by mouth. So when they were sent for and came in, the king said vnto them: shewe vs and make vs to vnderstande what the thynges are that ye haue wrytten. C

Then began the fyrst (whiche hadde spoken of the strengthe of wyne) and sayd: O ye men, wyne is marueylous strong, and ouercommeth them that drynke it: it disceyueth the mynde, and bryngeth both the poore man and the kynge to dotage and vanitie. Thus dothe it also with the bondman and with the free: with the poore, and ryche: it taketh awaye their vnderstandyng, and maketh them carelesse and merye, so that none of them remembreth anye heuynesse, dette, or dutye: It causeth a man to thynke also that the thynge whiche he dothe is honest and good: and remembreth not that he is a kynge, nor that he is in auctoritie, and that he ought not to do suche thynges. D Prouerb. xx. wyne,

Moreouer, when men are drynkynge, they forget all frindshyp, all brotherly faythfulnesse and loue: but as sone as they are dronken, they drawe out the swerde and wil fight: and when they are layd downe frō the wyne, and so risen vp agayne, they can not tel what they dyd: iudge ye now, is not wyne the strōgest? For who wolde els take in hande to do suche thynges? And when he had spoken this he helde his tonge.

¶ The declaracyon of the two last sentences of the yonge men, propounded in the Chapter before: of which ẏ last, that is, that veritye beareth the vyctorye in all thynges, is most commended and alowed. Darius wryteth letters to all the rulers vnder him, that they shoulde ayde Zorobabel to the buyldynge of Jerusalem.

CAPI. IIII.

The kynge. A Then the seconde (whiche had sayde that the kynge was stronger) began to speke saying: O ye men, are not they the strōgest and mooste excellent, that conquere the lande and the see, and all that is in the see, & in the earthe? Now is the kynge lorde of all these thinges, and hath dominion of them al: and loke what he commaundeth, it is doone. Yf he sende his men forth a warrefare, they goo, and breake downe hylles, walles, and towres. They are slayne, and slee (other men) them selues, and ouer passe not the kynges worde. Yf they get the victory, they bryng the kyng all the spoyle. Lykewyse the other that medle not with warres and fyghting, but til the grounde: when they reape they brynge tribute to the kynge. And yf the kynge alone do but commaunde to kyll, they kyll/ yf he commaunde to forgyue, they forgyue/ yf he commaunde to smyte, they smyte / yf he byd driue awaye, they dryue awaye / yf he commaunde to buylde, they buylde / yf he commaunde to breake downe, they breake downe/ yf he commaunde to plante they plante. The common people and the rulers are obedient vnto him.

B And the kyng in the meane season sytteth him downe, eateth and drynketh, and taketh his rest: then kepe they watche rounde about the kynge, and not one of theym dare gette him out of the waye to do his owne businesse, but must be obedient vnto the kynge at a worde. Judge ye nowe, O ye men, how sholde not he goo farre aboue, vnto whom men are thus obedient? And when he had spokē this, he held his tonge.

The thyrde, whose name was Zorobabel, whiche had spoken of women and of truthe, began to saye after this maner: O ye men, it is not the great kyng, it is not the multitude of mē, neither is it wine that excelleth: Who is it then that hath the lordshyp ouer them? women. Haue not women borne the kynge and al the people that rule those thinges? Haue not women borne them, & brought thē vp, that plant the vines wherout the wine commeth? They make garmentes for all mē, they gyue honour vnto all men, & without women can not men lyue. Yf they gather gold and syluer, & al precious thinges, and se a fayre welfauoured woman, they leaue all togyther and turne theyr eyes onely vnto the woman, & gape vpon her and haue more desire vnto her, then vnto ẏ syluer and gold, or any maner of precious thing. A mā leaueth his father that brought him vp he leueth his own natural countrey & cleueth vnto the womā/ yea he ieoperdeth his life wt the woman, and remembreth neither father, nor mother, ne coūtrey. By this thē ye must nedes know that womē haue the dominiō ouer you. C Gene.ii.b Mathew i. Timoth Ephesi.

¶ Dothe it greue you? A man taketh his swerde, and goeth his waye to steale, to kyll, to murther, to sayle vpon the see, and seeth a lyon, and goeth in the darckenesse: and when he hath stollen, disceyued and robbed, he bryngeth it vnto his loue. Agayne, a man loueth his wyfe better then father or mother: yea, manye one there be that renne oute of theyr wyttes, and become bondemen for theyr wyues sakes: many one also haue perisshed, and haue bene slayne, and haue synned bycause of women.

And nowe byleue me, I knowe a kynge, whiche is great in his power, and all landes stande in awe of him, and no man dare laye hand vpon him: yet did I se that Apame (the doughter of the great kynge Bartacus) the kynges concubyne, sat besyde the kynge vpon his ryght hande, and toke of his crowne from his heed, and set it vpon her owne heed, and smote the kynge with her lefte hande. Moreouer the king loked vpon her wt open mouth: D
yf she laughed vpon him, he laugheth also: but yf she toke any displeasure with him, the kynge was fayne to flatter her, and to gyue her good wordes, tyll he hadde gotten her fauour agayne.

O ye men, are not women then stronger? Great is the earth, and hye is the heuen that do these thinges. Then the king and the princes loked one vpon an other. So he began to speke of the truth. O ye men, are not women stronger? Great is the erth, hye is the heuen, swyfte is the course of the sunne, he compasseth the heuen rounde about, and fetcheth his Eccle.i.a
course agayne to his owne place in one daye. Truthe.
Is he not excellent that doth this? Yea great is the truthe, and stronger then all thynges. All the erth calleth vpon the truth, the heuen prayseth it, all workes shake and tremble at it, and with it is no vnrighteous thing. Wine E
is vnryghtous: the kyng is vnrighteous, women are vnryghtous, all the chyldren of men are vnryghtous, yea all theyr workes are vnryghtous, and there is no truthe in them, in theyr vnryghteousnesse also shall they be destroyed and perysshe. As for the truthe, it Esdra. Psal.
endureth, and is alwaye stronge: it lyueth and conquereth, for euermore worlde without ende.

The truthe accepteth no personnes, it putteth no difference betwixte ryche or poore, betwyxte the myghtye or symple, but dothe ryght vnto euery man, whether they be euyll or good, and all men are louingly dealt with all in the workes of it. In the iudgement of it

there is no vnryghtous thinge, but strength, kingdom and power, & maiesty for euermore. Blessed be the God of truth.

And with that he held his tonge, and al the people cryed and sayd: Greate is the truthe, and aboue all. Then sayd the kyng vnto him: Aske what thou wylt, more then is appoynted in the wrytynge, and I shall gyue it the, for thou arte founde wyser then thy companyons: thou shalte syt nexte me, and be my kynsman. Then sayd he vnto the kynge: Remembre thy promyse and vowe whiche thou hast vowed and promysed (in the daye when thou camest to the kyngdome) to buylde vp Jerusalem, and to sende agayne all the vessels and iewels that were taken awaye oute of Jerusalem: whiche Cyrus separated whē he offred in Babylon, and wolde haue restored them agayne euen there. And thy mynde was to buylde vp the temple, whiche the Edomytes brent when Jerusalem was destroyed by the Caldees. This onely (O kynge) is the thynge that I requyre, this is the maiestye, whiche I desyre and aske of the: that thou performe the vowe whiche thou with thyne owne mouth hast made vnto the kyng of heuen.

F Then Darius the kyng stode vp, and kissed him, and wrote a lettre vnto all the deputies and shreues, to all the Lordes and nobles, that they sholde conuey him forth, & all them that wolde goo vp with him. He wrote a letter also vnto all the shreues that were in Celosyria and Phenices, & vnto Lybanus, that they shoulde drawe Cedre trees from Lybanus vnto Jerusalem, to buylde the city withall. Moreouer he wrote vnto all the Jewes that were gone out of his realme in to Jury, bicause of the fredome, that no officer no ruler nor shreue, shold come to their dores: and that all theyr lande whiche they had conquered, shold be free and not tributary. And that the Edomites shold gyue ouer the cities and villages of the Jewes which they had taken in: yea and that they sholde yerely gyue .xx. talentes to the buyldyng of the temple, vntill ẏ time that it were finisshed, and to the daylye halowing of the brentofferinges (as it is commaunded) ten talentes yerely also/ and that al they which come from Babylon to buyld the city shold haue fre libertie, they and their children and all the preestes.

He wrote the greatnesse also and commaun-
G ded ẏ the holy garment sholde be gyuen them wherin they ministred, and wrote that commaundementes shold be giuen to the Leuites vntil the day that the house were finisshed, & Jerusalem buylded vp/ and commaunded that al they that watched the city shold haue their porcions and wages.

He gaue ouer also al the vessels that Cyrus had separated from Babylon, and al that Cyrus had gyuen in commaundement, the same charged he also that it shold be done and sent vnto Jerusalem. Now when this yonge man was gone forth, he turned his face toward Jerusalē, and praysed the king of heuē and said: Of the commeth the victory, of the commeth wysdome & clerenesse, and I am thy seruaunt. Blessed art thou whiche hast gyuen me wysdome: the wyl I prayse, O Lorde, thou God of our fathers.

And so he toke the letters, and wente vnto Babylon, and when he came there, he told this vnto all his brethren that were at Babylon, and they praysed the God of theyr fathers, that he hadde gyuen them refresshynge and lybertie to goo vp and to buylde Jerusalem, and the temple (which is there called after the name of the Lorde) and they reioysed with instrumentes and gladnesse seuen dayes longe.

¶ They that returne to Jerusalem are nombred. They begyn to laye the foundacyon of the temple, but are let by the meanes of enemyes, and so is the buyldynge dryuen of by the space of two yeres.

CAPI. V.

After this were the principal men of al the vilages, chosen in the tribes & kynredes, that they shold go vp, with their wyues and chyldren, with theyr seruauntes and maydens, with all theyr catell and substaunce. And Darius the king sent with them a thousande horsemen, to conuey them safely vnto Jerusalem: and theyr brethren were glad, playing vpon instrumētes, and singing. And these are the names of the men whiche went vp out of the villages, accordyng to the trybes. Of the preestes, the sonne of Phinehes, the sonne of Aaron: Jesus the sonne of Josedec, Joachim the sonne of Zorobabell, Math.i.b
the sonne of Salathiel (of the kynred of Dauid, out of the kynred of Phares, of the tribe iii. Esdr.iiii.b
of Juda) whiche spake wonderfull thynges vnder Darius the kynge of Persia, in the seconde yere of his raygne in the fyrst moneth of Nisan. A

These also are they of Jury which came vp and turned agayne vnto Jerusalem, oute of the captiuitie that Nabucodonosor the kynge of Babylon had brought vnto Babilon. And euery man sought his porcion agayne in Jury his city, they that came with Zorobabel, & with Jesus, Nehemias, Saraias, Raelaias, Elimeus, Emmanius, Mardocheus, Beelsarus, Mechpsa, Rochor, Olioras, Emonias, one of their princes.

And the nombre of them accordyng to their kynredes and rulers were. The chyldren of Phares, two thousand, an hundred thre score and twelue. The chyldren of Ares, thre thou- B
sand, an hundred and .lvii. The children of Femo, an hundred & .xlii. In the sōnes of Jesus and Joabes, a thousande thre .C. & two. The sonnes of Benia, two thousande foure hundred thre score and ten. The sonnes of Choroba, two hundred and fyue. The sonnes of Banica, an hundred thre score and eyght. The sonnes of Rebech, foure hūdred and thre. The sonnes of Arthad, foure hundred and .xxvii. The sonnes of Cham, thyrty and seuen. The sonnes of Zoroar, two thousande and .lxvii. The sonnes of Adinu, foure .C. thre score & one.

The sonnes of Adarectis, an hundred & eight. The sonnes of Clalo and Zelas, an hundred and seuen. The sonnes of Azozec, foure hundred and.xxxii. The sonnes of Jedarbone, an hundred and. xxiij. The sonnes of Hananias an hundred and thirty. The sonnes of Alont. xc. The sonnes of Marsar, four hundred & xxij. The sonnes of Zabarus. xcv. The sonnes of Sepholemon, an hundred and.xxvj. The sonnes of Nepopas, fifty and fiue. The sonnes of Hechanatus, an hundred and. lviij. The sonnes of Zebethanus, an hundred and.xxxij. The sonnes of Creatpatros (which is called also Enohadies and Hodias) four.C. and.xxvj. Of them of Gramos and Gabea, an.L. and.xxj. Of them of Bellelon and Leagge. lxb. Of the of Baltarus, an hundred and.xxij. Of them of Bechenobes. lb. Of the sonnes of Liplis, there were an hundred. lb Of the sonnes of Labonus, three hundred and. lvij. Of the sonnes of Siechem, three hundred three score and ten. Of the sonnes of Huadon and Elimon, three hundred. lxxvij. Of the sonnes of Eeicus, two thousande an hundred and.xlb. The sonnes of Anaas, three hundred. lxx.

The preestes: The sonnes of Jeddus: The sonnes of Euther: The sonnes of Ol Jasib, three hundred three score and twelue. The sonnes of Emerus, two hundred fifty & two The sonnes of Faluctus, three hundred & lvij. The sonnes of Lacca, two hundred and.xxvj The Leuites: The sonnes of Jesus in Cadubel & Banus, and Serebias, and Sodas, seuentye and foure.

The hole nombre of these from twelue yeres was three thousande foure hundred & lxij. Of the sonnes, doughters and wyues, y hole summe was, a thousande, two hundred and foztye and two. The sonnes of the Preestes that prayed God in the temple: The sonnes of Asaph, of whome there were an hundred and xxviij. But the doore kepers were: The chyldren of Olmenus, the chyldre of Ater, the chyldren of Amon, the chyldren of Acuba, Hopa, the chyldren of Tobi, an hundred thyrtye and vyne in all.

The Preestes that serued in the temple: The sonnes of Hell, the sonnes of Gaspha, the sonnes of Tobloch, the sonnes of Caria, The sonnes of Sud, the sonnes of Helui, the sonnes of Labana, the sonnes of Agrecha, the sonnes of Agrub, the sonnes of Uccha, the sonnes of Cetha, the sonnes of Aggab, the sonnes of Ouay, the sonnes of Anani, the sonnes of Canna, the sonnes of Geddu, the sonnes of Au, the sonnes of Rabin, the sonnes of Delaaon, the sonnes of Nechoba, the sonnes of Caseba, the sonnes of Gaza, the sonnes of Ozul, the sonnes of Sinoua, the sonnes of Acra, the sonnes of Phalim, the sonnes of Asana, the sonnes of Banei, the sonnes of Nasiin, the sonnes of Acuta, the sonnes of Agrua, the sonnes of Agai, the sonnes of Faaon, the sonnes of Phalalon, the sonnes of Hageda, the sonnes of Susa, the sonnes of Carea, the sonnes of Barcus, the sonnes of Sarea, the sonnes of Cocli, the sonnes of Aphi, the sonnes of Agrida, the sonnes of Pedon: Salomon his sonnes, the sonnes of Asophot, the sonnes of Phalida, the sonnes of Celi, the sonnes of Dedon, the sonnes of Gaddahel the sonnes of Zaphetus the sonnes of Aggia, the sonnes of Hacharet, the sonnes of Sabathem, the sonnes of Saroneth, the sonnes of Maisut, the sonnes of Anta, the sonnes of Salus, the sonnes of Abdus, the sonnes of Suba, the sonnes of Enra, the sonnes of Rabotis, the sonnes of Phat phat, the sonnes of Malmon. All these ministred in the Sanctuarye, and were seruauntes of Salomon: cccxiiij foure hundred thre score and ten.

These folowing are they, that went vp from Thelmellat Thelarla (whose pices were Carmelā and Careth) and might not shew forthe their cities and kynredes, how they were of Israel: the sonnes of Dalarus, the sonnes of Tuben, the sonnes of Nechodaicus. Of the preestes that executed the office of the preesthode, and were not found: the sonnes of Obia, the sonnes of Achilos, the sonnes of Addin, whiche maryed one of the doughters of Phargelen, and were named after him. The writinge of the same kynred was sought in the register of their generacion, but it was not founde: and therfore were they forbydden to execute the office of the preesthode. Unto the said Nehemias & Atharas, that they sholde haue no porcion in the Sanctuarye, tyll there rose vp an hye preest, that were well instruct in the playne declarenelle and truth. Of all Israel (beside seruauntes and maydens) there were. xlij. thousande, thre hundred and.xl. Nowe were there of seruauntes and maydens, seuen. M. thre hundred and.xxxvj. Of synginge men and singinge women, there were two. C. and. lxv. Foure hundred and.xxxv. Camels. Seuen. M and.xxxvj. horses. Two hundred thousande & foztye and fyue mules. Fyue thousande and xxxb asses.

They yeedes also, and the rulers of the trybes, when they came to Jerusalem, and wolde buylde and set vp the temple of God agayne in his place, they gaue after their abilitie, vnto the temple, to the treasure, and to the seruyce of the Sanctuarye twelue thousande poundes of golde, fyue thousande of syluer, and an hundred preestes garmentes. And so dwelte the preestes and the Leuites, and the people that wente out to Jerusalem, and the countrey there abouce, the syngers also & the porters euery one of Israell in his owne lande.

So when the seuenth moneth came, and when the chyldren of Israell were euery man at his busynesse, they came all with one consent in to the cyttie, whyche was before the Easte doore. And there stode Jesus the sonne of Josedec, and his brethren the preestes, and Zozobabel the sonne of Salachiel, and his brethren, setting vp an auitee to offre brent sacrifices vpon it, as it is written in the lawe of Moses.

There came people also of other countreys, & the heathen out of all landes to set vp y aultar in his place, and offred sacrifices and brent offringes

offeringes vnto the Lozde in the mozninge. And so they helde the feast of tabernacles as it is commaunded in the lawe: And daylye offred they as accozdynge was and made the sacryfyces appoynted, the offeringes also of the Sabbothes and of the newe Moones, & all holy feastes. And all they that vowed offringes vnto the Lozde, beganne at the new Moone of the seuenth moneth to offre vnto God, for the temple of the Lozde was not yet buylded. And they gaue vnto y Masons & carpenters, money, meate, and drynche with chearefulnes. Unto them of Sidon also and Tyre they gaue carres, that they sholde cary Cedze trees frome Libanus to Betasles and beames, and that they shulde make shyppes in the heauen of Joppe, accozdynge as it was appoynted and ozdeyned by Cyzus kinge of the Perslans.

And in the seconde yere they came in to the temple of God at Jerusalem. In the second moneth beganne Zozobabell the sonne of Salathiel, and Jesue the sonne of Josedec & their brethren the preestes and Leuites, and all they that were come vnto Jerusalem out of the captyuyte of Babylon, and layde the foundacion of the temple, in the newe mone of the second moneth in the second yere that they were come in to Jewry and Jerusalem. And they appoynted the Leuites (that were aboue.xx. yere olde) vnto the seruyce of the Lozde: so Jesua and his sonnes and his bzethren all the Leuites stode to gyther, and performed the lawe and ozdynaunce in the house of the Lozde.

And the preestes stode, and had their garmentes and trompettes, and the Leuites, the sonnes of Asaph hadde Cymballes, gyuynge thankes and prayses vnto the Lozde, accozdynge as Dauid the kinge of Israel had ozdeyned. And the songe that they dyd syng vnto the Lozde, was after this maner: O syng vnto the Lozde, for he is gracyous, and his goodnes vpon Israel endureth for euer. And all the people blew out with trōpettes, and songe with loude voyce, praysynge the Lozde togither in the rearynge vp of the house of y Lozde. There came also frome amonge the Preestes and Leuites the rulers and elders, accozdynge to the trybes and kinredes (suche as had sene the house afore) to the buyldynge of this temple with greate crye and greate mournynge, many also with trompettes and great ioye: In so moch, that the trompettes myght not well be heade for the wepynge and mourning. For the commen people blew goodly vpon the trompettes.

Then came the ennemyes of the trybes of Juda and Ben Jamyn, to know what that trompettynge and noyse of shawmes myght be. And they pleyned that it was they which were come agayne out of captyuyte, & wold buylde the temple vp a newe vnto the Lord God of Israel. So they went to Zozobabel and Jesus, and to the rulers of the villages and sayde vnto them: Shal we buylde with you also? For we lyke wyse haue heard your Lozde, and we walke after the same maner,

from the dayes of Asbazareth the king of Assicta, which brought vs hyther. Then Zozobabel and Jesus and the rulers of the villages of Israel sayd vnto them: It is not mete that ye shulde buylde the temple of our God with vs: we oure selues alone wyll buylde vnto the Lozde, lyke as Cyrus the kinge of the Perslans hath commaunded vs. i. Esdr. vi.

But the heithen in the lande layde them selues agaynste those that were in Jewry, helde vp the buyldynge from them, layed wayte vpon them pzeuyyse, stopped suche as brought any thing to the, forbad the to build, and hyndered those that made them passage, that the buyldyng shuld not be so punyshed: and this contynued so longe as kinge Cyrus lyued: and so they put of the buyldynge for the space of two yeres, vntyll the raygne of kynge Darius.

Aggeus and Zacharyy pzopheeye. They buyld the temple without let oz hynderaunce, by the cōmaundement of Darius.

CAPI. VI.

NOt withstandinge in the seconde yere of the raygne of Darius, Aggeus and Zacharyy the sonne of Addo pzophecied vpon them in Jewry and Jerusalem, in the name of the God of Israel. Then Zozobabel the sonne of Salathiel and Jesus the sonne of Josedec stode vp, and beganne to buylde y house of the Lozde at Jerusalem, when the Pzophetes of the Lozde helped them. A i. Esdr. v. c. Agge. i. c.

At the same time came Sisennes the vnder Shzeue in Syzia and Phenices, with the lād lozdes and his companyons, and sayde vnto them: Who hath bydden and commaunded you to buylde the house, to make the vofe & all other thynges agayne? And who are the worke men, that buylde them? Neuertheles the elders of the Jewes had suche grace of y Lord that they wold not be let (though they were prouoked therto) but buylded on styll, vntyl y tyme of kyng Darius were certifyed ther of, & an answere receyued from him. The letter that these men sent vnto kynge Darius, was after this maner. B

Sisennes the vnder Shzeue in Syria and Phenices, and the landlozdes with their cōpanyons, which are vnder rulers in Syria & Phenices, sende their Salutation vnto Darius the kynge. We certyfye oure Lozde the kynge, that we came into the lande of Jewry and went to Jerusalem: where we founde them buylduynge the great house of God and the temple, with greate costely free stone and with goodly tymbre for the walles: yea they make greate haste with the worke, and helpe one another, and it goeth forth prosperously in their handes, and with greate diligence & worshyp is it mad.

Then asked we the elders, who had commaunded them to make vp the house and the buyldyng, and this we dyd to the intente that we myght certyfye the pzesent lyre wryte vnto the, the names of those that were the rulers

lers of the worke. So they gaue, vs this answere: we are the seruaũtes of ꝑ Lord, which made heauen and erth: and as for this house it hath bene buylded & set vp afore tyme by ꝑ great and mygtye kinge of Israel. But whe our fathers prouoked God vnto wrath, and synned agaynst the God of Israel, he gaue them ouer in to the powre of Nabuchodonosor kynge of Babylon the kinge of the Chaldees, which brake downe the house, and brent it, and caryed awaye the people prysoners vn to Babylon. Neuertheles, in the fyrst yere that kynge Cyrus raygned at Babylon, Cirus the kynge wrote and commaunded to buylde vp this house agayne: and all the ornamentes that Nabuchodonosor caryed away from Jerusalem vnto Babilon, and appropriated vnto his own tẽple: these brought Cyrus forth agayne, & delyuered the to Zorobabel & to Salmanasar the vnder Shreue commaundynge them that they shulde bring those same ornamentes agayne to Jerusalẽ in to the tẽple, & to begyn frõ ꝑ tyme forth, to build ꝑ temple agayne in his own place. Thẽ Salmanasar layde the foundacion of the Lordes house at Jerusalem, and euer sence haue they buylded, & yet is it not ended. And therfore, O kynge, yf thou thynckest it good, let it be sought in the Kynges archyues and rolles of kinge Cyrus: yrit be founde then, that it is done with ꝑ councell and consent of kinge Cyrus, and yf our Lorde the kyng be so myn ded, let him wryte vnto vs therof.

Then commaunded kyng Darius, to seke in the Kynges archyues: and so at Ecbathanis in a lytle cytye in Medea there was founde such a writynge: In the fyrste yere of the raygne of Cyrus the same kynge Cyrus commaunded that the house of the Lord at Jerusalem shulde be buylded agayne (and oblacions to be made there cõtynually vnto the Lord) whose heygth shall be. x. cubytes, and the breedth xl. cubytes, and .iij. square with thre hewen stones, with a lofte of tymbre of the same cõtrey, yea with a newe lofte, and the expences therof to be gyuen of the house of kinge Cyrus.

And the ornamẽtes of golde and syluer, ꝑ Nabuchodonosor toke out of the house of ꝑ Lorde at Jerusalem, shall be set agayne in ꝑ temple at Jerusalem, where they were afore. Sithennes also the vnder shreue in Siria and Phenyces, the princes and they companyons, and the other that be heade rulers in Siria & Phenices, shall not medle nor haue any thing to do with that place.

Cirus haue cõmaunded also, that they shall buylde the house of the Lorde hole vp, and haue ordeyned them, to helpe those that be come oute of captyuyte: tyll the house of the Lord be fynyshed: and out of the tribute and taxinge that is yearelye raysed vp in Siria and Phenices, dylygently to gyue them a certayne summe to the offeryng of the Lord and the same to be delyuered vnto Zorobabel ꝑ officer: that he therwithal may ordeyne oxen, rammes, lambes, and corne, salte, wyne and oyle, and that contynually euerye yere: after the expences whiche the preestes that be at Jerusalem, shewe to be made dayly: this shall be gyuen vnto them without delaye ꝑ they may offre sacrifices dayly to the hyghest God, for the kynge and for his seruauntes, and to praye for their lyues. Let it be proclayned also on euery syde, that whosoeuer breketh or despyseth this commaundement of ꝑ kynge, shall be hanged vpon a galow (made of his owne good) and all his goodes shalbe seasoned vnto the kinge.

The Lorde therfore (whose name is there called vpon) rote out and destroye all the kinges and people, that vndertake by violence to hinder the same, or to deale vnrighteously with the house of the Lorde at Jerusalem. I Darius the kinge haue ordeyned, that these thynges shall be done with all dylygence.

¶ The temple is fynyshed and dedicate: and the feast of vnleuened breed is holden.

CAPI. VII.

Then Sisennes the vnderthryne in Celosyria, and Phenyces, and the other Landlordes with their companyons, obeyed the thynges that kynge Darius had ordeyned, were dylygent in the holy workes and were felow helpers with the olde rulers of the Jewes. And so the worke of the Sanctuary went forth and prospered, when Aggeus and Zachary prophecyed.

And they performed all thinges throwe the commaundement of the Lorde God of Israel, and after the decree of Cyrus, Darius, and Artaxerxes kinges of persia.

And thus was oure house fynyshed vnto the .xxiij. daye of the moneth Adar in the .vi. yeare of kynge Darius. And the children of Israel the preestes and the Leuites, and the other that were come out of captyuyte, and such as were ioyned vnto them, dyd accordynge as it is wrytten in the boke of Moses. And in the dedycation of the temple they offred an hundred oxen, an hundred rammes. iiij. hundreth lambes, and xij. geotes for the synnes of all the people of Israell, after the nombre of the trybes of Israel. The preestes also & the Leuites stode arayed in the prestly garmentes, after the trybes, ouer al the workes of the Lorde God of Israel accordynge to the boke of Moses, and the porters by all the dores.

And the children of Israel (with those that were come out of captyuyte) helde the passouer the .xiiij. daye of the fyrste moneth, when the preestes and the Leuites were sanctyfyed. They that came out of captyuite, were not all sanctifyed together: but the Leuites were all sanctifyed together. Also all they that came out of captyuite, kylled ꝑ easter lambe, for they brethren, for the preestes and for them selues. And the children of Israel that came out of captiuite, and escaped from all the abhominacyons of ꝑ Heathe, sought the Lord, and kepte the feaste of vnleuened breed .vij. dayes

dayes longe, eatyng and drynkyng and were merey before the Lorde: that the Lorde had turned the deuyce of the kinge of Assiria, and comforted their handes to the workes of ꝑ Lorde God of Israel.

¶ Esdras causeth the people to assemble and come togyther, and then readeth them the lawe. They kepe the feast of Tabernacles.

CAPI. VIII.

And after him, when Artaxerxes the kinge of the Perlians raygned, there wente vnto him Esdras the sonne of Saralas, the sonne of Azarias, the son of Helchiab, the sonne of Sallum, the sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the son of Azarias, the son of Boccus, the sonne of Abisu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aarõ the fyrst preest. This Esdras went vp frome Babilon for he had good vnderstandinge in the lawe, of Moses, that was gyuen of the Lord God of Israel, to be taught and done in dede. And the kinge fauoured him, and dyd him great worship and honoure, after all his desyres. There went vp with him also certayne of the chyldren of Israel, of the preestes of ꝑ Leuites, of the syngers, porters and mynisters of the temple at Jerusalem.

In the .vij. yere of the the raygne of kinge Artaxerxes, in the .v. moneth, that is in the vij. yeare of the raygne, they wente frome Babylon in the newe moone of the fyfth moneth, and came the hyghe waye to Jerusalem after his commaundemente, lyke as the Lorde hadde prospered their iourney. For in these Esdras gat greate instruction that he shulde leaue none of the thynges behynde, whiche are in the law and commaundementes of God. And he taughte hole Israell all rightoulnes and iudgement.

Then came the Secretaryes of kynge Artaxerxes, and delyuered the wryttynges (that were come from Artaxerxes the kinge) to Esdras the preste and reder of the lawe of the Lorde: And this is the coppye of the letter.

Kinge Artaxerxes sendeth his greetynge vnto Esdras the preeste and reder of the lawe of the Lorde: Of kynthyp and good will I haue ordeyned and charged, yf there be anye of the Jewes, of the preestes and Leuites in my realme, which desyreth and is contente to go with the vnto Jerusalem, that he may do it. Therfore yf any be minded to beare the company, let them come togyther, & go with the (lyke as I am content and my seuen frẽdes my counselers) to se what they do at Jerusalem and in Jewry, and kepe the thinges accordynge as thou hast in the lawe of the Lorde and to bynge the gyftes vnto God ꝑ Lord of Israel, that I and my frendes haue promysed to Jerusalem, and all the syluer & golde that is in the countrey of Babylon, vnto the Lord to Jerusalem, with the thing that is gyuen for the people in the Lordes temple at Jerusalem: Yea that the same all

uer and golde maye be gathered, and oxen, rammes, sheepe and gotes and other that be long to these thinges: and that they maye offre sacrifyces vnto the Lorde, whiche is at Jerusalem,

And what so euer thou and thy brethren wyll doo with syluer and golde, that do after thy mynde, and after the commaundemẽt of the Lorde thy God: & lyke wyse with all the holye vessels, that are gyuen the for ꝑ seruyce of the house of the Lord thy God: and other thinges whatsoeuer is necessary for the to the worke of the temple, that shal be gyuẽ ꝑ of the kynges treasure: and loke what thou with thy brethren wylte doo with the golde and syluer, that doo after the wyll of the Lorde.

And I kynge Artaxerxes haue commaunded the kepers of the treasures in Siria and Phenices, that whatsoeuer Esdras the preste and reder of the lawe of the Lorde doth wryte, it shall be gyuen him: tyll an. C. talentes of syluer, and of golde in lyke maner: Of corne also an hundreth measures. and tyll an hũdreth vessels of wine, and other plenteous thinges without nombre. Let all thinges be done after the law of the hyghest God, that ꝑ wrath of God aryse not in the realme of the kynge and of his sonnes. I commaũd you also, that ye requyre no tax nr tribute of the preestes, Leuytes syngers, and mynisters of the temple, ne of the writers: and that no man haue auctoryte to medle any thynge agaynst the. As for the (O Esdras) set thou iudges and arbytrers in the hole land of Siria and Phenyces, after the wysdome of God: and learne al such as are ignoraunte in the law of God thy Lorde, & let al them that offende agaynst the lawe, be punyshed: whether it be with death with payne, to be condemned in money, or to be banyshed.

Then sayde Esdras the wryter. Blessed be the God of our fathers, that hath gyuen so good a mynde and wyll in to the herte of the kinge to magnifye his house that is at Jerusalem, and hath made me to be accepted in the syght of the kynge, of his counsell, of his frendes and of his nobles.

And so I was stedfast in my mynde, according as the Lord my God helped me, and I chose out men of Israel to go vp with me.

And these are the heades (after their kinredes and houses of their fathers) that went vp with me frome Babylon, out of the kingdome of Artaxerxes: Of the sonnes of Phares, Gerso nius. Of ꝑ sonnes of Sigmarith, Amenus. Of the sonnes of Dauid, Accus, ꝑ sonne of Ceclia.

Of the sonnes of Phares, Zacharye: & with him there turned agayne an hundred and fyfty men. Of the sonnes of the captayne of Moabylon, Zarei, and with him .ij. hundreth and .l. men. Of the sonnes of Zachnes, Jechonias, Zecholy, & with him ij. C. and .l. men. Of the sonnes of Halamaasia &, Gotholie, & lxx. with him. Of ꝑ sonnes of Zaphatia, Zarias Mibelt, & with him. lxx. Of the sonnes of Job, Abdias Jebeli, and with hym ij. C. twelue

twelue men. Of the sonnes of Bania, Haltmoth the son of Iosaphia, & with hym an. C. & ix. mē. Of þ sonnes of Beer, Zacharya, Bedei, and with him. lij C. and. viij. men. Of the sonnes of Elad, Johannes Ezechan, & with hym. C. & x. men, Of the sonnes of Adonicam those that were the last, and these are theyr names: Elphalam the sonne of Gebell and Semetas, and with hym. lxx. men. All these called I together by the water Thia, where we pytched oure tentes thre dayes, and there I mustered them.

D As for the sonnes of the prestes and Leuites, I founde none there. Then sent I vnto Eleazar, and Ecceiom, and Malman, and Malobam, and Enaathan, and Samea, and Joribimathan, Eunagan, Zachary, Mosollamum (these were the leders and men of experyence) and I sent them worde, that they shulde come vnto Loddeus, which was by þ place of the treasurye, and cōmaunded them that they shulde speake vnto Loddeus and to his brethren and to those that were in the treasurye, to sende vs suche men, as myght execute the prestes office in the house of the Lorde oure God. And with the myghtye hande of our Lorde God, they brought vnto vs men of good experience, frome amonges the sonnes of Moolius, the sonne of Leui, the sonne of Israel, Sebebelam and the sonnes and his brethren Albin and Anin, of whō there were. xviij. From amōges the chyldren of the sonnes of Cananeus, and their sonnes were. xx. men. And of them that serued in the temple, whom David had ordeyned, and the princeppall men that ministred for the worke vnto the Leuites in the temple two. C. and twentye men, whose names are all tokened vp in wrytynge.

1. Esdr. viij. c Then commaunded I a fastynge vnto the ponge men before the Lorde, that I myght desyre of him a prosperous iourney & a good waye for vs, yea for vs, for our chyldren, and for the catel, because of the layinges awayte, and I durst not require of the kynge men of horse and of fote, to conueye vs safely agaynst oure enemyes, for we had sayd vnto þ kynge, that the power of the Lorde our God shuld be with them, that seke hym with theyr hole herte. And therfore we besought God oure Lorde earnestlye because of these thynges, & he was mercyfull vnto vs, and heard oure prayer. And I separated from amonge the rulers of the people, and frō the prestes of the temple. xij. men, & Sebeia and Asania, and ten men of their brethrē with them. And I weied them the golde & the syluer and al the prestly ornamentes of the house of our God, which the kyng & his counsel, and his princes, & hole Israel had geuen. And whē I had weyed it, I gaue thē an. C. & L talētes in syluer, & C. talentes of syluer vessell, an. C. talētes of golde, & of golde vessell seuē tymes twentye, & vessels of other metall (yea of good mecall). xij. glystrynge as the golde, & sayd vnto them: ye also are holy vnto the lorde, & the vessels are holy, & the golde and the syluer is promysed vnto the lord þ God of our fathers, Be diligent nowe and kepe it, vntyll the tyme that ye delyuer it to the rulers of the people, to the Prestes, to the Leuite, and to the princeppall men of the cytyes of Israell in Jerusalem, and in the chambre of the house of our God.

So the prestes and the Leuytes which receyued of me the golde, the siluer and the vessell, brought it to Jerusalem into the temple of the Lorde. And from Thia we brake vp the. xij. daye of the fyrst moneth, tyll we came to Jerusalem. And when the thyrde day was past, the weyed golde & syluer was deliuered in the house of the Lord the fourth daye, vnto Marimoth the sonne of Jor the preste, and with him was Eleazar the sonne of Phineas, and with them were Josabdus the sonne of Jesnet, Medias and the sonne of Banus, and certayne of the Leuytes to the nombre and to the weyght: and the wayght of them were wrytten vp the same tyme. As for those that were come out of captyupte, they offred sacrifyce vnto the Lorde the God of Israel: euen. xij. oxen for all Israel. lxxxvj. rammes lxxij. shepe. xij. gootes for synne. xij. kyne for a thankoffeyng, al to þ sacrifyce of the Lord. And the kynges commyssyon delyuered they vnto the stewardes and debites of the kyng, and to the vnder tyrcues in Celosyria and Phenices. 1. Esdr. viij. d

Nowe when these thynges were done, the rulers came vnto me, and sayd: The generacyon of Israel, the Prynces, the prestes and Leuites, the straunge people and indwellers of the land, haue not put awaye theyr vnclennesse, from the Cananites, Hethites, Pherestes, from the Moabytes, Egyptyans and Edomytes.

For bothe they and theyr sonnes haue mengled them selues with the doughters of thē, and the holy sede is myxte with the outlandyshe Heathen, and sens the begynnyng of theyr raygne haue the rulers and heades ben partetakers of theyr wyckednesse.

e * As soone as I had hearde these thynges immediatly I rente my holy garmentes, and pulled out the heare of my heade & my beerd, & sat me downe sorowful & heuy. So al they that were moued thorow the word of þ God of Israel, came vnto me: & I sat styll full of heuynesse vntyll the euenyng sacrifice. Then stode I vp frō fastyng, hauyng rente clothes and the holy garmēt, kneled downe vpon my knees, helde out my handes vnto the Lorde, & sayde: O Lorde, I am confounded & ashamed before thy face, for oure synnes are become many vpon our heedes, and our wickednesses are exalted vnto the heuē, for sence the tyme of our fore fathers, we are in great syn vnto this day. And for the synnes of vs & our fathers, we with our brethren and with oure prestes haue ben delinered vnto the kynges of the erth, in to the swerde, and in to captiuitie, and became a spoyle with confusion & shame vnto this daye. And now, O Lord God, how greate is the mercye that we haue gotten of the? in that thou hast left vs a rote & name in the place of thy Sanctuarye, to discouer oure lyght in the house of the Lorde oure God, & gyuen vs meate at al tymes of our mynystracion. And when we were in captyupte, we were not forsaken of the Lorde our God: but he made the kinges of Persia gracious and fauourable vnto vs, so that they gaue vs vitayles and meate, yea and leaue to buylde vp the temple of oure Lorde God agayne, to repayre the wasted places of Sion, & to dwell in Jewry and Jerusalem. And nowe, O Lorde, f 1. Esdr. viij. e what shall we saye, hauinge all these thinges in possession? For we haue broken thy cōmaundementes, whiche thou gauest vnto vs by the hāds of thy seruātes the prophetes, sayinge: The land that ye go vnto, and that is gyuen you for an heritage to haue in possession, is defyled with the vnclennes and fil thynesse of the heithen, and with their abhominacion haue they poluted it all togyther. Therfore shall ye not ioyne your doughters vnto their sonnes ne mary your sonnes vnto your doughteers: Moreouer, ye shal neuer seke to make peax wt tyē, þ ye may increase & eat þ best in the land: & that ye may dyupde the inheritaunce of the lande vnto youre cyldren for euermore. As for the thinge that nowe happeneth vnto vs, it commeth all for our wycked workes & great synnes, yet hast thou geuen vs suche a rote, þ we are come agayne into our owne lande: and we are so wycked that we haue broken thy statutes and commāndementes agayne, & mengled our selues with the vnclennes of the outlandyshe Heathen. O Lorde, arte thou angrye with vs? wylte thou rote vs cleane out? that our rote and name remayn no more? O Lord God of Israell thou arte true, for our rote endureth yet vnto this present daye. And beholde, now are we before the in our synnes, now can we not stande before the in them.

And when Esdras with this prayer had knowledged the synne, weppynge, and lyenge flatte vpon the grounde before the temple, there gathered vnto hym from Jerusalem a great multytude of men and women, of yong men & maydens, for there was a very greate wepyng and mournyng in the congregacyō. Soo when Jechonias the sonne of Jehell one of the chyldren of Israel cryed, he sayd vnto Esdras: we haue synned agaynst the Lorde, because we haue maryed outlandyshe womē of the Heathen. Nowe arte thou ouer all Israel. We wyll sweare an othe therfore vnto the Lorde, that we shall put awaye all oure wyues, whiche we haue taken of the Heathē with theyr chyldren: lyke as it is appoynted the before our fore elders. Stande vp then, open thou it, and declare it playnly vnto vs, accordynge to the lawe of the Lorde: for the matter belongeth vnto the, & we wyll helpe the, quyte thy selfe manly. So Esdras arose, and toke an othe of the rulers of the prestes and of the Leuites, and of Israel, to do after these thynges: and they sware.

¶ After Esdras had read the lawe, the people put awaye theyr straunge wyues: and then returneth euery man merely vnto his owne dwellynge.

CAPI. IX.

A 1. Esdr. x. a THen Esdras stode vp from the court of the temple with out, & went in to the chamber of Jonathas the son of Nasabus, and remayned there, and eat no meate nor dronke dyrnke, for the multytude of the wyckednes of þ people. And there was made a proclamacyon in al Jewyre and at Jerusalem, for all suche as were gathered et Jerusalem out of captyupte, that whosoeuer came not to Jerusalem within two or. iij. dayes according to the iudgement of the olde lordes of councell) his goodes shulde be taken from him, and be excluded from the congregacyon of the captyupte. And in thre dayes were all they of the tryde of Juda and Ben Jamin gathered together at Jerusalem, the. xx. daye of the. ix. moneth. And the hole multytude satte tremblynge in the courte of the temple, for it was winter. So Esdras arose vp, and sayd vnto them: ye haue done vnryghtously, in that ye haue taken outlandyshe wyues to maryage, and so to encrease the synnes of Israel. And now knowledge the same, and giue prayse vnto the Lorde God of our fathers, and perfourme his wyll, departynge frome the Heathen of the lande, and from the outlandyshe wyues. Then cryed the hole multytude with loude voyce, and sayd: lyke as thou haste spoken, so wyll we do: but for somoche as the people are many, and the wynter here, we may not stād without the house: agayne, this worcke is not a thynge, that can be fynyshed in a daye or two, for we be many that haue synned in these thynges: Ordeyne therfore, that the rulers of the multytude & all they that dwell with vs, and as many as haue outelandyshe wyues, the Prestes also and iudges of euerye place may stande in the tyme appoynted, tyl they lose vp the wrath of the Lorde in his busynes. B

Then Jonathas the sonne of Ezell, and Ozias and Thecam receued þ charge of this matter, & Bozozamus, and Lelus. and Sabatheus helped them therto. After this, all they stode vp that were come out of captyuite. And Esdras the preest chose vnto him the princeppall men from amonge the fathers accordynge to theyr names, & in the new mone of the tenth moneth they satte together, to examen this matter. And so the matter was C a determynge (concernyng the men that had outlandyshe wyues) vntyll the newe mone of the first moneth. And of the preestes that had myxt them selues with out landish wyues, there were founde: of the sonnes of Jesu (Esdr. x. d the sonne of Josedech and his brethren, Mazeas, Eleazar, Joribus, and Joadeus, whiche offred them selues to put away their wyues, and to offre a ram for their ignoraūce. And of the sonnes of Semmeri, Walleas, and Elles, and Jeelech, Azarias. Of the sonnes of Joseba, Limolias, Hiimaen, Nathanea, Jullio, Jodus and Tallas. And of the Leuites Jolabdus, Semeis, and Colus, Caletas, Fareas, Colnas, and Elionas. Of the syngers of the Sanctuarye, Eliarib, Zacharus. Of the por-

tars

ters, Hallumus and Tolbanes. And of Israel, of the chyldren of Foro, Osi, and Remias, & Godolias, and Melchias, Mathelus, Elazarus, Jemmebias, and Bannas. And of the children of Jolaman, Chanias, Zachari, Jezrelus, Joddius, Semoth and Elias. And of the sonnes of Jothoni, Eliadas, Liasamus, and Zochias, Lasimoth, Sabdis and Zebedias. And of the sonnes of Zebes, Johannes, Amanias, Zabdias, and Emmeus. And of the sonnes of Bannus, Olammus, Maluchus, Jeddus, Jasub, Asabus & Jerimoth. And of the sonnes of Addin, Naatus, and Moosis. and Laleus, and Baanas, Maasias, Mathatias, Besel, Bannus and Manasses. And of the sonnes of Naue, Nones, Aseas, Melchias, Sameas, Simon, Benjamin, Malchus and Sarras. And of the sonnes of Asom, Lasanus, Mathathias, Bannus, Eliphalach, Manasses, Semei. Of the sonnes of Bannus, Jeremy, Moodias, Abzamas, Jobel, Daneas, Peliaas, Jona, Marimoth. Elasib, Mathenetis, Eliasis, Ozias, Dielus, Semebius, Zambris and Joseph. Of the sonnes of Nobeus, Jdelus, Mathathias, Sabadus, Zetheda, Sedmi, Jesserus, and Dancas. All these had taken ourlandysshe women to marryage, and they put the away with theyr chyldren. The prestes and Leuites, and all they that were of Israel, dwelt at Jerusalem and thorowout all the lande, in the newe moone of the.vij. moneth and & chyldren of Israel were in theyr dwellinges. And & hole multitude came together vpon the floore at the caste syde of the holy porte of the temple. And they spake vnto Eldras the hye prieste and reader, that he wolde bringe the lawe of Moses, whiche was geue of the Lorde God of Israel. So Eldras the hye preeste brought the lawe vnto the hole multitude, to man and woman, and to all prestes, that they myght heare the lawe, in the new mone of the.vij. moneth. And he redd in the floze that is before the holy porte of the temple, from the mornynge early vnto the euenyng, before men and women. And they applyed their mynde all vnto the lawe.

II. Esdr. iii. a
I. Eldr. viii. a

And Eldras the preste and reader of the lawe stode vp vpō a scaffolde of wood, which was made therfore: and vpō his right hand there stode by him Mathathias, Samus, Anamias, Azarias, Urias. Ozechias, and Balsamus: Vpō his left hād stode Faldeus, Mysael, Malachias, Abuscas, Sabus, Nabadias and Zachary. Then toke Eldras the boke before the hole multitude, for he was the principall, and had in mooll honour of them all. And when he had red out the lawe, they stode all strayght vpon theyr fete. So Eldras prayled the Lorde the mosse hygh God, the almyghty God of hostes. And all the people aunswered: Amen: and held vp their handes, fell downe flat vpō & earth, & prayled & Lord. And Jesus, Beneas, Sarebias, Jaddimus, Accubus, Sabbatheus, Calithes, Azarias, Jozadus, Ananias, and Phylias the Leuites lyfte vp theyr handes vpwarde, and bowed theyr faces to the grounde, and prayled the Lord: Those were they which taught & lawe of the Lorde, and red the lawe of the Lorde in the congregacyō: and euery man sett those before that vnderstode the lawe. Then spake Atharates vnto Eldras the hye prieste and reder, and to & Leuites that taught the multytude, sayinge: This daye is holy vnto the Lorde: & all they that heard the lawe, wepte. So Eldras said: Departe your way thē, and eat the best and drynke the swettest, and send gyftes vnto them that haue nothynge: for this daye is holy vnto the Lorde, and be not ye sorye. Then wente they theyr wayes euerychone, ate and droncke, and were merye, and sent rewardes vnto them that had nothyng that they myght also eat with gladnesse: for they were exceedyngly reioyced, therowe the wordes that were red vnto them in & lawe.

And so they were all gathered together at Jerusalem to holde & feast, accordynge to the couenaunt of the Lord God of Israel.

¶ The ende of the thyrde boke of Eldras.

THE FOVRTH BOOKE OF ESDRAS.

¶ The people is reproued for theyr vnthankfulnesse. God wyll fynde an other people yf theie wyll not be reformed.

CAPI. I.

THe seconde boke of the Prophet Eldras (& sonne of Saraias, the son of Azarias, the son of Helchia, the sonne of Sallum, the son of Sadoc, the sonne of Achitob, the sonne of Amerias, the sonne of Azarias the sonne of Maraioth, the son of Saahias, the sonne of Ozi, the sonne of Boccus, the sonne Abisu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron, of the tryde of Leui: which was prysoner in the land of Medes, in the raygne of Artaxerxes king of Persia.

And the word of the Lord came vnto me, sayinge: go thy waye, and shew my people their synfulll dedes, and their childzen their wickednesses, which they haue done against me, that they maye tell their childers chyldren the same: for the sinnes of their fathers are increased in them. And why? they haue forgotten me and haue offred vnto straunge goddes. Am not I euen he, that brought the out of the land of Egypt, from the house of bondage? But they haue prouoked me vnto wrath, and despised my counsels. Pull thou out then the heer of thy heade, and cast al euell ouer them, for they haue not bene obedient vnto my lawe.

It is a people without lernyng and nourture. How longe shal I forbeare them vnto whom I haue done so moche good? Manye kynges haue I destroyed for their sakes: Pharao with his seruauntes and all his power haue I smytten downe and slayne: All the nacions haue I destroyed and roted oute before them, & in the east haue I brought two landes and people to nought, euen Tyre & Sydon, and haue slayne al their ennemyes. Speake thou therfore vnto them, sayinge: Thus sayth the Lorde: I ledde you thorowe the see, and haue geuen you sure stretes where the begynnynge. I gaue you Moses to be your captayne, and Aaron to be the prest. I gaue you lyght in a pyller of fyre, & greate wonders haue I done amonge you: yet haue ye forgotten me, sayth the Lorde.

Thus sayth the almyghty Lorde: I gaue you quayles to eate, and tentes for your sucoure: Neuertheles ye murmured, and alcribed not the victory of your ennemyes vnto my name: yea this same daye do ye yet murmoure. Where are the benefites, that I haue done for you? When ye were hongry in the wylderne, dyd ye not crye vnto me: Why hast thou brought vs in to this wylderne, to kyll vs? It had bene better for vs, to haue serued the Egipcians, then to die in this wilderneste. Then had I pitie vpon your mournynges, and gaue you Manna to eate. Ye ate angels fode. When ye were thurstly, dyd not I hewe the harde stone, & caused water to flowe therout? For the heate I couered you with the leaues of the trees. A good pleasaunt lande gaue I you: I cast oute the Cananites, the Pherezites and Philistines before you. What shall I doo more for you, sayth the Lorde. Sapi. xvi.c Num. xx.b Esay. v.c

Thus sayth the almyghty Lorde: When ye were in the wylderneste, in the water of the Amorytes, beinge a thyrste and blaspheminge my name: I gaue you not fyre for youre blaspheinyes, but caste a tree in to the water, and made the ryuer swete. What shal I doo vnto the, o Jacob? Thou Juda woldest not obeye me, I wyll tourne me to an other people, and vnto those wyll I gyue my name, that they maye kepe my statutes. c

Seynge ye haue forsaken me, I wyll forsake you also. When ye desyre me to be gracyous vnto you, I wyll haue no mercye vpon you: when ye call vpon me, I wyll not heare you. For ye haue defyled youre handes with blonde, and youre feete are swyfte to commyt manslaughter. Ye haue not forsaken me (in a maner) but your owne selues sayth the Lorde. Esay. i.d

Thus sayethe the almyghtye Lorde: haue I not prayed you, as a father his sonnes, as a mother her doughters, and as a nurse her younge babes, that ye wolde be my people, and I shoulde be youre God: that ye wolde be my chyldren, and I shoulde be your owne father? I gathered you togither, as an henne gathereth her chyckens vnder her wynges. But nowe what shall I doo vnto you? I shall cast you oute fro my face. When ye offer vnto me, I shall turne my face from you: for youre solemne feaste dayes, youre newe moones, and your circumcisions haue I forsaken, I sente vnto you my seruauntes the Prophetes, whom ye haue taken and slayne, and torne their bodies in peces, whose blond I wyll requyre of youre handes, sayethe the Lorde. Mat. xxv.b Esay. i.d xlvi.

Thus sayth the almyghtye Lorde: youre house must be desolate. I wyll caste you oute as the wynd doth the strawe: your childzen shall not be frutefull, for they haue despysed my commaundement, and doone the thynge that is cuyll before me. Youre houses wyll I gyue vnto a people that shall come, and they that neuer herd me, shal bileue in me: & they vnto whome I neuer shewed token, shal doo the thynge that I commaunde them. They haue sene no Prophetes, yet shall they call their synnes to remembraunce, and knowlege them. I reporte me vnto the grace, that I wil do for the people which is to com, whose chyldren reioyse in gladnesse: and thoughe they haue not sene me with bodyly eyes, yet in spirite they bileue the thynge that I saye. d

And now brother, beholde what great worshyp and se the people that cōmeth from the East, vnto whom I wyll gyue the dukedom of Abraham, Isaac, and Jacob, of Oseas, Amos, and Micheas: of Joel, Abdi, Jonas, Naum, and Abacuc: of Sophony, Aggeus, Zachary, and Malachi, whith is called also an aungell (or messenger) of the Lorde.

¶ The Synagoge kyndeth faulte with her owne chyldren. The Gentyles are called.

CAPI. II.

THus sayth the Lorde, I haue brought this people out of bondage, I geue thē my commaundementes by my seruauntes the Prophetes, whome thou woldest not heare, but despysed my counseils. The mother that bare them, saythe vnto them: Goo your waye you chyldren, for I am a wydow and forsaken: I brought you vp with gladnesse, but with sorowe and heynesse haue I loste you: for ye haue synned before ỳ Lord youre God, and done the thynge that is euil before him. But what shall I nowe doo vnto you? I am a wydowe and forsaken: goo youre waye, o my chyldren and aske mercye of the Lorde. As for me, o father, I cal vpon the for a wytnesse ouer the mother of these chyldren, whiche wolde not kepe my couenaunt: that thou bringe them to confusion, and their mother to a spoyle, that she beare no more. Let their names be scatred abrode amonge the heathen, let them be put oute of the erth, for they haue thought scorne of my couenaunt.

Woo be vnto the Assur, thou that hydest ỳ vnrightous by the. Thou wicked people, remembre what I dyd to Sodome & Gomorre whose lande is turned to pytche and asshes. Euen so also wil I do vnto all them ỳ heare me not, sayth ỳ almighty Lorde. Thus saith the Lorde vnto Esdras: tel my people, that I wil gyue them the kyngdom of Jerusalem which I wold haue gyuen vnto Israel: their glory also will I take vnto me, and giue thē the euerlastynge tabernacles, whiche I had prepared for those.

Gene.xix.e

The tre of lyfe shall be onto them a swete smellynge oynement: they shall neyther labour nor be werye. Goo ye your waye, and ye shall receyue it. Praye for your selues a fewe dayes, that they maye dwelle therin. Nowe is the kyngdome prepared for you, therfore watche, take heuen and erth to witnesse, for I haue broken the euil in prees, and created the good, for I lyue sayth the Lorde. Mother embrace thy chyldren, and bringe them vp with gladnesse: make theyr fete as fast as a pyller, for I haue chosen the, sayth the Lorde.

B

And those that be deed wyll I rayse vp agayne from their places, and bring them out of the graues, for I haue knowen my name in Israel. Feare not thou mother of the chyldren, for I haue chosen the sayth the Lorde. And for thy helpe, I shal send the my seruautes Esay and Jeremy, after whose counsel I haue sanctified and prepared for the twelue trees with dyues fruites, and as many welles flowynge with mylke and hony, and seuen mountaynes, wherupon there grow roses and lylyes, wherin I wyll fyll my chyldren with ioye.

Execute iustyce for ỳ widow, be iudge for the fatherlesse: giue to the poore, defende the comfortlesse, clothe the naked, heale the wounded & sicke, laugh not a lame man to scorne, defende the creple, and let the blynd come in to the lyghte of my clernesse. Kepe the olde and yonge within thy walles, where so euer thou fyndest the deed, token them, and bury them, and I shall gyue the, the fyrst place in my resurrection. Holde stil, o my people, and take thy rest, for thy quietnesse is come. Fede thy chyldrē, o thou good nurse, stablish their fete. As for the seruaūtes whom I haue gyuē the, there shall not one of them perysshe, for I wyll seke them from thy nombre, were not thy selfe.

Tobith

C

For when the daye of trouble and heynesse commeth, other shall wepe and be sorowfull, but thou shalte be merye and pleuteous. The heathen shall be gelous, but they shall be hable to doo nothynge agaynste the, sayth the Lorde. My handes shall couer the, so that thy children shal not se the fyre euerlastynge. Be ioyfull, o thou mother with thy chyldren, for I wyll delyuer the, sayth the Lorde. Remembre thy deed chyldren, for I shall bringe them out of the erth, and shewe mercy vnto them, for I am mercyfull sayth the Lorde almyghty.

Embrace thy chyldren vntyl I come, and shew mercy vnto thē, for my welles run ouer and my grace shall not fayle.

D

Esdras receyued a charge of the Lorde vpon the mount Oreb, that I shulde go vnto Israel. But whē I came vnto Israel they set me at nought, & despised the commaundemēt of the Lorde. And therfore I saye vnto you, o ye heathen, that heare & vnderstand: Loke for your shepherde, he shall gyue you euerlastynge rest: for he is nye at hande that shall come in the ende of the worlde. Be redy for ỳ rewarde of the kyngdom, for the euerlasting lyght shal shyne vpon you for euermore. Flie the shadowe of this worlde, receyue the ioyfulnesse of youre glorye. I testifye my sauioure openly: O receyue the gyft that is gyuen you, and be glad, gyuynge thankes vnto hym, that hathe called you to the heauenly kyngdome.

Aryse vp and stand fast: behold the nōbre of those ỳ be sealed in the feaste of the Lorde which are departed from the shadow of the worlde, and haue receyued glorious garmētes of the Lorde. Take thy nombre, o Sion, and shut vp thy vnrighteous, which haue fulfilled the law of the Lorde. The nombre of thy chyldren whom thou longdest for, is fulfylled: beseche the power of the Lorde that thy people, whiche haue ben called from the begynnyng, may be halowed.

D

Esdras

Esdras sawe vpon the mounte Syon a greate people, whome I coulde not nombre, and they al praysed the Lord with songes of thankesgyuynge. And in the myddes of them there was a yong man of an hye stature, more excellent then all they, and vpon euery one of their heades he set a crowne, and was euer hygher and hygher, whiche I marueyled at greatly. So I asked the aungell and sayde: Syr what are these? he answered and sayde vnto me: These be they that haue put of the mortall clothynge, and put on the immortal, and haue testified and knowledged the name of God. Nowe are they crowned and receyue the rewarde.

Then sayd I vnto the aungel: what yong person is it that crowneth them, and gyueth them the palmes in their handes? So he answered and sayd vnto me: It is the sonne of God, whome they haue knowleged in the worlde. Then began I greatly to commende them, that stode so stedfastly for the name of the Lorde. And so the aungell sayd vnto me: Go thy waye and tell my people what maner of thinges, and how great wonders of the Lorde thy God thou hast sene.

¶ The wonderous worckes whiche God dyd for the people are reherced. Esdras marueleth that God suffereth the Babylonians to haue rule ouer his people, whiche yet are synners also.

CAPI. III.

IN the thyrtye yere of the fall of the cyty, I was at Babylon, and laye troubled vpon my bedde, and my thoughtes came vp ouer my herte: for I sawe the desolacyon of Syon, and the plenteous wealth of them that dwelte at Babylon, and my spirite was sore moued: so that I began to speake fearefull wordes to the hyghest, & sayd: O Lorde, Lorde, thou spakest at the begynnyng, when thou plantedst the earth (and that thy selfe alone) and gauest commaundement vnto the people, and a bodye vnto Adam, whiche was a creature of thy handes, and hadst breched in hym the breth of lyfe: and so he lyued before the, and thou leddest him in to Paradyse, whiche gardeyn of pleasure thy ryghte hande hadde planted or euer the earthe was made. And vnto hym thou gauest commaundement to loue thy waye, whiche he transgressed, and immediatly thou appoyntedst death in hym, and in his generacions. Of hym came nacyons, trybes people and kynredes out of nombre. And euery people walked after their owne wyll, and dyd nyce thynges before the, but thy commaundementes they dispised. And in processe of tyme, thou broughtest the water floude vpon those that dwelte in the worlde, and destroyedst them. And as the deathe was in Adam, so was the water floude also in these. Neuertheles one of them thou lefteste, euen Noe with his housholde, of whome came all ryghteous men. And it happened, that when they that dwelte vpon the earth began to increase, and hadde gotten many chyldren, and were a greate people, they began to be more vngodly then the fyrst. Nowe when they sawe lyued so wyckedlye before the, thou dyddest chose the a man amonge them, whose name was Abraham. Hym thou louedst, and to him onely thou shewedst thy wyll, and madest an euerlastynge couenaunte with him, promysynge hym thou woldest neuer forsake his seed. And vnto hym thou gauest Isaac, vnto Isaac also thou gauest Jacob and Esau. As for Jacob, thou dyddest chose him, and put backe Esau. And so Jacob became a greate multitude.

Gene.xxi.a

Gene.xxv.c

Genes.xxvii.a

And it happened that when thou leddest his seed out of Egypt, thou broughtest them vp to the mount Syon, bowynge downe the heauens, stirynge fast the earthe, mouynge the grounde, makynge the depthes to shake, and troublynge the worlde: And thy glorye went thorowe foure portes of fyre, and earth quakes, and wyndes, and colde: that thou myghtest gyue the lawe vnto the seed of Jacob, and diligence vnto the generacion of Israel. And yet tokest thou not awaye from the that wycked hert, that thy lawe myght bring forth fruite in them. For the fyrst Adam bare a wycked herte, transgressed, and was ouercome, and so be all they that are borne of him. Thus remayned weykenesse with the lawe in the herte of the people, with the wyckednesse of the roote: so that the good departed awaye, and the euyll abode styll. So the tymes passed awaye, and ỳ yeres were broughte to an ende. Then dyddest thou rayse the vp a seruaunte called Dauid, whome thou commaundedst to buylde a citye vnto thy name, and to offre vp incense and a sacrifyce vnto ỳ therin. This was doone nowe manye yeres. Then the inhabitaūces of the citye forsoke the and in all thinges did, euen as Adam and all his generacions had done: for they also had a wicked herte.

Roma. viii.a

1. Reg. xv.c

1. Reg. v.a.g

And so thou gauest thy citye ouer in to the handes of thyne ennemyes. Are they of Babylon then better and more ryghteous then thy people, that they shall therfore haue the dominion of Syon? For when I came there, and sawe theyr vngodlynesse, and so greate wyckednesse that it couldo not be nombred: yea, when my soule sawe so many cuyll doers in the thirty yere, my herte fayled me: for I sawe how thou sufferedst them in such vngodlynesse, and sparedst the wycked doers: but thyne owne people hast thou rooted out, and preserued thyne ennemies, and this hast thou not shewed me.

D

I can not perceyue howe this happeneth. Doo they of Babylon then better then they of Syon? Or is there any other people, that knoweth the saynge the people of Israel? Or what generacion hath so bilued thy couenauntes, as Jacob? And yet theyr rewarde appeareth not, and theyr labour hath no frute. For I haue gone here and there thorowe the Heathen, and I se they be ryche and welthye, and thynke not vpon thy commaundementes.

Weye thou therfore our wickednesse now in the ballaunce, and theirs also that dwelle in the worlde, and so shall thy name be no where founde, but in Israell. Or where is there a people vpon earthe, that hathe not synned before the? Or what people hathe so kepte thy commaundementes? Thou shalte fynde that Israell by name hathe kepte thy preceptes, but not the other people and Heathen.

¶ The Aungel reproueth Esdras, bicause he semed to entre in to the profounde iudgement of God.

CAPI. IIII.

A AND the aungell that was sente vnto me (whose name was Uriel) gaue me an aunswere, and sayd: Thy herte hath taken to moche vpon it in this worlde, and thou thynkest to compasse the waye of the hyest. Then sayde I: Yea my Lorde. And he aunswered me and sayde: I am sent to shewe the thre wayes, and to set forth thre symilitudes before the: wherof yf thou canst declare me one, I wyll shewe the also the waye that thou desyrest to se, and I shal shew the whence thy wycked herte commeth. And I sayd: Tell on my Lord. Then sayd he vnto me: Go thy waye, weye me the weyghte of the fyre, or measure me the blast of the wynde, or call me agayne the daye that is past. Then aunswered I and sayd: What man borne is hable to do that? Why requyrest thou suche of me? And he sayd vnto me: Yf I shoulde aske the, how depe dwellinges are on the see? Or how greate water sprynges are vpon the fyrmament? Or how great water sprynges are in the begynnynge of the depe? Or whiche are the out goynges of Paradyse? Peraduenture thou woldest saye vnto me: I neuer wente downe yet in to the depe nor hel, neither dyd I euer clymme vp in to heuen. Neuerthelesse nowe haue I asked the but onely of fyre and wynde, and of the daye thorowe whiche thou hast trauayled, and from whence thou canste not be seuered: and yet canst thou gyue me no answere of them.

He sayd moreouer vnto me: Thyne owne thynges, and such as are growen vp with the can thou not knowe: how shoulde thy vessel then be hable to compasse the way of the hyest, and now outwardly in the corrupte worlde to vnderstande the corrupcion that is euident in my syghte? Then sayde I vnto him: It were better we were not at al, then we shold lyue in wyckednesse, and suffre, and not to know
B wherfore. He answered me and sayd: I went
Judith.ix.b in a woo, and the trees toke such a deuice and
i. Para.xx.c sayd: Come let vs go, and fyght agaynst the see, that it maye depart awaye before vs, and that we may make vs yet more woddes. The floudes of the see also in like maner toke this deuyce ad sayd: Come let vs go vp and fyght agaynst the trees of the wodde, that we may make our lande the wyder. The thought and deuyce of the wodde was but vayne, and nothynge worthe, for the fyre came and consumed the wodde: The thought of the floodes of the see came lykewyse to noughte, for the sand stode vp and stopped them. Yf thou were iudge nowe betwene these two, whom woldest thou iustifye, or whom woldest thou condemne? I aunswered and sayd: Uerily it is a folysh thought that they bothe haue deuysed. For the grounde is gyuen vnto the wod, and the see also hath his place to beare his flodes. Then aunswered he me and said: Thou hast gyuen a ryghte iudgement, why iudgest thou not thy selfe also? For lyke as the ground is (Esa.lv.c) gyuen vnto the wodde, and the see to his floodes: (Iohn.iii.) euen so they that dwell vpon erth maye (i.Corin.ii.) vnderstande nothyng but that which is vpon erth: and he that dwelleth aboue the heuens, maye onely vnderstande the thynges that are aboue the heuens.

Then answered I and sayd: I beseche the O Lorde, let me haue vnderstandynge: for it was not my mynde to be curious of thy high thinges, but such as we dayly medle withal/ namely, wherfore that Israell is blasphemed of the Heathē, and for what cause the people (whome thou euer hast loued) is gyuen ouer to be punisshed of vngodly naciōs: and why the law of our fathers is brought to noughte, and the wrytten couenauntes come to none effect, and we passe away out of the worlde as the greshoppers, and our lyfe is a very feare, & we are not worthy to obteyne mercy. What wyl he do then vnto his name, which is called vpon ouer vs? Of these thynges haue I asked question.

Then answered he me and said: The more thou serchest, the more thou shalte maruayle, for the worlde hasteth faste to passe awaye, and can not comprise the thynges, that are promysed for the ryghteous in tyme to come, for this worlde is full of vnryghteousnesse and weykenesse.

But as concernynge the thynges wherof (i.Tho.iiii.) thou askest me, I wyll tell the. The euyll is C sowen, but the destruction therof is not yet come. Yf the euyll nowe that is sowen, be not turned vpsyde downe, and yf the place where the euyll is sowen, passe not awaye, then can not the thynge come that is sowen with good. For the corne of euyll sede hathe ben sowen in the herte of man from the begynnyng, and how moche vngodlynesse hath he brought vp vnto this time? and how moch shall he yet brynge forth vntyll he come in to the barne?

Ponder nowe by thy selfe, when the corne of euyll sede is cut downe, how great a barne shall it fyll? I aunswered an sayd: How and when shal these thinges come to passe? Wherfore are oure yeres fewe and euyll? And he aunswered me, sayinge: Haste not thou to moche vpon the hyest, for thy hastynesse to be aboue him is but vayne, thou makest to moch ado. Dyd not the soules also of the ryghtous aske questyon of these thynges in theyr holynesse, sayinge: * How longe shall I hope of (Apoca.vi.b) this facion? When commeth the frute of my barne, and my rewarde? And vpon this Ieremiel the Archaungel gaue them answere, and sayde: Euen when the nombre of the sedes is fylled in you: for he hath weyed the worlde in the balaūce: in measure and nombre hath he measured the tyme, and moueth it not, vntyll the same measure be fulfylled. Then answered I and sayd: O Lorde Lorde, now are we all full of synne, and for our sakes peraduenture it is not that the barne of the ryghteous shall not be filled, bicause of the synnes of them that dwell vpon the erth.

So he aunswered me and sayde: Goo thy
D waye to a woman with chylde, and aske of her when she hath fulfylled her nyne monethes, yf her chyldbed maye kepe the byrth any longer within her. Then sayd I: No Lord that can she not. And he said vnto me: In hel the secrete places of soules are lyke the pryuy chambre of a woman. For lyke as a woman that trauaileth, maketh haste when the time and necessitie of the byrthe is at hande: Euen so dothe she haste to delyuer it that is cōmitted vnto her. Loke what thou desyrest to se, it shal be shewed the from the begynnyng. Then aunswered I and sayde: Yf I haue founde fauoure in thy syght, and yf it be possible, and yf I be mete therfore, shewe me thē whether there be more to come then is paste, or more paste then is for to come? What is paste I knowe: but what is for to come, I knowe not.

And he sayd vnto me: Stande vp vpon the right syde, and I shall expounde the symilytude vnto the. So I stode, and beholde, an hote burnynge ouen wente ouer before me: and it happened that when the flambe was gone by, the smoke hadde the vpper hande. After this there wente ouer before me a waterry cloude, and sent down moche rayne with a storme: and when the stormye rayne was past, the droppes remayned styll. Then sayde he vnto me: Lyke as the rayne is more then the droppes, and as the fyre exceadeth the smoke: euen so the measure of the thynges that are paste, hathe the vpper hande. Then went the droppes and the smoke aboue: and I prayed and sayde: Maye I lyue (thynckest thou) vntyll that tyme? Or what shall happen in those dayes? He aunswered me, and sayde. As for the tokens wherof thou askest me, I may tell the of them in a parte: but as touching thy lyfe, I may not shewe the, for I am not sent therfore.

¶ Esdras and the Aungel commen togyther.

CAPI. V.

A NEuerthelesse, as concernyng the tokens marke this. Beholde, the dayes shall come, that they which dwell vpon erth shal be taken in a great nombre, and the way of the truth shall be hyd, and the lande shall be barreyn from fayth, but iniquitie shal haue the vpper hande, lyke as thou hast sene now, and as thou hast herde long ago. And the land that thou seest now to haue rule, shalte thou shortly se waste. But yf God graunte the to lyue, thou shalt se after the thyrde trompet, that the sunne shall sodenly shyne agayn in the nyght, and the mone thre tymes in ỹ day, and bloude shall drop out of wod, and ỹ stone shall gyue his voyce, and the people shall be vnquiet: and euen he shall rule, whome they hope not that dwell vpō erth, and the foules shal flye, and the Sodomitish see shall cast out his fish, and make a noyse in the night, which many shal not know, but they shall all heare the voyce therof.

There shal be a confusion also in many places, and the fire shall be ofte sent agayne, and the wylde beastes shall go their way, and menstruous women shal beare monsters, and salt waters shall be found in the swete/ one frend shall fight agaynst an other/ then shal all wit and vnderstandyng be hyd and put asyde in to their secrete places, and shall be sought of many, and yet not be founde: then shall vnrightousnesse, and voluptuousnesse haue the vpper hande vpon earthe. One lande also shall aske an other and saye: Is rightousnes gone thorow the? And it shall say, no. At the same tyme shall men hope, but nothynge obteyne: they shall labour, but their wayes shall not prospere.

To shewe the suche tokens I had leue, and B yf thou wilt pray agayne, and wepe as now, and fast seuē dayes, thou shalt heare yet greater thinges. Then I awaked, and a fearfulnesse went thorow al my body, and my minde was feble and carefull, so that I almost sowned withal. So the aungel that was come to talke with me, helde me, comforted me, & set me vp vpon my fete.

And in the seconde nyght it happened, that Salathiel the Capitayne of the people came vnto me, sayinge: Where haste thou bene? and why is thy countenaunce so heuy? Knowest thou not that Israell is commytted vnto the in the lande of their captiuitie? Up then and eat, and forsake vs not, as the shepherde that leaueth his flocke in the handes of wycked wolues. Then sayd I vnto him: Go thy waye fro me, and come not nye me: and he herd it/ and as I sayd, so went he his waye fro me.

And so I fasted seuen dayes, mournynge and weppynge, lyke as Uriel the aungell commaunded me. And after seuen dayes, it happened that the thoughtes of my herte were verye greuous vnto me agayne, and my soule receyued the spirite of vnderstandynge, and I beganne to talke with the mooste hyghest agayne, and sayd: O Lorde, Lorde, of euery wodde of the earthe, and of all the trees therof, thou haste chosen the one onely vyneyard, and of al landes of the hole world thou hast chosen the one pyt: and of all floures of the ground, thou hast chosen the one lyly: and of all the depthes of the see, thou hast fylled the one ryuer/ and of all buylded cityes thou hast halowed Syon vnto thy selfe: and of all the foules that are created, thou hast named the one doue/ and of al the catel that are made

thou hast prouided the one shepe, and among all the multytudes of folkes, thou hast gotten the one people, and vnto this people whō thou louedst thou gauest a lawe that is proued of all.

And nowe, O Lorde, why hast thou gruen this one people ouer vnto manye? and vpon the one roote thou haste prepared other, and why hast thou scattered thy one onely people amonge many? whiche treade theym downe, yea whiche haue euer withstande thy promyses, and neuer byleued thy couenaunttes? And though thou wereste ennemye vnto the people yet shouldest thou punysshe them with thyne owne handes.

E Now when I had spoke these wordes, the aungel that came to me the nyght afore, was sent vnto me and sayde vnto me: Heare me & harken to the thynge that I saye, and I shall tell ẏ more. And I sayd: Speke on my Lorde. Then sayd he vnto me: Thou art sore vexed and troubled for Israels sake. Louest thou ẏ people better than hym that made them? And I sayd: No Lorde, but of verye greffe & compassion haue I spoken. For my reynes payne me euery houre, bycause I wolde haue experience of the waye of the moost hyest, & to seke out part of his iudgement. And he sayde vnto me: that thou mayst not. And I sayd: wherfore Lorde? Whereunto was I borne then? Or why was not my mothers chylobed then my grane? So had I not sene ẏ misery & trouble of Jacob, and the trauayle of my people of Israel.

And he sayd vnto me: nombre me the thinges that are not yet come / gather me togyther ẏ droppes that are scatred abrode: make me the floures grene agayne that are wythered: open me the thynge that is closed: and brynge me forthe the wyndes that are shutte vp: Shewe me the ymage of a voyce, & then shall I declare the, the thynge that thou labourest to know. And I sayd: O Lorde, Lord who maye knowe these thynges, but he that hath not his dwellynge with men? As for me I am vnwyse: howe maye I then speake of these thynges wherof thou askest me. Then sayd he vnto me: lyke as thou canst do none of these thynges that I haue spoken of, euen so canst thou not fynde out my iudgement, or in the ende the loue that I haue promysed vnto my people.

And I sayd: beholde, O Lorde, yet art thou nye vnto them that haue no ende: and what shall they doo that haue bene before me, or we that be nowe, or they that shall come after vs? And he sayde vnto me: I wyll lyken my iudgement vnto a ryngе. Lyke as there is no slacknesse of the last, euen so is there no swiftnesse of the fyrste. So I answered and sayde: Couldest thou not make those (that haue bene made, and that be nowe, and that are for to come) in one, that thou mygheest shewe thy iudgement the sooner? Then answered he me and sayde: The creature maye not haste aboue the maker, neyther maye the worlde holde them at ones, that shall be created.

And I sayde: Howe hastе thou sayde then vnto thy seruaunte, that thou sayest me- D
ker, hastе made the creature sayest at ones, and the creature bare it? euen so might it now also beare them that be present at ones. And he sayde vnto me: Aske the childebedde of a woman, and saye vnto her: Yf thou bryngest forthe chyldren, why doest thou it not togyther, but one after an other? Praye her therfore to bryng forth ten chyldren at ones. And I sayd: she can not, but must do it one after an other.

Then sayd he vnto me: Euen so haue I gruen a childebed vnto the earthe, forthose that be sowen vpon it by processe of tyme. For lyke as a yonge chylde maye not bryngе forthe the thynges that belonge to the aged, euen so haue I ordeyned the worlde which I made.

And I asked and sayde: Seinge thou hastе nowe gruen me awaye, I wyll speake before the: for our mother of whom thou hast talde me, is yet younge, and nowe the draweth nye vnto age. He aunswered me and sayd: Aske a woman that beareth chyldren, and she shall tell the. Saye vnto her: wherfore are not they (whome thou hast nowe brought forth) lyke those that were before the, but lesse of stature: and she shal aunswere the: They that be borne in the youthe of strength, are of one facyon: and they that are borne in the tyme of age (when the childebed fayleth) are other wyse. Consydre nowe thy selfe, howe that ye are lesse of stature then those that were before you, and so are they that come after you lesse then ye, as the creatures whiche nowe begyn to be olde, and haue passed ouer the strengthe of youthe. Then sayde I: Lorde I beseche the, yf I haue founde fauoure in thy syghte, shewe thy seruaunte, by whome doest thou vysyt thy creature?

¶ The Aungel instructeth Esdras, and gyueth him answere to his questyons.

CAPI. VI.

AND he sayde vnto me: In the begyn- ¶
nynge when the grounde was made: before the worlde stode, or euer the windes blewe, before it thondered and lyghtened, or euer ẏ foundations of Paradyse were layde, before the fayre floures were sene, or euer ẏ mouable powers were stablysshed, before the innumerable multitude of aungelles were gathered togyther, or euer the hyghnesse of the ayre were lyfted vp, afore the measures of the fyrmament were named, or euer the chymneys in Syon were pyght, and or the present yeres were sought out, and or euer the inuencyons of them that now synne were put aside, before they were sealed that nowe gather fayth for a treasure: then dyd I consydre and ponder all these thinges, and they all were made thorow me, and thorowe none other, by me also they be ended, & by none other.

Then answered I and sayde: whiche shal be the partynge asunder of the tymes? Or when shall be the ende of the fyrste, and the begynnynge of it that foloweth? And he said vnto me: From Abraham vnto Isaac, when Jacob and Esau were borne of him, Jacobs hande helde fyrst the hele of Esau: for Esau is the ende of this worlde, and Jacob is the beginnynge of it that foloweth. The hande of man betwixte the hele and the hande. Other question (Esdras) aske thou not.

I answered then, and sayde: O Lorde Lorde, if I haue founde fauoure in thy syght I beseche the, shewe thy seruaunt the ende of thy tokens, wherof thou shewdest me parte the last nyght. So he answered and sayd vnto me: Stande vp vpon thy fete, and heare the perfecte voyce and sounde. There shall come a greate mocion, but the place where thou standest shall not be moued. And therfore when thou hearest the wordes, be not afrayde: for of the ende shall the worde and foundacio of the earth be vnderstande. And why? the worde therof trembleth and quaketh for it knoweth, that it muste be chaunged at the ende. And it happened, that whe I had herd it, I stode vp vpon my fete, and herkened: and beholde there was a voyce that spake, & the sounde of it was lyke the sound of many waters, and it sayde. Beholde, the dayes come, that I wyll begynne to drawe nyghe, and to vysette them that dwell vpon earth, and wyll begynne to make inquisicio of them, what they be that hurt equyte with vnryghtousnes, and when the lowe estate of Syon shal be fulfylled: and when the world that shall vanyth awaye, shal be ouersealed, then will I do these tokens. B

The bokes shall be opened before the firmament, and they shall se all togither, & the chyldrē of a yere olde shal speake with their voyces: the women with chylde shall bring forth vntymely childzen of thre or foure monethes olde, and they shall lyue, & be rayled vp: & sodenly shal the sowne places appeare as the vnsowne, the ful store houses shall sodenly be found emptye, and the trompet shal gyue a sounde, whiche when euery man heareth, they shall be hastely afrayde. At ẏ time shall frendes fight one against an other like enemyes, and the earth shall stande in feare with them.

The sygnynges of the welles shall stande styll, and in thre houres they shal not renne. Whosoeuer remayneth frō all these thinges that I haue tolde the, shall escape, and se my saluacion, and the ende of youre worlde. And the men that are receyued, shall se it, they that haue not tasted death frome theyr byrth: and the hert of the indwellers shal be chaunged, and turned into another meaning for euyll shall be put out, & disceyte shall be quenched: as for fayth, it shall florysshe, corrupcio shalbe ouer come: and the truth, whiche hath bene so longe without frute, shalbe declared. And it happened when he talked wt me, that I loked demurely vpon him, before whom I stode, and these wordes sayde he vn

to me: I am come to shew the, the tyme of ẏ nyght for to come.

Yf thou wilt praye yet more, and fast seuē E
dayes agayne, I shall tell the more thinges, and greater then before: for thy voyce is hearde before the hyghest: for why? the mighty hath sene thy rightous dealynge, he hath sene also thy chastyte, whiche thou hast had euer sence thy youth: and therfore hathe he sent me to shewe the all these thinges, and to saye vnto the: Be of good comfort, & feare not, and haste not with the tymes that are past to thynke vayne thynges, and make not haste of the latter tymes.

And it happened after this, that I wepte agayne, and fasted seuē dayes in lyke maner that I myght fulfyll the thre weekes, whiche he tolde me. In the eyght night was my hert vered within me agayne, and I beganne to speke before the hyghest: for my spirite was greatly set on fyre, and my soule was in distres, and I sayde: O Lorde, thou spakest vnto thy creature fom the beginninge (euen the fyrste daye) and sayedest: Let heauen and Genes.1.a
erth be made, and thy worde was a perfecte worke. And then was there the spirite, and the darknesses were yet on euery syde, and silence: there was no mans voyce as yet frō the. Then commaundest thou a fayre lyght to come forth out of thy treasures, that thy worke myght appeare and be sene.

Upon the seconde daye thou madest the spirite of the fyrmament, and commaūdedst it to parte a sundre, and to make a deuision betwixt the waters, that the one part might remayne aboue, and the other beneth. Upon the thyrde day thou broughtest to passe, that the waters were gathered in the seuēth part of the earth: Sixe partes hast thou dryed vp and kept them, to thintent that men myghte sowe and occupye husbandrye therin. As soone as thy worde went forth, the worcke was made. For immediatly there was great innumerable frute, and manye dyuers pleasures and delyces of temptacion, floures of chaungeable colour and smel, and this was done the thyrde daye.

Upon the fourth day thou commaundedst D
that the sonne shoulde gyue his shyne, and ẏ Deut.iiii.e
moone her lyght: the starres dydest thou set Genes.i.c
in order, and gauest them a charge to do seruyce euē vnto man: that was for to be made. Upon the fyft day thou saydest vnto the seuenth parte (where the waters were gathered) that they shulde bryngе forthe dyuerse beastes, fowles, & fyshes. And so it came to passe, that the dom water & withoute soule, brought forth lyuynge beastes at the commaundement of God, that all people myghte prayse thy wonderous workes. Thē diddest thou preserue two soules, the one ẏ calledst Enoch and the other Leuiathon, & dyddest separate the one frō the other: for the seuēth parte (namely, where the water was gathered togither) myght not holde them bothe. Unto Enoch thou gauest one parte, whiche was dryed vp the thyrde daye, that he shulde dwell in the same parte, wherin are a thou-

sande

sande hylles. But vnto Leuiathan thou gauest the seuenth parte, namely the moyst, and, hast kepte hym to deuoure what thou wylt and whan. Upon the syxte daye thou gauest commaundement vnto the earth, that before the it shoulde brynge forth beastes, catel, and all that crepe, and (besydes this) Adam also whom thou madest lord of al creatures: Of hym come we all, and y people also, whõ thou hast chosen specyally vnto thy selfe. All this haue I sayd nowe and spoken before the, that I myght shewe, how that the worlde is made for our sakes. As for the other people whiche also come of Adam, thou haste sayde that they are nothyng, but be lyke a spetle, & hast lykened the aboundaunce of them vnto a droppe (that falleth) from the rofe of the house.

And nowe, O Lorde, the Heathen whiche haue euer ben reputed as nothynge, haue begonne to be Lordes ouer vs, and to deuoure
Exod.iiii.f vs: but we thy people (whome thou hast called thy fyrst born, thy only begotten, and thy feruent louer) are gyuen into theyr handes & power. If the worlde now be made for oure sakes, why haue we not the inheritaunce in possessyon with the worlde? How longe shal this endure?

¶ The Aungell sheweth Esdras many thynges to come.

CAPI. VII.

A AND it happened after that I had spokẽ out these wordes, there was sent vnto me an aungell, which hadde ben by me also the nyghtes afore, and he sayd vnto me: Up Esdras, and heare the wordes that I am come to tell the. And I sayd: speake on Lorde my God. Then sayd he vnto me: The see is sette in a wyde place, that it myght be depe and great: but the entraunce is narrow and small lyke a ryuer. For who wolde goo into the see, to loke vpon it, and to rule it? If he went not thorowe the narrowe, howe myght he come into the brode?

Item an other: A cytie is buylded and sette vpon a brode felde, and is full of goodes: the entraunce is narrowe and sodeyn, lyke as yf there were a fyre at the ryght hande, and a depe water at the left, and as it were onlye one strayte pathe betwyxte them bothe, too smal that there coulde but one mã go there.

If this cytie now were gyuen to an heyre, & he neuer went thorowe the perelous waye, howe wolde he receyue his enheritaũce? And I sayde: it is so Lorde. Then sayd he: Euen so is Israel also a porcyõ. And why? for theyr sakes haue I made the worlde: and when Adam transgressed my statutes, then was the thynge iudged that was done. Then were the entraunces of the worlde made narrow, full of sorowe and trauayle: They are but fewe and euell, full of perels and laboure. For the entraunces of the fore worlde were wyde and sure, and brought immortal frute: If they now which entred into this worlde maye not comprehende these strayte and vayne thynges, moche lesse may they comprehende and vnderstande the secrete thynges: Why disquietest thou thy selfe then, seynge thou arte but a corruptible man? And what woldest thou knowe, where as thou arte but mortall? And why hast thou not receyued in to thyne owne herte the thyng that is for to come, but that is present?

Then sayd I: O Lorde Lorde, thou haste B
ordened in thy lawe, that y ryghtous shulde Deut.viij.
inheret these thynges, but that the vnfaythfull and vngodly shulde peryshe. Neuerthelesse the ryghteous shall suffre strayte thynges and hope for wyde: for they that haue lyued vngodly and suffred strayte thynges, shal not se the wyde.

And he sayd vnto me: There is no iudge aboue God, & none that hath vnderstanding aboue the hyest. For there be many that peryshe, because they despyse the lawe of God that is sette before them. For God hath gyuen strayte cõmaundement to such as come, that they know what they do, and how they shulde lyue: and yf they kept this they shuld not be punyshed.

Neuerthelesse they were not obedient vnto hym, but spake agaynst hym: ymagyned vayne thynges, and purposed to synne, & sayd moreouer that there was no God, and that God regarded it not. His wayes haue they not knowen/ his lawe haue they despysed, & denyed his promyses: in his statutes and ordynaunces haue they not ben faythfull and stedfaste, and haue not perfourmed his workes.

And therfore Esdras, vnto the full, plenty, and to the emptye, emptynesse. Beholde, the tyme shall come, that these tokens which I haue tolde the, shall come to passe, and the bryde shall appeare: and the earth that now passeth awaye, shall be shewed: and whosoeuer is delyuered from the foresayd euelles, shall se my wonders. For my sonne Jesus shalbe openlye declared, with those that be with hym: and they that remayne, shall be mery in foure hundred yeares.

After these same yeares shall my sonne C
Christe dye, and all men that haue lyfe, and the worlde shalbe torned into the olde sylence .vij. dayes, lyke as in the fore iudgmẽtes so that no man shall remayne. And after .vij. dayes, the worlde that yet awaketh not, shal be raysed vp, and shall dye corrupte. And the earthe shall restore those that haue slepte in her, and so shall the dust those that dwell in sylence, and the secrete places shall delyuer those that be committed vnto them. And the moste hyest shall be openlye declared vpon y seate of iudgement, and all mysery shall vanysshe awaye, and longe sufferynge shalbe gathered together. But the iudgment shall cõtynue, the trueth shall remayne, and faythe shall waxe stronge, the worke shall folowe and the rewarde shall be shewed, the ryghtuousnesse shall watche, and y vnryghtuousnesses shall beare no rule.

Then sayd I: Abraham prayed fyrst for the Sodomites, and Moses for the fathers that synned in wyldernes, & he that came after him for Israel, in the tyme of Achas and Samuel: and Dauid for the destruccyon, and Salomon for them that came in to the Sanctuary, and Elias for those that receiued raine and for the deed, that he myght lyue: and Ezechias for the people in the tyme of Sennacherib: and diuers other in lyke maner, which haue prayed for many.

Euen nowe seynge the corrupte is growẽ vp, and wyckednes increased, and the ryghtous haue prayed for the vngodly, wherfore shall it not be so nowe also?

He aunswered me, and sayd: This present worlde is not the end: there remayneth moch honoure in it, therfore haue they prayd for y weake. But the daye of dome shalbe the ende of this tyme, and the begynnyng y of immortalite for to come, wherin al corrupcyon, vanissheth, al volupteousnes is lowsed all misbyleue taken away ryghtousnesse growne, & and the verite spronge vp. Then shall no mã be hable to saue hym that is destroyed, nor to oppresse him that hath goten the vyctorye.

I aunswered then, and sayd: This is my fyrst and last saying: that it had ben better, not to haue gyuen the earth vnto Adam: or els whẽ it was gyuen him, to kepe him y he shuld not synne. For what profyte is it for men nowe in this present tyme to lyue in heuynes, and after death to loke for punyshment? O thou Adam, what hast thou done? For though it was thou that synned, thou arte not fallen alone, but we all that come of the. For what profyt were it vnto vs, yf there be promysed vs an immortall tyme, where as we medle with deadly workes? and that there is promysed vs an euerlastynge hope, where as we oure selues are euyll and vayne? & that there are layed vp for vs dwellynges of health and fredome, where as we haue lyued euyll? and that the worshyp of the hyest is kepte to defende them, which haue ledde a pacyent lyfe where as we haue walked in the moste wycked wayes of all? And y there shalbe shewed a paradyse, whose frute endureth for euer, wherin is fredome and medecyne, where as we shall not goo in? for we haue walked in vnpleasaũt places: And that the faces of thẽ whiche haue absteyned, shal shyne aboue the starres, where as our faces shalbe blacke and darcke? For whyle we lyued and dyd vnryghtouslye, we consydered not, that we shoulde suffre therfore after death?

D Then aunswered he me, and sayd: This is the consyderacyon & thought of the batayle, which man hath vpon earth: that yf he be ouercome, he shall suffre as thou haste sayde. But yf he gette the vyctorye, he shall receyue the thynge that I saye. For this is the lyfe, whereof Moses spake vnto the people, whyle he lyued, saying: Chose the lyfe, y thou maist lyue. Neuertheles they belyued him not, nether the Prophetes after him. No nor me which haue spoken vnto them, that heuynes shulde not reach vnto theym to theyr destruccion lyke as ioye is for to come ouer those, that haue suffred them selues to be enfourmed in saluacyon.

I answered then and sayd: I know Lorde, that the hyest is mercyfull, in that he hath mercy vpon them, which are not yet in the worlde, and vpon those also that walcke in his lawe: and that he is pacyent and longe
sufferynge, towarde those that haue synned in Roma.ii.a
theyr workes: and that he is lyberall to gyue where as it requireth: and that he is of great mercy, for he multiplieth his louynge kyndnesses towarde those that are present, and that are past, & to thẽ whiche are for to come. For yf he multyplye not his mercyes, y world shall not be made lyuynge, with those that dwell therin: He gyueth also, for yf he gaue not of his goodnesse, that they whiche haue done euell, myght be eased, the ten thousand parte of men shulde not be made lyuynge. And yf the iudge forgaue not those that be healed with his word, and yf he wold destroy the multytude that stryueth, there shulde be very fewe left in an innumerable multitude.

¶ Esdras prayeth God rather to loke vpon his owne mercy, than on the synnes of the people.

CAPI. VIII.

AND he aunswered me, sayinge: The A
moost hyest made this worlde for many, but the worlde to come for fewe. I wyll tell the a symylitude, Esdras: As whẽ thou askest the earth, it shall saye vnto the, that it gyueth moche moulde, where of earthen vessells are made, but lytle of it that gold commeth of, Euen so is it with y worke
of this worlde. There be manye created, Math.xx.b
but fewe shal be preserued. Then aunswered xxii.b
I and sayd: Then swalowe vp the wyt (thou soule) & deuour the vnderstandynge, for thou arte agreed to herken and to gyue eare, and wyllynge to prophecye: for thou hast no longer space gyuen y, but only to lyue. O Lorde wylt thou not gyue thy seruaunt leaue, that we may pray before the, and that thou mayst gyue sede vnto our herte, and buyld our vnderstandyng, that there may come frute of it: and that euerye one whiche is corrupte, and beareth the state and place of a man, maye lyue?

For thou art alone, & we al are one workmanshyp of thy handes, lyke as thou haste sayd, and lyke as the body is fashioned nowe in the chyldesbed, and thou gyuest the membres, and thy creature is preserued in fyre & water: and .ix. monethes dothe thy worcke suffre thy creature, which is fashioned in her but the thyng that preserueth and it that is preserued, shall bothe be kepte together: and when tyme is, the chyldesbed delyuereth the thyng, that is kepte and growne in her.

For thou hast commaunded the breastes to milke vnto the frute, y the thyng which giue is created and fashioned, may be norished for a tyme: and than thou dysposest and ordrest it with thy mercy, bryngest it vp with thy rygh-

ryghtousnes, nurtureſt it in thy lawe, and
reformeſt it with thy vnderſtandynge, mo-
tifyeſt it it as thy creature, and makeſt it ly-
uynge as thy worke. Seynge then that thou
deſtroyeſt hym, which with ſo greate labours
is created and faſhyoned thorowe thy com-
maundement, thou couldeſt lyghtly ordeyn,
alſo that the thynge whiche is made, myghte
be preſerued.

And this I ſpeake nowe of all men in ge-
nerall, as thou knoweſt: but of thy people,
for whose ſake I am ſory: and of thy inheri-
taunce: for whose cauſe I mourne, and of
Iſrael, for whome I am wofull: and for Ja-
cob, for whose ſake I am greued: therfore be-
gynne I to praye before the, for my ſelfe and
for them, for I ſe the fall of vs, & dwell vpō earth. But I haue herd the ſwyft-
nes of the iudge, which is to come: therfore
heare my voyce, and vnderſtand my wordes,
and I ſhall ſpeake before the.

This is the begynnynge of the wordes of
Eſdras, before he was receyued: O Lorde,
thou that dwelleſt in euerlaſtynges, whoſe
eyes are lyft vp in the ayre, whoſe ſtole is ex-
cedynge hye, whoſe glorye and maieſty may
not be comprehended, before whome the ho-
ſtes of heauen ſtand with tremblyng, whoſe
kepyng is turned in wynde and fyre, whoſe
word is true, whoſe talkig is ſtedfaſt, whoſe
commaundemente is ſtronge, whoſe ordy-
naunce is fearfull, whoſe loke dryeth vp the
depthes, whoſe wrath maketh the mountay-
nes to melt awaye, and whoſe truth beareth
wytnes: O heare the prayer of thy ſeruaunt,
and marke with thyne eares the peticyon of
thy creature.

For whyle I lyue, I wyll ſpeake, and ſo
longe as I haue vnderſtandynge, I wyll an-
ſwere. O loke not vpon the ſynnes of thy
people, whiche ſerue in the truthe. Haue no
reſpecte vnto the wicked ſtudyes of the hei-
then, but to the deſyre of thoſe that kepe thy
teſtimonies with ſorowes. Thynk not vpon
thoſe that haue walked faynedly before the,
but vpon them, which wyll haue knowne
thy feare.

Let it not be thy wyll to deſtroy the whi
che haue had beaſtly maners, but to loke vpō
them that haue clearly taught thy lawe.
Take thou no indignacion at them, whiche
are worſe then beaſtes: but loue them, that
alway put their truſte in thy ryghtouſnelle
and glorye: for we and oure fathers haue
all the ſame ſyckenes and diſeaſe but becauſe
of oure ſynnes thou ſhalte be called mercy-
full.

For if thou hadſt mercy vpon vs, thou ſhalt
be called mercyfull, where as we haue no
workes of rightouſnes: for the righteous
which haue layde vp many good workes to
gither ſhal out of their dedes receiue reward.
For what is man, that thou ſhuldeſt take diſ
pleaſure at him? Or what is the corruptyble mortal generacion, that thou ſhuldeſt be
ſo rough towarde him?

For of a truth there is no man amōges the
that be borne, but he hath dealte wyckedly:
and amonges the faythful there is none, whi
che hath not done amiſſe. For this (O Lord
thy ryghtouſnelle and thy goodnes ſhall be
prayſed and declared, yf thou be mercyfull
vnto them, whiche are not ryche in good wor
kes.

Then anſwered he me and ſayde: Some
thinges haſt thou ſpoken a right, and accor-
dinge vnto thy worde it ſhall be. For I wyll
not verely conſyder the workes of the, whi-
che haue ſinned before death, before the iudg
ment, before deſtruction, but I wyll reioyce
ouer the worke & thought of the ryghtous.
I wyl remēbre alſo the pylgremage the holy
makynge and the reward. Lyke as I haue
ſpoken nowe ſo ſhall it come to paſſe. For as
the huſbande man ſoweth moche ſede vpon
the grounde, and planteth manye trees, and
yet alwaye the thynge that is ſowne or plā-
ted is not al kept ſafe, neither doth it al take
rote: Euen ſo is it of them that are ſowne
in the worlde, they ſhall not all be preſer-
ued.

I anſwered then and ſayd: If I haue foūd
grace, then let me ſpeake. Lyke as the huſ-
bande mans ſede perylſheth, if it receyue not
rayne in due ſeaſon, or if there come to moch
rayne vpon it: Euen ſo perylſheth man alſo,
whiche is created with thy handes, and is
like vnto thyne own Image & to thy ſelf, for
whoſe ſake thou haſt made all thinges, and
lykened him vnto the huſbande mans ſede.
Be not wrath at vs, O Lorde, but ſpare thy
people, and haue mercye vpon thyne owne
inheritaunce: O be mercyfull vnto thy crea-
ture.

Then anſwered he me and ſayde: Thynges
preſent are for the preſentes thynges to come
for ſuch as be to come. For thou wanteſt yet
moche, ſeinge thou mayſte loue my creature
aboue me: I haue oft tymes drawne nygh vn
to the, but neuer to the vnrighteous, In this
alſo thou art marueylous before the hygheſt
in that thou haſt humbled thy ſelfe as it be-
commeth the, and haſt not regarded thine
owne ſelfe, that thou art had in ſuch honour
amonges the ryghtous. Therfore ſhal great
wretchednes and myſerye come vpon them,
that in the latter tyme ſhall dwell in the
worlde, for they haue walked in great pryde.

But vnderſtande thou for thy ſelfe, & ſeke
out glory for ſuch as be like the: for vnto you
is paradyſe opened, the tre of lyfe is plāted,
the tyme to come is prepared, plenteouſnes
made redy & cyte is buylded for you, and a
reſt is prepared, yea perfecte goodnes and
wyſdome. The rote of euell is marched from
you, the weaknes and moth is hyd frō you,
and into hell flyeth corruption in forgetful-
nes. Sorowes are vanyſhed away, and in
the ende is ſhewed the treaſure of immorta-
lyte. And therfore aske thou no more queſti-
ons, concernyng the multitude of them that
perych. For they haue taken lyberte, deſpiſed
the hygheſt, thought ſcorne of his lawe, and
forſaken his wayes.

Moreouer, they haue troden downe his
ryghtous, and ſayd in their herte, that there
is not

ius God, yea and that wyckedly, for they
dye. For lyke as the thynge that I haue ſpo-
ken of, is made redy for you: Euen ſo is thirſt
and payne prepared for them. For it was not
his wyll that man ſhuldc come to nought:
but they whiche be created, haue defyled the
name of him that made them, & are vnthāck-
full vnto him, which prepared lyfe for them.
And therfore is my iudgement now at hand.
Theſe thynges haue I not ſhewed vnto all
men, but vnto fewe: namely vnto the, and
ſuche as be lyke the.

Then anſwered I and ſayde: Beholde O
Lorde, now haſt thou ſhewed me the multi-
tude of the tokens, whiche thou wylt begyn
to do at the laſt: but at what tyme and whā
thou haſt not ſhewed me.

Eſdras hath vyſyons ſhewed vnto hym.

CAPI. IX.

HE anſwered me then and ſayde: Mea-
ſure thou the tyme dyligently in it ſelf
when thou ſeeſt that one part of the to
kens come to paſſe, whiche I haue tolde the
before: ſo ſhalte thou vnderſtande, that it is
the very ſame tyme wherin the hygheſt wyll
begynne to viſyte the worlde, which he made.
And when there ſhall be ſene earthquake
and vprore of the people in the worlde, then
ſhalt thou well vnderſtande, that the moſt
hyeſt ſpake of thoſe thinges, from the dayes
that were before the, euen from ꝑ beginning.
For lyke as all that is made in the worlde,
hath a begynnyng and ende, and the ende is
manyfeſt: Euē ſo the tymes alſo of ꝑ hygheſt
haue playne begynnynges in wondres and
lygnes, and the ende in worknynge and in to-
kens. And euery one that ſhall be ſaued, and
ſhall be hable to eſcape by his workes and
by faythe, wherin ye haue beleued, ſhall be
preſerued from the ſayde parels, and ſhall ſe
my ſaluyour in my lande and within my bor-
ders, for I haue halowed me from the world.
Then ſhall they be in carefulneſſe, whiche
now haue abuſed my wayes: and they that
haue call them out deſpytefully, ſhall dwell
in paynes.

For ſuche as in theyr lyfe haue receued be-
nefytes, and haue not knowne me, and they
that haue abhorred my lawe, whyle they
had yet fredome, and when they had yet open
towme of amendement and conuerſyon, and
vnderſtode not: but deſpyſed it: the ſame muſt
know it after deathe in payne. And therfore
be thou nomore curyous: howe the vngodly
ſhall be punyſhed, & how the ryghtous ſhall
be ſaued, and whoſe the worlde is, & for who
the worlde, and when it is. Then anſwered I
and ſayde: I haue talked before, and nowe I
ſpeake, and wyll ſpeake alſo hereafter, that
there be many mo of them whiche perylſhe,
then ſhall be ſaued, lyke as the flood is grea-
ter then the droppes.

And he anſwered me, ſayinge: Lyke as the
fielde is: ſo is alſo the ſede: as the floures be
ſo are the colours alſo: ſuch as the workma
ſuch is alſo the worck: and as the huſband
man is him ſelfe, ſo is his huſbandrye alſo,
for it was the tyme of the worlde. And when
I prepared for them that are now, or euer the
worlde was made, wherin they ſhould dwel,
then was there no man that withſtode me.
Now when euery one was, and the maker
alſo in the worlde whiche is now prepared, &
the moneth that ceaſeth not, and the lawe
which is vnſearcheable, theyr maners were
corrupte. So I conſidred the worlde, and be-
holde, there was peryl, becauſe of the though
tes that were come in to it. And I ſaw, and
ſpared them greatlye, and haue kepte me a
wynebery of the grapes, and a plant from a-
mong many generacyons. Let the multitude
perych then, whiche are growen vp in vayne,
and let my grape and wynebery be kept: euen
my plant: for with great labour haue I made
it vp.

Neuerth eleſſe yf thou wylt take vpon the
yet ſeuen dayes mo (but thou ſhalte not faſt
in them) go thy waye then in to the felde of
floures, where no houſe is buylded, and eate
only of the floures of the felde, taſt not fleſh,
drynke no wyne, but eate floures only. Pray
vnto the hyeſt contynually, ſo wyll I come,
and talke with the.

So I went my waye, and came in to the
felde which is called Ardath (lyke as he com-
maunded me) and there I ſate among ꝑ flou-
res: and ate of the herbes of the felde, and
the meate of the ſame ſatisfyed me. After ſe-
uen dayes, I ſate vpon the graſſe, & my herte
was vexed within me lyke as afore, and I o-
pened my mouth, and began to talke before
the hyeſt, and ſayed: O Lorde, thou that ha-
weſt thy ſelf vnto vs, thou haſt declared and
opened thy ſelf vnto our fathers in ꝑ wylder-
neſſe, in a place where no man dwelleth, in a
baren place, when they came out of Egypt, Exod.xix.d
and thou ſpakeſt, ſayinge: Heare me O Iſra- xxiiii.a.
el, and mark my wordes thou ſede of Jacob. Deut.iiii.b
Beholde, I ſawe my lawe in you, and it ſhal
bryng frute in you, and ye ſhall be honoured
in it for euer. For our fathers which receyued
the lawe, kepte not, and obſerued not thy or-
dinaunces and ſtatutes, and the frute of thy
lawe was not declared: for it myght not, for
why? it was thyne. For they that receyued it Exod.xxxii.f
perylſhed, becauſe they kepte not the thynge
that was ſowen in them.

It is a cuſtome when the ground receyueth
ſeed, or the ſee a ſhyp, or a veſſell meate and
drynke, that when it perylſheth or is broken,
wherin a thyng is ſowen, or wherin any thing
is put: the thynges alſo perylſhe & are broke,
which are ſowen or put therin. But vnto vs
it hath not happened ſo: for we that haue re- Ecclay.xl.a
ceyued the lawe, perith in ſynne, and our hert 1.Timot.ii.a
which alſo receyued the law: notwithſtan-
dynge the lawe perylſheth not, but remayneth
in his laboure.

And when I conſydered theſe thynges in
ꝑ herte after this maner, I loked about me
with myne eyes, and vpon the ryght ſyde, I
ſawe a woman, whiche mourned ſore, made
greate lamentacion, and wepte with loude
voyce: her clothes were rent in peces, & ſhe
had

had allthes vpon her heade.

Then let I my thoughtes go, þ I was in, and turned me vnto her, & sayde: wherfore wepest þ? why art thou so sory and discomforted? And she said vnto me: Syr, let me bewayle my selfe and take yet more sorow: for I am sore vexed in my mynde, and broughte very lowe. And I sayde vnto her: what ayleth the? Or who hath done any thing to þ? tell me. She sayde: I haue bene vnfrutfull and baren, and haue had an husbande thyrty yeres. And these thirty yeres I do nothig els daye & nighte and al houres, but make my prayer to the highest, After thyrtye yeares God herde me thy handmayden, loked vpon my mysery, consydred my trouble, and gaue me a sonne, and I was glad of him, so was my husbande also, and all my neighbours and we gaue greate honoure vnto the mighty. And I norysshed him w great trauayle. So when he grew vp, and came to the tyme that he shulde haue a wyfe, I made a feaste.

¶ Esdras and the woman that appeareth vnto him common togither.

CAPI. X.

AND it happened that when my sonne went in to his chambre, he fell downe and dyed, then ouerthrew we all the lyghtes, and all my neyghbours rose vp to comforte me. Then toke I my rest vnto the second day at night: & whe they had al rested that they myghte comforte me, I rested also, and rose vp by nyght, and fled, and am come hither in to this felde, as thou seist: and am purposed not to come in the cytye, but to remayne here, and neither to eate ne drinke but continually to mourne and to fast, vntyll I dye.

Then let I my meditacions and thoughtes fal, that I was in, and spake to her in displeasure: Thou folysshe woman, seist thou not oure heuynesse and mournynge, & what happeneth vnto vs? how Sion oure mother is al wofull and sorye, and how she is cleane brought downe and in mysery? seynge we be all nowe in heuynes, and make oure mone (for we be all sorowfull) As for the heuynes that thou takest, it is but for one sonne. Demaunde the earth, and she shall tell the þ it is she which ought (by reaso) to mourne for the fall of so manye that growe vpon her.

For from the begynnyng al men are borne of her, and other shall come: and beholde, they walke almoste all in to destructiō, and many of them shall be roted out

Who shulde then (by reason) make more mournynge, then she, that hath lost so greate a multytude? and not thou, whiche art sory but for one. But yf thou wouldest saye vnto me: My mournynge is not lyke the mournyng of the earth, for I haue lost the frute of my body, whiche I bere with heuines: but the earth is accordynge to the maner of the earthe, & the present multytude goeth agayne into her, as it is come to passe: Then saye I vnto the: lyke as thou hast borne with trauayle and sorowe, euen so the earth also frō the begynnynge gyueth her frute vnto man, for him þ made her. And therfore withholde thy sorow and heuynes by thy selfe, and take what happeneth vnto the, beare it stronglye. For yf thou iudgest the matche and ende of God to be rygh̄teous and good, and receyuest his councell in tyme, thou shalte be commended therin. Go thy way then into the cyty to thy husbande.

And he sayd vnto me: that wyl not do, I wyl not go into the cyty, but beare wyl I dye. So I cōmoned more with her, and sayd: Do not so, but be counselled, and folowe me: for how many falles hath Sion? Be of good cō forte because of the sorow of Jerusalem. For thou seist that our Sanctuary is layed waste our aulter broken, our temple destroyed, our playnge of instrumentes and syngynge layde downe, the thancheseruynge put to silence, oure myrthe is banysshed awaye the light of oure candelstycke is quenched, þ arck of the couenaunte is taken from vs, all oure holy thynges are defyled, and the name that is called vpon ouer vs, is dishonored: our children are put to shame our prestes are brente, oure Leuites are caryed awaye in to captyuyte, oure virgyns are defyled, and oure wyues rauisshed, our righteous men spoyled, and our childre destroied, our yong mē are brought in bondage, and our stronge worthyes are become weake: and Sion (whiche seale is the greatest of all) is loosed vp from her worship for she is delyuered into the handes of them that hate vs.

And therfore shake of thy greate heuynes, and put awaye the multytude of sorowes: that the myghtye maye be mercyfull vnto þ, and that the byghest maye gyue the rest from thy laboure and trauayle. And it happened, that when I was talkyng with her, her face dyd shyne and glyster, so that I was afrayde of her, and mused what it might be. And immediatly she caste oute a greate voyce, wherof fearfull, so that the earth shoke at the noyse of the woman: and I loked, and behold, the womā appeared vnto me no more: but there was a cytie builded, and a place was shewed from the ground and foundacion.

Then was I afrayd, and cryed with loude voyce, and sayde where is Uryel the aungel, which came to me at the fyrste? For he hathe caused me to come in many considerations & bygh thoughtes, and myne ende is turned to corruption, and my prayer to rebuke. And as I was speakinge these wordes, he came vnto me, and loked vpon me, and I laye as one that had bene dead, and myne vnderstanding was aultered, and he toke me by the ryghte hand & comforted me, & set me vp vpon my fete, and sayde vnto me: what ayleth the? and why is thine vnderstanding troubled? and vnderstādyng of thy herte, and wherfore art thou sorye? And I sayde: Because thou hast forsaken me, and I haue done according vnto thy wordes, I wēt in to the feld, & there haue I sene thinges, that I am not able to expresse. He said vnto me: Stand vp, and be manly, & I shall gyue the exhortacion.

Then sayd I: Speke on to me my Lorde, forsake me not, lest I die in vayn: for I haue sene that I knew not, and herd that I do not know. Or shal my vnderstanding be disceyued, and my mynde? But now I beseche the, that þ wilt shew thy seruaūt of this wondre. he answered me then & said: heare me and I shal enstorme the, and tell the wherfore þ art afrayd; for the hiest hath opened many secret thynges vnto the.

He hath sene that thy way is right, & that thou takest sorow cōtinually for thy people and makest great lamentacion for Sio, and therfore vnderstande the vision which thou sawest a litle whyle agoo after this maner: Thou sawest a woman mourning, and thou hast comforted her. Neuertheles now seist þ the lyknes of the woman no more, but thou thoughtest there was a city buylded: & lyke as he tolde the of the fall of her sonne, so is this the answer: the woman whom þ sawest is Sion, and where as she tolde the that she hath ben. xxx. yeres vnfrutful & baren, those are the. xxx. yeres, wherin there was no offering made in her.

But after thirty yeres Salomon buylded her, and offered, and then bare the bareyn a sonne. And where as she told the that she norysshed him with labour, that was the dwellynge of Jerusalem, but where as the sonne dyed in her chambre, that is the fal of Jerusalem. And thou sawest her lyknesse how she mourned for her sonne: and what els happened vnto her, I haue shewed the. And nowe God seeth that thou art sory in thy mynde, & suffrest from thy hert for her, and so hath he shewed the her clerenesse, and the fayrenesse of her beauty.

And therfore I badde the remayne in the feld, where no house is buylded, for I knew that the byghest wolde shewe this vnto the, therfore I commaunded the to goo in to the felde, where no foundacyon nor buyldynge is. For in the place where the byest wil shew his cirye, there shall be no mans buyldynge. And therfore feare not, and let not thy herte be afrayde, but goo thy waye in, and se the glorious and fayre buyldynge, and howe greate it is, and howe greate thou thynkest it after the measure of thyne eyes, and then shalte thou heare as moche as thyne eares maye comprehende. For thou arte blessed aboue many other, and art called w the byest, as the fewe. But to morowe at nyghte thou shalt remayne here, and so shal the hiest shew the visions of hye thynges, which he wyl do vnto them that dwell vpon earthe in the last dayes, so I slepte the same nyghte lyke as he commaunded me.

¶ In this chapter and in the two next ensuing, he intreateth of certayne visions and of the interpretations therof.

CAPI. XI.

THen saw I a dreme: and beholde, there came vp from the see an Egle, whiche had twelue wynges and thre heedes. And I sawe and beholde, he spred his wynges ouer all the earth, and all the wyndes of the ayre blewe in them, and so they were put togyther agayne. And I beheld, and oute of his fethers there grewe other lytle contrary fethers: the heedes rested, the heed in þ middest was greater then the other, yet rested it with the reste.

Moreouer I saw, that the Egle flew w his wynges, and raigned vpon erth, and ouer all them that dwel vpon the erth: and I sawe þ all thynges vnder heuen were subiecte vnto him, and no mā spake against him no not one creature vpon erth. I saw also that the Egle stode vp vpon his clawes, and gaue a sound with is fethers, & a voyce, sayinge after this maner: watche not all togyther, slepe euery mā in his own place, and watche for a time, but let the heedes be preserued at the last. Nertheles I sawe that þ voyce went not out of his heedes, but from the myddest of his body. And I nombred his contrary fethers, and beholde there were eyght of them. And I loked, and beholde vpon the right syde there arose one fether, and raigned ouer al the erth. And it happened þ when it raigned, the ende of it came, and the place therof appeared no more. So þ next folowing stode and raigned and had a great time: and it happened, that when it raygned, the ende of it came also, lyke as the fyrste, so that it appeared no more.

Then came there a voyce vnto it, and said: Heare thou that hast kepte in the earthe so longe, this I saye vnto the before thou begynnest to appere no more. There shal none after the, attayne vnto thy time. Then arose the thyrde, and raygned as the other afore, and appered no more also. So went it with all the residue one after an other, so that euery one raygned, & then appeared no more. Then I loked, & beholde, in processe of tyme the fethers that folowed, were set vp vpon the ryght syde, that they myghte rule also: & some of them ruled, but within a whyle they appered no more: for some of them were set vp, but ruled not.

After this I loked, and beholde the twelue fethers appered no more, and þ two winges: and there was no more vpon the Egles body, but two heedes that rested, & sire fethers. Then sawe I also that the sire fethers were parted in two, and remayned vnder the heed that was vpon the right side, for the four cōtinued in their place. So I loked, & beholde, they that were vnder the winges thought to set vp them selues, and to haue the rule. The was there one set vp, but shortly it appered no more, and the seconde was sooner awaye then the fyrst. And I beheld, and lo, the two thought also by the selues to raigne: & whe they so thoughte: beholde, there waked one of þ heedes that were at rest, namely, it that

was in the middest, for that was the greater of the two heedes. And then I sawe that the two heedes were filled with him, and ẏ heed was tourned with them that were by hym, ⁊ ate vp the two vnder wynges ẏ wolde haue raigned.

But this heed put the hole erth in feare, ⁊ bare rule in it, ouer all those that dwelt vpō erth with moch labour, and he had the gouernaunce of the worlde, ouer all the foules that haue ben. After this I loked, and behold, the heed ẏ was in the middest, sodeynly appered no more, lyke as the wynges: then came the two heedes, which ruled vpon earth, ⁊ ouer those dwelt therin. And I beheld, and lo, the
D heed vpon the right syde, deuoured it ẏ was vpon the left syde. And I herd a voyce, whiche sayd vnto me: loke before the, and consydre the thing that thou seist. Then I sawe, ⁊ beholde, as it were a lyon that roreth, rennynge hastely oute of the wodde, and he sent out a mannes voyce vnto the Egle, and said: Heare thou, I wyll talke with the, and the hyest shal say vnto the: Is it not thou ẏ hast the victorye of the foure beastes, whome I I made to raigne vpon erth, ⁊ in my worlde, and that the ende of their tymes might come thorow them?

And the fourth came, and ouerwan al the beestes that were paste, and had power ouer the worlde with great fearfulnesse, and ouer the hole compasse of the erth wt the most wicked labour, and so long tyme dwelt he vpon the erth with disceyte, and the erth hast thou iudged not with truth. For thou haste troubled the meke thou hast hurt the peaceable ⁊ quyet, thou hast loued lyers, and destroyed the dwellynges of them that brought forthe frute, and hast cast down the walles of such as did the no harme. Therfore is thy wrongous dealyng and blasphemye come vp vnto the hyest, and thy pryde vnto ẏ myghty. The hyest also hath loked vpon the proud tymes, and beholde, they are ended, and theyr abhominaciōs are fulfilled. And therfore appere no more thou Egle, and thy horrible winges and thy wycked fethers, and thy vngracyous heades, and thy synfull clawes, and all thy vayne body: that the earthe maye be refreshed, and come agayne to her selfe, when she is delyuered from thy vyolence, and ẏ she maye hope for the iudgement and mercye of hym that made her.

CAPI. XII.

A And it happened when the Lyon spake these wordes vnto the Egle, I sawe, ⁊ behold, the heed that afore had the vpper hande appered no more: neyther dyd the four winges appere any more, that came to hym, ⁊ were set vp to raigne, and their kingdom was smal and ful of vprore. And I saw and beholde, they appered no more, ⁊ the hole body of the Egle was brēt, and the erth was in greate feare. Then awaked I oute of the traunce of my mynde, and from great feare, and sayd vnto my spirite: lo, this haste thou gyuen me, in that thou serchest out ẏ wayes of the hyest: lo yet am I wery in my mynde, and very weyke in my spirite, ⁊ litle strēgth is there in me, for the greate feare that I receyued this nyght. Therfore wyll I now beseche the hyest, that he wyll comfort me vnto the ende: and I sayde, Lorde, Lorde, yf I haue founde grace before thy syghte, and yf I am iustifyed with the, before many other, and yf my prayer be com vp before thy face, comforte me then, and shewe me thy seruaunte the interpretacion and playne difference of this horrible syght, that thou mayst perfectly comforte my soule: for thou haste iudged me worthye, to shewe me the laste of tymes.

And he sayd vnto me: this is the interpretacion of this syght. The Egle whome thou sawest come vp from the see, is the kyngdom whiche was sene in the vision of thy brother Daniel, but it was not expounded vnto him Daniel vii.
B for nowe I declare it vnto the. Beholde, the dayes come, that there shall ryse vp a kyngdome vpon erth, and it shall be feared aboue all the kyngdomes that were before it. In the same kyngdome shall twelue kynges raygne one after an other. For ẏ second shal begyn to raygne, ⁊ shal haue more tyme then the other, and this do the twelue wynges signify which thou sawest. As for the voyce ẏ spake, and that thou sawest go out from the heedes, but not from the body, it betokeneth that after the tyme of that kyngdome, there shall aryse great stryuynges, and it shal stād in peryl of fallyng: neuerthelesse it shal not yet fall, but shall be set in to his begynnyng. And the eyght vnder winges which thou sawest hange vnto the wynges of hym, betokē that in him there shall a ryse eyghte kynges, whose tyme shal be but smal, and their yeres swyfte, ⁊ two of them shall peare. But when the middest time commeth, there shal be four kept in the time, when his tyme beginneth to come, that it maye be ended, but two shal be kepte vnto the ende.

And where as thou sawest thre heedes resting, this is the interpretacion: In his last C
shal the hyest rayse vp thre kyngdomes, and call manye agayne in to them, and they shal haue the dominion of the earth, and of those that dwell therin, with moche labour aboue all those that were before them. Therfore are they called the heedes of the Egle: for it is they that shall brynge forthe his wyckednesse agayne, and that shal performe and fynyshe his laste. And where as thou sawest that the great heed appeared no more, it sygnifyeth that one of them shall dye vpon his bedde, and yet with payne, for the two that remayne shal be slayne with the swerde, for the swerde of the one shall deuour the other, but at the last shall he fall thorow the swerd hym selfe.

And where as thou sawest two vnderwinges vpō the head that is on the ryght syde, it sygnifyeth that it is they, whom the hyghest hathe kepte vnto theyr ende: this is a small kyngdom, ⁊ ful of trouble. The lyon whom thou sawest rysynge vp out of the wod, and rorynge and speakynge vnto the Egle, and rebukynge hym for his vnryghtousnesse, is the wynde, whiche the hyest hathe kepte for them ⁊ for theyr wyckednesse vnto the ende: he shall reproue them, and rente them asunder before them. For he shall sette them lyuynge before the iudgement, and shal rebuke them: for the resydue of my people shall he deliuer with trouble, those that be preserued ouer myne endes: and he shall make thē ioyful, vntyl the commyng of the day of iudgement, wherof I haue spoken vnto the frome the beginning. This is the dreame that thou sawest, and this is the interpretacion. Thou onely hast bene mete to knowe the secrete of the hyest.

Therfore wryte all these thynges that thou haste sene in a boke, and hyde them, and teache them the wyse in ẏ people, whose hertes thou knowest, maye comprehende ⁊ kepe
D these secretes. But wayte thou here thy selfe yet seuen dayes moo, that it maye be shewed the, what so euer it pleaseth the hyghst to declare vnto the, and with that he wente his waye.

And when al the people perceyued, that ẏ seuē dayes were past, and I not come agayn into the city, they gathered them al togither from the leest vnto the most, and came vnto me, ⁊ sayd: what haue we offended the? and what euyll haue we done agaynst the, that ẏ forsakest vs, and sittest here ī this place? for of all people thou only art left vs as a grape of the vine, and as a candle in a darke place, and as an hauē and shyp preserued from the tempest. Haue we not els aduersitie ynough, but thou muste forsake vs? Were it not better for vs, that we had ben brent with Sion. For we are no better then they ẏ dyed there: and they wepte with loud voyce. Then answered I them and sayde: Be of good comforte, O Israell, and be not heuy thou house of Iacob, for the hyest hathe you in remembraunce, and the myghty hath not forgotten you in temptacion. As for me, I haue not forsaken you, neyther am I departed from you: but am come in to this place to pray, bicause of the myserye of Israell, that I myghte seke mercy for the lowe estate of your Sanctuarye. And nowe goo youre waye home euerye man, and after these dayes wyll I come vnto you. So the people went their waye in to the citye, lyke as I commaunded them: but I remayned styl in the feldes seuen dayes, as the aungell badde me: and I ate onely of the floures of the felde, and had my meat of the herbes in those dayes.

CAPI. XIII.

A And it happened after the seuen dayes, that I dremed a dreme by nyghte. And behold, there arose a wynde from the see, that it moued all the floudes therof. And I loked, and beholde, the man was stronge, ⁊ increased with the cloudes of heuen, ⁊ when he turned his countenaunce to consydre, all the thinges trembled ẏ were sene vnder him: and when the voyce went out of his mouthe, all they brent that herd him, lyke as the erth when it feleth the fyre.

After these I sawe, and beholde, there was gathered togither a multitude of men out of nombre from the foure wyndes of the heuen, to fight againit the man that came out from the see. And I loked, and beholde, he graued him selfe a greate mountayne, and flewe vp vpon it. But I wolde haue sene the border or place, whereout the hyll was grauen, and I coulde not.

I sawe after these, that all they whiche came to fyghte agaynste hym, were sore afrayde, and yet durst they fyght. Neuerthelesse, when he sawe the fearcenesse and vyolence of the people, he neyther lyfte vp his hande, ne helde swerde nor any weapen: but onely (as I sawe) he sent oute of his mouthe as it had ben a blast of fyre, ⁊ out of his lyppes the wynde of the flambe: and out of his tonge he caste oute sparkes and stormes, and they were all myxte togyther the blaste of fyre, the winde of the flambes, and the great storme, and fell with a russhe vpon the people whiche was prepared to fight, and brent them vp euerychone: so that of the innumerable multitude there was nothyng sene, but onely duste and smoke. When I sawe this, I was afrayde.

Afterwarde sawe I the same man come
downe frome the mountayne, and callynge B
vnto hym an other peaceable people: and there came moche people vnto hym: some verye gladde some verye sorye, some of theym were bounde, so that they were caryed and brought forth.

Then was I sycke thorowe greate feare, and I awaked, and sayd: thou haste shewed thy seruaunt al thy wonders from the beginnynge, and haste counted me worthye, that ẏ myghtest receyue my prayer: shewe me now yet the interpretacyon of this dreame. For thus I consydre in my vnderstandyng: Wo vnto them that shall be lefte in those dayes: and moche more woo vnto them that are not lefte behynde: for they that were not lefte, were in heuynesse.

Nowe vnderstande I the thynges that are layde vp in the latter dayes, which shal happen vnto them, and to those that are not left behinde. Therfore are they come in to great perylles, and many necessities, lyke as these dreames declare. Yet is it easyer, that he whiche suffereth hurte, come in these, then to passe awaye as a cloude oute of the worlde, and now to se the thynges that shall happen in the last.

Then answered he me, and sayd: The interpretacion of the syghte shall I shewe the, and I wil open vnto the, the thing that thou hast required. For thou haste spoken of them that are lefte behynde, and this is the interpretacion. He that taketh awaye the peryll in that tyme hath kepte hym selfe. They that be fallen in to harme, are suche as haue wor-

kes and sayth vnto the most mighty. Knowe this therfore, that they which be left behind are more blessed then they that be deed. This is the meanynge of ỹ vysyon. Where as thou sawest a man commyng vp from the depe of the see, the same is he which God the hyghest hath kept a great season, whom by his owne selfe shal deliuer his creature, & he shal ordre them that be left behynd. And where as thou sawest, that oute of his mouthe there came a blast of wynde, fyre, and stormе, & how that he lyfte vp neyther swerde nor weapon, but that the rushyng in of hym destroyed ỹ hole multitude that came to fyght agaynste hym: it signifieth, that the dayes come, when God wyll delyuer them that are vpon earthe, and in a traunce of mynde shal he come vpon thē that dwell in the earth. And one shall vndertake to fyght agaynste an other, one citye agaynst an other, one place agaynst an other, one people agaynst an other, and one realme against an other. When this cōmeth to passe then shall the tokens come that I shewed the before, and then shall my sonne be declared, whome thou sawest clyme vp as a man. And when all the people heare his voyce, euery man shall in theyr owne lande leaue the batayle that they haue one agaynste an other, & an innumerable multitude shall be gathered togyther, as they ỹ be wyllynge to come & to ouercom hym by fyghtyng. But he shal stād vpon the top of the mount Syon. Neuertheiesse Sion shall come, and shal be shewed, beinge prepared and buylded for all men, lyke as thou sawest the hyl grauen forth without any handes. But my sonne shal rebuke ỹ people that are come for theyr wickednes, with the tempest, and for their cuyll ymagynacyons: and theyr paynes wherwith they shall be punyshed, are lykened vnto ỹ flambe, and without any labour shall he destroye them, euen by the lawe, whiche is compared vnto the fyre.

And where as thou sawest, that he gathered an other peaceable people vnto hym: those are the ten tribes which are caryed away prysoners out of their own land, in the tyme of Oseas the kyng, whom Salmanasar the kyng of Assiria toke prisoner and caried them ouer the water, and so came they in to an other lande.

But they gaue them this counsel, that they shold leaue the multitude of the heathē, and to go forth in to a farther cōtrey, where neuer mankynde dwelt: that they myght there kepe theyr statutes, which they neuer kept in theyr owne land, and so they entred in at the narow passages of the water of Euphrates, and God shewed tokens for them, and held still the flood till they were passed ouer: for thorow that cōtrey there was a great way namely of a yere and a halfe iourney, for the same region is called Asareth.

Then dwelt they there vnto ỹ latter time: and when they come forth agayne, the hyest shall holde styll the sprynges of the stream agayne, that they maye go thorowe, therfore sawest thou the multitude with peace. And they that be lefte behynde of thy people, are those that be found with in my border. Now when he destroyeth the multitude that is gathered togyther, he shall defende his people ỹ remayne, and then shall he shewe them great wonders.

Then sayd I: O Lorde Lorde, shewe me this, wherfore haue I sene the man comming vp from the depe of the see? And he sayd vnto me: like as thou canst neither seke out nor know these thinges that are in the depe of ỹ see, euen so mayst thou not se my son, or those that be with him, but in the tyme of the day. This is the interpretacion of the dreme which thou sawest, therfore thou only art herlightened: for thou hast forsake thyne owne lawe, and applyed thy diligence vnto mine, and sought it. Thy lyfe haste thou ordred in wysdom, and hast called vnderstandyng thy mother, and therfore haue I shewed the, the treasure of the hyest. After thre dayes I wyl shewe the more, and talke with the at more large, yea heuy and wonderous thynges wil I declare vnto the.

Then wente I forthe in to the felde, gyuyng prayse and thankes greatly vnto God bycause of his wonders whiche he dyd in tyme, and bycause he gouerneth the same, and suche as is in tyme, and there I sat thre dayes.

¶ God appeareth vnto Esdras in the bushe, and sheweth hym what he shall do.

CAPI. XIIII.

VPon the thyrd daye I sat vnder an oke A tree, then came there a voyce vnto me out of the bush, and said: Esdras, Esdras? And I said: here am I Lord, and stode vp vpon my fete. Then spake he vnto me: In the bushe dyd I appere vnto Moses, and talked with him, when my people serued in Egypt and I sent him, and led my people out of Egypt, and brought him vpon the mount Syō where I helde hym by me a longe season, and tolde hym my wonderous workes, & shewed him the secretes of the tymes and the ende, & commaūded him, saying: these wordes shalt thou declare, and not hyde them.

And nowe I saye vnto the, that thou laye vp in thyne herte, the dremes that thou haste sene, and the interpretacions whiche I haue shewed the: for thou shalt be receyued of al, thou shalt be tourned, and remayne with my counsell, and with suche as be lyke the, vntil the tymes be ended. For the worlde hath lost his youth, and the tymes begyn to waxe old. For the tyme is deuyded in to twelue partes, and ten partes of it are gone alredye, and halfe of the tenthe parte: yet remayneth there that, which is after the half of the tenth parte.

Therfore prepare and ordre thy house, & B
refourme thy people: comfort suche of them as be in trouble, and tell now of the destruction, let go from the mortal thoughtes, cast awaye

awaye the burthens of mā, put of the weyke nature: laye vp in some places the thoughtes that are moost heuy vnto the, and haste ỹ to flyt from these tymes: for suche cuyl and wyckednelle as thou hast nowe sene happen, shall they doo yet moche worse. For the weaker that the worlde and the tyme is, ỹ more shall synne and wyckednesse increase, in them that dwell vpon earthe. For the truthe is fled farre awaye, and lesynge is harde at hande. For now hasteth the vision to come, ỹ thou hast sene.

Then aunswered I and sayde: Beholde Lorde, I wyll go as thou hast commaunded me, and refourme the people which are present. But they that shal be borne afterwarde who wyll exhorte or rebuke theym? Thus the worlde is set in darkenesse, and they that dwell therin are without light: for thy law is kyndled, bycause no man knoweth ỹ thinges that are done in the, or that shal be done. If I haue founde grace before the, sende the holy ghost in to me, and I shal wryte al that hathe bene doone in the worlde sence the begynnynge, whiche was wrytten in thy law, that men maye fynde the pathe-, and that they whiche wyll lyue in the latter dayes, maye lyue.

¶ And he aunswered me, sayinge: Goo thy waye, gather thy people togyther, and saye vnto the that they seke the not for .xl. dayes, but loke thou gather the manye bare trees, and take with the Sarea, Dabria, Selemia, Echanus, and Asiall: these fyue whiche are redy to wryte swyftly, and come hyther, and I shall lyght a candle of vnderstandynge in thyne herte, whiche shall not be put out, tyll the thynges be performed, whiche thou shalt begyn to wryte. And then shalt thou declare some thynges openly vnto the perfecte, and some thynges shalte thou shewe secretly vnto the wyse. To morow this hour shalt thou begyn to wryte.

Then wente I forthe (as he commaunded me) and gathered al the people togither, and sayd: Heare these wordes, O Israell: Oure fathers from the begynnynge were straungers in Egypte, from whence they were delyuered, and receyued, the lawe of lyfe, whiche they kepte not, whiche ye also haue transgressed after them. Then was this land and the lande of Syon parted among you by lot to possesse. But youre fathers and ye youre selues also haue doone vnryghtousnesse, and haue not kepte the wayes whiche the highest commaunded you. And for so moch as he is a rightous iudge, he toke from you in time the thynge that he had gyuen you. And nowe are ye here, & your brethren amonges you. Therfore yf so be that ye wyll subdue your owne vnderstandynge, and refourme youre herte, ye shall be kepte alyue, & after deathe shall ye obteyne mercye. For after deathe shall the iudgemente come, when we shall lyue agayne: and then shal the names of the rightous be manyfest, and the workes of the vngodlye wicked theyr workes, shall be declared. Let no man therfore come nowe vnto me, ne aske anye questyon of me these forty dayes.

So I toke the fyue men (as he commaunded me) and we went in to the felde, and remayned there, the nexte daye a voyce called me, sayinge: Esdras, open thy mouthe, and drynke that I gyue the. Then opened I my mouth, and beholde he reached me a full cup whiche was full of water, but the colour of it was lyke fyre. And I toke it and dranke. And when I had dronken it, my hert hadde vnderstandynge, and wysdome grewe in my breste: for my spirite was kepte in remembraūce, and my mouth was opened, and shut no more. The hyest gaue vnderstandinge vnto the fyue men, that they wrote the hye thinges of the nyght, which they vnderstode not. But in the nyght they ate breed: as for me, I spake in the day, and held my tong by night. In forty dayes they wrote two hundred and four bokes.

And it happened when the forty dayes were fulfylled, that the hyest spake, sayinge: The fyrste that thou hast written, speake openly, that the worthye and vnworthy may rede it. But the thre score and ten laste, that thou mayst shewe it onely to suche as be wise amonges thy people. For in theym is the spryng of vnderstandynge, the fountayne of wysdome, and the streme of knowlege. And I dyd so.

¶ The punyshement tha tempill people shall haue, whiche God commaundeth Esdras to shewe vnto them.

CAPI. XV.

BEholde, speake thou in the eares of my A
people the wordes of the prophecy, whiche I will put in thy mouthe, sayth the Lorde, & cause them to be written in a letter, for it is the truth. Feare not the imaginaciōs against the, let not the vnfaithfulnesse of the trouble the, that speke against the. For al the vnfaythful shal dye in theyr vnfaythfulnes. Beholde, sayth the Lorde, I will bryng plages vpon ỹ worlde, the swerde, honger, deth and destruction, for wickednes hath the vpper hand in all the erth, and theyr shamefull workes are fulfulled.

Therfore sayth the Lorde: I wyll holde my tonge no more vnto theyr wyckednesse, whiche they doo so vngodlye: neyther wyll I suffre theym in the thynges that they deale withall so wyckedly.

Beholde, the innocent blonde of the trou- Apoca. vi. b
bled cryeth vnto me, and the soules of ỹ right and. ix. a
tous complayne contynually: and therfore (sayth the Lorde) I wyll surely auenge, and receyue vnto me all the innocent blond from amonges them.

Behold, my people is led as a flok of sheye Psalm. xliii. e
to be slayne, I wyll not suffre them nowe to Roma. viii. c
dwell in Egypte, but wyll bryng them out 1. Corin. iii. b
with a mighty hand, & a stretched out arme, and smyte it with plages as afore, and wyll

destroy all the land of it. Egipt shal mourne and the foundacions of it shall be smitten w the plage and punyshment ꝑ God shal bring vpon it.

B They that tyll the ground shall mourne: for theyr sedes shall be destroyed thorow the blastynge and hayle, and an horryble sterre. Wo worth the worlde, and them that dwell therin, for the swerde and theyr destruction draweth nye, and one people shall stande vp to fyghte agaynste an other, and swerdes in their handes. For men shall be vnstedfast, & some shall do violence vnto other: they shal not regarde their kyng & prynces: the wayes of theyr doynges and handelynges in theyr power. A man shall desyre to go in to the cite, & shall not be hable. For bicause of theyr pryde, the cityes shal be brought in feare, the houses shall shake, and men shal be afrayde. A man shall haue no pitye vpon his neyghboure, but one shall prouoke an other vnto battayle to spoyle theyr goodes, bycause of of the honger of breed, & bicause of the great trouble.

D Beholde, I gather and cal togyther al the kynges of the earth, which are from the vprysynge, from the South, from the East and Libanus, to turne vnto them, and restore the thinges that they haue gyuen them, Lyke as they do yet this daye vnto my chosen, so wil I do also, and recompence them in their bosome. Thus sayth the Lorde God: my right hand shal not spare the synners, & my swerd shall not cease ouer them that shede ꝑ innocent bloud vpon earth. The fyre is gone out from his wrath, and hath consumed the foũcions of the earthe, and the synners lyke the straw that is kyndled. Wo worth them that synne, and kepe not my commaundementes, sayth the Lorde. I will not spare them. Goo your waye you children of violence, defyle not my Sanctuarye, for the Lorde knoweth all them that synne agaynste hym, and therfore delyuereth he them vnto deathe and destruction. For now are the plages come vpõ the worlde, and ye shal remayne in them, for God shall not delyuer you, bycause ye haue synned against him.

E Behold, an horrible vision commeth from the Este, where generacions of Dragons shall come out, and the people of the Arabes, with mayne charettes, and the multitude of them shall be as the wynde vpon earthe, that all they which beare them ragynge in their wrathe, maye feare and be afrayde: and as the wylde beastes oute of the wodde, so shall they goo oute, and with greate power shall they come, and stande fyghtynge with them, and shall waste the possession of the lande of the Assirians.

And then shall the Dragons haue the vpper hande, not remembrynge theyr byrthe, and shall tourne aboute swearynge togither in greate power, to persecute theym. But these shall be afrayde, and kepe sylence at theyr power, and shall flee: and one oute of the lande of the Assirians shall besiege them, and consume one of them, and in their hoste shall be feare and drede, and fryse amonges theyr kynges.

F Beholde cloudes from the East and from the Northe vnto the Southe, and they are verye horryble to loke vpon, full of wrathe and stormes. They shall smyte one vpon an other, and they shal smyte at the great sterre vpon earthe and theyr sterre, and the bloude shall be from the swerde vnto the belye, and the smoke of man vnto the camelles lytter. And there shall be greate fearefulnesse and tremblynge vpon earthe, and they that se the wrath shall be afrayde, and a trembling shal come vpon them.

And then shall there come greate rayues from the Southe, and from the Northe, and parte frome the weste, and from the stormye wynde frome the Este, and shall shut them vp agayne, and the cloude whiche he rayseth vp in wrath, and the sterre to cause feare towarde the East and west wynde, shal be destroyed: and the great cloudes shall be lyfte vp, and the myghty cloudes full of wrath, & the sterre, that they may make all the earth afrayde, and them that dwell therin, and that they maye poure out ouer all places an horrible sterre, fyre and hayle, and fleing swerdes, and many waters: that all feldes maye be full, and all ryuers, and they that breake downe the cityes and walles, mountaynes and hylles, all trees, wod, and the grasse of the medowes, & all their frute. And they shal goo stedfaste vnto Babylon, and make her afrayde, they shall come to her & besiege her, the sterre and all wrath shall they poure out vpon her.

G Then shall the duste and smoke goo vp vn to the heauen, and all they that be aboute her, shall bewayle her: and they that remayne vnder her, shall do seruyce vnto them that haue put her in feare. And thou Asia that comfortest thy selfe also vpon the hope of Babylon, and arte a worshyp of her person. Woo be vnto the thou wretche, bycause thou haste made thy selfe lyke vnto her, and hast decked thy doughters in hoordome, that they myghte triumphe and please thy louers which haue alway desyred to commyt hoordome with the: thou hast folowed the abhomynable cirye, in all her workes and inuencions.

Therfore sayth God: I wyll send plages vpon the, widowhod, pouertie, honger, warres, and pestylence, to waste thy houses with destruction and deth, and the glory of thy power shall be dryed vp as a floure, when the heat ariseth that is sent ouer the. Thou shalt be syeke as a poore wyfe that is plaged and beaten of women: so that the myghty and louer shall not be hable to receyue the. Wolde I so hate the, sayth the Lord. If thou haddest not alwaye slayne my chosen, cralynge the stroke of thy hãdes, and laid ouer their deth, when thou wast dronken: set forth the beautie of thy countenunce.

The rewarde of thy hoordome shal be recompensed in thy bosom, therfore shalt thou be reacquited.

Lyke

Lyke as thou haste done vnto my chosen (sayth the Lorde) euen so shall God do vnto the, and shall delyuer the into the plage. Thy children shall dye of honger, and thou shalt fall thorow the swerde. Thy cities shal be broken downe: and al thyne shall peryshe with the swerde in the felde. They that be in the mountaynes shall dye of honger, and eat their own flesh, and drynke their owne bloud for very honger of bred and thyrste of water. Thou vnhappye shalte come thorow the see and receyue plages agayne.

In the passage they shall caste downe the flayne cytye, and shall rote out one parte of thy land, and consume the porcion of thy glory. They shal treade the downe lyke stubble, and they shall be the fyre and shall consume the: thy cytyes and thy lande, thy wod and thy frutfull trees shal they burne vp with ꝑ fyre. Thy children shall they cary awaye captyue, & loke what thou hast, they shal spoyle it, and marre the beawtye of thy face.

The heithen shall be punished.

CAPI. XVI.

I Wo be vnto the Babilon and Asia, woe be vnto the Egypte and Siria: gyrde your selues with clothes of sacke and heer, and mourne for your children, be sory for your destruccion is at hande. A swerde is sent vpon you, and who wyl turne it backe? A fyre is kyndled amonge you, and who wil quench it? Plages are sent vnto you, & what is he that wil dryue them awaye? May any mã dryue away an hongry lion in the wod? Or may any man quenche the fyre in the stubble, when it hath begonne to burne? Maye one turne agaynste the arowe, that is shot of a stronge archer: The mightie Lorde seeth the plages, and what is he that will dryue them away? The fyre is kyndled and gone forth in his wrathe, and what is he that wil quench it? He shall cast lyghtenynges, and who shall not feare? He shall thundre, and who shall not be afrayde? The Lorde shall threaten, and who shall not utterlye be beaten to poudre at his presence?

The earth quaketh, and the foundacions therof: the see arysyth vp with wawes from the depe, and the floudes of it are drouned and the fyshes therat also before the Lorde, and before the glory of his power. For strog is his righte hande that bendeth the bowe his arowes that be shuteth are sharpe, and shall not mysse, when they begin to be shot vnto the endes of the worlde.

B Beholde, the plages are sent, and shall, not turne agayne, tyl they come vpon earth. The fyre is kyndled, and shal not be put out til it consume the foundacions of the earth. Like as an arowe which is shot of a myghty archer, returneth not backwarde: euen so ꝑ plages that shall be sent vpon earthe, shall not turne agayne. Woo is me, woo is me, who wyll delyuer me in those dayes? The begynnynge of sorowes and great mournynge: the begynnynge of derth and great death: the begynnynge of warres, and the powers shall stande in feare of the begynnynge of cuyls, & they shall tremble euery one. What shall I do in these thynges, when the plages come? Beholde, hongre, and plage, trouble and anguyth are sent, as scourges for amendement. But for all these thynges they shal not turne from theyr wickednesse, ne be alway myndfull of the scourges.

Beholde, bytayles shall be so good cheape vpon the erth, that they shall thynke them selues to be in good case: and euen then shall mischefe grow vpon earth, warres, derth and great dysquyetnesse. For many of them that dwell vpon erath shall peryth of hungre, and the other that escape the hungre, shal ꝑ swerd destroye: & the deed shall be cast out as dong, and there shal be no mã to comfort them. For the earth shall be wasted, and the cyties shall be caste downe: there shall be no man lefte to tyll the earthe and to sowe it. The trees shall gyue frute, and who so shal pluck them of & gather them? The grapes shall be rype, and who shall tred them? For all places shal be desolate of men, so that one man shal desyre to se an other, or to heare his voyce. For of one hole cytie there shal not be.x. lefte, and two in the felde, whiche shal hyde them selues in the thyck bushes, & in the clyffes of stones: lyke as when there remayne thre or four olyues vpon the olyue tre, or as when a vyneyarde is gathered: there are lefte some grapes, of them that dyligently sought thorowe the vyneyarde.

D Euen so in those dayes there shall be thre or four left, for them that search their houses with the swerde. And the earthe shall be left wast and the feldes therof shall war olde: & her wayes and all her pathes shal grow full of thornes, bicause no man shall trauayle there thorow. The doughters shall mourne, haupng no bydegromes: ꝑ womẽ shall make lamentation, haupnge no husbandes, theyr doughters shall mourne, haupnge no helpe of theyr bydegrome. In the warres shal they be destroyed, and theyr husbandes shall peryth of hungre. O ye seruauntes of the Lord, here these thynges, and marke them. Behold the worde of the Lorde, O receyue it: behold, the plages draw nigh and are not slacke in ta ryinge, lyke as a trauelynge woman, whiche after the. ix. moneth bryngeth forth a sonne, when the houre of ꝑ byrth is come, an houre two or three afore: that the paynes come vpon her body, and when ꝑ chylde commeth to the byrth, they tary not the twynklyng of an eye: Euen so shall not the plages be slack to come vpon the earth, and the world shall mourne, and sorowes shall come vpon it on euerye syde.

E O my people, heare my worde, make you redy to the battel: and in all euell be euen as pylgrymes vpon erth. He that selleth shal dim be as he that flyeth his waye: and he ꝑ byeth, as one that wyll lese. Who so occupyeth marchandyse, as he that wynneth not:

and he that buyldeth, as he that shall not
dwell therin: he that soweth, as one that
shall not reape: he that trysteth the vine-
yarde, as he that shal not gather the grapes:
they that marry, as they that shal get no chil
dren: they that mary not, as the widowes:
and therfore they that laboure, laboure in
vayne. For straungers shall reape their fru-
tes, and spoile their goodes, ouerthrow their
houses, and take their children captyue, for
in captyuytie and honger shall they get chil
dren. And they ꝑ occupy their marchaundyse
with robbery, howe longe decke they their
cyties, their houses, their possessions, and per
sonnes? the more wyll I punysshe theym
for their synnes sayth the Lorde. Lyke as
an hore enuyeth an honest woman, so shall
vnryghteousnes hate iniquitie, whē she decketh
her selfe and shall accuse her to her face, whē
he cōmeth that defendeth, which shal make
inquisition for all synne vpon earth. And ther
fore be not ye lyke therunto, ne to the wor-
kes therof: for or euer it be lōg, iniquitie shal
be taken awaye out of the earth, and ryght-
ousnesse shall raygne amonges you.

Let not the synner saye, that he hath not
synned: for coles of fyre shall burne vpō his
heade, which sayth before the Lorde God ꝑ
his glory: I haue not synned. Beholde, the
Lord knoweth all the workes of men, their
ymaginations, their thoughtes & their bec-
tes. For he spake but the worde: let the earth
be made, and it was made, let the heuen be
made and it was made. In this worde were
the starres made, and he knoweth the nom-
bre of them. He searcheth the grounde of the
depe, and the treasures therof: he hath mea-
sured the see, & what it containeth. He hath
shut the see in the myddest of the waters, &
with his worde hath he hanged the erth vpō
the waters. He spreadeth out the heauen lyke
a bawte, vpon the waters hath he founded
it. In the deserte and dyre wyldernes hathe
he made springes of water, and poles vpon
the toppe of the mountaynes, that the flou-
des myght poure downe from the stony roc-
kes to water the earth. He made man, & put
his herte in the myddest of the body, & gaue
hym breath, lyfe and vnderstandynge, yea &
the spirite of the almyghtye God, whiche
made al thinges, and hath serched the groūd
of all the secretes of the earth.

He knoweth your ymaginacyons and in-
tentions, and what ye thynke when ye syn,
and wold hyde your synnes. Therfore hath ꝑ
Lorde searched and sought out all your wor-
kes, and he shall bewraye you all. And when
youre synnes are broughte kerthe, ye shal be
ashamed before men, and your owne synnes
shall be youre accusers in that daye. What
wyll ye do? Or how wyll ye hyde youre syn-
nes before God and his Aungels? Beholde,
God him selfe is the iudge, feare him, leaue
of from your synnes, and forget your vnryg
tousnesse, and medle no more with theym:
so shal God leade you forth, and delyuer you
from all trouble. For beholde, the heate of a
great multitude is kyndled ouer you, & they
shall take awaye certayne of you, and fede
the ydle with Idols: and they that cōsent vn
to them, shall be had in derisyon, laughed to
scorne, and troden vnder fote.

For vnto the places there shall be a place, b
and in the nexte cyties a greate insurrection
vpon those that feare the Lord. They shal be
lyke mad men, they shall spare no man: they
shall spoyle & waste such as feare the Lorde;
theyr goodes shall they take from them, and
shut them out of theyr houses. Then shall it
be knowen who are my chosen, & they shal be
eryed as the gold in the fyre. Heare O ye my
beloued, sayth the Lorde: beholde, the dayes
of trouble are at hande, but I wyll delyuer
you from the same. Be not ye afrayed: dys-
payre not, for God is youre capitayne.

Who so kepeth my cōmaundementes and
preceptes (sayeth the Lord God) let not your
synnes weye you downe, and let not youre
vnryghteousnesses be lyfte vp. Wo be vnto
them that are subdued vnto theyr synnes,
and tangled in theyr wyckednesses,
lyke as a felde is hedged in with
bushes, and the path therof
couered with thornes,
that no man maye
trauayle tho-
rowe:
and
so
is he taken, and
cast in the
fyre, and
brēt.
(:)

¶ The ende of the fourth boke
of Esdras.

THE BOOKE OF TOBIAS.

¶ Tobias beynge taken pryſoner, forſaketh not
the lawe of truth. The mercy and charytye of To
bias, and the maners of him in his youth. He taketh
Hannah to wyfe, by whome he hath a ſonne named
Tobias. He ſuccoureth Gabell for money. He and
his are fayne to flye, but after the death of Senna-
cherib they retourne agayne.

CAPI. I.

TObias beynge of the tryde and cittie of Neph
tali, whiche lyeth in the
high countreyes of Ga
lile aboue Naason the
waye eawarde the weſt
haueyng the cytye of Se
phet vpō the left ſyde.
Though he was ta-
kē pryſoner in ꝑ dayes of Salmanaſar king
of the Aſſirians, neuertheleſſe beinge in cap-
tyuitie, he forſoke not the waye of truth: In
ſo moche that whatſoeuer he myght get, he
parted it dayly with his felow pryſoners &
brethē, that were of his kynred. And though
he were yonger thē al in the tryde of Neph-
tali, yet dyd not he behaue him ſelfe chil
dyſhly in his workes. And when al the other
went to the golden calues, which Jeroboam
the kynge of Iſrael had made, he him ſelfe
alone fled all their companyes, and gat hym
to Jeruſalem vnto the temple of the Lorde
and there worſhypped the Lorde God of Iſ
rael, faythfully offeryng of all his fyrſte frue
tes and tythes, ſo that in the thyrde yere he
miniſtred all the tythes vnto the ſtraungers
and conuertes. Theſe and ſuch lyke thynges
dyd he accordynge to the lawe of God, whē
he was yet but yonge.

But when he was a man, he toke oute of
his owne tryde a wyfe called Anna, and of
her he begat a ſonne whome he called after
his owne name, and taught him frome his
youth vp, to feare God, and to refraine from
all ſynne.

Howe when he with his wyfe, his ſonne
and with all his kinred was come in capty-
uitie vnto Niniue, what time as they al ate
of the meates of the heithen, he kepte his
ſoule, and was neuer defiled in their meates.
And for ſo moche as he was myndfull of the
Lorde in all his hert, God gaue him fauoure
in the preſence of Salmanaſar the king whi
che gaue him power to go where he wolde,
and ſo dyd he lybertye to dos what hym
lyſt.

So went Tobias vnto al them that were
in pryſon, and comforted them, and gaue thē
holſome exhortacions. And when he came
to Rages a cytye of the Medes, haueyng ten
talentes of ſyluer (of the thynges wherwith
the kynge had honoured him) & ſawe amōge
a greate companye of people of his kynred,
one Gabelus (which was of his own tribe)
beynge in neceſſite, he gaue him the ſayde
weyght of ſyluer vnder an hand wryteynge.

After a longe ſeaſon when Salmanaſar
the kynge was deed, and Sennacherib his
ſonne ragned in his ſteade, whiche hated the
children of Iſrael. Tobias went dayly thō-
row out all his kynred, and comforted them,
and gaue of his goodes to euery one of them
as moch as he myght: he fed the hungrye, cla-
thed the naked, and buryed ꝑ deed and ſlayn. iiii. Reg. xix. g
and that diligently. D

And when Sennacherib the kynge came
agayne and fled out of Jewry (what tyme as
God punyſched him for his blaſphemy) and
in his wrath, ſlewe many of the children of iiii. Eſdr. i. c
Iſrael. Tobias buryed theyr bodyes. But
when it was tolde the kyng, he cōmaunded
to ſlaye him, and toke awaye all his goodes.
Neuertheleſſe Tobias with his ſonne & with
his wyfe, fled his waye, and was byd naked,
for there were many that loued hym. But af-
ter .xlv. dayes, the kynge was ſlayne of his
owne ſonnes. Then came Tobias agayne to
his houſe, and all his goodes reſtored vnto
hym.

¶ Tobias byddeth ſuche of his frendes as feare
God, to a baūket or feaſt. He is reproued of his
frendes. He feareth God more then the kynge. He
becommeth blynde, by the permyſſyon and ſuffe-
raunce of God. His kynſfolkes mocke hym.

CAPI. II.

AFter theſe thynges vpon a ſolemne A
daye of the Lorde, Tobias made a
good feaſt in his houſe, and ſayd vnto
his ſonne: Go thy waye and bryng hyther
ſome of our tryde, ſuche as feare God, that
they maye make mery with vs. And when he
was gone, he came agayne, and tolde his fa-
ther, that one of the chyldren of Iſrael laye
ſlayne vpon the ſtrete. And immediatly he
lepte from his table, lefte the feaſt, came ſa-
ſtynge to the deed coorſe, toke hym and bare
hym pryuelye in to his houſe, that when the
Sunne was downe, he myghte ſafely burye
hym. And when he had hydde the coorſe, he
ate his meate with mournynge and feare, re-
membryng the wordes that the Lorde ſayth
by the prophete Amos: your hye feaſtes ſhall Amos. viii. b
be turned to ſorowe and heuyneſſe. a. i. Mac. i. d

But when the ſonne was downe, he went B
his way and buryed hym. Then al his neygh-
bours reproued hym, ſaying: It is not longe,
ſence it was cōmaunded to ſlaye the bycauſe Tobi. i. d
of this matter, and haſte ſcarce eſcaped the
daunger of death, and buryeſt thou the deed
agayne? Neuertheleſſe Tobias feareng God
more then the kynge, toke the bodyes of the
ſlayne, hyd them in his houſe, and buryed the
at mydnyght.

It happened vpon a daye, that he had bu- C
ryed the deade, and was wery, came home,
and layed him downe by the wall and ſlept.

And

And whyle he was a slepe, there fell downe vpon his eyes warme donge out of the swalowes nest, so that he was blynd. This temptacion dyd God suffre to happen vnto hym, that they which came after, myght haue an example of his pacience, lyke as of holy Job. For in so moche as he euer feared God from his youth vp, and kepte his commaundementes, he was not heuye agaynst God, that ye plage of blyndnes chaunsed vnto hym but remayned stedfast in ye feare of God, and thanked God all the dayes of his lyfe.

Deuter.viii.a and.xiii.a John.ix.a and.xi.a

D For like as blessed Job was had in derisiō of kynges, euen so was he laughed to scorne of his elders and kynsfolkes, which sayde vnto him: where is thy hope, for the which thou hast done almes and buryed the deade? But Tobias rebuked them, and spake: Say not so, for we are the chyldren of holy men, and loke for the lyfe, which God shal gyue vnto them that neuer turn their beleue from him. Anna his wyfe went dayly to the weuyng worke, and loke what lyuyng she coulde get with the laboure of her handes, she brought it. And it hapened that she toke a kyd and brought it home.

Job.iiii.a Tobi.viii.a Ephesi.iiii.a

And when her husband herd it crye, he said: loke that it be not stollen, restore it agayne to the owners: for it is not lawfull for vs to eat or to touche any thynge of theft. Thē was his wyfe angrye, and sayd: Now is thy hope become vayne openlye, and thy almes dedes are manyfest. With these and such like wordes dyd she cast hym in the teeth.

Deute.xxii.a Job.ii.b

¶ The prayer of Tobias. Sara the doughter of Raguel, is sclaundred of her fathers seruaunt. The prayer and fastinge of Sara: And also the innocencye and chastitie of her. The prayers of Tobias & of Sara are herde.

CAPI. III.

A Then Tobias toke it heuelye, and with teares began to make his prayer sayinge: O Lorde thou arte ryghteous, & all thy iudgementes are true, yea al thy wayes are mercy, faythfulnes and iudgemēt. And now, O Lorde, be myndfull of me, and take no vengeaunce of my synnes, neither remembre my mysdedes, neither the mysdedes of my elders. For we haue not bene obedyent vnto thy commaundementes, therfore are we spoyled, brought in to captyuytie, into death, in to derision and shame vnto all nacions, amonges whom thou hast scatered vs. And nowe O Lord thy iudgementes are great, for we haue not done accordynge to thy comaundementes neither haue we walked innocently before the. And nowe O Lorde, deale with me accordynge to thy wyll, and commaunde my spirite to be receyued in peax, for more expedyente were it for me to dye, then to lyue.

Psal.cxviii.b

B At the same tyme it happened, that Sara the doughter of Raguel at Rages a cytye of the Medes was sclaundred of one of her fathers handmaydes, that she shoulde haue hadde seuen husbandes, whiche as soone as they were gone in vnto her, were slayne of the deuyl called Asmodeus. Therfore when she reproued the mayden for her faute, she answered her, sayinge: God let vs neuer se son nor doughter of the more vpon earth, thou kyller of thy husbandes. Wylt thou slaye me also, as thou hast slayne seuen men? At this voyce wente, Sara in to an hyghe chambre of her house, and thre dayes and thre nyghtes she neyther ate ne dranke, but continued in prayer, and besoughte God with teares, that he wolde delyuer her from this rebuke.

C Upon the thyrde daye it chaunced, that when she had made an ende of her prayer, she praysed the Lorde sayinge: Blessed be thy name O God of our fathers, whiche when thou art wroth, shewest mercy, and in ye tyme of trouble thou forgyuest the synnes of thē, that call vpon the. Unto the O Lorde turne I my face, vnto the lyfte I vp myne eyes. I beseche the O Lorde, loose me out of the bondes of this rebuke, or els take me vtterly awaye from of the earth. Thou knowest Lord, that I neuer had desyre vnto man, and that I haue kepte my soule cleane from all vnclenly lust. I haue not kepte company with those that passe theyr tyme in sporte, neyther haue I made my self partaker with thē ye walke in lyght behauour. Neuertheles, an husbande haue I cōsented to take, not for my pleasure, but in thy feare.

D Now peraduenture eyther I haue bene vnworthy of them, or els were they vnmete for me, for thou happly hast kepte me to an other husbande. For why? thy counsell is not in ye power of man. But who so euer loueth the, and serueth the a ryghte, is sure, that yf his lyfe be tempted and proued, it standeth in the kepenge: and yf he endure in pacience, he shall haue a rewarde and be hylye crowned, and yf he be in trouble, that God (no doubte) shall delyuer him: and yf his lyfe be in chastening, that he shall haue leaue to come vnto thy mercy.

For thou hast no pleasure in our damnacyon: and why? after a storme thou makest ye wether fayre and styll: after wepynge and heuynesse, thou geuest great ioye. Thy name O God of Israell, be praysed for euer. At the same tyme were both theyr prayers heard in the syght of the magesty of the hyghest God. And Raphael the holy Aungell of the Lorde was sent to helpe them bothe, whose prayers came togyther before God.

¶ Tobias thynkyng to dye, gyueth a godly exhortacyon and monicyon to his sonne.

CAPI. IIII.

A So when Tobias thought his prayer to be herde, that he myght dye, he called vnto hym his sonne Tobias: and sayd vnto hym: My sonne, heare the wordes of my mouthe, and laye them in thyne herte as a foundacyon. When God taketh awaye my soule, burye thou my body, and holde thy mother in honour all the dayes of her lyfe. For thou oughtest to remembre, what and howe greate perels she suffred for the in her wōbe. And when she also hath fulfylled the tyme of her lyfe, bury her besyde me. Haue God in thy thought all the dayes of thy lyfe, and be ware, lest at any tyme thou consent vnto sin, and lest thou let slyp the commaundementes of the Lorde our God.

B Gyue almes of thy goodes, and turne neuer thy face from the poore: and so shall it come to passe, that the face of the Lorde shal not be turned awaye from the. Be mercyfull after thy power. If thou hast moch, gyue plēteously: yf thou hast lytle, do thy dylygence, gladlye to gyue of that lytle. For so gatherest thou thy selfe a good rewarde in the day of necessitye. For almes delyuereth frō deth, suffreth not the soule to come in darkenes. A greate comforte is almes before the hyghe God, vnto all them that do it.

C My sonne, kepe the well frome all horedome, and (besyde thy wyfe) se that no faulte be knowen of the. Let neuer pryde haue rule in thy mynde nor in thy worde, for in pryde began all destruction.

Whosoeuer worketh anye thynge for the, immediatlye gyue hym his hyre, & loke that thy hyred seruauntes wages remayne not by the ouer nyght. Loke that thou neuer do vnto an other man, the thynge that thou woldest not an other mā shuld do vnto the. Eate thy bred with the hungry and poore, and couer the naked with thy clothes. Set thy bred and wyne vpon the buryal of the ryghteous, and doo not thou eate and drynke therof with the synners. Aske euer counsayle at ye wyse.

Be alwaye thankfull vnto God, and beseche him, that he wyll ordre thy wayes, and that whatsoeuer thou deuisest or takest ī hād it may remayne in him. I certyfy the also my sonne, that (when thou wast yet but a babe) I delyuered ten talentes of syluer vnto Gabelus, at Rages a cytye of the Medes, and his handwrytynge haue I by me. And therfore seke some meanes, how thou maist come by hym, and receyue of him the sayd weyght of syluer, and gyue him his handwrytynge agayne.

My sonne, be not afrayde: truth it is, we leade here a poore lyfe: but greate good shal we haue, yf we feare God, and departe from all synne and do well.

¶ The obedience of yonge Tobias to his father, which is sent in to Rages. An angell accompanyeth with him in his iourney.

CAPI. V.

A Then answered Tobias his father, and sayde: father all that thou hast commaunded me, wyll I do, & that dylygently. But how I shal require this mony I cā not tel. Neither doth he know me, ne I him. What token shall I gyue him? And as for ye waye thyther, I neuer knew it. Then his father answered him, and sayd: I haue his handwrytynge by me, whiche when thou shewest him, immediatlye he shall paye the. But go thy waye nowe, and get the some faythfull man to go with the for an hyre, that thou mayste receyue the money, whyle I am yet lyuynge.

Then went Tobias out, and vpon the strete, he found a fayre young man standyng, gyrded vp, and as it were one readye to take his iourney. And he knewe not that it was an Aungell of God, but saluted hym, and sayd: From whence art thou, thou good yong man? He answered: Of the chyldren of Israel.

B And Tobias sayd vnto hym: knowest thou the waye that leadeth vnto the countreye of the Medes? He answered: I know it well, and all those stretes haue I gone oft tymes, and haue lodged with our brother Gabelus that dwelleth in Rages, a cytie of the Medes, whiche lyeth vpon the mounte Egabthanis. Tobias sayd vnto hym: I praye the tary for me, tyll I haue tolde my father these thynges. Then went Tobias in, and tolde his father all. At the whiche his father marueled, and prayed that he wold come in vnto hym.

C Now when the Aungell came in, he saluted hym and sayd: Ioye be with the for euermore. And olde Tobias sayd: what ioye can I haue that syt here in darcknes, and se not the lyght of heauen? The younge man sayde vnto hym: Be of good cheare, God shal help the shortly. And Tobias sayd vnto him: Cāst thou brynge my sonne to Gabelus, vnto the cytye of Rages in Medea? And when thou commest agayne, I shall paye the thy hyre. And the Aungel sayd vnto hym: I shal leade thy sonne, and brynge hym to the agayne. Then Tobias answered hym: tell me I pray ye, of what house, or of what trybe art thou? The Aungell Raphael sayd vnto hym: Askest thou after the kynred of an hyrelyng, or sekest thou a guyde for thy sonne to go with hym? But that I make the not carefull, I am Azarias the sonne of greate Hananias. And Tobias answered: thou arte come of a greate kynred: but I pray the be not dyspleased that I desyred to know thy kynred. The Aungel sayd vnto hym: thy sonne shal I lede forthe safelye, and brynge hym hole to the agayne.

D Then answered Tobias, and sayd: well goo on youre waye, and God be in youre iourney, and his Aungell beare you cōpanye. So when they had prepared all thynges, ye they wolde take with them in theyr iourney: Tobias bad his father and his mother fare well, and they went on theyr waye bothe togyther. Now when they were gone, his mother began to wepe, and sayd: The staffe of our age hast thou taken awaye, and sent him from vs.

Wolde God that money had neuer bene,

for the

for the whyche thou hall sent hym awaye. If we had bene contente with oure powertye, this had bene great ryches vnto vs, that we sawe our sonne here. Then sayd Tobias vnto her: wepe not, oure sonne shall come to vs agayne safe and sounde, and thyne eyes shall se him. For I trust, that the good Aungell of God shall beare hym company, and order well all the thynges that he doeth: so that he shall come to vs agayne with ioye. At these wordes his mother lefte of from weppynge, and held her tongue.

¶ Younge Tobias is delyuered from the fysche, by the Aungell. The Aungell exhorteth Tobias to take Sara to his wyfe.

CAPI. VI.

§ SO Tobias went on his waye, and a dog folowed hym, and the fyrst nyght they abode by the water of Tygris. Then wēt he out to washe his fete, and beholde, there came forth an horryble fysh to deuoure him. Of whom Tobias was afrayed, and cryed with a loude voyce, sayinge: Lorde, he commeth vpon me. And the Aungell sayde vnto hym: Take him by the cheke blade, and drawe hym to the. And he dyd so, and drewe hym vpon the lande. And the fysh began to leape at his fete.

Then sayd the Aungell vnto hym: Take out the bowels of this fysshe, and as for the herte, the gal, and the liuer, kepe them by the. For these thynges are necessary and good for medicyne. Tobias dyd so, and rosted the fish, & they toke hym with them in their iourney, the residue they salted, as moche as was sufficyent for them, tyll they came to Rages. Then Tobias asked the Aungell, & sayde vnto hym: I pray the brother Azariah, tell me wherto are these thynges good of the fysshe, that thou hast bydden me kepe?

The angell answered hym and sayde: If thou layest a pece of the herte vpon the coles the smoke therof dryueth awaye all manner of euyll spirites, whether it be frome man or from womā, so þ frō thence forth þ same shal come no more vnto them. The gal is good to anoynt or to stricke þ eyes withal, where as there is any blemysh in them, so shal they be hole.

§ And Tobias sayde vnto him: where wylt thou that we remayne? The angel answered and sayde here is a nygh kynsman of thyne, one Raguel by name, which hath a doughter called Sara, & hath neither sonne ne doughter but her. All his good belongeth vnto þ, and thou must mary his doughter: and therfore desyre her of her father, and he shall gyue her the to wyfe. Then answered Tobias & sayde: As I vnderstād, she hath bene maryed vnto seuē husbandes, and they al are dead: and I haue herde saye, that the deuyll slewe them. I am afrayde therfore, lest such thinges happē vnto me also: which if it came to passe (seynge I am the onely sonne of my father & my mother) I shoulde dyenge them in their age, with sorow to their graues.

Then sayd the Aungell Raphael vnto him: Heare me, and I will tell the what they be, of whom the deuyll hathe power. Namelye, they that receyue maryage of such a fashyon, that they shut God out from them and from their hert, & gyue them selues to their owne lust, euen as it were an horse and mule, which haue no vnderstandyng, vpon suche hath the deuyll power. But when thou takest her, and art come in to the chambre, withholde thy self from her thre dayes, and gyue thy diligence vnto nothynge but vnto prayer with her.

And in the fyrst nyght, cast the liuer of the fysshe, and the deuyll shall be dryuen awaye. The seconde nyght, shalte thou be receyued in to the companye of the holye patriarches. The thyrde nyght, shalte thou obtayne the blessynge of God, so that hole chyldren shal be borne of you. After the thyrde nyght take the mayden in the feare of God, and more for the desyre of chyldren, then for any fleshly lust, that in the sede of Abraham thou mayest obtayne the blessynge in chyldren.

¶ Younge Tobias and the Aungell come to the house of Raguel. He requyreth Raguels doughter to wyfe, and obtayneth her.

CAPI. VII.

§ THen wente they in to Raguell, whyche receyued them ioyfully. And when Raguel loked vpon Tobias, he sayde vnto Anna his wyfe: how lyke is this yonge man vnto my systers sonne. And when he had spoken this, he sayd: whence be ye good brethren? They sayd: Of the trybe of Nephthaly out the captyuytye of Ninyue. Then sayde Raguel vnto them: know ye my brother Tobias? They sayd: yea, we know hym well. And when he had spoken moch good of him, the Aungell sayde vnto Raguel: Tobies of whom thou askest, is this yong mans father. Then Raguell bowed him selfe downe, and wepte, toke him about the necke and kyssed hym, and sayd: Gods blessyng haue thou my sonne, for thou arte the sonne of a good vertuous mā. And Anna his wyfe and Sara his doughter wepte also.

Now when they had talked together, Raguel had kyll a wether, and to make a feast. And when he prayed them to sit downe to dynner, Tobias sayd: I will neither eate ne drynke here this daye, excepte thou fyrste graunte me my peticion, and promyse me to gyue me thy doughter Sara. When Raguel hearde this, he was astonyed, for he knewe what had happened vnto the other seuē men that went in vnto her: and he began to feare that it should chaunce vnto him also in lyke maner.

And whyle he stode so in doubte, and gaue the young man no answere, the Aungel sayd vnto him: Feare not to gyue him thy doughter, for vnto this man that feareth God, belōgeth thy doughter to wyfe, therfore mighte none other haue her.

Then sayd Raguel: I doubt not, but God hathe accepted my prayers and teares in his syght: and I trust he caused you to come vn to me for the same intent, that this doughter of myne myght be maryed in her owne kynred, according to the lawe of Moses. And nowe doubte thou not, but I will gyue her vnto the: So he toke the ryghte hande of his doughter, and gaue her in to the ryght hande of Tobias, and sayd: The God of Abrahā, the God of Isaac, and the God of Jacob, be with you: ioyne you togyther, and fulfyll his blessynge in you. And they toke a letter and made a wrytynge of the maryage. And then made they merry, and praysed God. And Raguel cālled Anna his wyfe vnto hym, and bad her prepare an other chambre, and thyther he broughte Sara his doughter, and he wepte. Then sayde he vnto her: Be of good cheere my doughter, the Lorde of heuen gyue the ioye, for the heynesse that thou hast suffered.

¶ The Aungell byndeth the deuyl. Tobias exhorteth his wyfe to prayer, and they praye thre dayes before they lye togyther.

CAPI. VIII.

§ NOw after that they hadde supped, they broughte the yong man in to her. Then thoughte Tobias vpon the wordes of the aungell, and toke out of his bagge a pece of the liuer of the fysh, and layd it vpon the hote coles. So the the aungell Raphael toke holde of the deuyl, and sent him awaye, and bownd him in the wildernes of þ hyer Egypt. Then spake Tobias vnto the virgin, & said: Up Sara, let vs make our prayer vnto God to day, to morow, and ouermorow: for these thre nyghtes will we reconcile our selues vnto God: and when the thyrd holy night is past we shall ioyne togyther in the duty of maryage. For we are the children of holy mē, and we may not come togyther as the heathen þ know not God.

Then rose they vp both togyther, and besought God ernestly that he wolde preserue them. And Tobias sayde: O Lorde God of oure fathers, prayse be thou of heauen and erth, of the see, welles, and floudes, and of al the creatures that be therin. Thou madest Adam of the mould of the erth, and gauest him Eua for an helper. And now Lord thou knowest, that it is not bicause of voluptuousnes that I take this syster of myne to wyfe, but onely for the loue of chyldren, in whome thy name be blessed for euer. And Sara said: haue mercy vpon vs, o Lorde, haue mercy vpō vs and let vs bothe come hole and sounde to a good age.

And about the cocke crowe, it happened þ § Raguel called his seruātes, and they wente with him to make a graue. For he sayd: it is chaunced vnto him peraduēture, as it did vn to the other seuen men, that went in vnto her. Now whē they had made the graue, Raguel came agayne to his wyfe, and sayd vnto her: send one of thy maydes to loke yf he be dead, that I may bury hym afore it be lyght daye. So she sent a mayden to se, whiche when she came in to the chambre, she founde them hole and sound slepyng togyther. And so she came agayne, and broughte good tydynges. Then Raguel and Anna his wife, prayed þ Lorde and sayd: Praysed be thou, o Lorde God of Israel, for it is not happened vnto vs as we thought. For thou hast delt mercifully with vs, and put awaye from vs, the ennemy that persecuted vs, and hast shewed mercye vnto vonder two beloued. O Lorde cause them to magnify the more perfectly, and to offre the the sacrifice of thy praise and of their helthe: that al people may know, that thou only art God in all the earth.

And immediatly Raguel commaunded his seruauntes to fill the graue þ they had made with erth afore it was lyght: and bade his wyfe prepare a feast, & to make redy al thynges that were necessary for meat, to suche as wēt by the waye. He caused two fat kyne also, and foure wethers to be slayne, & meates to be prepared for all his neyghbours & frendes, and Raguel charged Tobias to remayn with him two wekes. As for all the good that he had, he gaue Tobias the one halfe of it, & made this writing, that the halfe which remayned, shoulde fall vnto Tobias after their death.

¶ The Aungell goeth to Gabelus, at the desyre of Tobias, which deliuereth the lettre, and receyueth the money.

CAPI. IX.

§ THen Tobias called vnto him the aungell, whome he thought to haue bene a man, and sayd vnto hym. Brother Azarias, I pray the harken vnto my wordes: If I holde gyue my selfe to be thy seruaunte, I shall not deserue thy prouidence. Neuertheles I beseche the, that thou wylte take the beastes and the seruauntes, and go vnto Gabelus in Rages the citye of Medes, and deliuer hym his hande wrytynge, and receyue the money of hym, and praye hym to come to my maryage. For thou knowest thy selfe, that my father telleth the dayes: and yf I tary one day to longe, he will be sorye in his myndе. Nowe seist thou how earnestly Raguel hath requyred me, so that I can not say hym naye.

Then toke Raphael four of Raguels seruauntes & two camels, & went vnto Rages þ citye of the Medes: and when he had founde Gabelus, he gaue him his hand wrytyng and receyued all the money. He told hym also of Tobias the son of Tobi, how all thynges had happened, and caused hym to come with him to the mariage. Now whē he came in to the house of Raguel, he fond Tobias sitting at the table: and he lepte vp, and they kyssed one an other, and Gabelus wepte, and prayed God and said: the blessing of the God of

Israel haue thou, for thou art the sonne of a right vertuous and iust man, and of one that feareth God, and gyueth greate almes. And blessyng haue thy wife, and your elders that ye maye se your children and your children children, vnto the thyrde and fourthe generacion, and that your iede maye be blessed of the God of Israell, whiche reygneth worlde without ende. And when they had sayde: Amen, they wente to the feaste, but with the feare of the Lorde, helde they the feast of the mariage.

¶ Tobias and his wyfe are sad for the tarryance of theyr sonne. Raguel sendeth agayne Tobias with his wyfe.

CAPI. X.

NOwe whyle yonge Tobias made long taryinge by reason of the maryage his father was full of care and heuynesse, and thought what shoulde be the cause, that my sonne taryeth so longe? Or why shoulde he be kepte so long there? Peraduenture Gabelus is dede, and no man wyll gyue hym the money. Thus began he to be very sorowfull he Anna his wyfe with him, & began to wepe bothe togyther, bicause their sonne was not come agayne vnto them at the daye appoynted. As for his mother, she wept with dilcomfortable teares, and said: Wo is me, my son Oh what ayled vs to sende the awaye in to a straunge countrey, thou lyght of our eyes, & staffe of our age, & comfort of our lyfe, thou hope of our generacion? Seing all the thinges that we haue are onely of the, we sholde not haue sent the away from vs.

Then Tobias comforted her, & said: hold thy tonge, and be not discomforted, our son is hole and sound: the man that we sent him withall is faythfull ynoughe. Neuertheleste she might in no wyse be comforted: but daily went out, loked about, and went about all the stretes, wherby she thought he sholde com agayne, that (if it were possible) she myght se him commyng a farre of.

But Raguel sayd vnto his son in law: O tary here, & I shall send a messenger vnto thy father Tobias, to tel hym that & art in good helth. Tobias said vnto him: I am sure that my father and my mother count euery daye, and that their hertes are sory.

So when Raguel prayed Tobias with manye wordes, and wolde in no wyse heare hym, he delyuered Sara vnto hym, and the halfe parte of all his good: in seruauntes, & handmaydens, in sheep in camels, & in kyne, and moche money, and so sente hym awaye from him with pear and ioye, and sayd: the holye aungell of the Lorde be with you in youre iourney, and bryng you forth safe and founde, that ye maye fynde all thynges in good case with youre elders, and that myne eyes maye se youre children afore I dye. So the elders embraced their doughter, kyssed her, and let her go, exhortynge her to honour her father & mother in lawe, to loue her husband, to rule well her housholde, to kepe her house in good order, and to shewe her selfe faultlesse.

¶ Younge Tobias leuyng his wyfe and housholde in the myd waye, commeth before with the Aungel. The dreame of his mother, lokyng after her sonne. He is ioyfully receyued of his father and mother. Sara commeth leuen dayes after.

CAPI. XI.

AS they nowe were goynge homeward agayne, vpon the .xi. daye they came to Charra, whiche lyeth in the halfe waye towarde Niniue. And the aungel said: Brother Tobias thou knowest howe thou hast left thy father: therfore yf it please the we two wyll go before, and let the houshold with thy wyfe and the catell come softe and fayrly after vs. And when Tobias was content that they shold go before, Raphael sayd vnto hym: Take of the gall of the fish with the, for it shal be necessary. So Tobias toke of the gall, and they wente their waye. But Anna the mother of Tobias sat dayly by the waye syde vpon the top of an hylle, frome whence she myghte se farre aboute her. And whyle she was waytynge there for his commyng, she loked afarre of, and anone she perceyued her sonne comming, and ran and told her husband, sayying: Beholde, thy son commeth. And Raphael sayde vnto Tobias: As soone as thou commest in to the house, immediatly worshyp the Lord thy God, and gyue thankes vnto hym: then goo to thy father & kysse hym, and stryke his eyes ouer with the gal of the fyth, that thou hast broughte with the. For be sure that his eyes shal strayt way be opened, and thy father shall se the lyghte of heuen, and shal reioyse at the syght of the. Then the dogge that had bene with them in theyr iourneye, ranne before, and came as a messenger, and wagged with his tayle for gladnesse.

So the blynd father arose, & began to ren and bombled with his fete, & gaue a seruaunt his hande, ran to mete his son, receyued hym and kyssed hym and his wyfe, and began to wepe for ioye.

Now when they had worshiped & thanked God, they sat downe. Then toke Tobias of the fisches gall, & anoynted his fathers eyes: and taryed half an houre, and then began the blemysh to go out of his eyes, like as it had ben the whyte skyn of an egge, which Tobias toke and drew frome his eyes, and immediatly he receyued his syght.

Then they praysed god, he and his wife, & al they that knew him. And Tobias said: O Lorde God of Israel, I gyue the prayse and thankes, for thou hast chastened me, & made me hole. And lo, nowe do I se my son Tobias. After seuen dayes came Sara his sonnes wyfe also hole and sound, with all the houshold and catell, with camels & moche money of his

of his wynes, and with the money that he had receyued of Gabelus: and he told his father and mother al the benefytes, which God had doone for him, by the man that ledde hym. Achior also and Nabath Tobias lyuers cõnes came, and were glad, and reioyced with hym, by reason of al the good, that God had shewed vnto hym. And so for the space of seuẽ dayes they made merye, and were ryght ioyfull euerychone.

¶ Younge Tobias reckeneth vp vnto his father the pleasures that the Aungell dyd vnto hym. He offereth vnto the Aungell halfe the goodes that he brought with hym.

CAPI. XII.

THen Tobias called his son vnto him, & sayd: what may we gyue this holy mã that wẽt with the? Tobias answered his father, and sayd: father what rewarde shal we gyue him? or what thyng can deserue his benefytes? He hathe bene my guyde, and brought me safe agayne: he receyued the money frõ Gabelꝰ, he cauled me to get my wife he droue the euil spirit from her, he hath ben occasyon of gladnesse to her father & mother, he delyuered me, that I was not deuoured of the fyth, he hath made the to se the syght of heuẽ, yea we all haue receyued great good of hym. How shold we worthily deserue these thinges vnto him? But I pray the my father that thou wylt desyre him, yf happely he wil voutsafe to take with hym the halfe of all the we haue brought.

So the father and the sonne called hym, toke him aside, and began to pray him, that he wolde be content to take in good worthe the halfe parte of all that he hadde brought. Then sayd he secretely vnto them: Prayse the God of heuen, and gyue thankes vnto hym, before al men lyuyng, for he hath shewed his mercy vnto vs. It is good for vs to hyde the kynges secrete, but to shew and to prayse the workes of God, it is an honourable thynge. Prayer is good with fastynge, and to gyue almes, is better then to hoord vp treasures of golde; for almes delyuereth from deathe, clenseth synne, and causeth to fynde euerlastyng lyfe. But they that do synne & vnrighteousnesse, are the enemyes of their owne soules.

Wherfore I tell you the truth, & wyl hyde nothing from you. Whẽ thou prayedst with teares, and buryedst the deed, and lefteste thy dyner, and hyddest the deed in thy house vpõ the daye tyme, that thou myghtest bury them in the nyght, I offred thy prayer before the Lorde. And bycause thou wast accepted and beloued of God, it was necessary that tẽptacion shoide trye the. And now hath the Lord sent me to heale the, & to deliuer Sara thy sõnes wyfe from the cuyl spirite. For I am Raphael an aungel, one of the seuen that stand before God.

Whẽ they herd this, they were sore afraid and trembled, and fel downe vpon their faces vnto the ground. Then sayd the aungel: Peace be with you, feare not. Whe as I haue ben with you, it is the wyl of God, giue prayse and thankes vnto him.

You thought that I did eate and drynke with you, but I vse meat that is inuisible, & drynke that can not be sene of men. Genes.xviii.& xix. Iudith.xiii.c

Now therfore is the tyme that I muste turne agayne vnto him that sent me: but be ye thankfull vnto God, and tel out all his wõderous workes.

And when he hadde spoken these wordes, he was taken awaye out of their syghte, so that they sawe him no more. Then fell they downe flatte vpon their faces by the space of thre houres, and praysed God: and when they rose vp, they tolde all his wonderous workes.

¶ Tobias the elder gyueth thankes vnto God.

CAPI. XIII.

THen olde Tabias opened his mouthe & praysed the Lorde, and said: great art thou, o Lorde, for euermore, and thy kyngdome, worlde without ende: for thou scourgest and healest, thou leadest vnto hell, and bryngest out agayne, and there is none that may escape thyne hande. O gyue thankes vnto the Lorde, ye children of Israell, & prayse hym in the syght of the Heathen. For among the Heathen whiche knowe hym not hath he scatred you, to thintent that ye sholde shewe forth his maruelous workes: and cause them for to knowe, that there is none other God almyghtye but he. He hathe chastened vs for oure mysdedes, and for his owne mercy sake shall he saue vs. Deute.xxviii.& i.Reg.ii.b Sapie.xvi.c

Consider then how he hath delt with you, and praise him with feare and drede, and magnifye the euerlastynge kynge in your workes. I wyl praye hym, euen in the land of my captiuitie, for he hath shewed his maiesty vnto a synfull people. Turne you therfore, O ye sinners, and do rightousnesse before God, and be ye sure that he wyll shewe his mercye vpon you. As for me and my soule, we wyll reioyce in God. O prayse the Lorde al ye his chosen, holde the dayes of gladnesse, and be thankfull vnto hym. O Jerusalem thou citye of God, the Lorde hath punished the for the workes of thyne owne handes. O prayse the Lord in thy good thinges, and gyue thankes to the euerlastynge God, that he may buylde vs his tabernacle agayne in the, that he may call agayne vnto the, all suche as be in captiuitie, and that thou mayste haue ioye for euermore. With a fayre light shalt thou shine and all the endes of the worlde shall honour the. The people shall come vnto the frõ far, they shall bryng gyftes, & worshyp the Lord in the, and thy land shal they haue for a Sanctuary, for the shall call vpon the great name in the. ii.Para.vi.a Luke.ii.c Esay.lx.a Matth.viii.a Esay.ii.a

Cursed shall they be that desyre the, and all that blaspheme the, shall be condemned:

but blessed shal they be that buyld the vp. Es for the, thou shalte reioyce in thy chyldren, for they all shall be blessed and gathered together vnto the Lord. Blessed are they all ꝑ loue the, ⁊ be glad of thy pear. Prayse thou the Lord, o my soule, for the Lorde our God hath delyuered his city Jerusalem frome all her troubles. I wyll counte my selfe happye yf my sede remayne to se the clerenesse of Jerusalem.

Apoca.xxi.c The gates of Jerusalem shall be buylded with Saphyre, ⁊ Smaragde, and al the compasse of her walles with precious stones. All her stretes shal be paued with whyte marble stone, and in all her stretes shall Alleluya be song. Prayse be the Lord, which hath exalted her, that his kyngdome may be vpon her for euermore. Amen. And so Tobias made an ende of his talkynge.

¶ Tobias prophecyeth the destruction of Niniue. His sonne returneth to Raguel, after the decesse of his father and mother.

CAPI. XIIII.

Job.xlii.c Plal.xxxvii.a A Nd after that Tobias had gotten his syght agayne, he lyued. xlij. yeres, and sawe his nephewes chyldren. Nowe when he was an hundred and two yere olde, he dyed: and was buryed honourably in Niniue. For when he was sixe and fyftye yeres of age, he lost his syght of his eyes, and when he was thre score yere olde, he gat his syght agayne. The residue of his life led he in ioy, and increased well in the feare of God, and departed in pear.

B But in the houre of his death he called vnto hym his sonne Tobias, and seuen younge spryngoldes his sonnes chyldren, and sayde vnto them: The destruction of Niniue is at hand, for ꝑ worde of the Lord can not fayle, and our brethren that are scatred oute of the lande of Israell, shall come thyther agayne.

Nah.i.ii.iii. Sophoni.ii.c

And the hole lande of it that hath ben waste, shal be filled, and the house of God that was brent in it, shal be buylded agayne, ⁊ al suche as feare God, shal returne thither: the heathen also shall forsake their ydols, ⁊ come to Jerusalem, ⁊ dwell there, and all the kinges of the erth shall be glad of her, and worshyp the Lorde God of Israel. i.Esdr.ii. iii.Esdr.ii.

And therfore my chyldren, heare your father: Serue the Lorde in faythfulnesse, seke after his will, and do the thing that pleaseth hym. Commaund your children that they do right, gyue almes, be myndfull of God, and euer to be thankfull vnto hym in truthe and with all their power. Heare me therfore my chyldren, ⁊ abyde not here: but in what day so euer ye haue buryed youre mother beside me, gette you frome hence. For I se, that the wickednesse of it shal bring it to destruction and ende. C Deute.vi. i.Regum Iohannis

After the deth of his mother, Tobias departed awaye from Niniue, with his wyfe ⁊ chyldren, and with his chylders chyldre, and came agayn to his father and mother in law and found them hole and in a good age, and toke the care of the. And he closed their eyes and was heyre vnto all Raguels goodes, ⁊ sawe the fyfth generacion and chylders chyldren. And when he was. xcix. yere of age, he dyed in the feare of the Lorde, and his kynsfolkes buryed hym: And all his posteritie continued in a good life, and holy conuersacion: so that they were loued and accepted bothe of God and men, and of al the people of the lande. (?)

¶ The ende of the boke of Tobias.

THE BOKE OF IVDITH.

¶ The buyldynge of Egbathanis. The victory of Nabuchodonosor agaynst Arpharat. The messengers of Nabuchodonosor are delyuered.

CAPI. I.

A Rpharat the kinge of ꝑ Medes, submoued many people vnto his dominion, and builded a noble stronge citye, which he called Egbathanis. The walles of it made he of fre stone, four squared, fruetye cubytes hye, ⁊ thirty cubites brode. He made towres theryon of an hundred cubites hye. But vpō the. iiii. corners, euery side was. xx. fote brode. He made the portes in the heygthe like as the towres. This king trusted in his mighty host, and in his glorious charettes.

So in the twelfth yere of his raygne, it happened that Nabuchodonosor the kynge of the Assyrians (which raygned in the great citye of Niniue) fought agaynste Arpharat, and ouercame him in the greate felde called Ragau beside Euphrates and Tigris, and Jadason, in the felde of Erioth the kynge of the Elimes.

Then was the kyngdome of Nabuchodonosor exalted, and his herte was lyfte vp: and he sent vnto all them that dwelte in Cilicia, in Damascus, in Libanus, and vnto the heathen that dwelte in Carmel, and Cedar, and to suche as dwelte in Galile in the greate felde of Esdrelon, to all theym that were in Samaria, and beyonde the water of Jordane vnto Jerusalem, and the hole lande of Jesse, vnto the mountaynes of Ethiopia.

Vnto all these dyd Nabuchodonosor the kynge of the Assyrians sende messengers. But they all with one consente wolde not agree vnto hym, and sente the messengers agayne emptye, and put them awaye without honoure. Then Nabuchodonosor the kynge toke indignacyon at all those landes, and sware by his trone, and by his kyngdome, that he wolde be auenged of all those countreyes.

¶ Holofernes is sent of Nabuchodonosor, to subdue all the worlde. The preparation and pursute of Holofernes.

CAPI. II.

IN the thyrtenth yere of kynge Nabuchodonosor, vpon the. xvij. daye of the fyrste moneth, it was deuised in the court of Nabuchodonosor the kyng of the Assyrians, that he wolde defend him selfe. So he called vnto hym all the elders, all his capitaynes, ⁊ men of warre, and shewed them his secrete counsell, and tolde them that his purpose was to bringe the hole earthe vnder his dominion.

Nowe when they were all content with his saying: Nabuchodonosor the kynge called Holofernes the chyef capitayne of his warres, and sayd vnto him: goo thy waye forth agaynst all the kyngdomes of the weste, and specially agaynste those that haue denyed my commaundement. Thou shalte spare no realme, all stronge cities shalte thou bring in subiection vnto me. Ezechi.xxix

Then Holofernes called together all the capitaynes and rulers of all the power in Assyria, and mustred the souldyers vnto the hoste (lyke as the kynge commaunded hym) namely an hundred and twentye thousande fyghtynge men vpon fote, and twelue thousande archers vpon horsebacke. All his ordinaunce sente he before with an innumerable multitude of camelles, so that the hoste was wel prouyded for with oxen and shepe eatel, and that without nombre. He caused corn to be prepared oute of all Citis for his hoste. Moche golde and syluer also toke he oute of the kynges house. So he toke his iourney, he and al his host, with charettes, horsemen, and archers: of whom there were so many, that they couered the ground of the land, lyke the grashoppers.

And when he was gone past the borders of the Assyryans, he came towarde the greate mountaynes of Ange, whiche lye vpon the left syde of Cilicia: and so he went in to all theyr castels, and wanne euerye stronge hold. As for the welthy city of Melothus, he brake it downe, and spoyled all the children of Tharsis and the Ismaelites, whiche laye towarde the wyldernesse, and vpon the south side of the land of Chelon. He went ouer Euphrates also, and came in to Mesopotamia, and brake downe al the hye citeys that were there, from the brooke of Mambre, til a man come to the see: ⁊ he toke the borders in frō Cilicia, vnto the coostes of Japhet towarde the southe. He carryed awaye all the Madianites, and spoyled all theyr goodes: ⁊ who so euer withstode him, he slew them with the swerde. After this he wente downe in to the felde of Damascus in the tyme of haruestе and brente vp all the corne and all the trees, and caused the vynes to be cut downe. And the feare of hym fel vpon al them that dwelt in the earth.

¶ Kynges become wyllyngly subiect to Holofernes. The tyrannye and cruelty of hym.

CAPI. III.

SO the kynges and prynces of all cityes, ⁊ landes sent their embassadours, namely they of Syria and Mesopotamia, Syria Sobal, and Lybia, and Cilicia, whiche came to Holofernes, and sayde: Lette thy wrathe cease toward vs: It is better for vs to serue the greate kynge Nabuchodonosor with oure lyues, and to be subiecte vnto the,

then that we sholde dye, and be slayne, & receyue greater hurte. All our cityes and possessyons, all mountaynes and hylles, all feldes great, and smal catel, shepe, gotes, horses and camels, all our goodes and houssholdes, be in thy power, vnder thy subiectiō be it all togyther. We oure selues also and our children wyll be thyne owne, come vnto vs a peaceable Lorde, and vse our seruyce at thy pleasure.

¶ Then came Holofernes downe frome the mountaynes with horsemen and greate power, and conquered all stronge fenced cytyes, and all that dwelt in the land. And out of all cytyes he toke stronge men, and suche as were mete for the warre, to helpe hym.

Judi.v.a There came such a fear also vpon those cōtreys, that the indwellers of all the cytyes, the Prynces and rulers, and the people togyther wente forthe to mete hym as he came, and receyued him honourably with garlandes and torches, with daunces, tabrettes, & pypes.

Neuertheleſſe thoughe they dyd this, yet might they not swage his rigorous stomack but he destroyed their cityes, & hewed down their woddes. For Nabuchodonosor ỳ kinge had commaunded hym, that he shoulde roote oute all the goddes of the lande: to the intent that he onely might be called and taken for God of the nacions, whiche Holofernes with his power brought vnder him. So wet he thorowe Syria Sabal, and thorowe all Appamia, and all Mesopotamia, came to the Idumeans, in the lande of Gabaa, and Septopoly, and toke theyr cytyes, & remayned there thyrtye dayes, wherin he caused al the hole multytude of his hoste to be gathered togyther.

¶ Israel requyreth helpe of God, agaynste Holofernes. They fast and praye.

CAPI. IIII.

A When the chyldren of Israel that dwelt in Jurye herde this, they were sore afrayd of him. There came suche trēblynge also and feare vpon them, that they forowed he sholde do vnto the citye of Jerusalem and the temple of the Lorde, as he had done to other cityes and their temples. So they sent in to all Samaria round about vnto Jericho, toke in and occupied all the toppes of the mountaynes, made fast ỳ townes with walles, and prepared corne for them a gaynst the battayle.

Eliachim also the Preest wrote vnto all them that dwelte towarde Esdrelon (whiche lyeth ouer agaynst the great felde by Dothaim) and vnto all those by whome men myghte haue passage vnto theym, that they should take in the wayes of the mountaynes wherby there myghte be any waye and passage to Jerusalem, and that they sholde hold B diligent watche where any straȳte way was betwyxte the mountaynes. And the chyldren of Israel dyd, as Eliachim the preest of the Lorde had commaunded theym. And all the people cried ernestly, and humbled their soules with fastynges and prayers, they & theyr wyues. The Preestes put on heerye clothes, and layde the younge babes before the temple of the Lorde, and couered the aulter of ỳ Lorde with an heerye clothe. And with one accorde they cryed vnto the Lord God of Israel, that their chyldren sholde not be gyuen in to a pray, & their wiues in to a spoyle, that theyr cityes shoulde not be layde waste, and that their Sanctuary sholde not be vnhalowed, and so they to be a shame and rebuke vn to the heathen.

Then Eliachim the hye preest of ỳ Lorde C wente rounde aboute all Israell, and spake vnto them, sayinge: Be ye sure, ỳ the Lorde wyll heare youre peticyons, yf ye contynue stedfast in fastinges and prayers in ỳ syghte of the Lorde. Remembre Moses the seruaūt of the Lorde, whiche ouerthrew the Amalechites (that trusted in theyr myghte and power, in theyr hoste, in theyr shyldes, in theyr charettes and horsemen) not with weapons, but with holy prayers. Euen so shall all the ennemyes of Israel be, yf ye contynue in this worke that ye haue begon. So vpon this exhortacyon, they continued in prayer before the Lorde. In so moche that they whiche offered burente sacrifyces vnto the Lorde, offered the offerynges vnto the Lorde, beinge arayed in heery clothes, and had ashes vpon theyr heades. And they all besoughte God from theyr hole herte, that he wolde vysyte his people of Israel.

¶ Holofernes is discontent with the Jewes Achior sheweth vnto Holofernes the maruels of God, done vnto the Jewes, for whiche thynge, the rulers vnder Holofernes were very angry with him.

CAPI. V.

And word came to Holofernes ỳ prince of the warres of the Assyrians, that A the chyldren of Israell prepared themselues to make resystaunce, and howe they had stopped the wayes betwyxte the mountaynes. Then was he exceedyng wrothe, and called all the princes of Moab, and the capitaynes of Ammon, and said vnto them: tell me, what people is this ỳ kepeth in the mountaynes? or whet maner of cityes are they? what is theyr power? or what maner of host haue they, who is their capitayne? And why do they despyse vs (more then all those that dwell in the Easte) and come not forthe to mete vs, that they myght receyue vs in peace? Judi.vi.b Then Achior the capitayne of al the Ammonites, answered and sayde: Syr, yf it please the to heare me, I wyll tell the truthe before the concernyng this people that dwel in the mountaynes, and there shall no lye goo oute of my mouth.

This people is of the generacion of the B Caldees, they dwelte fyrst in Mesopotamia, for they wold not folow the goddes of their fathers that were in the lande of the Chaldees, & so forsoke they the customes of theyr fore fathers (whiche had many goddes) and worshypped one God, that made heauen and earth: which also commaunded them ỳ they should go from thence, and dwell at Haran. Now when there came a derth in to the hole lande, they went downe to Egypt, and there they dwelt foure hundreth yeres, in the whiche they multiplyed so greatlye, that theyr host might not be nombred. And when ỳ king of Egypt oppressed them, and subdued them in buylopng of his cytyes, with makynge of clape and brycke, they cryed vnto God theyr Lorde, which punyshed the hole lande of Egypt, with dyuers plages.

C Now when the kynge of Egypt let them go theyr way, and the plage ceassed, and then folowed after them, to take them, & to bryng theym agayne in to his seruyce, whyle they were fleynge awaye, the God of heauen opened the see, so that the water stode fast, vpon bothe the sydes as a wall, and these weure thorow the bottom of the see: drye shod. In the which place, when an innumerable people of ỳ Egyptians folowed vpon them, they were so ouerwhelmed with the waters, that there remayned not one, to tell them that came after, how it happened. So when this people was passed thorowe the red see, they came vnto the wyldernes of the mount Synai, wher neuer man myght dwell afore, and where the sonne of man had neuer rested.

D There were the bytter waters made swete for them, that they myght drynke, and forty yeres had they meate from heauen. Where so euer they went (without bowe and arow, without bukler or swerde) their God fought for them, and caused them to haue the victory. Yea no man was hable to hurte this people, except it were so, that they departed vnfaythfullye frome the worshyppynge of the Lorde theyr God. But as oft as they worshypped any other beside theyr God, he gaue them ouer to be spoyled, to be slayne, and to be put to confusyon. Neuertheleſſe as oft as they were sory for departyng from the worshyp of theyr God, the same God of heauen gaue them power and strength to withstand theyr enemyes.

Moreouer they slewe the kyng of the Cananites, Jebusites, Pherezites, Hethites, Euites, and Amorites, and all the myghtye in Hesebon, and toke theyr landes and cytyes in possessyon: and so long as they synned not in the syght of theyr God, it wente well with them, for theyr God hateth vnrighteousnesse. For in the tymes past when they wente out of ỳ waye, which God had gyuen them, that they shoulde walke in it, they were destroyed in dyuerse battayles of manye nacyons: and many of them were caryed awaye presoners vnto a straūge countrey. But now lately they haue turned them selues agayne vnto the Lorde theyr God, and are come togyther agayne out of the countreys where they were scatred abrode: and thus haue they conquered these mountaynes, and dwell ther in: and as for Jerusalem where their Sanctuary is, they haue it agayn in possession.

And therfore my Lord, make bylygent inquysyon, yf this people haue done wyckednesse in the syght of theyr God, then let vs go vp agaynste them, for doubtlesse theyr God shall delyuer them into thy handes, and subdue them vnto thy power. But yf this people haue not displeased theyr God, we shall not be hable to withstande them, for their God shall defend them, and so shall we be a shame to all the worlde. Judith.vi.a

Now when Achior had spoken out these wordes, all the prynces of Holofernes were wroth and thoughte to slay him, and sayde one to an other: what is he this, which dare say that the chyldren of Israel are hable to withstande Nabuchodonosor the kynge and his host? where as they are an vnweaponed people, without strength or vnderstandynge of the feates of warre? That Achior therfore may knowe that he hath dyscyued vs, we wyll go vp in to the mountaynes: and whē the myghtye men of them are taken, he also shall be stycke with the swerde, that all people may know, that Nabuchodonosor is the God of the earth, and that there is none other without him.

¶ Achior is committed into the handes of the Jewes by Holofernes. He is tied to a tree, but is loosed of the Jewes. The prayer of the people. Achior is comforted of the Jewes.

CAPI. VI.

So when they had lefte of speakyng, Holofernes toke sore indignacion, and sayd vnto Achior. For so moch as thou haste prophecyed vnto vs, sayinge: that the people of Israell shall be defended of theyr God, I wyll shewe the, that there is no God but Judith.v.f Nabuchodonosor. Yea when we slee them al as one man, thou also shalte perysh with the thorow the swerde of the Assyryans, and all Israel shall be destroyed with the, and then shalt thou fele, that Nabuchodonosor is the Lord of the hole earth. Then shal the swerd of my knyght go thorow thy sydes, and thou shalte fall downe stycke amonge the wounded of Israel, and shalte not come to thy selfe agayne, but be vtterly destroyed vn them.

But yf thou thynkest thy prophecy to be B true, why dost thou then chaūge thy colour? why art thou afrayed? Thynkest thou that my wordes are not hable to be performed? But that thou mayst know, that thou shalte fele these thynges with them, beholde, from this houre forthe wyll I sende the vnto yonder people, that when the punishment of my swerde (whiche they haue worthelye deserued) falleth vpon them, thou mayste be punished with them.

So Holofernes cōmaunded his seruauntes to take Achior, and to cary hym vnto Bethulia,

thulia, and to delyuer hym into the handes of the chyldren of Israel. Then Holofernes seruauntes toke him, and wente thorowe the playne felde. But when they drew nye vnto the mountaynes, the flynge castors came out agaynst them. Neuertheleſſe they gat them away by the syde of the mountayne, & beſide Achior hande and fote to a tree, and ſo lefte hym bound with withyes, and turned agayn vnto their Lorde.

Notwithſtandynge the chyldren of Israel went downe from Bethulia, came vnto him, looſed hym, brought him in to Bethulia, ſet hym in the myddeſt of the people, & aſked hym what the matter was, that the Aſſyrians had left hym bounde.

Oſias the ſonne of Micha, of the tribe of Symeon, and Chatmin (which is alſo called Gothoniel) were the principall rulers at the ſame tyme. Nowe when Achior ſtode in the myddeſt of the Senatoures, and before them al he tolde them, what anſwere he gaue Holofernes, to the thyng that he aſked hym, and how Holofernes people wolde haue ſlayne hym for ſo ſaying: and how Holofernes hym ſelfe was wrath, and commaunded hym for the ſame cauſe to be delyuered vnto the Israelites: that when he ouercame the chyldren of Israel, he myght commaunde Achior alſo to be put to death with dyuers tormentes, becauſe he ſayd: the God of heauen is their defender. And when Achior had playnly tolde out al theſe thynges, al the people fel downe vpon their faces, praiſyng the Lorde, and poured out their prayers togyther vnto ☩ Lord, with a generall complaynt and weppyng, and ſayde: O Lorde of heauen and of earthe, beholde their pryde, and loke vpon our lowlyneſſe, and conſydre how it ſtandeth with thy ſayntes, and make it to be knowen that thou forſakeſt not thoſe, which holde them faſt by the, and how that thou bryngeſt them lowe, that preſume of them ſelues, and make their boaſt in their owne ſtrength.

So when the weppynge and prayer of the people (whiche they had made the hole daye longe) was ended, they comforted Achior, ſayinge: The God of our fathers, whoſe power and ſtrength thou haſt prayſed, ſhall ſo rewarde the, that thou ſhalte rather ſe their deſtruction. When the Lorde our God then ſhall gyue his ſeruauntes this lyberte, God be alſo with the amonges vs: ſo that yf it pleaſe the, thou with thyne mayeſt dwell with vs.

Now when Oſias had ended the counſell, he toke him into his houſe, and made a great ſupper, called the elders to it, and ſo they refreſched them ſelues after the faſtynge. And afterwarde was all the people called togyther, which made their prayers all the nyght longe in the congregacyon, and beſought ☩ God of Israel for helpe.

¶ Bethulias is beſieged of Holofernes. The people requireth helpe of God. They of Bethulia wolde gyue ouer the cytye for want of water. The prayer of the people with teares and lamentation.

CAPI. VII.

THe nexte day, Holofernes commaunded his hoſte, to go vp agaynſt Bethulia. There were an. C. and .xx. thouſande fyghtynge men on fote, and two and twentye thouſande horſmen, beſyde the preparing of them that were wonne: and came to the on euery ſide out of the countreyes and cityes whiche he had taken. All theſe prepared them ſelues vnto the battayle agaynſt the Israelytes, and came on by the hyll ſyde, vnto the toppe that loketh ouer agaynſte Dothaim, from the place whiche is called Belma, vnto Chelmon that lyeth towarde Eſdrelon.

Now when the chyldren of Israel ſawe ſo great a multytude of the Aſſyrians, they fel downe flat vpon the ground, ſtrawed aſhes vpon their heades, and prayed with one accorde, that the God of Israel wolde ſhewe his mercy vpon his people. And ſo they toke their weapons, and ſat betwyxte the mountaynes in the narowe place, & kept the ware daye and nyght.

But whyle Holofernes was goynge aboute, he founde the water ſpryngе, whiche from the South ſyde was conueyed in to ☩ cytye by a condyte: this commaunded he to be directe an other way, and to cut their condyte in ſundre. There were welles alſo not farre from the walles, whiche they vſed ſecretlye, more for pleaſure then for neceſſytye.

Then went the Ammonites and ☩ Moabytes vnto Holofernes, and ſayde: The chyldren of Israell truſte neyther in ſpeare nor arowe, but haue taken in, and kepe the mountaynes and hylles. That thou mayſte ouercome them, therfore without the ſtrikyng of any battayle, let me to kepe the welles, that they drawe no water out of them: ſo ſhalte thou deſtroy them without ſwerde, or at the leaſte they ſhall be ſo feble, that they muſte be fayne to gyue ouer the cytye, whiche they thynke not able to be wonne, for ſo moche as it lyeth in the mountaynes.

Theſe wordes pleaſed Holofernes wel, & all his men of warre, and he let and. C. men at euery well rounde about. And when this watch had endured twentye dayes, the Ceſternes and all that had water, fayled them that dwelte in the cytye of Bethulia, ſo that in the hole cyty they had not dyrnke ynough for one daye, for the people had water gyuen them dayly in a meaſure.

Then came the men and women, younge perſonnes and chyldren all vnto Oſias, and ſayde all with one voyce: God be iudge betwyxte vs and the, for thou haſte dealt cruyl with vs: thou wolteſt not ſpeake peaceably with the kyng of the Aſſirians, therfore hath God ſolde vs in their handes, and there is no man to helpe vs, where as we are brought downe before their eyes in thyrſt & greate deſtruction.

Therefore gather now togyther al the people that be in the cytye, that we may al yelde ours

ourſelues wylyngly vnto the people of Holofernes: for better it is that we be captiue and prayſe the Lorde with oure lyues, then to be ſlayne and periſhe, and to be laughed to ſcorne and ſhamed of euery man, when we ſe oure wyues and chyldren dye before oure eyes. We take heauen and earth this daye to recorde, and the God of our fathers (whiche punyſheth vs accordynge to the deſeruynge of oure ſynnes) and gyue you warnynge, that ye gyue vp the cytye nowe in to the power of Holofernes hooſte, that oure ende maye be ſhorte with the ſwerde, whiche els ſhall endure longe, for wante of water and for thyrſte.

When they had ſpoken out theſe wordes, there was a great weppynge and howlyng in the hole congregacyon, and that of euerye man, and they cryed an hole houre long vnto God with one voyce, ſaying: we haue ſynned with oure fathers, we haue done amyſſe, we haue dealte wyckedly. Thou that art gracyous, haue mercy vpon vs, punyſhe oure vnryghtouſneſſe with thyne owne ſcourge, and gyue not thoſe other that knowledge the, vnto a people which knoweth the not, leſt they ſaye amonges the Heythen: where is their God.

And when they were ſo weype with this cryinge and weppynge, that they held their tunges: Oſyas ſtode vp with watrye eyes, and ſayde: O take good hertes vnto you, (deare brethren) and be of good cheare, and let vs wayte yet theſe fyue dayes for mercy of the Lorde: peraduenture he ſhall cut awaye his indignacyon, and gyue glory vnto his name. But yf he helpe vs not when theſe fyue dayes are paſte, we ſhall do as ye haue ſayde.

¶ Of the vertuous woman Judith, which reproueth ☩ auncyente & beraulet they tempted the Lorde. She alſo moueth them to entozage and herten the people, and ſheweth her counſell agaynſt the enemyes of the Iewes.

CAPI VIII.

AND it happened when theſe wordes came to the eares of Judith, a wyddowe, whiche was the doughter of Merary, the ſonne of Idox, the ſonne of Joſeph, the ſonne of Oziah, the ſonne of Elai, the ſonne of Jammor, the ſonne of Jedeon, the ſonne of Raphoim, the ſonne of Achitob, the ſon of Melchia, ☩ ſonne Enam, the ſon of Nathania, the ſonne of Salathiel, the ſon of Simeon, the ſonne of Ruben. And her huſbande was called Manaſſes, whiche dyed in the dayes of the barly hereſt.

For whyle he was byndynge the ſheues togyther in the felde, the heate came vpō his hed, and he dyed at Bethula his cyty, and there was he buried beſyde his fathers. Now was Judith his deſolate wyddowe. iij. yeres and ſyx monethes. And in the hyer partes of her houſe, ſhe made her ſelfe a pryuy chambre, where ſhe dwelte, beynge cloſed in with her maydens. She ware a ſmock of heer, and faſted al the dayes of her lyfe, except the Sabbothes, and newe moones and the ſolemne dayes that the people of Israell kepte. She was a very fayre and beutyfull perſon. Her huſbande alſo hadde lefte her great ryches, a plenteous houſholde, greate vnmouable poſſions and many catell. This Judith was a woman of a verye good report with euery one, for ſhe feared the Lorde greatlye, and there was no body that ſpake an euyl word of her.

When this Judith herde, how Oſias had promyſed the people, that after the fifth daye he wolde gyue vp the cytye vnto the Aſſirians ſhe ſet for the elders Chambri and Charmin and when they came to her ſhe ſayde: what thynge is this, wherin Oſias hath conſented that yt God helpe not within fyue dayes, he wyll gyue ouer the cytye to the Aſſirians? What are ye, that ye tempt the Lorde? This deuice optaineth no mercy of God, but prouoketh him vnto wrath & diſpleaſure. Wyll ye ſet the mercye of the Lorde a tyme and appoynte him a daye after your wyll?

Neuertheleſſe for ſo moch as the Lorde is patyent, let vs rather amende oure ſelues, pouryng oute teares, and beſechyng hym of grace. For God threatneth not as a man, neither wyll he be prouoked vnto wrath as the chyldren of men. And therfore let vs herteily fal downe before him, and ſerue him with a meke ſpyryte, and with weppynge eyes ſaye vnto the Lorde, that he deale with vs accordynge to his owne wyl and mercye: that like as our herte is now vexed, and brought low thorow the pryde of them, it may ſo be comforted thorow his grace: in ſo moch as we ſo low not the ſynnes of oure fathers, whiche forſoke their God, and worſhypped other goddes: for the which ſynne they were periſhed with the ſwerde: were ſpoyled and brought to ſhame of all their ennemyes. As for vs, we knowe none other God but onelye hym, for whoſe comforte let vs tarye with meekenes. He ſhall requyre and make inquyſicion for our bloude, from the vexations of our ennemyes: he ſhall bynge downe all the Heythe that ryſe vp agaynſte vs, and put them to dyſhonour, euen the Lorde our God.

Therfore deare brethren, ſeynge ye are ☩ honourable and elders in the people of God, vnto whom all the people haue reſpect, and vpon whome the life of the people ſtandeth, lyfte vp their hertes with your exhortacion that they may cal to remembraūce, how our fathers alſo in tymes paſt were temted, that they myght be proued, yf they worſhypped their God a right. They ought to remembre, howe our father Abraham beynge temted, and tryed thorowe many trybulacions, was founde a louer and frende of God. So was Iſaac, ſo was Jacob, ſo was Moſes, and all they that pleaſed God beynge tryed thorow many troubles, were fonde ſtedfaſt in faith. Agayne they that receyued not their temptacions with the feare of God, but put them ſelues forth with impacience & murmuringe

againſte

Judith. v. b

Judith. v. f

Judith. vi. a

Judith. vii. a

Judith. vii. b

Judith. viii. a

Deute. xxviii. a

Deute. viii. a

ii. Par. xxxii. f

Genes. xvii. a

Hebr. xi. a

Nume.xi.a / and.xxi.a / i.Corint.x.a / Rom.viii.d

agaynst God,perysshed of the destroyer, and were slayne of serpentes. And therfore shuld not we vndertake to be auenged. for ȳ thyng that is done vnto vs:but to consydre,that al their punysshmentes are farre lesse then oure synnes and mysdedes. Byleuynge also that this correction commeth vnto vs (as to the seruauntes of God)for amendment,& not for our destruction.

C Then sayd Osias and the elders vnto Judyth: All that thou speakest, is true, and no man can reprope thy wordes. Praye thou for vs now therfore vnto God, for thou art an holy woman, and fearest God. And Judyth sayd vnto them: Seinge ye knowe,that my wordes are of God, then proue my counsell and deuice,yf it be of God:and beseche God, that he wyll brynge my counsell to good ende.

i.Cor.xiiii.d / i.Johñ.iiii.a / i.Tessa.vi.c / Judith.x.b

Thus haue I deuysed: Ye shall stand this nyght before the porte, and I wyll go forthe with Abra my mayden: Pray ye therfore vnto God, that he wyll gracyouslye remembre his people of Israel, within fyue dayes, as ye haue sayde. As for the thynge that I go in hande withall, aske ye no questyons of it, tyl I open it vnto you my self:do ye nothyng els but praye vnto the Lorde your God for me. Then Osias the prynce of the people of Juda sayde vnto her: Go thy waye in peax,the Lorde be with the, that we maye be auenged of our enemyes.And so they wente from her agayne.

¶ The prayer of Judith for the vyctory.

CAPI. IX.

A NOw when they were gone theyr waye, Judith went in to her oratory, put on heayre smocke,strowed asshes vpon her hed,fell downe before the Lorde, and cryed vnto him,sayng:O Lorde God of my father Symeon, whiche gauest him a swerde for a defence agaynst that enemyes, that vsed vyolence and wylfulnesse, and that rauysshed the vyrgyn,and put her to dishonestye. Thou that gauest theyr wyues in to a praye, and theyr doughters in to captyuitye, & all theyr pray for a spoyle vnto thy seruauntes, which bare a zeale vnto the, helpe me wyddowe,O Lorde my God, I beseche the. For thou hast done all thynges from the begynnynge, and and loke what thou hast taken in hand & deuysed,it came euer to passe. For al thy wayes are prepared, and thy iudgementes are done in thy euerlastynge foreknowledge. O loke now vpon the armyes of the Assyryans, lyke as it was thy pleasure somtyme to loke vpō the hooste of the Egyptians, when they beynge weapened, persecuted thy seruauntes, and put theyr trust in theyr charettes horsemen, and in the multitude of theyr men of warre. But thou lokedst vpon theyr hooste castynge a thycke darknes before them: and when they came in to the depe, the waters

Gene.xxxiiii.b / Exod.xiiii.c

B ouerwhelmed them.

Euen so Lorde let it go with these, that trust in ȳ power and multitude of theyr men of warre,in their charettes,arowes and speares,and knowe not,that thou onely art our God,whiche destroyest warres from the begynnynge,and that thou arte the Lorde. O lyfte vp thyne arme now lyke as euer from the beginning,and in thy power bryng their power to nought,cause theyr myght to fall in thy wrath. Psalm.xlvi.b

They make their boost,that they wyll vnhalow and defyle thy Sanctuary,& to waste the tabernacle of thy name and to cast down the horne of thyne aulter with their swerde. Bryng to passe(O Lord)ȳ ȳ pride of ȳ enemy may be cut down with his own swerd,that he maye be taken with the snare of his eyes in me and that thou mayst smite him with ȳ lippes of my loue.O giue me a stedfast minde that I maye despyse hym and his strength, and that I maye destroy hym.

C This shal brynge thy name an euerlasting remembraunce,yf the hande of a woman ouerthrow him for.For thy power(O Lorde) standeth not in the power of men, neither hast thou any pleasure in the strength of horses. There was neuer proude personne ȳ pleased the,but in the prayer of the humble and meke hath thy pleasure bene euermore

Judith.xiii.d / and.xvi.d / ii.Par.xiiii.c / xvi.b.c.a / Judi.viii.a / Psal.cxlvii.b

O thou God of the heauens,thou maker of the waters,and Lorde of all creatures, heare me poore woman,callyng vpon the,& puttynge my trust in thy mercye.Remembre thy couenaunt,O Lorde,and mynyster wordes in my mouth, and stablysshe this deuyse in my hert,that thy house may contynue styl in holynes,and that all the Heithen maye knowe and vnderstande,that thou art God and that there is none other but thou.

¶ Judith decketh her self to go to Holofernes.The blessynge that the Elders gaue Judith. Holofernes is in loue with Judith.

CAPI. X.

A AND when she had left of cryinge vnto the Lorde, she rose vp from the place, where she had lyen flat before ȳ Lord and called her mayde,went downe in to her house,layde the heery cloth from her,put of the garmentes of her widdowhode,wasshed her body,anointed her self wt precious thīges of swete sauour, broyded & platted her heer, set an hoode vpon her heade,and put on such apparel as belongeth vnto gladnes,slippers vpon her fete,armelettes,spanges,earynges fynger rynges,and deckt her self with al her best araye. Judi.xvi

The Lorde gaue her also a specyall beautye and fayrenesse(for all this deckynge of her selfe was not done for any voluptuousnesse, and pleasure of the flesh,but of a right discrecion & vertue,therfore dyd the Lorde increase her beauty)so that she was exceding amiable and wel fauoured in al mens eyes.

She gaue her mayde also a bottel of wine a pot with oyle, potage, cake bred and chese, and went her waye.

B Nowe when she came to the porte of the cytye, she founde Osias and the elders of the cytie waytyng there. Which when they sawe her,they were astonyed,and merueled greatly at her bewty, neuerthelesse they asked no questyon at her, but let her go,sayinge: The God of oure fathers gyue the his grace, and with his power perfourme all the deuyce of thy herte: that Jerusalem maye reioce ouer the, and that thy name maye be in the nombre of the holye and ryghtous. And all they that were there,sayd with one voyce:so be it, so be it. Judith made her prayer vnto the Lorde,and went out at the porte,she and her mayde.

And as she was goinge downe the mountayne, it happened that about the sprynge of the daye, the spyes of the Assirians met with her,and toke her, sayenge: whence commest thou?Or whither goest thou?She answered: I am a doughter of the Hebrues,and am fled from them, for I knowe, that they shall be gyuen vnto you to be spoyled: bycause they thought scorne to yelde thē selues vnto you, that they myght fynde mercy in youre syght. Therfore haue I deuysed by my selfe after this maner: I wyll go before the prynce Holofernes, and tell hym all theyr secretes, and wyll shew him,how he maye come by them, and wynne them,so that not one man of his host shall perysh.

C And when these men had herde her wordes, and consydred her fayre face, they were astonyed (for they wondred at her excellent bewtye)and sayd vnto her: Thou hast saued thy lyfe by fyndynge oute this deuyce, that thou woldest come downe to our Lorde: and be thou sure, that when thou commest vnto hym,he shall intreate the well, & thou shalte please him at the hert. So they brought her into Holofernes pauylion, and tolde him of her. Now when she came in before hym, immedyatlye he was ouercome and taken with her bewtye. Then sayd his seruauntes: who wolde despyse the people of the Jewes, that haue so fayre women?Should we not by reason fyght agaynst them for these? So when Judith saw Holofernes syttyng in a canapy, that was wrought of purple,sylke,gold,smaragde and precyous stones, she loked fast vpō hym. and fell downe vpon the earthe. And Holofernes seruauntes toke her vp agayne, at theyr Lordes commaundement.

¶ Holofernes requyreth of Judith the cause of her commynge,whiche gyueth hym a subtyl answere.

CAPI. XI.

A THen sayd Holofernes vnto her: Be of good chere,and feare not in thyne hert, for I neuer hurte man,that wold serue Nabuchodonosor the kynge. As for thy people,yf they had not despysed me,I shulde not haue lyft vp a spere agaynst them. But tell me now what is the cause that thou art departed frome them, and wherfore arte thou come vnto vs.

And Judith sayde vnto hym: Syr, vnderstande the wordes of thy handmayden: for yf thou wylt do after the wordes of thy hādmayden, the Lorde shall bringe thy matter to a prosperous effecte.As truely as Nabuchodonosor a Lorde of the land lyueth,& as truly as his power lyueth, whiche is in the to the punysshment of all men that go wrōg all men shal not onely be subdued vnto him thorow the,but al the beestes also of ȳ felde. For all people speake of thy prudent actyuytie,and it hath euer bene reported, howe thou onely art good and myghtye in all his kyngdome,and thy discrecion is commended in all landes.

E The thynge is manyfest also,that Achior spake,and it is wel knowen what thou commaūdedst to do vnto him.For this is playne and of a suertye,that oure God is so wroth with vs(by the reason of oure synnes) that he hathe shewed by his prophetes vnto the people,how that for theyr synnes he wyl delyuer them ouer vnto the ennemye. And for so moch as the children of Israel know that they haue so displeased theyr God, they are sore afrayde of the. Judith.v.d

They suffre greate honger also, and for want of water,they are deed nowe in a maner. Moreouer they are appoynted to slaye all their catell,that they maye drynke the bloude of them:and are purposed to spende al the holy ornamentes of their God(which he hath forbydden them to touch)of corne. wyne and oyle. Seynge nowe that they do these thynges,it is a playne case, that they C must nedes be destroyed. Which when I thy handmayden perceyued,I fled frome them, and the Lord hath sēt me vnto the,to shewe the these thynges. For I thy handmayden worshyp God, euen here nowe besyde the, and thy handmayden shall go forthe ,and I wyll make my prayer vnto God,and he shal tell me,when he wyll rewarde theym theyr synne: then shall I come and shewe the and brynge the thorowe the myddest of Jerusalē so that thou shalt haue al ȳ people of Israel as the shepe without a shepeherde,there shal not so moch as as one dog barck agaynst the for these thynges are shewed me by thy prouydence of God: and for so moche as God is dyspleased with them,he hath sente me to tell the the the same.

D These wordes pleased Holofernes and al his seruauntes,which marueyled at the wisdome of her,and sayd one to an other: there is not suche a woman vpon earthe,in beauty and discrecion of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sēt the hither before thy people,that thou mayste gyue them,into our handes. And for so moche as thy promyse is good,yf thy God perfourme it,vnto me,he shalbe my God also,and thou shalte be excellent and greate in the courte of Nabuchodonosor, & thy name shall be spoken of in all the lande.

¶ Holofernes

¶ Holofernes commaundeth that Judith be well intreated. She desyreth licence to go out in the nyght season to praye, and obtayneth it. Vagao is sent vnto her, to moue her to come in to Holofernes to a banket, and she commeth. Holofernes is dronken.

CAPI. XII.

A Then cõmaunded he her to go in, where his treasure laye, and charged that she shoulde haue her dwellynge there, and appoynted what shoulde be gyuen her from his table. Judith answered hym, and sayde: As for the meate that thou hast commaũded to gyue me, I maye not eat of it as now (lest I displease my God) but wyll eate of suche as I haue brought with me. Then sayd Holofernes vnto her: If these thynges ꝑ thou hast brought with the sayle, what wal we do vnto the? And Judith sayd: As truly as thou lyuest my Lorde, thy handemayde shall not spende all this, tyll God hathe brought to passe in my yande, the thynges that I haue deuysed.

B So his seruauntes brought her in to the tent, where as he had appoynted. And as she was goynge in, she desyred that she myghte haue leaue to go forthe by nyght and before daye, to her prayer and to make intercessyon vnto the Lorde. Then commaũded Holofernes his chamberlaynes, that she shoulde go out and in at her pleasure to praye vnto God chose thre dayes.

And so in the night season she went forth in to the valley of Bethulia, and washed her selfe in the well water. Then went she vp, & besought the Lorde God of Israel, that he wolde prosperr her waye, for ꝑ delyueraunce of his people. And so she went in, and remained clene in her tent, tyll she toke her meate in the euenynge.

C Vpon the fourth daye it happened, that Holofernes made a coltye supper vnto his seruauntes, and sayd vnto Vagao his chamberlayne: Go thy waye, and entyse this Hebruelle, that she maye be wyllynge to consent to kepe cõpany with me. For it were a shame vnto all the Assyrians, that a woman should so laugh a man to scorne, that she were come from him vnlayne with.

Then went Vagao vnto Judith, and sayd Let not ꝑ good doughter be afrayed, to come into my Lorde, that she maye be honoured before hym, that she maye eate and dyncke wyne, and be merye with him. Vnto whom Judith answered: Who am I, that I shuld saye my lorde naye? what so euer is good before his eyes, I shall do it: and loke what is his pleasure, that shall I thyncke well done, as longe as I lyue.

D So she stode vp, and decked her selfe with her apparell, and went in, and stode before hym. And Holofernes herte was thorowlye stycken, so ꝑ he brent in desyre towarde her. And Holofernes sayde to her: dryncke nowe and syt downe, and be merye, for thou haste founde fauoure before me. Then sayde Judith: Syr, I wyll dryncke, for my mynde is meryer to daye, then euer it was in all my lyfe. And she toke and ate and dranke before him ethe thynges that her mayden had prepared for her. And Holofernes was merye in her, and dranck more wyne, then euer he dyd afore in his lyfe.

¶ Holofernes slepeth for very dronckennes, and Judith cutteth of his heed, & goeth therwith to her owne people: of whom she is receiued with ioye. They gyue thankes vnto God, for their deliueraunce. Judith speaketh vnto Achior, whiche maruayleth at her feate done to Holofernes.

CAPI XIII.

A NOwe when it was late in the nyghte his seruauntes made haste euery mã to his lodgynge. And Vagao shut the chãbre dores, and went his waye, for they were all ouerladen with wyne. So was Judith alone in the chambre. As for Holofernes he lay vpon the bed all droncken, & of drey dõnennes fell a slepe.

Then commaũded Judith her mayde, to stand with without before the dore and to wayt. And Judith stode before the bed, makyng her prayer with teares, and moued her lyppes secretlye, and sayde: Strengthen me O Lorde God of Israel, and haue respect vnto the workes of my handes in this houre, that thou mayste set vp thy cytye of Jerusalẽ lyke as thou hast promysed: O graunt that by the I may perfourme the thynge, whiche I haue deuised thorow ꝑ beleue that I haue in the.

B And when she had spoken this, she wente to the bedsteade, and loosed the swerde that hanged vpon it, and drewe it out. Then toke she holde of the heery lockes of his heade, & sayde: Strengthen me O Lord God in this houre: & with that, she gaue hym two strokes vpon the necke, and smote of his heade. Then toke she the canapy awaye, and rolled the deade bodye aside. Immedyatly she gat her forth, and delyuered the heade of Holofernes vnto her mayden, and bad her put it in her wallet.

And so these two went forth togyther after theyr custome, as thoughe they wolde praye, and so passed by the hoost, and came thorowe the valley vnto the porte of the cytye. And Judith cryed a farre of vnto ꝑ watchmen vpon the walles: Open the gates (sayd she) for God is with vs, which hath shewed his power in Israel. And when they hearde her voyce, they called the elders of the cytye togyther. And they came al to mete her litle and greate, ponge and olde, for they thought not that she shulde haue come so soone. So they lyghted candels, and gathered about her euerychone: but she went vp into an hye place and caused sylence to be proclaymed.

When euery man nowe helde his tonge, C Judith sayde: O prayse the Lord our God, for he hath not despyred, nor forsaken them, that put their trust in hym, & in me his handmaiden he hath performed his mercy, which he promised vnto the house of Israel: yea in my hande this same night hathe he slayne the ennemy of his people.

And with that she toke forthe the heed of Holofernes out of the wallet, and shewed it them, saying: Beholde the heed of Holofernes the capiteyn of the Assirians, and this is the canapy wherin he lay in his dronkennes: where the Lord our God hath slayne him by the hand of a woman.

But as truly as the Lord liueth his aũgel hath kept me, going thyther, remainig there, and comming hither agayn from thẽce. And the Lord hath not suffred me his handmaide to be defiled, but without any filthynesse of syn hath he brought me agayn vnto you, and that with gret victory, so that I am escaped and ye deliuered. O gyue thankes vnto hym euerychone, for he is gracious, and his mercy endureth for euer.

D So they prayed the Lorde all togyther, & gaue thankes vnto him. And to her they said: The Lord hath blessed the in his power, for thorow the he hath brought oure enemyes to nought. And Ozias the chiefe ruler of ꝑ people of Israel, sayd vnto her: Blessed art ꝑ of the Lorde the hyghe God, aboue all women vpon earth.

Blessed be the Lorde, the maker of heuen & erth, which hath guyded the aright, to wold and to smyte of the heed of the capitayne of our enemyes. For this day he hath made thy name so honourable, that thy prayse shal neuer come out of the mouth of mẽ, which shal alway remembre the power of the Lord, seing thou hast not spared thine owne selfe, but put the in ieopardy, considringe the anguysh and trouble of thy people, and so hast holped their fal before God our Lorde. And all the people said: Amen, Amen.

E Achior also was called, and he came. The sayd Judith vnto him: The God of Israell vnto whom thou gauest witnesse, ꝑ he wolde be auenged of his enemyes, euen he hath this night thorow my hand smitten of the heed of all the vnfaythfull. And that ꝑ mayst se that it so is, behold this is the heed of Holofernes which in his presumptuous pryde, despised ꝑ God of the people of Israel, & threatned the with dest ruction, saying: whẽ the people of Israel is takẽ, I shal cause ꝑ also to be stricke with the swerd. When Achior saw Holofernes heed he fell downe vpon his face to the ground for very anguish and feare, so that he swowned withall. But after ꝑ he was come agayn to him selfe, he fel downe before her, & prayed her saying: Blessed art thou of thy God in all the tabernacles of Jacob, for all the people that hear of thy name, shal prayse the God of Israel because of the.

¶ The counsell of Judith. Achior beyng an heathen man, turneth to God. The Assyrians are afrayed of the Jewes.

CAPI. XIIII.

Judith sayd vnto al the people: Brethren hear me. Stick vp this heed vpon our walles, and when the sunne ariseth, take euery man his weapon, and sal out violently: not as though ye wold go beside them, but to renne vpon them with violence. When the spies in the tentes se this, they shall of necessitie be cõpelled to flie backward, and to raise vp their capiteyn to the batayle. So when their capitaynes come in to Holofernes paulion, and fynde the deed bodye wrapped in the bloude, fearfulnes shal fall vpon them, and when ye perceyue that they flie, folowe them without all care, for God shal deliuer them vnto you to be destroyed.

Then Achior seinge the power of God, whiche he had shewed vnto the people of Israel, fell of from his Heathenish byleke, and put his trust in God, and let him selfe be circumcised: and so was he nombred among ꝑ people of Israel, he and all his posteritie vnto this daye.

Now as soone as it was daye, they stickte vp Holofernes heed vpon the walles, and euery man toke his weapon, and so they went oute with an horrible crye. When the spyes sawe that, they ranne vnto Holofernes tent. And they that were within the tente, came before his chambre, and made a greate rushing to wake him vp, bicause they thoughte with the noyse to haue rayled hym. For there durst not one of the Assirians knocke, go in, or open.

But when the Capytaynes and Prynces and all the chyefe in the kynge of the Assyrians hoste came togyther, they sayde vnto the chamberlaynes: Goo your waye in, and wake hym vp, for the myce are crepte out of theyr holes, and dare prouoke vs vnto batayle. 1.Reg.xiiii.b

Then wente Vagao in to his chamber, L stode before the bedde, and clapped with his hondes, for he thought he had ben slepyng w Judith.

But when he had hardened perfectly with his eares and could per ceyue no stering, he went nere to the bed, and lyft it vp, and then sawe he the deed bodye of Holofernes lyeng there without a heed, weltred in his bloude, vpon the earthe. Then cryed he with loude voyce, and with weepynge rente his clothes, and went in to Judiths tent, and founde her not: And so he lepte out vnto the people and sayd one woman of the Jewes hath brought all Nabuchodonosors people to shame. For lo, Holofernes lieth vpon the ground, & hath no heed.

When the chief of the Assirians hoste herd that, they rent their clothes, and there fel an intollerable feare and tremblyng vpon the, so that theyr myndes were sore afrayd. And there was an exceding great crye in the hole hoste.

¶ The flyght of the Assyrians. The pursute of Israel after them. Israel becommeth ryche, by the spoyles of the Assyrians. Judith is praysed of Joacim and of the people.

Ere Capi

CAPI. XV.

NOw when all the hoste herde that Holofernes was heeded, they? mynde and counsell fell from theym: and suche a feare came vpon them, that they vndertoke to defende them selues by fleing away: one spake not to an other, but hāged downe their heades, left all behinde them, and made haste to escape frome the Hebzues: foz they herde that they were haftynge to come after with they? weapōs, and so they fled by the wayes of the feldes, and thozow all the fotepathes of the dales.

And when the childzen of Israel sawe that they fled, they folowed vpon them, and wēt downe with trompettes, blowyng and makyng a great crye after them: As foz the Assirians they had no ozdze, and kept not them selues togyther, but fled their waye. Neuertheselle the childzen of Israel fell vpon them with one company and ozdze, and discomfeted as many as they myghte get. And Ozias sent messengers vnto all the cityes and couns treys of Israel.

B So all the regions and euery city sent out their best men after them in harnelle, & smote them with the swerd, tyl they came to the vttermost part of their bozders. And ? other ? were in Bethulia came in to the tentes of the Assirians, and toke all that they which were fled had left behynd them, and so they found great good. And they that came agayn to Bethulia from the battayle, toke with thē such thinges as had ben theirs: there was no nōbze of the catell, and of all costlye iewels, so that from the lowest to the hyest, they were all made ryche of the spoyles of them. And Joachim the hye preest at Jerusalem came to Bethulia with al the elders, that they might se Judith.

Nowe when she came out vnto them, they began all to prayse her with one voyce, sayinge: thou wozshyp of the city of Jerusalem thou ioye of Israel, thou honour of our people, thou haste doone manly, and thy herte is comfozted, bycause thou haste loued clenlynesse and chastitie, and hast knowen no man but thyne owne husband: therfoze hath the hand of the Lozde comfozted the, and blessed shalt thou be foz euer. And al people sayd: so be it, so be it.

In thy? dayes coulde the people of Israel scarce gather vp the spoyles of the Assirians. But all that belonged vnto Holofernes, and had ben his specyally (whether it were of gold, of syluer, of precious stones clothyng and all oznamētes) they gaue it vnto Judith. And all the people reioysed, bothe women, maydens, and yong people, with pipes and harpes.

¶ The songe of Judith for the victory. After the victorye obtayned, the people commeth to Jerusalem, to wozshyp and prayse God.

CAPI. XVI.

THen songe Judith this songe vnto the Lozde: Begin vnto the Lozde vpon ? tabzettes, lyng vnto the Lozde vpō the cymbales. O ling vnto him a newe songe of thankesgyuing, be ioyfull and call vpon his name. It is the Lozde ? destroyeth warres, cuen the Lozde is his name. Which hath pitched his tentes in the middest of his people, ? he myght deliuer vs frome the hand of al our ennemyes. Assur came out of the mountayns in the multitude of his strengthe. His people stopped the water bzookes, and their hozses couered ? valeys. He purposed to haue bzent vp my lande, and to slee my yonge men with the swerde.

He wolde haue caryed awaye my childzen and virgyns in to captyuitie, but the almyghty Lozde hurt hym, and delyuered him in to the hādes of a woman, whiche bzought hym to confusyon. Foz they? myghtye was not destroyed of the yonge men. It was not the sonnes of Titan that slewe him, neyther haue the greate gyauntes set them selues agaynst hym: but Judith the doughter of Merari with her fayze beauty haue discomfeted hym, and bzoughte hym to noughte. Foz she layd awaye her wydowes garment, and put on the apparell of gladnesse in the reioysing of the childzen of Israell. She annoynted her face, and bounde vp her heere in an houe, to begyle hi. Her slyppers rauished his eyes, her beautye captyuated his mynde, with the swerde smote she of his necke. The Persiās were astonyed at her stedfastnesse, & the Medes at her boldnesse. Then howled ? armies of the Assirians, when my lymple appeared, dzye of thurst.

The sonnes of the doughters haue persed them thozowe, and slayne them as fugityue childzen: they perysched in the battayle, foz the very feare of the Lozde my God. Let vs synge a songe of thankesgyuynge vnto the Lozde, a newe songe of prayse wyll we syng vnto our God. Lozd Lozd, thou art a great God, myghty in power, whom no man maye ouercome. All thy creatures shoulde serue the: foz thou spakest but the wozde, and they were made, thou sentest thy spirite, and they were created, and no man can withstand thy voyce. The mountayues shal moue from the foundacyons with the waters, the stony rockes shal melt before the like waxe. But they that feare the, shall be greate with the in all thynges. Woo vnto the people that ryse vp agaynste my generacion, foz the almyghtye Lozde wyll auenge hym selfe of them, and in the daye of iudgement wyl he visyt them. Foz he shal gyue fyze and wozmes in to their flesshe, that they may burne and fele it foz euermoze.

After this it happened that after the victorye, all the people came to Jerusalem to giue prayse & thankes vnto the Lozde. And when they were purified, they offred al their bzent sacrifices, and their pzomysed offrings. And Judith offred all Holofernes weapons, and all the iewels that the people had gyuen her, and the canapye that she toke frome his bed, and

and hanged them vp vnto the Lozde. The people was ioyful as the vse is: and this ioy by reason of the victozye with Judith, endured thze monethes.

So after these dayes, euerye man wente home agayne, and Judith was in great reputacion at Bethulia, and ryght honourablye taken in al the land of Israel. Unto her vertue also was chastitie ioyned, so that after her husbande Manasses died, she neuer knew man all the dayes of her lyfe. Upon the hye solemne dayes she went out with great wozshyp. She dwelte in her husbandes house an hundzed and fyue yere, and lefte her handemayden free and dyed, and was buryed beyde her husbande in Bethulia. And all the people mourned foz her seuen dayes. So longe as she lyued, there was none that troubled Israell, and manye yeres also after her deathe.

The daye wherin this victozye was gotten, was solemnely holden and reckened of the Iewes, in the nombze of the holye dayes, and it is yet greatly holden of the iewes euer sence, vnto this daye.

¶ The ende of the boke of Judith.

¶ THE RESTE OF THE CHAPTERS OF THE BOKE OF ESTHER, whiche are neyther found in the Hebrue, nor i the Chalde.

¶ The dreame of Mardocheus.

CAPI. XI. After the lxx tyme.

MArdocheus the son of Jair, the sonne of Semei, the sonne of Cisei of the trybe of Benjamin, a Jewe, whiche hadde his dwellynge in Sulis, a man of greate reputacion, and excellent amonge all them that were in the kynges courte. (Neuertheselle, he was one of the pryseners whō Nabuchodonosoz the kyng of Babylon had caryed awaye from Jerusalem vnto Babylon with Jechonias ? kyng of Juda.) In the seconde yere of the raygne of greate Artarexes, in the fyzst daye of the moneth Nisan, hadde this Mardocheus suche a dzeame: he thoughte he herde a greate tempest, hozrible thonderclappes, erthquakes, and greate vproze in the land: and that he saw two great dzagons redy to fyght one against an other. Theyr crye was greate: At the whiche roryng and crye, all heathen were vp to fight agaynste the ryghtous people. And the same daye was full of darcheneile, and verye vnclere, ful of trouble and anguyth, yea a great fearefulnelle was there in all the land. The ryghtous were amased, foz they feared the plage and euyll that was deuysed ouer them and were at a poynte with thē selues to dye. So they cryed vnto God, & whyle they were cryeng, the lytle wel grewe in to a great ryuer, and in to many waters, and with that it was daye, and the sunne rose vp agayne, And the lowly were exalted, and deuoured ? gloryous and proude.

Now whē Mardoches had sene this dzeme he awoke, and mused stedfastly in his herte, what God wold do: & so he desired to know all the matter, and his mynde was therupon vntyll the nyght.

¶ Mardocheus vttreth the treasō deuysed against the kynge, and is therfoze rewarded of him.

CAPI. XII.

AT the same tyme dwelt Mardocheus with Bagatha and Tares the kynges chamberlayns and pozters of the palace. But when he herde their deuyce, and had diligently conlydzed they? ymaginacyons, he perceyued that they wente about to laye they? cruel handes vpon the kynge Artaxerxes, and so he certified the king thzof. Then caused the kynge to examyn thz two

gelded with tormentes. And when they had graunted it, they were put to deth.

This the kyng caused to be put in the Cronicles for an euerlastynge remembraunce, & Mardocheus wrote vp the same matter. So
B the kyng commaunded y Mardocheus shold do seruyce in y court, & for this faythfulnes of his, he gaue him a reward. But Aman the sonne of Amadathu the Agagite, which was holdē in great honour & reputacion in y kinges court vndertoke to hurt Mardocheus & his people, bycause of y two chamberlaynes that were put to deth.

¶ The copye of the leters of Artaxerxes, agaynst the Jewes. The prayer of Mardocheus.

CAPI. XIII.

Hest.i.a / ii.Hest.vii.a — A
The great kyng Artaxerxes which raygneth from India vnto Ethiopia, ouer an hundred and .xxvii. landes, sendeth his frendly salutacion vnto all the princes and deputyes of the countreys, which be subiect vnto his dominiō. Whē I was made lorde ouer many people, and had subdued the hole erth vnto my domnion, my mynde was not with crueltye and wronge to exalte my self by the reason of my power: but purposed with equitie alwaye and gentlenesse, to gouerne those that be vnder my iurisdiction and holly to set them in a peaceable life, and therby to brynge my kyngdome vnto tranquillitie, that men myght safely go thorowe on euery syde, and to renue peax agayne, whiche all men desyre.

B Now when I asked my counsellers howe these thynges myghte be broughte to a good ende, there was one by vs excellent in wysdome, whose good wyll, truthe, and faythfulnesse hathe ofte bene shewed and proued, (whiche was also the principall and next vnto the kynge) Aman by name: whiche certyfyed vs, howe that in all landes there was crepte in a rebellyous folke that make statutes and lawes against al other people, and haue alwayes despysed the proclaymed commaundementes of kynges, and how that for this cause it were not to be suffred that such rule shoulde contynue by you, and not to be put downe.

C Seynge now we perceyue the same, y this people alone are contrarye vnto euery man, vsyng straunge and other maner of lawes, & withstand our statutes and doynges, and go about to stablish shrewde matters, that our kyngdome sholde neuer come to good estate and stedfastnesse: Therfore haue we commaunded, that al they that are appoynted in wrytyng, & shewed vnto you by Aman (which is ordeyned and set ouer all oure busynesse, and the moost principall next vnto the king, and in maner as a father) shall with their wyues and chyldren be destroyed and roted out with the swerde of theyr ennemyes and aduersaryes: and that there shal be no mercy shewed, and no man spared. And this shal be done in y fourtenth day of the month called Adar, of this yere that they which of old (and nowe also) haue euer bene rebellyous, maye in one daye with vyolence, be thruste downe in to the hell, to the intent that after this maner our empyre maye haue peax and tranquillitie.

D But Mardocheus thoughte vpon all the workes and noble actes of the Lord, & made his prayer vnto hym, saying: O Lord Lord thou valyaunt and almyghty kynge, for all thynges are in thy power, and yf thou wylte helpe and delyuer Israel, there is no mā that can withstāde ne let the: for thou hast made heuen and erth, and what wonderous thyng so euer is vnder the heuen: thou arte Lorde of all thynges, and there is no man that can resyst the, o Lorde. Thou knowest all thynges, thou wotest Lorde, that it was neyther of malice, ne presumpcion, nor for any desire of glorye, that I wolde not bowe downe my selfe, nor worshyp yonder proude presumptuous Aman (for I wolde haue bene contente, and that with good wyll, yf it myghte haue done Israel any good, to haue kyste euen his fotesteppes) but y I dyd it bycause I wolde not set the honoure of a man in the stede of the glorye of God, and bycause I wolde worshyp none but onely the my Lorde. And this haue I done in no pride ne presumpcion.

E And therfore, O Lorde, thou God and kynge, haue mercy vpon thy people, for they ymagin how they may bringe vs to nought, yea, theyr mynde and desyre is to destroye, and to ouerthrowe the people that hathe euer ben thyne inheritaūce of olde. O despyse not thy porcion whiche thou hast deliuered and brought out of Egypte for thyne owne self. Heare my prayer, and be mercyful vnto thy people, whom thou hast chosē for an heritage vnto thy selfe. Turne our complaynt and sorowe in to ioye, that we maye lyue, O Lorde, and prayse thy name. O Lord, suffre not the mouthes of them that prayse the, to be destroyed.

All the people of Israel in like maner cryed as ernestly as they could vnto the Lorde, for theyr death and destruction stode before theyr eyes.

¶ The prayer of Esther, for the delyueraunce of her and her people.

CAPI. XIIII.

A Queene Esther also being in the batell of deth, resorted vnto the Lord, layd awaye her gorgyous apparell, & put on the garmentes that serued for syghyng and mournyng. In the stede of precious oyntment, she scatred asshes and dong vpon her heed: and as for her body, she humbled it and brought it very low. All y places where she was wont to haue ioye afore, those filled she with the tearyng of her heer. She prayed also vnto the Lorde God of Israel, with these wordes.

O my Lorde, thou only art our kyng, help me desolate woman, whiche haue no helper but the, for my mysery & destruction is hard at my hād. Fro my youth vp I haue herd out of the kynred of my father, that thou tokest Israel from amonges al people, and so haue our fathers of their fore elders, y they shold be thy perpetuall inheritaunce, & loke what thou dyddest promyse them, thou haste made it good vnto them.

B Nowe, well Lorde, we haue synned before the, therfore hast thou gyuen vs in to the handes of oure ennemyes, bycause we worshypped theyr goddes. Lorde thou art ryghtous. Neuerthelesse it satisfyeth them not, that we are in bytter and heuye captiuitie, and oppressed amonges theym, but thou haste layde theyr handes vpon the handes of theyr goddes: so that they begyn to take awaye the thynge that thou with thy mouth hast ordeyned and appoynted: to destroye thyne enheritaunce, to shut and to stop the mouthes of them that prayse the, to quenche the glorye & worshyp of thy house and thyne aulter, and to open the mouthes of the Heathē, that they maye prayse the power and vertue of y goddes, and to magnifye the fleshely kynge for euer.

C O Lord, gyue not thy scepter vnto them y be nothynge, leest they laugh vs to scorne in our mysery and fall: but turne their deuice vpon them selues, and punysh hym that hath begon the same ouer vs, and set hym to an example. Thynke vpon vs, o Lorde, and shew thy selfe in the tyme of oure distresse, and of oure trouble. Strengthe me, o thou kynge of goddes, thou Lorde of al power, gyue me an eloquent and pleasaunt speche in my mouthe before the lyon. Tourne his herte in to the hate of our ennemye, to destroye hym, and al suche as consent vnto hym. But delyuer vs with thy hand, and helpe me desolate womā whiche haue no defence nor helper but onely the. Lorde thou knowest all thynges, thou wotest that I loue not the glory and worship of the vnrightous, and that I hate & abhorre the bedde of the vncircumcysed, and of all Heathen.

D Thou knowest and wotest my necessitie, that I hate the token of my preemynence, and worshyp, whiche I beare vpon my heed, what tyme as I muste shewe my selfe and be sene, and that I abhorre it as an vncleane clothe, and that I weare it not when I am quyet and alone by my selfe. Thou knowest also that I thy handemayden haue not eaten at Amans table, and that I haue had no pleasure nor delyte in the kynges feaste, that I haue not dronke the drynkofferynges, and that I thy handemayden haue hadde no ioye sence the daye that I was broughte hyther, vnto this daye, but onely in the o Lorde. O thou God of Abraham, O thou myghtye God aboue al: heare the voyce of them that haue none other hope, and delyuer vs oute of the hande of the wycked, and deliuer me out of my feare.

¶ Mardocheus moueth Hester to go in to the kynge, and make intercessyon for her people, and she performeth his request.

CAPI. XV.

A — i.Hest.v.a
And vpon the thyrde daye it happened that Hester layd awaye the mourning garmentes, and put on her gloryous apparell, and deckte her selfe goodly (after that she had called vpon God, whiche is the beholder and sauyoure of all thynges) toke two maydes with her: vpon the one she leaned her selfe, as one that was tender: the other folowed her, and bare the trayne of her vesture. The shyne of her beautye made her face rose coloured. The symilitude of her face was cherefull and amiable, but her hert was sorowfull for greate feare. She wente in thorowe all the doores, and stode before the kynge. The kynge sate vpon the trone of his kingdome, & was clothed in his goodly araye all of golde, and set with precyous stones, and he was very terrible. He lyfte vp his face that shone in the clerenesse, and loked grymly vpon her. Then fell the quene downe, was pale and faynt, leaned her selfe vpon the heed of the mayde that went with her.

B — Prouer.xii.b
Neuerthelesse God tourned the kynges mynde, that he was gentle, that he lepte out of his seat for fear, and gat her in his armes and helde her vp, tyll she came to her selfe agayne. He haue her louyng wordes also, and sayd vnto her: Hester, what is the mater? I am thy brother, be of good chere, thou shalte not dye: for our commaundement toucheth the commons, not the. Come nye. And with y he held vp his golden wand, and layd it vpō her necke, and embraced her frendly, & sayd: talke with me. Then sayd she: I sawe the, o Lorde, as an aungell of God, & my hert was troubled for feare of thy maiesty and clerenesse. For excellent and wonderful art thou, o Lord, and thy face is ful of amitie. But as she was thus speakynge vnto hym, she fell downe agayne for fayntnes: for the whiche cause the kynge was afrayde, and all his seruauntes comforted her.

Gene.xxxiii.a / ii.Reg.xiv.e

¶ The copye of the letters of Artaxerxes, wherby he reuoketh those which he fyrste sent forth.

CAPI. XVI.

A
The great king Artaxerxes, which raygneth from India vnto Ethiopia ouer an hundred and .xxvii. landes sendeth vnto the princes & rulers of the same landes suche as loue hym, his frendly salutacyon. There be many y for the sondry frendshyppes and benefytes, whiche are dyuersly done vnto theym for theyr worshyp, be euer the more proude and hye minded, and vndertake not onely to hurte oure subiectes, for plenteous benefytes maye they not suffre, and begyn to ymagyn some thynge agaynste those

that do them good, and take not only all vnthankfulnes away from men, but in pryde & presumpcion (as they that be vnmindful and vnthankful for ꝑ good dedes) they go about to escape the iudgement of God that seith al thinges, which (iudgement) hateth and punisheth all wickednesse. It happeneth oft also, that they whiche be set in office by ꝑ hyer power, and vnto whom the busines and causes of the subiectes are committed to be handled ware proude, & defile them selues with shedding of innocent bloude, which bringeth the to intollerable hurte. Which also with false and disceptfull wordes, and with lynge tales, disceyue and betraye the innocent goodnesse of princes.

B Now is it profitable & good, that we take hede, make serch therafter, and considre not onely what hathe happened vnto vs of olde, but the shamefull, vnhonest, & noysom thinges that the deputies haue now taken in hand be fore our eyes, and therby to beware in tyme to come, ꝑ we may make the kyngdom quyet and peaceable for al men, and that we might somtyme draw it to a chaūge: and as for the thing that now is present before our eyes, to withstande it, and to put it downe, after the most frendly maner.

Esther.iii.a What tyme nowe as Aman the sonne of Amadathu the Macedonian (a straunger verely of the Perlians bloude and farre from oure goodnesse) was come in amonge vs as an alyaunte, and hadde obteyned the frendshyp that we beare towarde all people, so that he was called our father, and hadde in hye honoure of everye man, as the nexte and principall vnto the kyng, he coulde not forbeare him selfe from his pryde, hath vndertaken not onely to rob vs of the kyngdome, but of our lyfe.

With manyfolde disceyte also hath he desyred to destroy Mardoche⁹ our helper and C preserver, whiche hathe done vs good in all thynges: and innocent Hester the lyke partaker of our kyngdome with all our people. For his mynde was (when ye had take them out of the way, & robbed vs of them) by this meanes to translate the kyngdom of the Persians vnto the of Macedonia. But we fynde that the Jewes (whiche were accused of the wicked, ꝑ they might be destroied) are no evil doers, but vse reasonable and right lawes, & that they be the children of ꝑ most hye living God, by whom the kyngdome of vs, and our progenitours hath ben wel ordred hytherto. Wherfore as for the letters and commaundementes that were put forth by Aman ꝑ son of Amadathu, ye shal do wel yt ye hold them of none effect: for he ꝑ set them vp and inuēted them, hangeth at Sulis before the porte, with all his kynred, and God (which hath al thinges in his power) hath rewarded him after his deseruyng.

And vpon this ye shal publish and set vp ꝑ copy of this letter in all places, ꝑ the Jewes maye frely and withoute hindraunce holde them selues after theyr owne statutes, & that they maye be helped, and that vpon the .xiii. day of the .xii. moneth Adar, they may be auēged of them, which in ꝑ time of their anguish and trouble, wolde haue oppressed them. For the God that gouerneth all thinges hath turned to ioye the day wherin the cholen people shold haue perished. D

Whersoeuer among the hye solemne dayes ꝑ ye haue, ye shall hold this daye also with all gladnesse: that now, and in time to com this day may be a remembraunce to good, for all suche as loue the prosperitie of the Persiās: but a remembraunce of destruction to those ꝑ be sedicious vnto vs.

All cities and landes that do not this, shal horribly perysshe and be destroyed with the swerde and fyre, and shall not onely be no more inhabyted of men, but be abhorred also of the wylde beastes and foules.

¶ The ende of the rest of the boke of Esther.

THE BOOKE OF VVYSDOME.

¶ How we oughte to searche and enquyre after God, and who be those that fynde him. Of the holy ghost We ought to flye from backbityng and murmuryng. &c.

CAPI. I.

A Set youre affection vpon wysdome, ye that be iudges of the erath. Haue a good opynyon of the Lord and seke him in the singlenesse of herte. For he wyll be fownd of them that tempt him not, and appereth vnto such as put theyr trust in him. But the frowarde thoughtes they seperate from God, and vertue (if it be alowed) refourmeth the vnwyse. And why? wysdome shall not entre in to a frowarde soule, ne dwell in the body that is subued vnto synne. For the holye ghost abhorreth fayned nurtoure, and withdraweth hym self from the thoughtes that are wythout vnderstandynge: and where wickednesse hath the vpperhande, he fleeth from thence. For the spirite of wysdom is louyng, gentle and gracious, and wyll haue no pleasure in him that speaketh euyll with his lyppes. For God is a wytnesse of his reynes, a true sercher oute of his herte, and an hearer of his tonge. For the spirite of the Lorde fylleth the rounde compasse of the worlde, and the same that vpholdeth al thinges, hath knowledge also of the voyce.

B Therfore he that speaketh vnrighteous thynges, can not be hyd, neyther maye he escape the iudgement of reproffe. And why? inquision shall be made for the thoughtes of the vngodly, and the reporte of his wordes shall come vnto God, so that his wickednes shalbe punyshed. For the care of gelousy heareth all thynges, and the noyse of the grudginges, shall not be hyd. Therfore beware of murmuryng, whiche is nothynge worth and refrayne youre tonge frome sclaundre. For here is no worde so darcke and secrete, that it shal go for nought: & the mouth that speaketh lyes, slayth the soule.

C Seke not your owne death in the errour of your lyfe, destroye not your selues throwe the workes of your owne handes. For God hath not made death, neither hath he pleasure in the destruction of the lyuynge. For he created all thinges, that they myght haue their beynge: yea all the people of the earth hath he made that they should haue health, that there should be no destruction in them, and ꝑ the kyngdome of hell shoulde not be vpon earth (for ryghtousnesse is euerlastynge and immortall, but vnrighteousnesse bryngeth death.) Neuertheless, the vngodly call her vnto them, bothe with wordes and workes, and whyle they thynche to haue a frende of her, they come to nought: for ꝑ vngodly that are confederate with her and take her parte: are worthy of death.

¶ The ymaginacyons and desyres of the wycked, and theyr counsell agaynst the faythfull.

CAPI. II.

For the vngodly talke and ymagin, thus among them selues (but not ryght) The tyme of our life is but shorte and tedyous, and when a man is onse gone, he hath no more iope ne pleasure, neither know we any man that turneth agayne frome death for we are borne of nought and we shall be hereafter as though we had neuer bene. For our breth is a smoke in our nostrels, and the wordes as a sparcke to moue oure herte. As for oure body, it shall be very ashes that are quenched, and oure soule shall vanyth as the soft ayre. Oure lyfe shall passe awaye as the trace of a cloude, and come to nought as the mysle that is dryuen awaye with the beames of the sunne, and put downe with the heate therof. Our name also shall be forgotten by lytle & lytle and no man shal haue our workes in rem embraunce. A Job.viii.a Math.xxii.b 1.Corint.xv.b

B For oure tyme is a very shadow that passeth awaye, and after our ende, there is no returnynge, for it is fast sealed, so that no man commeth agayne. Come on therfore, let vs enioye the pleasures that be presente, and let vs soone vse ꝑ creature lyke as in youth. We wyll fyll oure selues with good wyne and oyntment, there shall no floure of the tyme go by vs. We wyll crowne oure selues with roses afore they be wythered. There shall be no fayre medow, but our lust shal go thorow it. Let euery one of you be partaker of oure voluptousnesse. Let vs leaue some token of oure pleasure in euery place, for that is oure porcyon, els get we nothyng. Let vs oppresse the poore righteous, let vs not spare the wydowe ne old man, let vs not regarde ꝑ heedes that are gray for age. ii.Para.xxx.c Esay.xxii.b and.xvi.c Sapie.v.b

Let the lawe of vnrighteousnesse be oure auctorytye, for the thynge that is feble is nothynge worth. Therfore let vs defraude the ryghteous, and why? he is not for our profyt, yea he is cleane contrary to our doynges. He C checketh vs for offendynge agaynste the law, and shlaundreth vs as trasgressoures of all nurture. He maketh his boaste to haue the knowledge of God, yea he calleth hym selfe Gods sonne. He is ꝑ bewrayer of our thoughtes: It greueth vs also to loke vpon him, for his lyfe is not lyke other mens, his wayes are of an other fashyon. He counteth vs but vayne persōs, he withdraweth him self from oure wayes as from fylthynesse: he commendeth greatly the latter ende of the iust, and maketh his boaste that God is his father. Let vs se then yf his wordes be treme, let vs proue what shall come vpon him: so shall we knowe what ende he shall haue. Jeh.vii.a Esay.lvii.a

For yf he be the true sonne of God, he D wyll

wyll receyue hym and delyuer hym from the handes of his enemyes. Let vs examen hym [Psalm.xxi.a Mat.xxvii.e Jerem.xi.d] with despytefull rebuke and tormentynge, yͤ we may know his dignite, and proue his pacience. Let vs condemne hym with the moste shamefull death: for lyke as he hath spoken, so shall he be rewarded.

Suche thynges do the vngodly ymagyn, and go astraye, for theyr owne wyckednesse hath blynded them. As for the mysteryes of God, they vnderstand them not: they neither hope for the rewarde of ryghtousnesse, ne regarde the worship that holy soules shal haue. [Gene.i.a Gen.iii.a Johñ.viii.d] For God created man to be vndestroyed, yea after the ymage of his owne lykenesse made he hym. Neuerthelesse, thorow enuye of the deuyll, came death vnto yͤ world, and they that holde of his syde, do as he doth.

¶ The conseruacyon and assuraunce of yͤ ryghtous. The rewarde of the faythfull.

CAPI. III.

A [Deute.xxxii.a Sapien.v.a Hebr.xi.f] But the soules of the ryghteous are in yͤ hande of God, and the payne of death shall not touche them. In the syght of the vnwyse they appeare to dye, and theyr ende is taken for very destruction. The waye of the ryghtous is iudged to be vtter destruction, but they are in rest. And though they suffer payne before men, yet is theyr hope ful of immortalytye. [Roma.viii.c i.Corin.v.a i.Petri.i.c] They are punysshed but in fewe thinges, neuerthelesse, in many thinges shall they be well rewarded. For God proueth them, and fyndeth them mete for hym selfe: yea as the golde in the fornace doeth he trye them, and receyueth them as a brente offrynge, and when the tyme commeth: they shall be loked vpon.

The ryghtous shall shyne as the sparkes B that ren thorow the red busshe. They shall [Math.xiii.c Corinth.xv.e Math.xix.c i.Corin.vi.a] iudge the nacyons, and haue dominion ouer the people, and theyr Lorde shall raygne for euer. They that put theyr trust in him, shall vnderstand the truthe, and suche as be faythfull, wyl agree vnto him in loue: for his chosen shall haue gyftes and peace. [Math.xxv.d] But the vngodly shall be punysshed accordynge to theyr owne ymaginacyons, for they haue despysed the ryghtous, and forsaken the Lorde.

Who so despyseth wysdome and nurtoure, he is vnhappye, and as for the hope of suche, it is but vayne, their laboures vnfruteful, and theyr workes vnprofitable. Theyr wyues are vndescrete, and theyr chyldren moost vngodly. Theyr creature is cursed. Blessed is rather the baren and vndefyled, whiche hathe not knowen the synfull bedde: she shall haue frute in the rewarde of the holy soules. And [Esay.lvi.b] blessed is the gelded, whiche with his handes hath wrought no vnryghtousnesse, ne ymagined wycked thynges agaynst God. For vnto hym shall be gyuen the specyall gyfte of fayth, and the most acceptable porcyon in yͤ temple of God. For gloryous is the frute of C good laboure, and the rote of wysdome shall neuer fade awaye.

As for the chyldren of aduouterers, they shal come to an ende, & the sede of an vnryghtous bed shall be roted out. And though they lyue longe, yet shall they be nothynge regarded and theyr last age shall be without honoure. Yf they dye hastely, they haue no hope, neyther shal they be spokẽ to in the day of knowledge. For horryble is the death and ende of the vnryghtous.

¶ Of the chaste generacion of the faythfull, and of their felycitye. Of the death of the ryghtous and of the condempnacion of the vnfaythfull.

CAPI. IIII.

O howe fayre is a chaste generacyon wᵗ vertue? The memoryall therof is immortall, A for it is knowen with good men. When it is present, men take example therat: and yf it go away, yet they desyre it. It is alway crowned and holden in honour and wynneth the rewarde of the vndefyled battayle. But yͤ multytude of vngodly chyldren is vnprofytable, and the thynges that are planted with horedome, shal take no depe rote, ne laye any fast foundacion. Thoughe they be grene in the braunches for a tyme, yet [Jerem.xvii.b Malach.i.a Math.vii.c] shal they be shaken with the wynde for they stand not fast, and thorow the vehemence of the wynde they shall be roted out. For the vnperfect braunches shall be broken, their frute shal be vnprofytable and sowre to eat, yea mete for nothynge. And why? all the chyldren that are borne of the wicked, must beare recorde of the wyckednesse agaynste their fathers and mothers, whẽ they be asked. But though the ryghtous be ouertaken wᵗ death yet shall he be in rest.

Age is an honourable thynge Neuerthe- B [Age.] les it standeth not only in the length of time ne the multytude of yeares: but a mans wisdome is the graye heer, and an vndefiled life is the olde age. He pleased God, and was beloued of him: so that where as he lyued amonges synners, he translated him. Yea sodenly was he taken away, [Hebr.xi.b] to the intent that wickednesse shulde not alter his vnderstandynge, and that ypocresye shulde not begyle his soule. For the craftye bewytchyng of lyes make good thinges darcke, the vnstedfastnesse also and wickednesse of voloptuous desyre turne asyde the vnderstandynge of the symple. Though he was soone dead, yet fulfylled he moch tyme. For his soule pleased God therfore hasted he to take hym awaye frõ amonges the wycked. This the people se and vnderstande it not: they lay not vp such thinges in theyr hertes, how that the louing fauoure and mercye of God is vpon his saintes, and that he hath respecte vnto his chosen.

Thus the ryghtous that is deed, condemneth C the vngodly whiche are lyuynge: and the youth that is soone brought to an ende, the longe lyfe of the vnryghteous. For they se the ende of the wyse, but they vnderstand not what God hath deuised for him, & wherfore the Lorde hath taken hym awaye. And why? they se hym and despyse hym, therfore [Psalm.ii.] shall God also laugh them to scorne: So yͤ they them selues shall dye hereafter (but without honoure) yea in shame amonge the deed for euermore. For withoute any voyce, shall he burst those that be put vp, & remoue them from the foundacyons, so that thy shal be layed waste vnto the hyest. They shall mourne, and theyr memoryall shall perysshe. So they beyng afrayed shall remembre theyr synnes, and theyr owne wyckednesse shall bewraye them.

¶ The constauntnesse of the ryghtous before their persecuters. The hope of the vnfaythfull is vndurable and vayne. The blessednesse and fortunatenesse of the sayncts and godly.

CAPI. V.

A [illegible] Then shall yͤ ryghtuous stande in greate stedfastnesse, agaynste suche as haue dealt extremely with them, and taken awaye theyr laboures. When they se it, they shall be vexed with horryble feare, and shall wonder at the hastynesse of the sodayn helth: gronyng for very destresse of mynde, and shal saye within them selues, hauynge inwarde sorow, and mournyng for very anguysshe of mynde.

These are they, whom we somtyme had in derisyon, & iested vpon. We fooles thought [illegible] theyr lyfe very madnesse, and their ende to be without honoure. But lo, how they are coũted among yͤ chyldren of God, and their porcyon is amonge the sayncts. Therfore we haue erred from the way of truth, the lyghte of ryghtousnesse hathe not shyned vnto vs, and the sunne of vnderstandyng, rose not vp vpon vs. We haue weryed our selues in the waye of wyckednesse and destruction. Tedious wayes haue we gone: but the way of the Lorde we haue not knowen.

B What good hath our pryde done vnto vs? Or what profyte hath the pompe of rychesse brought vs? All those thynges are passed awaye [illegible] lyke a shadow, and as a messenger rennynge before: as a shyp that passeth ouer the waues of water, whiche when it is gone by, the trace therof can not be founde, neither the path of it in the floudes. Or as a byrde that flyeth thorow the ayre, and no man can se eny token where she is flowen, but only heareth the noyce of her wynges, beatynge the lyght wynde, partynge the ayre thorowe the vehemence of her flyghte, and flyeth on shakynge her wynges, where as afterwarde no token of her waye can be founde. Or lyke as when an arrowe is shot at a marcke, it parteth the ayre, whiche immediatly commeth togyther agayne, so that a man can not knowe where it went thorow. Euen so we in lyke maner as soone as we were borne, began immediatlye to drawe to our ende, and haue shewed no token of vertue, but are consumed in our owne wyckednesse.

Such wordes shall they that haue synned C speake in the hell: [Job.viii.a Psal.i.b Prouer.x.d and.xi.a Jacob.i.b] for the hope of the vngodly is lyke a drye thistell floure (or dust) yͤ is blowen awaye with the wynde: lyke as thyn scom that is scatered abrode with the storme, lyke as the smoke whiche is dispersed here and there with the wynde, & as the remembraunce of a straunger that taryeth for a daye, & then departeth. But the ryghtous [Psal.xxxix.a] shall lyue for euermore: their reward also is with the Lorde: and their remembraunce wᵗ the hyghest. Therfore shal they receyue a gloryous kyngdome and a beautyfull crowne of the Lordes hande: for with his right hãd shall he couer thẽ, and with his owne arme shall he defende them. His gelousy also shall take harnesse, and shall arme the creature to be auenged of the enemyes. [Ephe.vi.b] He shall put on ryghtousnesse for a brest plate, and take sure iudgemẽt in stede of an helmet. The inuincible shylde of equitie shall he take, his cruelly wrath shall he sharpen for a speare, and the hole compasse of the world shall fyght with hym agaynst the vnwyse.

Then shall the thonder boltes go oute of the lyghtenynges, and come out of the raynbowe D of the cloudes to the place appoynted out of the harde stony indignacion there shal fall thycke hayles, and the water of the see shal be wroth agaynst them, and the floudes shall renne roughly togyther. Yea a myghtye wynde shall stande vp agaynst them, and a storme shall scatre them abrode. Thus the vnryghtous dealynge of them shall brynge all the lande to a wyldernes, and and wyckednesse shall ouerthrow the dwellynges of the mightye.

¶ The callinge of Kynges, Princes, and Judges: whiche are also exhorted to search wysdome.

CAPI. VI.

A [wysdome.] Wysdome is better then strength, and a man of vnderstandynge is more worth then one that is stronge. [Eccle.ix.d Psalm.ii.b Kynges. Roma.xiii.a] Heare therfore (O ye kynges) and vnderstand: O lerne ye that be iudges of the endes of the earthe. Gyue eare ye that rule the multytudes, and delyte in moche people. For the power is geuen you of the Lord, & the strength from the hyghest: whiche shall trye youre workes & serche out youre ymagynacions. How that ye beynge offycers of his kyngdom, haue not executed true iudgement, haue not kepte the lawe of ryghtousnes, nor walked after his wyll. Horrybly and that ryght soone shal he B appeare vnto you: for an harde iudgemente shall they haue that beare rule. Mercye is graunted vnto the symple, but they that be [Eccle.x.e] in auctorytye shal be sore punysshed. For God whiche is Lorde ouer all, shall excepte no mans person, neither shal he stande in awe of any mans greatnesse: for he hathe made the small and greate, and careth for all alike. But the myghtye shal haue the sorer punisshment.

Unto you therfore (O ye kynges) do I speake

speake, that we may lerne wysdome and not
go amysse: for they that kepe ryghteousnesse,
shall be ryghteously iudged: and they that are
lerned in ryghteous thynges, shall fynde to
make answere. Wherfore set youre lust vpon
my wordes, and loue them, so shall ye come
by nurtoure. Wysdome is a noble thyng, and
neuer fadeth awaye: yea she is easely sene of
them y loue her, and found of such as seke her.
C She preuenteth them that desyre her, that
she may fyrst shewe her selfe vnto them. Who
so awaketh vnto her bytymes, shall haue no
great trauayle, for he shall fynde her syttyng
redye at his dores. To thynke vpon her, is
parfect vnderstanding, and who so watcheth
for her, shall be safe, and that soone. For she
goeth aboute, sekynge suche as are mete for
her, sheweth her selfe cherefullye vnto them
in theyr goynges, and meteth them with all
diligence. For the vnfayned desyre of refour-
macyon is her begynnynge: to care for nur-
toure is loue, and loue is the kepynge of her
lawes. Now the kepyng of lawes is perfecti-
Rom.xiii.b on and an vncorrupte lyfe, and an vncorrupt
lyfe maketh a man famylyer with God. And
so the desyre of wysdome ledeth to the kyng-
dome euerlastynge.
D If youre delyte be then in royall seates
Num.xxvii.c and cepters (O ye kynges of the people) set
ii.Reg.xiiii.c your lust vpõ wysdome, that ye may raygne
iii.Reg.iii.a for euer more. O loue the lyght of wysdom,
all ye that be rulers of y people. As for wys-
dome what she is, and howe she came vp, I
wyll tell you, and wyll not hyde the myste-
ryes of God from you: but wyll seke her out
from the begynnynge of the natyuytye, and
brynge the knowledge of her in to lyght, and
wyll not kepe backe the truthe: Neither wyl
I haue to do with consumyng enuye, for such
a man shall not be partaker of wysdome.
But the multitude of the wyse, is the wel-
fare of the worlde, and a wyse kynge is the
vpholdyng of the people. O receyue nurtour
the thorow my wordes, & it shal do you good.

¶ wysdome ought to be preferred before all thyn-
ges

CAPI. VII.

A I My selfe also am a mortall man, lyke as
all other, and am come of the earthy gene-
racyon of hym that was fyrst made, and in
my mothers wombe was I fashyoned to be
fleshe: In the tyme of ten monethes, was I
brought togyther in blood, thorow the sede
of man, and y commodious appetite of slepe.
When I was borne, I receyued lyke ayre as
other men, and fell vpon the earth (whiche is
my nature) cryinge and weppynge at the first,
as all other do. I was wrapped in swadlyng
clothes, and broughte vp with greate cares.
For ther is no kyng that hath had any other
begynnyng of byrth. All men then haue one
entraunce vnto lyfe, and one goynge out in
Job.i.c lyke maner.
i.Tim.vi.b Wherfore I desyred, and vnderstandynge
B was gyuen me: I called, & the spirite of wys-
dome came into me. I set more by her then
by kyngdomes and royall seates, and coun-
ted ryches nothynge in comparyson of her.
As for precyous stone I compared it not vn- Job.xxviii
to her: for all golde is grauell vnto her, and
syluer shall be counted but claye before her
syght. I loued her aboue welfare and beauty
and purposed to take her for my lyghte, for
her shyne can not be quenched. All good thin iii.Reg.iii
ges came to me with her, and innumerable Math.vi
ryches thorowe her handes. I was glad in
them all, for this wysdome went before me,
and I knewe not that she is my mother of al
good thynges. Nowe as I my selfe learned
vnfaynedly, so do I make other men parta-
kers of her, and hyde her ryches from no mã
for she is an infynyte treasure vnto men, whi
che who so vse, becom partakers of the loue
and frendshyp of God, and are excepted vn-
to hym for the gyftes of wysdome.
God hath graunted me to talke wysely, & C
conueniently to handle the thynges that he
hath gracyously lent me. For it is he y ledeth
vnto wysdome, and teacheth to vse wysdom
a ryght. In his hande are we and oure wor- Sapien.iii.a
des, yea all oure wysdome, oure vnderstan-
dynge and knowledge of al our workes. For
he hath gyuen me the true scyence of these
thynges: so that I knowe how the worlde
was made, and the powers of the elementes
the begynnynge, endyng and myddest of the
tymes: howe the tymes alter, how one go-
eth after an other, and how they are fulfilled
the course of the yeare: the ordynaunces of
the starres: the natures and kyndnesse of bea-
stes: the furyousnes of beastes: the power
of the wyndes by the ymagynacyons of
men: the dyuersityes of yonge plantes, the
vertues of rotes, and all such thynges as are
secret and not loked for, haue I learned. for
the workmaster of all thynges hath taught
me wysdome. D
In her is the spirite of vnderstãdyng, which
is holy, manyfolde, one onely, subtyll curte-
ous, discrete, quyck, vndefyled, plaine, swete,
louinge, the thynge that is good, sharpe,
which forbyddeth not to doo well, gentle,
kynde, stedfast, sure, free: hauyng al vertues,
circumspecte in all thynges, receyuynge all
spirites of vnderstandynge beynge cleane &
sharpe. For wysdom is nymbler then al nim
ble thynges: she goeth thorowe and attay-
neth to all thynges, because of her clennes.
For she is the breth of the power of God, &
a pure cleane expressyng of the clearenesse of Hebr.i.a
almyghty God. Therfore can no vndefyled
thynge come vnto her: for she is the bryght-
nesse of the euerlastynge lyght, the vndefy-
led myrroure of the maiesty of God, and the E
ymage of his goodnesse.
And for so moch as she is one, she may do al
thinges: and beynge stedfast her selfe she re-
neweth all, and amonge the people conueyeth
she her selfe in to the holy soules. She ma-
keth Gods frendes and prophetes: for God
loueth no man, but hym in whome wysdom
dwelleth. For she is more beautyfull then the
Sunne, and gyueth more lyght then the star

res, and the daye is not to be compared vnto
her: for vpon the daye commeth nyght. But
wyckednesse can not ouercome wysdome, and
foolyshnesse maye not be with her.

¶ The effectes of wysdome.

CAPI VIII.

A Wysdome reacheth from one ende to an
other myghtyly, and louyngly doth she
ordre all thynges. I haue loued her and
laboured for her euen fro my youth vp: I did
my diligence to mary my selfe with her, suche
loue had I vnto her beautie. Who so hath the
company of God, commendeth her nobilite,
yea the Lorde of all thynges him selfe, loue
her. For she is the scholemastresse of the nur-
toure of God, and the choser out of his wor-
kes. Yf a man wold desyre ryches in this life:
what is rycher then wysdome, that worketh
all thynges? Thou wylt saye: vnderstanding
worketh. What is it among all thinges, that
worketh more then wysdome? If a man loue
vertue and ryghteousnesse, let hym labour for
wysdome, for she hathe greate vertues. And
why? she teacheth sobrenesse and prudence,
ryghteousnesse and strength, whiche are suche
thinges as men can haue nothinge more pro-
fytable in theyr lyfe.
B If a man desyre moche knowledge, she can
tell the thynges that are past, and dyscerne
thynges for to come: she knoweth the subtyl-
tyes of wordes, and can expounde darke sen-
tences. She can tell of tokens & wonderous
thynges, or euer they come to passe, and the
endes of al tymes & ages. So I purposed af-
ter this maner: I wyll take her vnto my com
pany, and cõmen louingly with her: no doubt,
she shall gyue me good counsell, and speake
comfortably vnto me in my carefulnesse and
grefe. For her sake shall I be wel and hone-
stly taken, amonge the cõmens and lordes of
the counsell. Though I be young, yet shall I
haue sharpe vnderstandynge, so that I shall
be merueIous in the syght of greate men, and
the faces of Prynces shall wonder at me.
When I holde my tonge, they shall byde my
leasure: when I speake, they shall loke vpon
me: and yf I talke moch, they shal laye theyr
handes vpon theyr mouth.
Moreouer by the meanes of her, I shall
obtayne immortalytye, and leaue behynde
me an euerlastyng memoriall, amonge them
that come after me. I shall set the people in
ordre, and the nacyons shall be subdued vnto
me. Horryble tyrauntes shal be afrayed, whẽ
they do but heare of me: amonge the multi-
tude I shall be counted good, and myghtye
in battayl. When I come home, I shal finde
rest with her: for her companye hath no byt-
ternes, & her felowshyp hath no tedyousnesse,
but myrth and ioye.
Now when I consydered these thynges
C by my selfe, and pondered them in my herte,
how that to be ioyned vnto wysdome is im-
mortalytye, & greate pleasure to haue her frẽd-
shyp: how that in the workes of her handes
are infynyte ryches: how that, who so kepeth
cõpany with her shall be wyse: and that he
whiche talketh with her, shall come to ho-
noure: I went about sekynge, to get her vn
to me. For I was a chylde of a rype wit, and
had a good vnderstandynge.
But when I grew to more vnderstanding
I came to an vndefyled body. Neuerthelesse:
when I perceyued that I could not kepe my
selfe chaste, except God gaue it me (and that Jacob.i.b
was a poynt of wisdom also to know whose Chastitye.
gyfte it was) I stepte vnto the Lorde, and
besought hym, and with my hole hert I said
after this maner.

¶ A prayer of Salomon to obteyne wysdome.

CAPI. IX.

O God of my fathers, and Lorde of mer- A
cyes (thou that hast made all thinges iii.Reg.iii.b
with thy worde, and ordeyned mã tho Gen.i.c
row thy wysdome, that he shulde haue do-
mynion ouer the creature whiche thou haste
made: that he shulde ordre the worlde accor
dyng to equite and ryghteousnes, and execute
iudgement with a true herte) gyue me wys-
dome whiche is euer about thy seat: and put
me not out from amonges thy chyldren: for
I thy seruaunt and son of thy handmayden Psal.cxv.b
am a feble personne of a short tyme, and to
yonge to the vnderstandynge of iudgement,
and the lawes. And though a man be neuer
so perfecte amonge the chyldren of men, yet
yf thy wysdome be not with hym, he shal be
nothyng regarded. But thou hast chosen me i.Para.xxix.b
to be a kyng vnto thy people, & the iudge of
thy sonnes and doughters.
Thou hast commaunded me to buylde a B
temple vpon thy holy mount, and an aulter Exodi.xxv.b
in the cytye wherin thou dwellest: a lyke- Act.vii.f
nes of thy holy tabernacle which thou haste Hebr.viii.b
prepared from the begynnynge, and thy wis-
dome with the whiche knoweth thy workes. Prouer.viii.c
which also was with the, when thou madest John.i.a
the worlde, and knew what was acceptable
in thy syght, and ryght in thy commaunde-
mentes. O sende her out of thy holy heauens
and from the trone of thy maiestye, that she
maye be with me, and laboure with me: that
I may know, what is acceptable in thy sight.
For she knoweth and vnderstandeth al thin
ges: and she shall leade me sobrelye in my
workes, and preserue me in her power. So
shal my workes be acceptable, and then shal
I gouerne thy people rightously, & be worthy
to syt in my fathers seate. For what man is
he, that may knowe the counsayle of God?
Or who can thynke what the wyll of God Esaye.xl.b
is? For the thoughtes of mortal men are my- Roma.xi.d
serable, & oure forecastes are but vncertayne. i.Corinth.ii.d
And why? a mortall and corruptyble bodye,
is heuy vnto the soule and the earthy mansi- C
on kepeth downe the vnderstandynge that i.Corin.v.a
museth vpon many thynges. Very hardlye
can we discerne the thynges that are vpon
earthe, and greate laboure haue we or we
can fynde the thynges which are before our
eyes.

eyes: Who wyl the seke out the ground of ẏ thynges that are done in heauen? Oh Lorde, who can haue knowledge of thy vnderstandynge and meanynge, excepte thou gyue wysdome and sende thy holye ghost from aboue? that the wayes of them which are vpõ earth, maye be refourmed: that men maye lerne the thynges that are pleasaunt vnto the, and be preserued thorow wysdome.

¶ The deliueraunce of the ryghtous, commeth thorow wysdome.

CAPI. X.

Gene.i.d and.ii.d — Gene.iiii.b — Ge.vi.vii.viii — Gene.xix

A Wysdome preserued the fyrst man, whom God made a father of the worlde, whẽ he was created alone, brought him out of his offence, toke hym out of the moulde of the earth, & gaue hym power to rule all thinges. When the vnryghtous wente awaye in his wrath from this wysdome, the brotherhed perysshed thorow the wrath of murther. Agayne, when the water destroyed the hole world, wysdome preserued the ryghtous thorowe a poore tree, wherof she was gouerner her selfe. Moreouer when wyckednesse had gotten the vpper hande, so that the nacyons were puft vp with pryde, she knewe the ryghtous, preserued him fautlesse vnto God, and layed vp sure mercy for his children. She preserued the ryghtous, when he fled frome the
B vngodly that perysshed, what tyme as ẏ fyre fel downe vpon the fyue cyties: Lyke as yet this daye ẏ vnfrutefull, waste, and smokyng land gyueth testimony of theyr wyckednesse: yea the vnrype and vntymely frutes ẏ grow vpon the trees.

And for a token of a remembraunce of the vnfaythfull soule, there standeth a pyllar of salt. For all such as regarded not wysdom gat not only this hurte, that they knew not the thynges whiche were good, but also lefte behynd them vnto men, a memoriall of theyr foolyshnesse: so that in the thynges wherin they synned, they coulde not be hyd. But as for such as take hede vnto wysdome, she shal
C delyuer them from sorow.

Gen.xxviii.d — When the ryghtous fled bycause of his brothers wrath, wysdome led him the ryght waye, shewed hym the kyngdome of God, gaue him knowledge of holy thynges, made hym ryche in his labours, and broughte to passe the thynges that he wente aboute. In the disceytfulnesse of such as defrauded hym, she stode by hym and made hym ryche. She saued hym from the enemyes, and defended him frõ the disceyuers. She made him strong in battayll, and gaue hym the vyctorye, that he myght know, how that wysdome is stronger thẽ al thynges. Gene.xxxvii.e Act.vii.b When the ryghtous was solde, she forsoke hym not, but delyuered him from synners. She went downe with him in to ẏ dongeon, and fayled hym not in the bandes: tyll she had brought him the sceptre of ẏ realme, and power agaynst those that oppressed hym. Gene.xli.f And those that had accused hym, she declared them to be lyers, and brought hym to perpetuall worship.

She delyuered the ryghtous people and fautles sede, frome the nacion that oppressed them. D Exod.iii. & iiii.v.vi.ix. She entred into the soule of the seruaunt of God, and stode by him in wonders and tokens agaynste the horryble kinge. She gaue the rightous the rewarde of their laboures, and led thẽ forthe a merueylous waye: on the daye tyme she was a shadowe vnto them, & a lyght of starres in the nyght season. Exodi.xiiii.f She brought them thorow the redde see and caried them thorow the great water. She drowned their ennemyes in the see, and brought them out of the depe. So the ryghtous toke the spoyles of the vngodly, & praysed thy holy name, O Lorde, and magnyfyed thy vyctoryous hande with one accorde. Exodi.xv.a Psalm.viii.a Math.xi.b For wysdom openeth the mouth of the dom, and maketh the tonges of babes to speake.

¶ The myracles done for Israel. The vengeaunce of synners. The great power and mercy of God.

CAPI. XI.

E Exodi.xvii.a She ordred their workes in the handes of the holy prophete: so that they went thorowe the wyldernesse that was not inhabyted, & pitched their tẽtes in the waste deserte. They stode agaynste their ennemyes and were auẽged of their aduersaryes. Exodi.xvii. Whẽ they were thirstye, they called vpon the, and water was gyuen them out of the rock, and their thyrst slakened out of the harde stone. For by the thynges, where thorowe their ennemyes were punysshed, were they helped in their nede. For vnto the ennemyes thou gauest mans bloude in stede of lyuynge water. And where as they had scarcenes in ẏ rebuke when the chyldren were slayne, thou gauest vnto thyne owne a plẽteous water vnloked for: declarynge by the thyrste that was at ẏ tyme, how thou woldest brynge thyne owne vnto honoure, and slaye their aduersaryes.

B Deute.viii. For when they were tryed and nourtured with fatherly mercy, they knowledged how the vngodly were iudged, and punisshed thorow ẏ wrath of God. These hast ẏ exhorted as a father, & proued them: but vnto the other thou hast bene a boysterous kynge, layd harde to their charge, and condemned them. Whether they were absent or present, theyr punysshment was alyke. For their grefe was double: namely, mournynge, and the remembraunce of thynges past. But when they perceyued that their punysshmentes dyd them good, they thought vpon the Lorde, & wondered at the ende. For at the last they helde moch of hym, of whome in the oute castyng they thoughte scorne, as of an ablecte.

Neuertheles the rightous dyd not so whe they were thirsty: but euẽ like as the thought of the folish were, so was also their wyckednes. Sapien.xii. Roma.i. Where as certayne men (thorow errour) dyd worshyp domme serpentes & C vayne beastes, thou sendedst a multytude of domme beastes vpon them for a vengeaunce that they myght know that wherwith a mã synneth, by ẏ same also shall he be punisshed. For vnto the almyghty hand, that made the worlde of nought, it was not vnpossible to send among them an heape of beeres, or wod lyons, or cruell beestes of a straunge kynde, suche as are vnknowen, or spout fyre, or cast out a smokyng breth, or shote horrible sparkes out of their eyes, which myght not only destroy them with hurtyng, but also kyll thẽ with their horrible syght. Yea without these beastes myght they haue ben slayne with one wynde, beyng persecuted of their owne workes, and scatred abrode thorow the breth of thy power.

Neuertheles thou hast ordred al thinges in
D measure nombre and weight: for ẏ hast euer had gret strẽgth and might, and who may wt stand ẏ power of thine arme? And why? like as the smal thing that the balaũce weyeth, so is the world before the: yea as a drop of the mornyng dewe, that falleth downe vpon the erth. Thou hast mercy vpon al, for thou hast power of al thinges, & makest the, as though thou sawest not the synnes of men, bycause they sholde amende. For thou louest al ẏ thinges that are, and hatest none of them whome thou hast made: neither diddest thou ordeyn or make any thyng of euyl wyll.

How might any thinges endure, yf it were not thy wyll? Or how coulde any thynge be preserued, except it were called of the? But thou sparest al, for al are thine, o Lord, thou louer of soules

¶ The mercye of God towarde synners, the workes of God are vnreprouable. God gyueth leysure to repent vs.

CAPI. XII.

A O Lorde, how gracious and swete is thy spirite in all thynges? Therfore chastenest thou them measurably that go wrong, & warnest them concerning the thinges wherin they offende: thou speakest vnto them, o Lord, & exhortest them to leaue theyr wickednes, and put their trust in the. As for those old inhabiters of thy holy land, ẏ mightest not away with them, for they cõmytted abhominable workes agaynst the: as witchcraft, sorcery and ydolatry: they slew their own childzen wtout mercy, they ate vp mens bowels, and deuoured the bloud: yea bicause of such abhominacions, misbileues & offringes, thou slewest the fathers of ẏ desolat soules by the hãdes of our fore fathers, that the land which thou louest aboue al other might be a dwelling for the children of God.

B Neuerthelesse thou sparedst them also, as men, & sendedst the forerunners of thine host euen hornettes to destroye them out by lytle and litle. Not that thou wast vnhable to subdue the vngodly vnto the rightous in batell, or with cruell beastes, or with one roughe worde to destroye them togyther: But thy mynd was to dryue them out by litle & litle, gyuing them time and place to amend, knowing wel that it was an vnrightous naciõ, and wycked of nature, & that theyr thoughte myght neuer be altered: for it was a cursed sede from the begynnyng, and feared no mã: yet hast thou pardoned their sines. For who wil saye vnto the: why hast thou done that? Or who wil stande agaynst thy iudgement? Or who wil come before thy face, an auẽger of vnrightous men? Or who wil blame ẏ, yf C the people perysshe whome thou hast made? For there is none other God but thou, that carest for all thinges: that ẏ mayste declare i.Petri.v.b how ẏ thy iudgement is not vnryght: there dare neither kyng ne tyraunt in thy syght requyre accomptes of them whom thou hast destroyed.

For so moch then as thou art rightous thy selfe, thou ordrest all thynges ryghtously, & Job.ix.b punysshest euen hym that haue not deserued to be punisshed, and takest hym for a straunger and an alyaũt in the land of thy power. For thy power is the begynnyng of rightousnesse: and bicause thou art Lorde of al thinges, therfore art ẏ gracious vnto all. When men thynke the not to be of a full strengthe, thou declarest thy power, and boldly deliuerest thou them ouer that knowe the not. But thou Lord of power iudgest quyetly, and ordrest vs with great worshyp, for thou maist do as thou wylt.

D By such workes now hast thou taught thy people, that a man also sholde be iust and louynge, and hast made thy chyldren to be of a good hope: for euen when thou iudgest, thou gyuest rowme to amend from synnes. For in so moche as thou hast punisshed, and wt such diligence delivered ẏ enemies of thy seruauntes which were worthy to dye (wherthorow thou gauest them tyme and place of amendment, that they might turne frõ their wickednesse) with how great diligence then punysshest thou thyne owne chyldren vnto whose fathers thou hast sworne and made couenauntes of good promyses? so where as thou doest but chasten vs, thou punisshest our ennemyes dyuers wayes, to the intent ẏ when we punish, we shold remembre thy goodnesse: & when we our selues are punisshed, to put our trust in thy mercy.

E Wherfore where as men haue lyued ignorauntly and vnrightously thou hast punisshed them sore, euẽ thorow the same thynges that Sapien.xi.c Roma.i.c they worshipped: for they went astray very long in the way of errour, and held the beastes (which euen their ennemies despised) for goddes, lyuyng as chyldren of no vnderstãdyng. Therfore hast thou sent a scornful punishment among them, as among the childrẽ of ignoraunce. As for suche as wolde not be refourmed by those scornes & rebukes, they felt the worthy punishment of God. For the thinges that they suffred, they bare them vnpaciently, being not content in them, but vnwillyng. And whẽ they perished by the same thiges that they toke for goddes, they knowleged then that there was but one true God, whome afore they wolde not knowe: therfore came the ende of their damnacion vpon them.

¶ All thynges be vayne, except the knowledge of God. Idolaters and Idols are mocked.

CAPI. XIII.

A Vayne are all men, whiche haue not the knowlege of God: as were they that out of the good thiges, which are sene knewe not hym, that of hym selfe is euerlastynge. Neyther toke they so moche regarde of the workes y are made, as to knowe who was the craftesman of them: but some toke the fire, some the wind or ayre, some y course of the sterres, some the water, some toke sun and moone, or the lyghtes of heauen, whiche rule the earth for goddes. But thoughe they had suche pleasure in their beauty, that they thought them to haue ben goddes, yet sholde they haue knowen howe moche more fayrer he is that made them: for the maker of beauty hath ordeyned al these thinges. Or if they marueled, at the power and workes of them they shoulde haue perceyued therbye that he whiche made these thinges is myghtyer then they.

Roma.i.c
Vayne philosophers.

B For by the greatnes and beauty of the creature, y maker therof may plainly be knowē. Notwithstanding they are the lesse to be blamed that sought God, and wold haue found him, and yet missed, and why? for in as moch as they went about in his workes, & soughte after them, it is a token that they regarded & held moche of his workes that are sene, how be it, they are not holly to be excused. For yf their vnderstandinge and knowlege was so great, that they coulde discerne the world & the creatures, why dyd they not rather fynd out the Lorde therof.

Roma.i.c

But vnhappy are they, and among y deed is their hope that call them goddes, whiche are but the workes of mens handes: golde, syluer, and the thing that is found out by cūning, the similitude of beestes, or any vayne stone that hath ben made by hand of old. Or as when a carpenter cutteth downe a tre out of the wod, and pareth of the barke of it cunnyngly, and so with the one parte maketh a vessel to be vsed, and dresseth meate with the residue. C As for y other part that is left, whiche is profitable for nothing (for it is a croked pece of wod and full of knobbes) he carueth it diligently thorow his vanitie, and according to the knowlege of his cunninge, he giueth it some proporcion, facioneth it after y similitude of a man, or maketh it like some beest, streketh it ouer with red, and paynteth it, and loke what foule spot is i it, he casteth some colour vpon it.

He mocketh the ydolaters.

ymages.

Then maketh he a conuenient tabernacle for it, setteth it i the wal, and maketh it fast with yron, prouiding so for it, lest it happen to fall, for it is well knowen that it can not helpe it selfe. And why? it is but an ymage, & must of necessitie be helped.

D Then goeth he and offreth of his goodes vnto it, for his children, and for his wife, he seketh helpe at it, he asketh counsel at it, he is not ashamed to speke vnto it that hath no soule, for helth: he maketh his peticion vnto him that is syk, for life: he prayeth vnto him that is deed: he calleth vpon him for helpe, that is not hable to helpe hym selfe, & to send hym a good iourney, he prayeth hym y maye not go. And in all the thynges that he taketh in hande (whether it be to obteyn any thyng or to work) he prayeth vnto him that can do no maner of good.

¶ The detestacion and abhominacion of ymages. A curse of them and of him that maketh them. The euyls that come of Idolatrye.

CAPI. XIIII.

A Agayne, an other man purposynge to sayle, and begynnyng to take his iourney thorow the ragyng see, calleth for helpe vnto a stocke that is farre weyker thē the tree that beareth him. For as for it couetousnesse of money hath founde it oute, & the crafftesman made it with his connynge. But thy prouydence, o father, gouerneth all thinges from the begynning: for thou hast made a waye in the see, and a sure pathe in the middest of the waues: declarynge therby, that thou hast power to helpe in all thynges, yea thoughe a man went to the see without shyp. Neuerthelesse that the workes of thy wysedome shoulde not be vayne, thou haste caused an arke to be made, and therfore do men commyt theyr lyues to a small pece of wod, passynge ouer the see in a shyppe, and are saued.

B For in the olde tyme also when the prounde gyaūtes perisshed, he (in whom the hope was left to encrease the world) went in to y shyp which was gouerned thorow thy hand, and so lefte sede behynd him vnto the world. For happy is the tre where thorow ryghtousnes commeth: but cursed is the ymage of wod, y is made with handes, yea both it and he that made it. He bycause he made it: and it, bycause it was called God, where as it is but a frayle thynge, For the vngodly and his vngodlynesse are bothe like abhominable vnto God. Euen so the worke and he that made it also shall be punysshed togyther. Therfore shall there a plage come vpon the ymages of the Heathen, for oute of the creature of God they are become an abhominacion, a temptacion vnto the soules of men, and a snare for the fete of the vnwyse. And why? the sekyng out of ymages is the begynnyng of hoordom and the bryngynge vp of them is the destruction of lyfe. For they were not from the beginning, neither shal they continue for euer. The welthy ydlenesse of men hath found thē out vpon erth, therfore shall they come shortly to an ende.

C When a father mourned for his son y was taken away frō hym, he made him an ymage (in al the hast) of his deed son, and so began to worshyp him as a God, whiche was but a deed man, & ordeyned his seruauntes to offre vnto hym. Thus by processe of tyme, & thorow longe custome, this errour was kept as a lawe, and tyrauntes compelled men by violence to honour ymages. As for those y were so farre of, that men myght not worship thē presently, their pycture was brought frome farre (lyke the ymage of a kynge whom they wolde honour) to the intent that with great diligence they myghte worshyp him, whiche was farre of, as thoughe he had ben present. Agayn, the synguler cunnyng of y craftesmā gaue the ignoraunt also a greate occasion to worshyp ymages. For the workemā wylling to doo him a pleasure that set hym a worke, laboured with all his cunnynge to make the D ymage of the best facion. And so, thorow the beauty of the work, the common people was disceyued, in so moche y they toke him nowe for a God, whiche a lytle afore was but honoured as a man. And this was the erroure of mans lyfe, when men (eyther for to serue theyr owne affection or to do some pleasure vnto kynges) ascribed vnto stones and stockes the name of God, which ought to be gyuen vnto no man.

Morouer this was not ynough for them that they erred in the knowlege of God: but where as they lyued in the greate warres of ignoraunce, those manye and greate plages called they peax. For eyther they slewe their owne children, and offred them and did sacrifyce in the nyght season, or els helde vnreasonable watches: so that they kepte neyther lyfe ne maryage clene: but eyther one slewe an other to death maliciously, or els greued his neyghbour wt aduoutrye. And thus were E all thynges myxte togyther: bloude, manslaughter, thefte, dissimulacion, corrupcion, vnfaythfulnesse, sedicion, periurye, disquietynge of good men, vnthankfulnes, defiling of soules, chaungyng of byrth, vnstedfastnes of mariage, misordre, of aduoutry and vnclēnesse. And why? the honouryng of abhominable ymages is the cause, the begynnynge and end of all euil. For they that worship ydols, either they are mad when they are merye, or prophecy lyes, or liue vngodly, or els lightly forswere thē selues: for in so moche as their trust is in the ydols, which haue neither soul ne vnderstanding, though they swere falsly, yet they thinke it shall not hurte them.

Therfore cōmeth a great plage vpon thē, and that worthely: for they haue an euil opiniō of God, giuing hede vnto ydols, swering vniustly to disceyue, and despisyng rightousnesse: for theyr swerynge is no vertue, but a plage of them that synne, & goeth euer with the offence of the vngodly.

¶ The voyce of the faythfull praysyng the mercye of God, for whose graces sake they serue not Idols.

CAPI. XV.

A But thou, o our God, art swete, long suffering and true, and in mercye ordrest thou all thynges. Thoughe we syn, yet are we thyne, for we know thy strengthe. Yf we synne not, then are we sure that thou regardest vs. For to know the, is perfect ryghtousnesse: Yea to knowe thy ryghtousnesse and power, is the roote of immortalitie. As for the thynge that men haue founde out thorowe theyr euyll scyence, it hathe not disceyued vs: as the payntynge of the pycture (an vnprofytable laboure) and carued ymage with dyuers colours, whose syght entyseth the ignoraunte: so that he honoureth and loueth the pycture of a deed ymage that hath no soule.

Neuerthelesse they that loue such euil thinges are worthy of deth: they y trust in them B they that make them, they that loue them, & they that honour them. The potter also taketh and tempereth softe earthe, laboureth it, and gyueth it the facion of a vessell, what so euer serueth for our vse: and so of one pece of claye he maketh some clene vessell for seruyce, and some cōtrary. But where to euery vessell serueth, that knoweth the potter hym selfe. So with his vayne labour he maketh a God of the same clay: this doth euen he whiche a lytle afore was made of erth hym selfe and within a lytle whyle after (when he dyeth) turneth to the erth agayne.

C Notwithstandynge he careth not the more bycause he shall labour, ne bycause his life is short but stryueth to excell goldsmythes, the syluersmythes & coppersmythes, and taketh it for an honour to make vayne thynges. For his hert is asshes, his hope is but vayne erth, and his lyfe is more vyle then claye: for so moche as he knoweth not his owne maker, y gaue hym his soule to worke, and brethed in hym the brethe of lyfe. They count our lyfe but a pastyme, and oure conuersacion to be but a market, and that men shoulde euer be gettynge, and that by euyll meanes. Nowe he that of earth maketh frayle vessels and ymages, and knoweth hym selfe to offende aboue all other.

Images.

D All the ennemyes of thy people and that holde them in subiection, are vnwyse, vnhappye, and excedynge proude vnto their owne soules: for they iudge all the ydols of y Heathen to be goddes, which neyther haue syght to se, nor noses to smel, ne eares to heare, nor fyngers of handes for to grope: and as for theyr fete, they are to slowe to goo: for man made them, & he y hath but a borowed spirite facioned them. But no man can make a God like vnto him: for seing he is but mortal him selfe, it is but mortall that he maketh with vnryghtous handes. He him selfe is better then they whom he worshippeth, for he lyued though he was mortal, but so did neuer they. Yea, they worshyp beastes also, whiche are moost miserable: for compare thynges that can not fele vnto them, an they are worse thē those. Yet is there not one of these beastes y with his sight can beholde any good thyng, neyther haue they gyuen prayse ne thankes vnto God.

Psal.cxiii.b.

¶ The punyshment of Idolaters, and the benefytes done vnto the faythfull.

CAPI. XVI.

A FOr these and suche other thynges haue they suffred worthy punyshment, & thorow the multitude of beestes are they rooted oute. In stede of the whiche punyshmentes, thou haste graciously ordred thyne owne people, & gyuen them their delyre þ they longed for: a newe and straunge taste, prepa-
Nume.xxi.a rynge them quayles to be their meate, to the intent that by the thynges whiche were shewed and sente vnto them, they that were so gredye, might be withdrawen euen from the desire that was necessarye. But these within shorte tyme were brought vnto pouertie, and tasted a new meat. For it was requisyte that (withoute anye excuse) destruction shoulde come vpon those whiche vsed tyrannye, and to shewe onely vnto the other, how their enemyes were destroyed. For when the cupill wodnesse of the beestes came vpō them, they perysshed thorowe the stynges of cruell serpentes.

B Notwithstandynge thy wrath endured not perpetually, but they were put in feare for a lytle season, that they might be reformed, hauing a token of saluacion, to remēbre the cōmaundement of thy lawe. For he that cōverted, was not healed by the thing that he saw but by the, o sauyoure of all. So in this thou shewedst thyne ennemys, that it is thou whiche delyuerest frome all cupill. As for then
Exodi.xii.d when they were bytten with grashoppers & flyes, they dyed, for they were worthy to perysshe by such: But neyther the tethe of dragons ne of venimous wormes ouercame thy chyldren, for thy mercye was euer by theym and helped them. Therfore were they punysshed to remēbre thy wordes, but hastely were they healed agayne: lest they shold fall in to so depe forgetfulnesse, that they myghte not vse thy helpe.

C Deut.xxxii.f
3.Regum.ii.d It was neyther herbe ne playster that restored them to helth, but thy worde, o Lord, which healeth al thinges. It is thou, o Lord, that hast the power of lyfe and deth: thou leadest vnto dethes dore, & bringest vp agayne.
Sapi.xi.c But man thorow wickednesse sleeth his owne soule, & whē his spirit goeth forth, it turneth not agayne, neither maye he call agayne the soule that is taken away: It is not possyble to escape thy hand. For the vngodly þ wold not know the, were punished by the strēgth of thyne arme: with straūge waters, haples and raynes were they persecuted, & thorowe fyre were they consumed. For it was a wonderous thyng that fyre myghte do more then water, which quencheth all thinges, but the world is the aucnger of the righteous. Somtyme was the fyre so tame, that the beastes which were sent to punysh the vngodly, brēt not: and that bicause they sholde se & knowe that they were persecuted with the punyshment of God. And somtyme brent the fire in the water on euery side, that it might destroy the vnrighteous nacion of the earth. Agayne
D Exodi.xvi.a thou hast fed thyne own people with aūgels fode, and sent them breed redye from heuen, without theyr labour, being very pleasaunt and well gusted. And to shew thy ryches and swetenesse vnto thy chyldren, thou gauest euery one their delyre, so that euery mā might take what lyked him best. But the snow and yse abode the violēce of the fyre, and melted not: that they might know that the fyre burning in the hayle and rayn, destroyed þ frute of þ enemies, the fire also forgat his strēgth agayn, that the righteous might be norysshed. For the creature that serueth the (which arte the maker) is fearce in punishing the vnrighteous, but is easy and gentle to do good, vnto suche as put their trust in the. Therfore dyd
E all thinges alter at the same time, & were all obedient vnto thy grace, whiche is the nurse of all thinges, according to the delyre of the
Dorothia Methodius that had nede therof, þ thy children, o Lord, whom thou louest, might know that it is not nature and þ growing of frutes that fedeth men, but that it is thy worde whiche preserueth thē þ put their trust i the: for loke what might not be destroyed with the fire, as sone as it was warmed with a lytle sunne beame, it melted: that all myght knowe that thankes oughte to be gyuen vnto the before the sunne ryse, and that thou oughtest to be worshypped before the day spryngе: for the hope of the vnthankfull shall melte awaye as the wynter yse, and peryth as water that is not necessarye.

¶ The iudgementes of God vpon the Egyptians.

CAPI. XVII.

GReat are thy iudgemētes, o Lorde, and
A Romanis thy counsels can not be expressed, therfore men do erre, that wil not be reformed with thy wisdom. For when the vnrighExodi.v teous thought to haue thy holy people in subiection, they were bound with the bandes of darknesse and longe nyghte, shut vnder the roofe, thinking to escape the euerlastyng wisdom. And whyle they thought to be hyd in þ darknesse of their synnes, they were scatred abrode in the very myddest of the darke couering of forgetfulnes, put to horrible fear and wonderously vered for the corner wher they myghte not kepe them from feare: bycause the sound came down & vered thē: yea manye terryble and straunge visions made them afryde.

B No power of þ fyre myght gyue the light, neither myght the clere flambes of þ sterres lyghten that horrible night: for there appered vnto them a sodeyn fire very dredful. At
Exodi.xiiii the which (whē they saw nothing) they were so afraid, that they thought the thing which they saw to be the more fearfull. As for þ forcery and enchauntment þ they vsed, it came to derisiō, & the proud wysdom was brought to shame: for they that promised to dryue away the fearfulnes and dzede from þ weyke soules, were sycke for feare them selues, and that with scorne. And thoughe none of the wonders feared them, yet were they afrayde at the

at the beestes which came vpon them, and at the hyssyng of the serpentes. In so moch that with tremblynge they swowned, and sayde they sawe not the ayre, whiche no man yet may escape.

C For it is an heuy thyng, whē a mans owne conscience bereth recorde of his vnkyndnesse & condēneth him. And why? a vered & wounded conscience, taketh euer cruel thynges in hand. Fearfulnes is nothing els, but a declaring that a man seketh helpe and defence, to answere for him selfe. And loke how moche lesse the hope is within, the more is the vncertaintie of the mater for the which he is punished. But they that came in the mighty night slept the slepe that fell vpon them frō vnder and from aboue: somtyme were they afraid thorow the feare of the wonders, & somtime they were so weyke þ they swowned withal: for an hasty & sodeyn fearefulnes came vpon them. Afterwarde, yf any of them had fallen he was kept & shut in prysō, but wout cheynes. But if any dwelt in a village, yf it had ben an herd or husbandman he suffred intolerable necessitie: for they were al bound vñ one cheyne of darknesse.

D Whether it were a blasynge wynde, or a swete song of the byrdes amonge the thycke braūches of the trees, or the vehemence of hasty running water, or great noyse of the falyng downe of stones, or the playing and rūnyng of beestes whom they sawe not, or the mighty noyse of rorying beestes, or the sound that answereth agayn in the hye mountaynes, it made them swowne for very feare. For al the erth shyned with clere lyght, and no man was hyndered in his labour. Onely vpon them there fell an heuye nyghte, an ymage of darknesse that was to come vpon them. Yea they were vnto thē selues the most heuye and horrible darknesse.

¶ The fyre lyght that the Israelites had in Egypt. The persecution of the faythfull. The Lorde smote all the fyrste borne of Egypt. The tyn of the people in the wyldernesse. Baron Rode byt wyxte the lyue and the deed, with his censoure.

CAPI. XVIII.

A NEuertheless thy holy had a very great lyght (& the ennemyes herd their voyce but they sawe not the figure of them.) And bicause they suffred not þ same thinges, they magnified the, and they that were vered afore (bycause they were not hurte nowe) thanked the, and besoughte the, o God, that there might be a difference. Therfore hadde
Sapi.a they a burning pyller of fyre to lede them in the vnknowen waye, and thou gauest them þ sunne for a free gyft, without any hurt. Reason it was that they sholde want lyght, and be put in the prysō of darknesse, which kept thy chyldren in captiuitie, by whom the vncorrupt lyght of the lawe of the world was for to be gyuen.
Sapi.a B When they thought to slee the babes of the ryghtous (one being layd out, and preserued to be leader vnto the other) thou broughtest Exodi.xii.
oute the hole multitude of the chyldren, and destroyedst these in the mightye water. Of þ night were our fathers certifyed afore, that they knowyng vnto what othes they had gyuen credence, might be of good chere. Thus thy people receiued the helth of the righteous but the vngodly were destroyed. For like as thou hast hurt our enemies, so hast thou promoted vs whom thou calledst afore. For the righteous chyldren of the good men offred secretly, and ordred the law of rigtoulnesse vñ to vnite, that the iust shold receiue good and euil in lyke maner, synging prayses vnto the father of all men. Agayne, there was herd a dissacordyng voyce of the enemies, and a piteous cry for chyldren that were bewayled.
The master and the seruant were punysshed in lyke maner. For they al togyther, had innumerable that dyed one deth.

Neyther were the liuing sufficient to bury
Exodi.xii.e the deed, for in the twinckling of an eye, the noblest nacio of them was destroyed. As oft as God helped them afore, yet wolde it not make them byleue, but in the destruction of þ eyght borne, they knowleged that it was the people of God. For whyle all thynges were styll, and when the night was in the middest of her course, thy almighty worde, o Lorde, lept down from heue out of thy royal trone as a rougne man of warre, in the myddest of the land that was destroyed: and the sharpe sword performed their strayte commaundemēt, standing and filling al thinges vñ deth: yea it stode vpon the erth, and reached vnto the heuen. Then the sight of the euil dzemes vered them sodeynly, and fearfulnesse came vpon them vnawares.

D Then laye there one here, an other there, halfe deed, halfe quycke, and shewed the cause of his deth. For the visions that vexed them, shewed theym these thynges afore: so that they were not ignorant wherfore they perysshed.

The temptacion of deth touched the righteous also, and amonges the multitude in the wyldernesse there was insurrection, but thy wrathe endured not longe. For ths faultelesse man wente in all the haste, and toke the
Nume.xvi.g battayle vpon him, broughte forth the weapon of his ministracyon: euen prayer, and the censours of reconcelynge: set hym selfe agaynste the wrath, and so broughte the mysserye to an ende: declarynge therby, that he was thy seruaunte. For he ouercame not the multitude with bodyly power, ne with weapons of myght: but with the worde he subdued him that vered hym, puttyng the in remembraunce of the othe and couenaūt made vnto the fathers. For when the deed were fallen downe by heapes one vpon an other, he stode in the myddest, pacifyed the wrathe, and parted the waye vnto the lyuynge. And
Exodi.xxviii.e why? in his longe garment was all the beautie, and in the foure rowes of the stones, was the glory of the fathers grauen, and thy maiestie was writtē in the crowne of his heed,

Unto these the destroyer gaue place, & was afrayde of them: for it was onely a temptacion worthy of deth.

¶ The death of the Egyptians, and the great ioye of the Hebrues. The meate that was gyuen at the desyre of the people. The elementes serue not only to the wyll of God, but also the wyll of man.

CAPI. XIX.

A AS for the vngodly, þ wrath came vpō
thē without mercy vnto the ende. For
he knew what shold happen vnto thē,
how that (when they had consented to let thē
go, & had sent them oute with great diligēce)
they wold repent and folow vpon them. For
Exodi.xiiii.a when they were yet mournyng and makyng
lamentacion by the graues of the deed, they
deuysed an other folyshnesse, so that they per
secuted them in their fleing, whom they had
cast out afore with prayer. Worthy necessi-
tie also brought them vnto this end, for they
had clene forgotten the thynges that happe-
ned vnto thē afore. But the thynge that was
wantyng of theyr punishment, was requisite
so to be fulfylled vpon them with tormētes:
that thy people might haue a maruelous pas-
sage thorowe, and that these myghte fynde a
straunge death.
B Then was euery creature facioned again
of new, according to the wil of their maker,
obeying thy commaundemētes that thy chil-
dren myght be kepte without hurte. For the
cloude ouershadowed their tentes, & the drye
erth appered, where afore was water: so þ
in the red see, there was a waye without im-
pediment, and the great depe became a grene
felde, where thorow al the people went that
were defended with thy hand, seing thy won
derous and marueylous workes. For as the
horses, so were they fed, and lepte lyke lam-
bes praysyng the, o Lord, which hadst deliue
red them. And why? they were yet myndfull
of the thinges þ happened whyle they dwelt
in the land: how the ground brought forthe
flyes in stede of catell, & how the riuer scrau
led with the multitude of frogges in stede of
fysshes.
But at the last they saw a new creacion of C
of byrdes, what tyme as they were discey- Exodi.xvi.c
ued with luste, and desyred delycate meates. Nume.xi.g
For when they were speakyng of their appe-
tyte, the quayles came vp to them frome the
see, and punishmentes came vpō the sinners,
not without the tokens which came to passe
afore by the vehemence of the stremes: for
they suffred worthely accordig to their wic-
kednesses, they delt so abhominably & chur-
lishlye with straungers. Some receyued no
vnknowen gestes, some brought the straun-
gers in to bōdage that did thē good. Besyde
all these thinges there were some, þ not only
receyued no straungers with their wylles,
but persecuted those also, and did thē moche iii.John.b
euil, þ receyued them gladly. Therfore were
they punisshed with blyndnesse, lyke as they
that were couered with sodeyn darknesse at Gene.xix.c
the dores of the ryghtous, so that euerye one iiii.Re.vi.d
sought the entraunce of his dore.
Thus the elementes turned in to them sel-
ues, like as when one time is chaunged vpon
an instrument of musike, and yet all the rest D
due kepe their melody, whiche may easely be
perceyued by the syghte of the thynges þ are
come to passe. The drye land was turned in
to a watery, and þ thynges that afore swam
in the water, went now vpon the dry groūd.
The fyre hath power in the water (cōtrary
to his own vertue) and the water forgat his
owne kynd, to quenche. Agayne, the flambes
of the noysome beestes hurte not the flesh of
them that wente with them, neyther melted
they the yse, whiche els melteth lyghtly.
In all thynges hast thou promoted thy
people (o Lord) and brought them
to honoure: thou haste not
despysed thē, but alwaye
and in al places hast
thou stand by
them.
(?)

¶ The ende of the boke of wysdome.

THE BOKE OF *IESVS THE SONNE OF SIRACH, VVHICHE IS CALLED IN LATYNE ECCLESIASTICVS.

*Jesus

¶ The prologe of Jesus the sonne of Sirach, vnto his boke.

MAny and greate men haue declared wysdome vnto vs, oute of the lawe, out of the Prophetes, and oute of other that folowed them. In the which thynges Israel ought to be commended, by the reason of doctryne, & wysdom: Therfore they that haue it, and rede it, shulde not onely them selues be wyse there thorow, but serue other also with teachynge and wrytynge.

After that my graundfather Jesus had gyuen diligent laboure to reade the lawe, the Prophetes, & other bokes that were left vs of oure fathers, and had well exercysed hym selfe therin: he purposed also, to wryte some thyng of wysdome, and good maners, to the intēt that they which were willyng to lerne and to be wyse myght haue the more vnderstādyng, and be the more apt to leade a good conuersacyon.

Wherfore I exhort you to receyue it louingly, to reade it with dylygence, and to take it in good worth, though oure wordes be not so eloquent as the famos Oratours. For the thynge that is wrytten in the Hebrue tonge, soundeth not so well, when it is translated into an other speache. Not onely this boke of myne, but also the lawe, the Prophetes, & other bokes, sound farre otherwise, thē they do, when they are spoken in theyr owne language.

Nowe in the.xxxviij. yere when I came in to Egipt, in the tyme of Ptolomy Euerges, and contynued there all my lyfe, I gat libertye to reade and wryte many good thinges. Wherfore I thought it good and necessary, to bestowe my diligence and trauayle to interprete this boke. And consydrynge that I had tyme, I laboured and dyd my best to perfourme this boke, & to brynge it vnto lyght: that the straungers also whiche are disposed to lerne, myght applye theym selues vnto good maners, and lyue accordynge to the lawe of the Lorde.

(?)

¶ Wysdome procedeth and commeth of God. A prayse of the feare of God. Ryghtousnesse is a degree to come by wysdome.

CAPI. I.

ALl wysdome com- A
meth of God the Lord, iii.Reg.iii.b
and hathe bene euer wt and.iiii.c
hym, and is before all Job.xxviii.c
tyme. Who hath nom- Jacob.i.a
bred the sand of the see,
the droppes of the rayn
& the daies of the time?
Who hath measured þ
heygthe of heauen, the bredth of the earth, &
the depenesse of the see? Who hath soughte
out the grounde of Gods wysdome, whiche
hath bene before all thynges? Wysdom hath
bene before all thynges, and the vnderstan-
dyng of prudence from euerlastynge. (Gods
worde in the heygth, is the well of wysdom,
and the euerlastynge commaundementes are
the entraunce of her.) Unto whom hath the
rote of wysdom bene declared? Or who hath
knowen her wyt? Unto whom hath the do-
ctryne of wysdom bene discouered & shewed?
and who hathe vnderstande the manyfolde
entraunce of her?
There is one: euen the hyghest, the maker B
of all thynges, the almyghtye, the kynge of
power (of whom men ought to stande great-
ly in awe) which sytteth vpō his trone, being
a God of domyniō: He hath created her tho-
rowe the holye ghost: he hath sene her, nom-
bred her, and measured her: He hath poured
her oute vpon all his workes, and vpon all
fleshe, accordynge to his gyft: he gyueth her
rychely vnto them that loue hym. The feare
of the Lorde is worship and triumphe, glad-
nesse and a ioyfull crowne. The feare of the
Lorde maketh a mery herte, gyueth gladnes,
ioye and longe lyfe. Who so feareth the
Lorde, it shall go well with hym at the last,
and in the daye of his death he shall be bles-
sed.
The loue of God is honorable wysdome: C
loke vnto whom it appeareth, they loue it,
for they se what wonderous thinges it doth.
The feare of the Lorde is the begynnyng of Psal.cx.b
wysdome, and was made with the faythfull Prouer.ix.b
in the mothers wombe: it shall go with the
chosen women, and shall be knowen of the
ryghtous and faythfull. The feare of þ Lord
is the ryghte Gods seruyce, that preserueth Feare of the
and iustifyeth the herte, and gyueth myrth & Lorde.
gladnesse. Who so feareth the Lorde, shal be
happye: and when he hath nede of comfort,
he shal be blessed. To feare God is the wys-
dome that maketh ryche, and bryngeth all
good with her. She fylleth the hole house wt
her gyftes: and þ garners with her treasure.
The feare of the Lorde, is the crowne of
wysdome,

wysdome, and gyueth plenteous peace and health. He hath sene her and noumbred her: knowledge and vnderstandyng of wysdome hath he poured out as rayne: and them that holde her fast, hath he brought vnto honour.

D The feare of the Lorde is the rote of wysdome, and her braunches are longe lyfe. In the treasures of wysdome, is vnderstandynge and deuotion of knowledge, but wysdome is abhorred of synners. The feare of the Lorde dryueth out synne, for he that is withoute feare, can not be made ryghteous, and his wylfull boldnesse is his owne destruction. A pacyent man wyll suffer vnto the tyme, and then shall he haue the rewarde of ioye. A good vnderstanding wyl hyde his wordes for a tyme, and manye mens lyppes shall speake of his wysdome.

In the treasures of wysdome is the declaracyon of doctryne, but the synner abhorreth the worship of God. My sonne, yf thou desyre wysdom, kepe the commaundement, and God shall gyue her vnto the: for the feare of the Lorde is wysdome and nurtoure, he hath pleasure in fayth and louyng mekenesse, and he shal fil ye treasures therof. Be not obstinate and vnfaythfull to the feare of the Lorde, & come not vnto hym with a double herte. Be not an ypocryte in the syght of men, and take good hede what thou speakest. Marke well these thynges, lest thou happen to fall, and brynge thy soule to dishonour, and so God discouer thy secretes, and cast the downe in the myddest of the congregacyon: bycause thou woldest not receyue the feare of God, and bycause thy herte is full of faynednesse and disceyte.

¶ He exhorteth the seruauntes of God to ryghtousnesse, loue, vnderstandyng, and patience, and exhorteth hym that feareth God, to beleue, to hope, and to loue: bycause God neuer confoundeth ne forsaketh them that trust in hym. A curse vpon the subtyll, fearce, and impacient of herte.

CAPI. II.

A Math.iiii.a ii.Timo.iii.b ii.Petri.iiii.b

My sonne, yf thou wylte come into the seruyce of God, stand fast in ryghtousnesse and feare, and arme thy soule to temptacion: settle thyne herte, and be pacyent: bowe downe thyne eare, receyue the wordes of vnderstandynge, and shrynke not awaye, when thou arte entysed. Holde the fast vpon God, ioyne thy selfe vnto hym and suffre, that thy lyfe maye encreace at the last. Whatsoeuer happeneth vnto the, receyue it: suffre in heuynesse, and be pacyent in thy trouble. For lyke as golde and syluer are tryed in the fyre, euen so are acceptable men in the fornace of aduersytye.

Sapien.iiii.a Hebre.xii.a Beleue in God, and he shall helpe the: ordre thy way aright, & put thy trust in him. Holde fast his feare, & growe therin. O ye that feare the Lorde, take sure holde of his mercy: shrynk not away fro him, that ye fall not. O ye that feare the Lorde, beleue hym, and youre reward shall not be emptie. O ye that feare the Lorde put your trust in him, and mercy shal come vnto you for pleasure: O ye that feare the Lorde set your loue vpon hym, and your hertes shall be lyghtened

B Psalm.xxv.a Esaye.xxviii. Consydre the olde generacions of men (O ye chyldren) and marck them wel: was there euer any one confounded, that put his truste in the Lord? Who euer cōtinued in his feare and was forsaken? Or whome dyd he euer despyse, that called faythfully vpon hym? For God is gracious and mercyfull, he forgeueth synnes in the time of trouble, and is a defender for all them that seke him in the truth. Wo be vnto him that hath a double hert wycked lyppes and euyll occupied handes, & to the synner that goeth two maner of wayes. Wo be vnto theym that are loose of herte, which put not their truste in God, & therfore shall they not be defended of hym. Wo be vnto them that haue lost patience, forsaken the ryghte wayes, and are turned back, in to frowarde wayes. What wyll they do, whē the Lorde shall begyn to vyset them?

C John.xiiii. They that feare the Lorde, wyl not mystrust his word: and they that loue hym, wil kepe his commaundement. They that feare the Lord will seke out the thynges, that are pleasaunt vnto hym: and they that loue him shall fulfyll his lawe. They that feare the Lorde wyl prepare their hertes, and humble theyr soules in his sight. They that feare the Lorde kepe his commaundementes, and wil be pacyent tyll they se hym selfe, sayinge: better it is for vs to fall into the handes of the Lorde, then in to the handes of men: for his mercye is as greate as hym selfe.

¶ To our father and mother oughte we to gyue double honoure. Of the blessynge and curse of the father and mother. No men oughte ouer curyously to search out the secretes of God.

CAPI. III.

A Fathers. Exodi.xx.b Deute.v.b Ephe.vi.a

The chyldren of wysdome are a congregacyon of the ryghtous, and theyr exercyse is obedyence and loue. Heare me your father (O my deare chyldren) and doo therafter, that ye maye be safe. For the Lord wyll haue the father honoured of the chyldren, and loke what a mother commaundeth her chyldren to do, he wil haue it kept. Who so honoureth his father, his synnes shall be forgyuen him: and he that honoureth his mother is lyke one that gathereth tresure together. Who so honoureth his father, shall haue ioye of his owne chyldren: and whē he maketh his prayer he shall be herde. He that honoureth his father, shall haue a longe lyfe: and he that is obedient for the Lordes sake, his mother shal haue ioy of him.

B He that feareth the Lorde, honoureth his father and mother, and doth them seruyce, & honour as it were vnto the Lord hym selfe. Honour thy father in dede, in worde, and in all pacyence, that thou mayste haue his blessynge: for the blessynge of the father buyldeth vp the houses of the chyldre, but the mothers curse roteth

oute the foundacyons. Reioyce not when thy father is reproued, for it is no honour vnto the, but a shame. For the worshyp of a mans father, is his owne worshyp, and where the father is without honour, it is the dishonestye of the sonne. My sonne, make moch of thy father in his age, and greue him not as longe as he lyueth. And yf his vnderstandyng fayle, haue pacyence with him, and despyse him not in thy strength. For the good dede that thou shewest vnto thy father, shal not be forgotten: and when thou thy self wantest, it shall be rewarded the (and for thy mothers offence, thou shalt not be recompensed with good, yea it shall be founded for the in ryghtousnesse) and in the day of trouble thou shalte be remembred: thy synnes also shall melt away, lyke as the yse in the fayre warm wether.

C He that forsaketh his father, shall come to shame: and he that defyeth his mother, is cursed of God. My sonne, performe thy workes with louing mekenesse, so shalt thou be loued aboue other men. The greater thou art, the more humble thy self (in all thinges) and thou shalt fynde fauoure in the syght of God. For great power belongeth only vnto God, and he is honoured of the lowly.

Seke not out the thynges that are aboue thy capacytie, and searche not the grounde of suche thynges as are to myghtye for the: but loke what God hath cōmaunded the, thynk vpon that alway, and be not curyous in many of his workes. For it is nedefull for the to se with thyne eyes, the thynges that are secrete. Make not thou to moche searche in superfluous thinges, and be not curyous in many of his workes: for many thynges are shewed vnto the alredy, which be aboue the capacitye of men. The medlyng with such hath begiled many a man, and tāgled their wittes in vanytye. Now he that loueth peryll, shall perysshe therein.

D An harde herte shall fare euyll at the last, (an hert that goeth two wayes, shal not prosper: and he that is frowarde of hert, wyl euer be the worse and worse.) A wycked hert shall be laden with sorowes, and the vngodly synner wyll heape one syn vpon an other. The counsell of the proude hath no health, for the plant of syn shall be roted out in them. The herte of him that hath vnderstandynge shall perceue hygh thynges, and a good eare wyll gladly herken vnto wysdome. An herte that is wyse and hath vnderstandynge, wyll abstayne from synnes, and increase in the workes of ryghtousnesse. Water quencheth burning fyre, and mercy reconcyleth synnes. God hath respecte vnto hym that is thankfull: he thynketh vpon hym agaynst the tyme to come: so that when he falleth, he shal fynde a strōg holde.

¶ Almes must be done with all mekenesse. The studye of wysdome and her fruite. A iudge ought to be mercyfull. An exhortacyon to eschewe euyl and to do good.

CAPI. IIII.

A Deut.xv.a Math.xxiii.c

My sonne, defraude not the poore of his almes and turne not awaye thine eyes from him that hath nede. Despyse not an hungry soule, and defye not the poore in his necessitye: greue not the herte of hym that is helplesse, and withdrawe not the gyft fro the nedefull. Refuse not the prayer of one that is in trouble, and turne not awaye thy face from the nedy. Cast not thyne eyes asyde fro the poore, that thou gyue him not occasyon to speake euyll of the. For yf he complayne of the in the bytternesse of his soule, his prayer shal be herde: euen he that made him, shal heare him. Be curteous vnto the companye of the poore humble thy soule vnto the elder, and bowe downe thy heade to a man of worship. Let it not greue the to bow downe thine eare vnto the poore, but paye thy dette, and gyue him a frendly answere, and that with mekenesse.

B Gene.xiiii.c Exodi.ii.b Delyuer hym that suffreth wronge from the hand of the oppressour, and be not faynt herted when thou syttest in iudgement. Be mercyfull vnto the fatherles as a father, & be in stede of an husband vnto theyr mother so shalte thou be as an obedient sonne of the hyghest and he shall loue the more then thy mother doth.

Wisdome breatheth lyfe into her children, receyueth them that seke her, and wyll go before them in the way of ryghtousnes. He that loueth her loueth life: and they that seke her dylygently, shal haue great ioye. They that kepe her, shall haue the herytage of lyfe: for where she entreth in, there is the blessing of God. They that honoure her, shall be the seruauntes of the holy one: and they that loue her, are beloued of God. Who so gyueth eare vnto her, shall iudge the Heathen: and he that hath respecte vnto her, shall dwell safe lye.

C He that beleueth her, shall haue her in possession, and his generacyon shall endure: for when he falleth, she shal go with hym before al. Feare, drede and temptacion shal she bring vpon hym, and trye hym in her doctryne: tyll she haue so proued hym in his thoughtes, that he commytte his soule vnto her. Then shall she stablysh hym, brynge the ryght way vnto hym, make hym a glad man, shewe hym her secretes, and heape vpon hym the treasures of knowledge, vnderstandyng and ryghtousnes. But yf he goo wronge, she shall forsake him, and gyue hym ouer in to the handes of his enemy.

D Ephesi.v.b Math.x.e My sonne make moch of the tyme, eschue the thing that is euyl, and for thy lyfe, shame not to saye the truth. For there is a shame that bryngeth synne, and there is a shame that bryngeth worshyp and fauoure. Accepte no personne after thyne owne wyll, that thou be not confounded to thyne owne decaye. Leuiti.xix.d Be not ashamed of thy neyghboure in his aduersyte, and kepe not back thy counsell when it maye do good, neither hyde the wysdome in her beauty. For in the tonge is wisdome

dome knowen, so is vnderstandynge, knowledge and lernyng in the talking of the wyse and stedfastnesse in the workes of ryghtousnesse.

In no wyse speake agaynst the worde of truth, but be ashamed of ŷ lyes of thyne own ignoraunce. Shame not to confesse thyne errour, submyt not thy self vnto euerye mã bi cause of syn. Withstand not ŷ face of ŷ myghtye, and stryue not agaynst the streame. But for the truthe stryue thou vnto deathe, and God shall fyght for the agaynst thyne ennemyes. Be not hastye in thy tong, neither slak and negligent in thy workes. Be not as a lyon in thyne owne house, destroynge thy housholde folkes, and oppressyng them that are vnder the. Let thyne hande be stretched Acto.xx.d out to receyue, and shut when thou shouldest gyue.

¶ In rychesse maye we not put anye confidence. The vengeaunce of God ought to be feared, and to repentaunce maye we not be slowe.

CAPI. V.

A Trust not vnto thy ryches, and say not: Luke.xii.b Eccle.xi.c tush, I haue ynough for my lyfe. (For it shall not helpe in the tyme of vengeaunce and temptacyon.) Folow not the lust of thyne owne herte in thy strength, and saye not: tush, how haue I had strength, or who wyll brynge me vnder because of my workes? for doubtlesse God shall auenge it. And saye not: I haue commytted mo synnes, but what euyll hath happened me? For the almyghtye is a pacient rewarder. Bycause thy syn is for- Roma.ii.a Eccl.xxi.a gyuen the, be not therfore without feare, nether heape one syn vpon an other. And saye not: tush, the mercy of the Lorde is greate, he shall forgyue me my synnes, be they neuer so Eccle.xvi.b manye. For lyke as he is mercyfull, so goeth wrath from hym also, and his indignacyon commeth downe vpon synners.

Make no taryinge to turne vnto the Lord, B and put not of from day to day: for sodeynly shall his wrath come, and in the tyme of vengeaunce he shall destroye the. Prouer.x.a and.xi.a Ezec.vii.b Sopho.i.c Trust not in wycked ryches, for they shal not helpe in the daye of punyshment and wrath. Be not caryed about to euery wynde, and go not in to euery waye: for so doth the synner that hath a double tonge. Stande fast in the waye of the Lorde, be stedfast in thy vnderstandyng, abyde by the worde, and folowe the worde of peace & ryghteousnesse. Be gentle to heare the worde of God, that thou mayest vnderstand it, and make a true answere with wys- Jacob.i.b dome. Be swyft to heare, but slow and pacient in gyuynge answere. If thou hast vnderstandynge, shape thy neyghboure an answere: If no, laye thyne hande vpon thy mouth: lest thou be trapped in an vndiscrete worde, and so confounded. Honour and worshyp is in a mans wyse talkyng, but the tong of the vndiscrete, is his owne destruction. Be Leuiti.xix.d not a pryuye accuser as longe as thou lyuest, and vse no sklaundre with thy tong. For shame and sorow goeth ouer the thefe, and an euyll name ouer hym that is double tonged: but he that is a pryuy accuser of other men, shal be hated enuyed and confounded. Se that thou iustyfye the small and great alyke.

¶ It is ŷ propertye of a synner to be euyll tonged. The doctryne and good counsell of the wyse is to be embraced wysdome shulde be searched for. The profyte therof.

CAPI. VI.

Be not thy neyghbours enemye for thy A frendes sake: for who so is euell shall be the heyre of rebuke and dyshonoure and who so euer beareth enuy and a double tonge offendeth. Be not proude in the deuice Roma.xii. Philip.ii. of thyne owne vnderstandinge, lest thy leues wither, and thy frute be destroyed, & so thou be lefte as a drye tree. For a wycked soule destroyeth hym that hath it, maketh hym to be laughed to scorne of his enemyes (& bryngeth Eccl.xx.b hym to the porcyon of the vngodly) A swete worde multyplyeth fryndes and pacyfyeth them that be at varyaunce, and a thanckfull tonge wyll be plenteous in a good man. Holde frendshyppe with many, neuerthelesse haue but one counseler of a thousande.

B If thou gettest a frende, proue him fyrste, Frendes. Deut.xiii. and.xviii. Mich.vii.a Math.x.c and be not hasty to gyue him credence. For some man is a frende, but for a tyme, & wyll not abyde in the daye of trouble. And there is some frynde that turneth to enimytie, and taketh part agaynst the: and if he knowe any hurt by the, he telleth it out. Againe, some Eccl.xxxvii.a frende is but a companyon at the table, and in the daye of nede he contynueth not. But a sure frende wyll be vnto the euen as thyne owne selfe, and deale faythfullye with thy housholde folke. If thou suffre trouble and aduersytye, he is with the, and hydeth not hym selfe frome the. Departe frome thyne enemyes, yea and beware of thy frindes.

C A faythfull frynd is a strong defence: who so fyndeth such one, findeth a noble treasure. A faythfull frende hath no peare, the weight of gold and syluer is not to be compared to ŷ goodnesse of his fayth. A faythfull frend is a medicyne of lyfe, & they that feare the Lord shall fynde hym. Who so feareth the Lorde, shall prospere with frendes: and as he is hym selfe so shall his frende be also. My sonne receyue doctryne from thy youth vp, so shalte thou finde wysdom tyll thou be olde. Go to her as one that ploweth, & soweth, & wayte Eccl.li.b pacyently for her good frutes. For thou shalt haue but lytle labour in her worke, but thou shalt eate of her frutes right soone. O howe exceedynge sharpe is wisdom to vnlerned men an vnstedfast body wyll not remaine in her. Unto suche she is as it were a touchstone, & he casteth her frome hym in all the haste. for wysdome is with him but in name, there be put few that haue knowledge of her. But she abydeth euen with them that knowe her, D Matth.xi. vnto the apperynge of God.

Gyue eare (my sonne) receyue my doctrine, and refuse not my counsayle. Put thy fete in to her lynckes, and take her yocke vpon thy neck: bow down thy shoulder vnder her, beare her pacyently, and be not wery of her bãdes. Come vnto her with thy hole herte, and kepe her wayes with all thy power. Seke after her, and she shall be shewed the: and when thou hast her, forsake her not. For at the last thou shalt fynde rest in her, and that shall be turned to thy great ioye. Then shall her fetters be a stronge defence for the, and her yock a glorious rayment. For the bewtie of lyfe is in her, and her bandes are the couplynge togyther of saluacyon. Yea a glorious rayment is it, thou shalt put it on, & the same crowne of ioye shalt thou weare.

C My sonne, yf thou wylt take hede, thou shalt haue vnderstandynge: and yf thou wylt applie thy mynd, thou shalt be wyse. If thou wylt bowe downe thyne eare, thou shalt receyue doctryne: and yf thou delyte in hearing, thou shalt be wyse. Stande with the multitude of suche elders as haue vnderstandynge, and consent vnto their wysdome with thyne herte: that thou mayest heare all godlye sermons, and that the worthy sentences eskape the not. And yf thou seist a man of dyscrete vnderstandynge, get the soone vnto hym, and let thy fote tred vpõ the steppes of his dores. Let thy minde be vpon the commaundementes of God, and be earnestly occupyed in his lawes: so shall he stablyshe thy herte, and gyue the wysdome at thyne owne desyre.

¶ We must forsake euyll, and yet not iustifye our selues. The behauiour of the wyse, towarde his wyfe, his frende, his chyldren, his seruauntes, his father and mother, the prestes, &c.

CAPI. VII.

A Do no euyl, so shal there no harme happen vnto the. Departe away from the thynge that is wycked, and no mysfortune shall medle with the. My sonne, sowe no euyll thynges in the forowes of vnryghtousnesse, so shalt thou reape them seuenfolde. Labour not vnto man for any lordshyp, nether vnto the kynge for the seate of honoure. Justify not thy selfe before God (for he knoweth the herte) and desyre not to be reputed wyse in the presence of the kynge. Make no laboure to be made a iudge, except it so were, that thou couldest myghtelye put downe wyckednesse: for yf thou shouldest stande in awe of the presence of the myghtye, thou shouldest fayle in gyuynge sentence. Offende not in the multitude of the cytye, and put not thy selfe amonge the people. Bynde not two synners togyther, for in one syn shalte thou not be vnpunysshed. Say not: tush, God wyl loke vpon the multytude of my oblacyons, and when I offre to the hyest God, he wyll accept it.

B Be not faynte herted when thou makest thy prayer, neither slack in gyuyng of almes. Laughe no man to scorne in the heuynesse of his soule, for God (which seeth all thynges) is he that can brynge downe, and sette vp agayne. Accept no lesinge agaynst thy brother i.Reg.ii.b neither do the same agaynste thy frende. Use not to make any maner of lye, for ŷ custome therof is not good. Make not many wordes Math.vi.a Rom.xii.b when thou arte amonge the elders: & when thou prayest, make not moche bablynge. Let no laboryous work be tedyous vnto the, neither the husbandrye whiche the almyghtye hath created. Make not thy boste in the multytude of thy wickednes, but humble thy self euen frome thyne herte: and remembre that the wrath shall not be longe in taryinge, and that the vengeaunce of the flesshe of the vngodly is a very fyre and worme. Gyue not ouer thy frynde for any good, ne thy faythfull brother for the best golde.

Depart not frome a discrete and good woman, C that is fallen vnto the for thy porcyon in the feare of the Lorde, for the gyfte of her honesty is aboue golde. Where as thy seruaunt Leuiti.xix.e worketh trulye, intreat him not euyl, ne the hyrelynge that is faythfull vnto the. Loue a discrete seruaunt as thyne own soule defraud him not of his lyberty, neither leaue hym a poore man. If thou haue catell, loke Deu.xxv.a well to them: and they be for thy profit kepe them. If thou haue sonnes, brynge them vp in nourtoure and learnynge, and bolde them Eccle.xxx.a in awe frome theyr youthe vp. If thou haste doughters, kepe theyr body, and shew not thy face cherefull toward them. Mary thy doughter, & so thou shalt perfourme a weyghty matter: but gyue her to a man of vnderstanding. If thou haue a wyfe after thyne own minde forsake her not (but commit not thy selfe to the hateful).

Honoure thy father from thy hole herte, Eccle.iii.a and forget not the sorowfull trauayle that Tobi.iiii.a thy mother had with the: remembre that thou wast borne thorow them, and how cãst thou recompence them the thinges that they haue done for the? Feare the Lorde with all thy soule, and honoure his mynysters. Loue thy D maker with all thy strength, and forsake not De.xii.a his seruauntes. Feare the Lord with al thy soule, and honour his prestes. Gyue theym Nu.xviii.b their porcyon of the fyrst frutes and increase of the earth, lyke as it is commaunded the gyue them the shulders, and their appoynted offrynges and fyrstlynges. Reach thyne hãd vnto the poore, that God maye blesse the w plenteousnesse. Be lyberall vnto all men ly- Galat.vi.b uynge. yet let not but do good euen to them Tobi.i.d that are deade.

Let not them that wepe be without com- Roma.xii.b fort, but mourne with suche as mourne. Let Math.xxv.e it not greue the to vyset the sycke, for that shal make the to be beloued. What so euer ŷ takest in hande, remembre the ende, and thou shalt neuer do amysse.

¶ Agaynst thy better is no stryuynge. Of the death of thyne enemye mayst thou not reioyce, ne despise thy neyghbourrs, ne the wordes of the wyse.

CAPI. VIII.

Stryue

A STrye not with a myghty man, lest thou chaunce to fall in to his handes. Make no bargaunce with a ryche man, leest he happen to bynge vp an harde quarel agaynst the. For golde and syluer hath vndone many a man, yea euen the hertes of kynges hath it made to fall. Stryue not with a man that is full of wordes, and laye no stykes vpon his fyre: Kepe no companye with the vnlerned, lest he gyue thy kynred an cupll reporte. Dysprse not a man that turneth hym self awaye from syn, and call him not in the teeth with all: but remembre that we are frayle euerychone. Thynke scorne of no man in his olde age, for we wax olde also. Be not glad of the deathe of thyne enemye, but remembre that we must dye al the sort of vs: and fatne vnto we come in to tope.) Dispyse not the sermons of suche elders as haue vnderstandynge, but acquaynte thy self with the wyse sentences of them: for of them thou shalte lerne wysdome and the doctryne of vnderstandynge, and how to serue greate men without complaynte.

B Go not from the doctrine of the elders, for they haue lerned it of theyr fathers. For of them thou shalt lerne vnderstandyng, so that thou mayest make answere in ỹ tyme of nede. Kyndle not the coales of synners, lest thou be dient in the fyre flames of theyr synnes. Resyst not the face of the blasphemer, that he laye not wayte for thy mouth. Lende not vnto hym that is myghtyer then thy self: If thou lendest hym, count it but lost. Be not suretye about thy power: yf thou be, then thynke surelye to paye it. Go not to lawe with the iudge, for he wyll iudge accordyng to his owne honoure. Trauayle not by the waye with him that is braynelesse, lest he do the euyll: for he foloweth his owne wylfulnesse, and so shalt thou perysh thorow his foly.

C Stryue not with hym that is angrye and cruell, and go not with hym in to the wyldernes: for bloude is nothynge in this syght, and where there is no helpe, he shall murther the. Take no counseill at fooles, for they loue no thynge but the thynges that please them selues. Make no counsell before a straunger, for thou canst not tell what wyll come of it. Open not thyne herte vnto euery man, lest he be vnthanckfull to the, and put the to reproffe.

¶ The iooperdyes of chastnesse are to be eschewed. An olde frende is to be preferred before a newe. The glory and rychesse of synners. Ryghtous men should bestowe to gett. Labour is the chefe thing in a workmen, and wysdome in a prynce.

CAPI. IX.

B Enot gelous ouer the wyfe of thy bosome, that she shewe not some wycked poynte of wyckednes vnto the. Geue not the power of thy syde vnto a woman, lest she come in thy stregth, and so thou be confounded. Loke not vpon a woman that is desyrous of many men, lest thou fall in to her snares.

Vse not the company of a woman that is a player and daunser, & heare her not, lest thou perysh thorow her entysynge. Beholde not a mayden, that thou be not hurt in her beautye. Cast not thy mynde vpon harlottes in any maner of thynge, lest thou destroye bothe thy selfe and thyne heritage. Go not aboute galynge in cuerye lane of the cytye, neyther wandre thou abrode in the stretes therof. Turne awaye thy face from a beauty full woman, and loke not vpon the fayrenes of other.

Many a man hath perysshed thorowe the beautye of women, for thorowe it the desyre is kyndled as it were a fyre. (An aduoutrous woman shall be troden vnder fote as myre, of euery one that goeth by the waye. Many a man wonderyng at the beauty of a straūge woman, hath bene cast oute, for her wordes kindle as a fyre.) Syt not by an other mans wyfe by any meanes, lye not with her vpon the bed, make no wordes with her at ỹ wyne lest thyne hert consent vnto her, and so thou with thy bloude fall in to destruction. Forsake not an olde frende, for the newe shal not be lyke hym.

A newe frende is newe, wyne: let hym be olde and thou shalt drynke hym with pleasure. Dysyre not the honoure and ryches of a synner, for thou knowest not what destruccio is for to come vpon hym. Delyte not thou in the thynge that the vngodly haue pleasure in, beynge sure that the vngodly shall not be accepted vntyll theyr graue.

Kepe the from the man that hathe powar to slaye, so nedest thou not to be afrayde of death. And yf thou commest vnto hym, make no faute, lest he happe to take away thy life. Remembre that thou goest in the myddest of snares, and vpon the bulwerkes of the cytye. Beware of thy neyghboure as myghe as thou canste, and medle with such as be wyse and haue vnderstandyng. Let iust men be thy gestes, let thy myrth be in the feare of God, let the remembraunce of God be in thy minde and let all thy talkynge be in the commaundementes of the byghest. In the handes of craftesmen shall the workes be commended so shall the princes of the people in the wysdome of their talkynge. A man ful of wordes is perylous in his cytye: and he that is temerarious and past shame in his talkynge, is to be abhorred.

¶ Of kynges and iudges. Pryde, and couetousnes are to be abhorred. Labour is praysed.

CAPI. X.

A Wyse iudge wil ordre his people with discrecion, and where a man of vnderstandynge beareth rule, there goeth it well. As the iudge of the people is hym selfe euen so are his officers: and loke what maner of man the ruler of the cytie is, such are they that dwell therin also. An vnwyse kynge destroyeth his people, but where they ỹ be in authoryte auctoritie are men of vnderstanding, there the city prosspereth.

The power of the earth is in the hande of God, and when his time is, he shal set a profitable ruler vpō it, in the hand of God, is the power of man, and vpon the scrybes shal he lay his honour. Remembre no wrong of thy neyghbour, and medle thou with no vnrygh tous workes. Pryde is hatefull before God and man, and all wickednesse of the heathen is to be abhorred. Because of vnrighteous dealyng, wronge, blasphemyes, and dyuers disceyte, a realme shall be translated from one people to an other.

B There is nothyng worse then a couetous man. Why art thou proude, o thou erth and asshes? There is not a more wycked thynge then to loue money. And why? such one hath his soule to sell: yet is he but fylthye vonge whyle he lyueth.

And though the phisicion shewe his helpe neuer so longe, yet in conclusion it goeth after this maner, to day a king, to morow ded. For when a man dyeth, he is the heyre of serpentes, beestes and wormes. The beginning of mans pryde, is to fal away from God: & why? his herte is gone frome his maker, for pryde is the originall of all syn. Who so taketh hold therof, shal be fylled with curlynges, & at ỹ last it shal ouerthrow him. Therfore hath the Lorde brought ỹ congregacios of the wicked to dishonoure, and destroyed them vnto the ende.

God hath destroyed the seates of proude princes, and set vp the meke in theyr stede. God hath wythered the rotes of the proude heathen, and planted the lowlye amonge them. God hathe ouerthrowen the landes of the heathen, and destroyed them oute of the grounde. He hathe caused them to wyther awaye, he hath brought them to noughte, and made the memorial of them to cease frō oute of the earthe (God hath destroyed the name of the proude, and left the name of the humble of mynde.) Pryde was not made for man, neither wrothfulnes for mens chyldren: the sede of man that feareth God shal be brought to honour: but the sede which transgresseth the commaundementes of the Lorde, shal be shamed. He that is ỹ ruler amonges brethren is holden in honour among them, and he regardeth suche as feare the Lord. The glory of the ryche, of the honourable, & of the poore is the feare of God.

D Dispyse not thou the iust poore man, and magnify not the rych vngodly. Great is the iudge, & mighty in honour, yet is there none greater then he that feareth God. Vnto the seruaunt that is discrete, shall the fre do service. He that is wise and wel nourtured, wil not grudge when he is reproued, and an ignorannt body shall not come to honoure. Be not proud to do thy worke, and dispayre not in the tyme of aduersitie. Better is he that laboureth, and hathe plentyousnesse of all thynges, then he that is gorgeous and wanteth breed.

E My sonne, kepe thy soule in meknes, and gyue her her due honour. Who shall iustifie him that synneth agaynst him self? who wil honour him that dishonoureth his own life? The poore is honoured for his faithfulnes & truth, but the ryche is had in reputacion, by cause of his goodes. He that ordreth him self honestly in pouertie, how moch more shal he behaue him self honestly in riches? And who so ordreth him self vnhonestly in ryches, how moche more shall he behaue hym selfe vnhonestly in pouertie.

¶ The prayse of humilytye. After the outwarde appearaūce ought we not to iudge. Of hedy and rash iudgement. The ryche is not without offence. All thinges come of God. Al men are not to be brought in to thy house.

CAPI. XI.

THe wysdome of hym that is broughte low, shal lyft vp his heed, & shall make hym to syt among great men. Cōmend not a mā in his beautie, neither dispise a mā in his vtter apperaunce. The Bee is but a smal breest among the foules, yet is her frute excedynge swete. Be not proude of thy rayment, and exalt not thy self in the day of thy honoure: for the workes of the hyest onely are wonderful: yea glorious secrete and vnknowen are his workes. Many tyrauntes haue ben fayne to syt downe vpon the earth, and the vnlykely hathe worne the crowne. Many myghty men haue ben brought lowe, and the honourable haue ben delyuered in to other mens handes. *Condemne no man before thou haue tryed out the matter, & when thou hast made inquisicion, thē rebuke righ tously. ϕGyue no sentence before thou hast herde the cause, but fyrste let men tell oute their tales.

Stryue not for a mater that toucheth not thy selfe, and stande not in the iudgement of synners. My son, medle not with many maters: & yf thou wylt be ryche, thou shalt not get it: and though ỹ renneth thy waye afore, yet shalt thou not escape. There is some mā that laboureth, and the more he werieth him selfe, the lesse he hathe. Agayne some man is slouthful, hath nede of help, wanteth strēgth and hath greate pouertie, & Gods eye loketh vpon hym to good, setteth hym vp from his lowe estate, and lyfteth vp his heed, so ỹ many men maruell at hym, and gyue honour vnto God.

Prosperitie and aduersitie, life & deth, pouertie and riches come of the Lorde. (Wysdome, nurtour and knowlege of the law are with God: loue, and the wayes of good are with hym. Errour and darknesse are made for synners: and they that exalte thē selues in euyl, ware olde in euyl.) The gift of God remayneth for the ryghtous, and his good wyll shall haue prosperitie for euer. Some man is ryche by lyuyng nygardly, and that is the porciō of his rewarde, in that he sayth nowe haue I gotten reste, and nowe wyll I eate and drynke of my goodes my self alone.

And yet he consydreth not, that the tyme draweth nye, that he must leaue al these thinges vnto other men, and dye hym selfe. Stande thou fast in thy couenaunt, and exercyse thy selfe therin, and remayne in the worke vnto thy age. Continue not in the workes of synners, but put thy truste in God, and byde in thyne estate: for it is but an easye thynge in the syght of God, to make a poore mā riche, and that sodeynly. D The blessyng of God hasteth to the rewarde of the ryghtous, and maketh his frutes sone to floryshe and prospere. Say not: what helpeth it me? & what shall I haue the whyle? Agayne, saye not: I haue ynoughe, how can I want? When thou arte in welfare, forget not aduersitie: and when it goeth not wel with the, haue a good hope þ it shall be better. For it is but a small thynge vnto God in the daye of death to rewarde euery man accordynge to his wayes. The aduersite of an hour maketh one to forget all pleasure: and when a man dyeth, his workes are discouered. Prayse no bodye before his deathe, for a man shal be knowen in his chyldren. (Eccle.xviii.c)

E Brynge not euery man in to thyne house, for the disceytful layeth awayte dyuerslye. Lyke as a partryche in a maunde, so is the hert of the proud: and lyke as a spye that loketh vpō the fal of his neighbour. For he turneth good vnto euil, & sclaundreth the chosē. Of one sparke is made a greate fyre, and an vngodly mā laieth wayt for bloud. Beware of the disceytfull, for he ymagyneth wicked thynges to brynge the in to a ppetual shame. Yf thou takest an aleaunt vnto the, he shall destroy the in vnquietnesse, & dryue the from thyne owne wayes.

¶ Unto whom we oughte to do good. Ennemyes ought to be eschewed.

CAPI. XII.

A When thou wylt do good, know to whō thou doest it, & so shalt thou be greatly thanked for thy benefytes. Doo good vnto the rightous, and thou shalt fynd great rewarde: though not of hym, yet (no doubt) the Lorde hym selfe shall rewarde the. (Galath.vi.b; Timoth.v.a) He standeth not in a good case that is alway occupyed in euyll, & gyueth no almes: for the hyest hateth þ synners, and hath mercy vpon them that shewe the workes of repentaunce. Gyue thou vnto suche as feare God, and receyue not a synner. As for the vngodlye and synners, he shall recompence vengeaunce vnto them, and kepe them to the day of wrath. Gyue thou vnto the good, and receyue not the synner: do wel vnto hym, that is lowly, but gyue not vnto the vngodlye. Let not the breed be gyuen hym, that he be not myghtyer then thy selfe therin. For so shalt thou receiue twyse as moche euyll, in all the good þ thou doest vnto hym: And why? the hyest hateth synners, and shall rewarde vengeaunce to the vngodly.

B In prosperitie a frende shall not be knowen, and in aduersitie an enemy shall not be hyd. For when a man is in welth, it greueth his ennemyes: but in heuynesse and trouble a man shall knowe his frende. Truste neuer thyne ennemye, for lyke as an yron rusteth, so doth his wyckednes. And though he make moche crouchyng and knelyng, yet kepe wel thy mynde, and beware of hym. Set him not by the, neither let him syt at thy right hand, leest he tourne hym, get in to thy place, take thy rowme and seke thy seate, and so thou at the last remembre my wordes, & be prycked at my sayinges.

Bynde not two sinnes togither, for there shal not be one vnpunisshed. Who wyl haue pity of the charmer that is stinged of the serpent, or of all suche as come nye the beestes? (Eccl.xii.; and.xxii) Euen so is it with him that kepeth company with a wycked man, and lappeth hym self in his synnes. For a season wyll he byde with the, but yf thou stomble, he taryeth not. C An enemy is swete i his lyppes, he can make many wordes, and speke many good thynges: (Jeremy.xii) Yea he can wepe w his eyes, but in his herte he ymagineth how to throw the in to the pit, and yf he may fynde oportunitie, he wil not be satisfied with bloude. Yf aduersitie come vpon the, thou shalt fynde hym there fyrst, & though he pretende to do the help, yet shal he vndermyne the. He shal shake his heed & clap his handes ouer the for very gladnesse, and whyle he maketh many wordes, he shall disguyse his countenaunce.

¶ The companyes of the proude and of the ryche are to be eschewed. The loue of God. Lyke do company with theyr lyke.

CAPI. XIII.

A Who so toucheth pytche, shall be fyled withall: and he that is famylier with the proude, shall clothe hym selfe with pryde. (Deute.xii) He taketh a burthen vpon hym, that accompanyeth a more honourable man then hym selfe. Therfore kepe no familiaritie w one þ is rycher then thy selfe. How agre the kettle and the pot togither? for yf the one be smitten agaynst the other, it shall be broken. The ryche deleth vnryghtously, and threteneth withall: but the poore being oppressed and wrongously delt withal, suffreth scarcenesse, and gyueth fayre wordes. Yf thou be for his profyt, he vseth the: but yf thou haue nothyng, he shal forsake the. As long as thou hast any thynge of thyne owne, he shall be a good felowe with the: yea he shall make the a bare man, & not be sorye for the. If he haue nede of the, he shall defraude the: and (with a priuy mocke) shall he put þ in an hope, and gyue the all good wordes, and saye: what wantest thou? Thus shall he shame the in his meate, vntyll he haue supte the clene vp twyse or thryse, and at the last shal he laugh the to scorne. Afterwarde when he seith that thou hast nothynge, he shall forsake the, and shake his heed at the.

B Beware thou be not disceyued & broughte downe in thy symplenesse. Be not to humble in thy wysdome, lest when thou art brought low, thou be disceyued thorow foolishnesse. Yf thou be called a mightye man, absent thy selfe, so shall he cal the to hym the more oft. Prease not vnto hym, that thou be not shot out: and go not farre of, leest he forget the. Withdrawe not thy selfe from his speache, but byleue not his manye wordes. For with moche communicacion shall he tempte the, & (with a priuye mocke) shall he questyon the of thy secretes. The vnmercyfull mynde of his shal marke thy wordes, he shal not spare to doo the hurte, and to put the in pryson. Beware, and take good hede to thy selfe, for thou walkest in peryll of thy ouerthrowynge.

C Now whē thou hearest his wordes, make as though thou werest in a dreme, and wake vp. Loue God all thy lyfe long, & call vpon him in thy nede. Euery beest loueth his like, euen so let euery man loue his neyghbour. Al flesh wil resorte to their lyke. And euery mā will kepe companye with suche as he is him self. But as the wolfe agreeth w the lambe, so doth the vngodly with þ rightous. What felowshyp sholde an holye man haue with a dog? How can the ryche and the poore agre togyther? The wyld asse is the lyons praye in the wyldernesse, euen so are poore men the meat of the ryche. Like as þ proude may not away with lowlynesse, euen so doth the rych abhorre the poore. Yf a ryche man fall, his frendes set hym vp agayn, but when þ poore falleth, his frendes forsake hym. Yf a ryche man fall in to an errour, he hathe many helpers, he speketh proude wordes, and yet men iustifye him.

D But yf a poore man go wrong, he is punisshed: yea though he speke wysely, yet can it haue no place. When the ryche man speketh euery body holdeth his tong, and loke what he sayth, they praise it vnto the cloudes. But yf the poore man speake, they saye: What felowe is this? And yf he doo amysse, they shal destroy him. Ryches are good vnto him that hath no synne in his conscience, and pouertie is a wycked thynge in the mouthe of the vngodly. The hert of mā chaungeth his countenaunce, whether it be in good or euyl. A cherefull countenaūce is a token of a good herte, for els it is an harde thynge to knowe the thoughte.

¶ The offence of the tonge. Man is but a vayne ymage. Happy is he that continueth in wysdome.

CAPI. XIIII.

A Blessed is the man, that hathe not fallen with the word of his mouth, and is not prycked with the conscience of synne. Happye is he that hathe no heuynesse in his mynde, and is not fallen frome his hope. It becommeth not a couetous man & a nygarde to be ryche: and what sholde a nygarde doo with golde? He that with all his carefulnes heapeth togyther vnryghtouslye gathereth for other folkes, and an other mā shall make good chere with his goodes. He þ is wycked vnto hym selfe, howe sholde he be good vnto other men? How can such one haue any pleasure of his goodes? There is nothyng worse then when one disfauoureth hym selfe, and this is a reward of his wickednesse. Yf he do any good, he doth it not knowynge therof, & agaynst his wyl, and at the last he declareth his vngraciousnes. A nigard hath a wycked eye, he turneth away his face, and despyseth his owne soule. A couetous mans eye hath neuer ynoughe in the porcion of wyckednesse, vntyll he wyther awaye, and haue loste his owne soule. (Prou.xxvii.c; Eccle.i.a)

B A wicked eye spareth breed, & ther is scarcenesse vpon his table. My son, do good to thy self of that thou hast, and gyue the Lorde his due offrynges. Remembre that deth taryeth not, and that the couenaunt of the graue is shewed vnto the: for the couenaunte of this worlde shal dye the deth. Do good vnto thy frend before thou dye, and accordyng to thy habilitie, reche out thy hande and gyue vnto the poore. Be not disapoynted of þ good day, and let not the porcion of the good day ouer passe the. Shalt thou not leaue thy trauayles and labours vnto other mē? In the deuiding of the heritage gyue and take, and sanctifye thy soule. Worke thou ryghtousnesse before thy deth, for in þ hel there is no meat to find. Al flesh shal fade away lyke grasse, and lyke a florishing lefe in a grene tre. Some grow some are cast downe: euē so is the generaciō of flesh and bloud, one commeth to an ende, an other is borne. (Eccl.xiii.a; Tobi.iiii.b; Luke.xvi.b; Esay.xl.a; i. Petri .i.b; Jaco.i.b)

C All transitorye thynges shall fayle at the last, and the worker therof shall go withall. Euerye chosen worke shall be iustified, and he that medleth withall, shall haue honoure therin. Blessed is the mā that kepeth hym in wysdome, and exercyseth hym selfe in vnderstandyng, and with discrecion shal he thinke vpon the foreknowlege of God. Which considereth the wayes of wysdome in his herte, hath vnderstandig in her secretes, goeth after her (as one that seketh her out) and contenueth in her wayes. He loketh in at her windowes, and harkeneth at her doores: He taketh his rest besyde her house, and fasteneth his stake in her walles: He shall pytche his tent nye vnto her hand, and in his tent shall good thinges rest for euermore: He shall set his chyldren vnder her couerynge, and shall dwel vnder her braunches. Under her couering shal he be defended frō the heate, and in her glory shal he rest.

¶ The goodnesse which foloweth him that feareth God. God reiecteth and casteth of the sinner. God is not the auctour of euyll.

CAPI. XV.

A HE that feareth God, wyl do good: and who so kepeth the lawe, shall obtayne wysdome. As an honourable mother shal she mete him, and as a virgyn shal she receyue hym. With the breed of life and vnderstanding shal she fede hym, and gyue him the water of holsome wysdom to drynke. [Math.iiii.b] Yf he be constant in her, he shal not be moued: [John.iiii.b] and if he holde him fast by her, he shall not come to confusion. She shal bryng him to honour among his neyghbours, and i the myddest of the congregacion shall she open his mouthe. With the spirite of wysdom and vnderstandyng shal she fyl him, and clothe hym with ẏ garmēt of glory. She shal heape the treasure of myrth and ioy vpon him, and gyue him an euerlastyng name to heritage. Folish mē wil not take hold vpon her, but suche as haue vnderstandyng, will mete her, for she is far frō pryde and discepte. Men that go about with lyes, wyl not remembre her: but mē of truth shal be found in her: euē vnto the beholding of God. Prayse is not semely in the mouthe of the vngodly, for he is not sent of ẏ Lord. For of God commeth wisdom, and ẏ prayse shal stand by the wisdom of God, and shalbe plenteous in a faythful mouth, and the Lord shal gyue her vnto him.

B Say not thou: It is the Lordes fault that I am gone by, for thou shalt not do the thing that God hateth. Say not thou: he hath caused me to goo wronge, for he hath no nede of the vngodly, God hateth al abhominaciō of errour, & they that feare God wil loue none suche. God made man at the beginnyng, and left hym in the hand of his counsell. [Gene.i.d] He gaue him his commaundementes and preceptes, if thou wylte obserue the commaundementes, and kepe acceptable faythfulnesse for euer, they shal preserue the. He hath set water and fyre before the, reache out thyne hande vnto which thou wylt. Before man is lyfe & deth, [Jeremy.xxi.b] good and euyll: loke what him lyketh, shall be giuen him: for ẏ wisdom of God is great and mighty in power, and beholdeth al men continually. The eyes of the Lord are vpon them that feare hym, and he knoweth all the [Psal.xxxiii.b] workes of man. He hath commaunded no mā to do vngodly, neither hath he gyuē any man leue to synne.

¶ Of vnhappy and wycked chyldren. No man can hyde hym selfe from God. An exhortation to the receyuynge of instruction.

CAPI. XVI.

A DElyte not thou in the multitude of vngodly chyldren, and haue no pleasure in them, yf they feare not God. Trust not thou to their lyfe, and regarde not theyr labours: for one sonne that feareth God, is better then a thousande vngodly. And better it is better for a man to dye wout chyldren, then to leaue behynde hym suche chyldren as are vngodly. For by one that hath vnderstā ding, may a hole city be vpholdē, but though the vngodly be manye, yet shall it be wasted thorow them. Many such thinges hath mine eye sene, and greater thinges then these haue I herde with myne eares. In the congregacion of the vngodlye shall a fyre burne, and [Eccle.xxi] amonges vnfaythfull people shal the wrath be kyndled.

The olde gyauntes obteyned no grace for their synnes which were destroyed, trusting B to their owne strengthe. [Gen.vi.b] Neyther spared he them amonges whom Loth was straunger, [Gen.xix.e] but smote them and abhorred theym bycause of the pryde of theyr wordes. He had no pity vpon them, but destroyed all the people that were so stoute in synne. And for so moche as [Nume.xiiii and xxvi] he ouersawe not the sixe hundred thousande that gathered them selues togither in ẏ hardnesse of their hert, it were maruell yf one being hardnecked shold be fre. For mercy and wrath is with him: he is both mighty to forgyue, [Eccle.v.a] and to poure out displeasure. Lyke as his mercy is great, euen so is his punishmēt also, he iudgeth a mā accordig to his workes The vngodly shall not escape in his spoyle, and the long pacience of him ẏ sheweth mercy, shal not byde behynd. Al mercy shal make place vnto euery mā accordyng to the deseruyng of his workes, and after the vnderstandyng of his pylgrymage.

Saye not thou: I wyl hyde my selfe from God, for who wyl thynke vpon me from aboue? C I shall not be knowen in so greate a heape of people, for what is my soule among so many creatures? Beholde, the heuen, yea the heuen of heuens, the depe, the earthe, and all ẏ therin is shall be moued at his presēce: the mountaynes, the hylles, and the foundacions of the earth shal shake for feare, when God visiteth them.

These thynges dothe no hert vnderstand, but he vnderstandeth euerye herte, and who vnderstandeth his wayes? No man seith his storme, and the most part of his workes are secrete. Who wyl declare the workes of his ryghtousnesse? Or who shall be hable to abyde them? For the couenaunt is farre from some, and the tryinge oute of men is in the fulfyllyng. He that is humble of hert, thynketh vpon suche thinges: but an vnwise and erroneous man casteth his mynde vnto foolysh thinges.

My sonne harken thou vnto me, and lerne vnderstandyng, and marke my wordes with D thyne hert: I wyll gyue the a sure doctryne, and playnly shall I instruct the. God hathe set his workes in good ordre frome the begynnynge, and parte of them hathe he sundered frome the other. He hathe garnysshed his workes from euerlastyng, and theyr begynnynges, accordynge to theyr generacyons. None of them hyndered an other, neyther was anye of them disobedient vnto his worde. After this, God loked vpon the erth, and fylled it with his goodes. With al maner of lyuing beastes hath he couered the grounde, and they all shall be tourned vnto erth agayne.

¶The

¶ The creation of man, and the goodnesse that God hathe doone vnto hym. Of almes and repentaunce.

CAPI. XVII.

A GOd shope man of the earth, and tourned hym vnto earthe agayne. He gaue hym the nombre of dayes and certayn tyme, yea and gaue hym power of the thynges that are vpon earthe. He clothed hym wt strength, and made hym after his owne lykenesse. He made all fleshe to stande in awe of hym, so that he had the dominion of all beastes and foules. He made out of hym an helper lyke vnto hym selfe, and gaue them discrecion and tonge, eyes and eares, and a hert to vnderstande, & fylled them with instruction and vnderstandyng. He created for them also the knowlege of the spirite, fylled their hertes with vnderstandyng, and shewed thē good and euyl, He set his eye vpon theyr hertes, declaring vnto them his great and noble workes, that they shold praise his holy name togyther, reioyse of his wonders, and be telling of his noble actes. Besyde this he gaue them instruction and the lawe of lyfe for an heritage.

He made him an euerlastyng couenaunt wt them, and shewed them his rightousnesse and iudgemētes. They saw his glory with their eyes, and theyr eares herde the maiesty of his voyce. And he sayd vnto them: beware of al vnryghtous thynges. He gaue euery man also a commaundement concerning his neighboure.

B Theyr wayes are euer before hym, and are not hydde frome his eyes. He hathe set a ruler vpon euerye people, but Israell is the Lordes porcion. Al theyr workes are as the sunne in the syghte of God, and his eyes are alwaye lokynge vpon theyr wayes. Al theyr vnryghtouinesses are manyfest vnto hym, and all theyr wyckednesses are open in his syghte. The mercye that a man sheweth, is as it were a purse with hym, and a mannes good dede preserueth hym as the apple of an eye. At the laste shall he awake, and rewarde euerye man vpon his heed as he hathe deserued, and shal tourne them togyther in to the nethermoost partes of the earthe. But vnto theym that wyll repent, he hathe gyuen the way of ryghtousnes. As for such as be weike he comforteth them, suffereth them, and sendeth them the porcyon of the veritie.

O tourne then vnto the Lorde, forsake thy synnes, make thy prayer before the Lorde, doo the lesse offence, tourne agayne vnto the Lord, forsake thyne vnryghtousnes, be an vtter ennemy to abhominacion, lerne to know the ryghtousnesse and iudgementes of God, stand in the porcion that is set forth for the, and in the prayer of the mooste hyghe God. Goo in to the porcion of the holye worlde, with suche as be lyuynge, and gyue thankes vnto God.

Who wyll prayse the Lorde in the helle? Abyde not thou in the errour of the vngodlye, but gyue hym thankes before deathe. C [Psal.vi.a] As for the deed, thankefulnesse peryssheth [Esa.xxxviii.d] frome hym as nothynge. Gyue thou thankes in thy lyfe, yea whyle thou arte lyuynge and hole, shalt thou giue thankes, and prayse God, and reioyse in his mercye. O howe great is the louynge kyndnesse of the Lorde and his mercyfull goodnesse vnto suche as tourne vnto hym? For all thynges may not be in man: And why? the sonne of man is not immortall, and he hathe pleasure in the vanitie of wyckednesse. What is more clere then the sunne? yet shall it fayle. Or what is more wycked then the thynge that fleshe and bloude hathe ymagyned? and that same shall be reproued. The Lord seith the power of the hye heuen, and all are but earthe and asshes.

¶ The meruelous workes of God, the mysery and wretchednesse of man. Agaynst God ought we not to complayne. Praye must we continually.

CAPI. XVIII.

HE that lyueth for euermore, made all A thynges togyther. God onely is ryghtous, [Gene.i.a] & remayneth a victoryous kyng for euer. Who shall be hable to expresse the workes of hym? Who hath soughte oute the grounde of his noble actes? Who shall declare the power of his greatnesse? Or who wyl take vpon hym to tel out his mercy? As for the wonderous workes of ẏ Lord, there maye nothyng be taken from them, nothyng maye be put vnto theym, neyther maye the grounde of them be founde out. But when a man hath doone his beste, he muste begyn agayne: and when he thynketh to be come to an ende, he muste goo agayne to his labour. What is man? Wherto is he worth? What [Psal.lxxxix.a] good or euyll can he do? Yf the nombre of a mans dayes be almost an hundreth yeres, it is moche.

Like as the droppes of rayne are vnto the see, and as a grauell stone is in comparyson B of the sande: so are these fewe yeres to the dayes euerlastynge. Therfore is the Lorde [ii.Petri.iii.b] pacient with them, and poureth out his mercye vpon theym. He sawe and perceyued the thoughtes and ymaginacions of their hert, that they were euyll: therfore heaped he vp his mercyfull goodnesse vpon them, and shewed them the waye of ryghtousnesse. The mercy that a man hath, reacheth to his neighbour, but the mercy of God is vpon al flesh. He chasteneth, he teacheth and nourtoureth: yea euen as a shepherde tourneth agayne his flocke, so dothe he all them that receyue chastenynge, nourtoure and doctryne. [Esay.lxvi.a] Mercyfull is he vnto them that stand in awe of his iudgementes.

My son, when thou doest good, make no C grudging at it: and what so euer thou geuest speake no discomfortable wordes. Shal not the dewe coule the heat? Euen so is a worde better then a gyfte. Is not a frendly worde a

 good

good honest gyfte? but a gracyous man gyueth them bothe. A foole shall cast a man in the teeth, and that roughly, and a gyft of the nygard: putteth out the eyes. Get the rightousnesse before ẏ come to iudgement: lerne before thou speake, and goo to physycke or euer thou be sycke: examyn and iudge thy selfe before the iudgement come, and so shalt thou fynde grace in the syght of God. Humble thy self before thou be sycke, and in tyme of thy disease shewe thy conuersacion. Lette not to praye alwaye, and stande not in feare to be refourmed vnto death, for the rewarde of God endureth for euer. Before thou prayest prepare thy soule, and be not as one that tempteth God. Thynke vpon the wrathfull indignacion that shall be at the ende, and the houre of vengeaunce, when he shall turne awaye his face. When thou hast ynoughe, remembre the tyme of honger, and when thou arte ryche, thynke vpon the time of pouertie and scarcenesse.

Prouer.xv.a and.xxv.c
Luke.xviii.a ii.Tessa.v.d
Eccl.vii.b
Eccle.xi.e

D From the mornyng vntyl the euenyng the tyme is chaunged, and all suche thynges are sone done in the sight of God. A wise mā feareth God in al thinges, & in the dayes of trāsgression, he kepeth hym self from syn. A discrete man hath pleasure in wysdome, and he that fyndeth her, maketh moch of her. They that haue had vnderstanding, haue delt wisely in wordes, haue vnderstand the truth and rightousnesse, and haue sought out wyse sentences & iudgementes. Folow not thy lustes but turne the from thyne owne wyl. For if ẏ giuest thy soul her desires, it shal make thine enemyes to laugh ẏ to scorne. Take not thy pleasure in great voluptuousnes, and medle not to moche wall. Make not to great chere of the thynge that thou hast won by auauntage, leest thou fall in to pouertie, and haue nothyng in thy purse.

Rom vi.b and.xiii.b

¶ Wyne and hoordome bryngemen to po uetye In thy wordes must thou vse descrecyon. The dyfference of the wysdome of God and man. wherby thou mayest knowe what is in a man. Correction must be vsed without angre.

CAPI. XIX.

A A Labourynge man that is gyuen vnto dronkennesse, shall not be ryche: and he that maketh not moch of smal thinges, shal fall by lytle and lytle. Wyne & women, make wyse men rennagates, & put men of vnderstanding to reproke, and he that accompanieth aduoutrers, shal become a wicked mā. Mothes and wormes shal haue hym to heritage, yea he shal be set vp to a greater example, and his soule shall be rooted out of the nombre. He that is hasty to giue credence is lyght mynded, and doth against him selfe. Who so reioyseth in wickednesse shal be punished: he ẏ hateth to be refourmed, his lyfe shal be shortned: and he that abhorreth bablyng of wordes, quencheth wyckednes. He that offendeth agaynst his own soule, shal repent it: and he that reioyseth in wickednes shall be punysshed.

Wyne: women.

Reherse not a wycked and churlish word twise, and thou shalt not be hindered. Shew thy secretes, neyther to frende ne foo, and yf thou hast offended, tel it not out. For he shal harken vnto the and marke the, and when he findeth oportunitie, he shal hate the. Yf thou hast herde a worde agaynst thy neyghbour, let it be deed within the: and be sure ẏ shalt haue no harme therby. A foole trauayleth wt a worde, lyke as a woman ẏ is payned with bearyng of chylde. Lyke as an arow shot in a dogges thigh, so is a worde in a foles hert. Tell thy frend his fault, lest he be ignorāt, & saye: I haue not done it, or yf he haue done it, that he do it no more. Reproue thy neyghbour, that he kepe his tong, & yf he haue spoken, that he say it no more. B

Leuit.xix. Math.xviii.

Tell thy neyghbour his fault, for ofte tymes an offence is made, and gyue not credēce to euery word. A man falleth somtyme with his tonge, but not with his wyll. For what is he that hathe not offended in his tonge? Gyue thy neyghboure warnyng before thou threaten hym, and gyue place vnto the lawe of the Lorde. The feare of God is all wysdome, and he that is a ryghtous man kepeth the lawe. As for the doctryne of wickednesse it is no wysdome, and the prudence of synners is no good vnderstandynge: it is but wyckednesse and abhominacion, and a blasphemyng of wysdom. A symple man of smal vnderstandynge that feareth God, is better then one that hath moch wysdom, and transgresseth the lawe of the hyest. A craftye subtyll man can be wyse, but he is vnryghtous, and with gyftes he wresteth the open & manifest lawe. A wycked man can behaue hym selfe humblye, and can douke with his heed, and yet is he but a disceyuer within. He hydeth his face, and disguyseth it: and bicause he shoulde not be knowen, he preuenteth the. C D

Eccle.xiiii. and.xxv.b Iacob.iii.a
Math.vii.

And thoughe he be so weyke that he can doo the no harme, yet when he maye fynde oportunitie, he shall doo some euyll. A man maye be knowen by his face, and one that hath vnderstandynge maye be perceyued by the loke of his countenaunce. A mans garment, laughter, and goynge, declare what he is.

Eccle.xix.

¶ Of correction and repentaunce. Of the gyfte of the wyse man and of the foole. Of lyinge.

CAPI. XX.

Some man reproueth his neyghbour ofte tymes, but not in due season. Agayne, some man holdeth his tonge, and he is wyse and dyscrete. It is moche better to gyue warnyng, and to reproue, then to beare euyll wyll: for he that knowledgeth hym selfe openlye, shall be preserued frome hurte and destruction. Lyke as when a gelded mā thorowe desyre and lust defyleth a mayden, A

euen so is it with him that vseth vyolēce, and vnryghtousnesse in the lawe: O how good a thynge is it, a man that is reproued, to shewe openly his repentaunce, for so shalte thou escape wylful syn.

Some man kepeth silence, and is founde wyse: but he that is not ashamed what he sayth: is hatefull. Some man holdeth his tonge, bicause he hath not the vnderstandyng of the language: and some man kepeth sylence, waytynge a conuenient tyme. A wyse man wyll holde his tonge tyll he se oportunitye, but a wanton and vndiscrete body shal regarde no tyme. He that vseth manye wordes, shall hurte his owne soule: and he that taketh auctoritie vpō hym vnryghtously shal be hated. Some man hath oft tymes prosperitie in wycked thynges: Agayne, some man getteth moche, and hathe harme and losse. There is some gyfte that is nothyng worth: Agayne, there is some gyfte, whose rewarde is double. Some man getteth a fall, for beynge to proude, and some commeth to worshyp from the lowe estate. Some man byeth moch for a lytle pryce, and must paye for it seuenfolde.

B A wyse man with his wordes maketh him selfe to be loued, but the fauours of fooles shall be poured out. The gyfte of the vnwyse shall do the no good, for his eyes are seuenfolde: He shall gyue lytle, and saye he gaue moch: he openeth his mouth and cryeth out, as it were one that cryeth out wyne. To daye he lendeth, to morowe he asketh it agayne, and suche a man is to be hated. The foole sayeth: I haue no frende, I haue no thanke for all my good dedes: yea euen they that eate my breed, speake no good of me. O how oft, and of how many shall he be laughed to scorne? He taketh a more perilous fal by such wordes, then yf he fell vpon the grounde: euen so shall the falles of wycked men come hastelye. In the mouth of him ẏ is vntaught, are many vnconuenient and vnmete wordes. A wyse sentence shall not be alowed, at the mouth of the foole, for he speaketh it not in due season.

C Some man synneth not, bicause he hath not wherwithall, and in his rest he shall be stynged. Some man there is that destroyeth his owne soule with shame, and for an vnwyse bodyes sake, destroyeth he it, and with acceptyng of persons, shall he vndo him self. Some man promyseth his frende a gyfte for verye shame, and getteth an enemye of hym for nought. A lye is a wycked shame in a mā, yet shall it be euer in the mouth of ẏ vnwyse. A theefe is better then a man that is accustomed to lye, but they bothe shall haue destruction to heretage. The condicyons of lyers are vnhonest, and theyr shame is euer with them.

D A wyse man shall brynge him selfe to honour with his wordes, and he that hath vnderstandynge shall be set by amonge greate men. He that tylleth his lande, shall encrease his heape of corne: he that worketh ryghtousnesse, shall be exalted, and he that pleaseth greate mē, shal escape moch euyll. Rewardes and gyftes blynde the eyes of the wyse, and make him dom, that he can not tell men their fautes. Wysdome that is hyd, and treasure ẏ is hoorded vp, what profyte is in thē both? Better is he that kepeth his ignoraunce secrete, then a man that hydeth his wysdome.

Ex.xxiii.a De.xvi.d Eccle.xli.c

¶ Of the repentaunce of synne we may not heape synne vpon synne. The boldnesse of an heretyke. The ende of synners. Of the foole and of the wyse man. Of him that curseth the deuyll.

CAPI. XXI.

My sonne yf thou hast synned, do it no more: but praye for thy foresynnes, that they maye be forgyuen the. Flee frome synne, euen as frome a serpent: for yf thou commest to nyghe her, she wil byte the. The teeth therof are as the teeth of a lyon, to slee the soules of men. The wyckednes of man is as a sharpe two edged swerde, which maketh suche woundes that they can not be healed.

A Synne. Ecc.v.a.vii.a xii.c

Stryfe and wrongous dealyng shal waste awaye a mans goodes: and thorowe pryde a ryche house shall be brought to nought: so the ryches of the proude shall be roted oute. The prayer of the poore goeth oute of the mouth, and commeth vnto the eares, and his vengeaunce (or defence) shall come, and that hastelye. Who so hateth to be refourmed it is a token of an vngodly person: but he that feareth God, wyll remembre hym selfe. A mightye man is knowne a far of by his tong but he that hath vnderstandynge perceyueth that he shall haue a fall.

Who so buyldeth his house with other mens cost, is lyke one that gathereth stones in winter. The congregacion of the vngodly is lyke stubble gathered togyther, their ende is a flame of fyre. The waye of the vngodly is set with stones, but in their ende is hell, darcknes & paynes. He that kepeth the lawe wyll holde faste the vnderstandynge, therof: and the ende of the feare of God is wisdom. He that is not wyse, wyll not be taughte in good: but the vnwyse mā aboundeth in wickednesse: and where bitternes is there is no vnderstandynge. The knowledge of the wise shall flowe lyke water that runneth ouer, and his counsell is lyke a fountayne of lyfe. B

The hert of a foole is lyke a broken vessel, he can kepe no wysdome. When a man of vnderstandyng heareth a wyse worde, he shal commende it, and make moche of it. But yf a voluptuous man heare it, he shall haue no pleasure therin, but cast it behynde his backe. The talkinge of a foole is lyke an heuy burthen by the waye: but to heare a wyse man speake it is a pleasure. Where a doubte is in the congregacyon, it is asked at the mouthe of the wyse, and they shall pondre his wordes in their hertes. Like as a house that is destroyed, euen so is wisdome vnto a foole: As for the knowledge of the vnwyse, it is but darcke wordes. Doctryne is vnto him that C

hath

hathe no vnderstandynge, euen as fetters a-bounte his fete, and lyke mannacles vpon his ryght hande. A foole lyfteth vp his voyce vñ laughter, but a wyse man shall scarse laughe secretely.

Ecclę.xix.d Lernynge is vnto a wyse man a iewell of golde, and lyke an armlet vpon his ryghte arme. A foolysshe mans fote is soone in his neyghbours house, but one that hath experience, shall be ashamed at the persone of the myghtye. A foole wyll pepe in at the wyndowe in to the house, but he that is wel nurtured, wyll stande without. A foolysshe man standeth herkening at the doze, but he that is wyse, wyll be ashamed.

The lyppes of the vnwyse wyll be tellyng foolysh thynges, but the wordes of suche as haue vnderstandynge, shall be weyed in the balaũce. The hert of fooles is in theyr mouth, but the mouth of the wyse is in theyr hert. When the vngodly curseth the blasphemer, he curseth his owne soule. A pynye accuser of other men shal dekyle his owne soule, and be hated of euerye man: (but he that kepeth his tonge and is discrete, shall come to honoure.)

¶ The purgation of the slouthfull. Of the foolysh sonne and doughter, we must haue discretion, how and to whom we ought to preache, of sozowynge vpon the deed. ¶ foole is not to be mocke talked withall. Iniuryes and wronges do breake frendeship and amytye.

CAPI. XXII.

A Slouthful body is moulded of a stone or claye: he that toucheth him, must wash his handes agayn. A misnurtured sonne is the dishonour of the fathre. A folysh doughter shall be lytell regarded. A wyse doughter is an heretage vnto her husbande: but she that commeth to dishonestly, bryngeth her father in to bruynesse. A doughter that is past shame, dishonoureth bothe her father and her husbande: the vngodly shall regarde her, but they bothe shal dispyse her, the playnge of musycke is not mete where heupnes is, euen so is the correction & doctryne of wisdome euer vnpleasaunt vnto fooles.

B Who so teacheth a foole, is euen as one that glueth a pot sherde togyther: as one that telleth a tale to hym that heareth hym not, and as one that rayseth a man out of an heupe slepe. Who so telleth a foole of wysdome, is euen as a man, whiche speaketh to one that is a slepe. When he hathe to tolde his tale, he sayth: what is the matter? When one dyeth, lamentacion is made for hym, because the lyght fayleth him: euen so let men mourne ouer a foole: for he wanteth vnderstandynge. Make but lytle weppnge because of the deed: for he is come to rest, but the life of the foole is worse then the death. Seuen dayes do men mourne for hym that is deed, but ꝓ lamẽtacyõ ouer the vnwyse and vngodlye shulde endure all the dayes of their lyfe.

C Talke not moch with a foole, and go not with hym that hath no vnderstandynge. Beware of him, lest it turne the to trauayle, and thou shalt not be defyled with his synne. Departe from hym, and thou shalte fynde rest, & shalt not be wrothe back into his folishnes. What is heuyer then leade? And what thyng a foole be called els but leade? Sande, salt, and a lump of yron is easyer to beare, then an vnwyse, foolysh, and vngodly man. Lyke as the bande of wod bounde togyther in the foundacion of the house can not be loosed, euen so is it with the herte that is stablysshed in the thought of counsell. The thought of the wyse, shall neither feare ne be offended at any tyme. Prouerb.xxvij.

Lyke as a fayre playstered wall in a wynter house, and an hyghe buylynge, may not abyde the wynde and storme: euen so is a foles heerte afrayde in his ymagynacion: he fereth at euerye thynge, and can not endure. D

He that wypeth a mans eye, bryngeth forth teares: and he that pyrceth the herte, bryngeth forth the meanynge and thought. Who so casteth a stone at the byrdes, frayth them awaye: and he that blasphemeth his frende breaketh the frendshyp: though thou drewest a swerde at thy frende, yet dispayre not, for thou mayste come agayne to thy frende. If he speake sowrelye, feare not, for ye maye be agreed togyther agayne: excepte it be that thou blaspheme hym, dysdayne him & open his secretes & wound him trayterously for all suche thynges, shall dryue awaye a frende.

Be faythfull vnto thy neyghboure in his powertye, that thou mayste reioyce with hym E also in his prosperitye. Abide stedfast vnto him in the tyme of his trouble, that thou mayste be heyre with hym in heritage. Lyke as the vapour and smoke goeth out at the ouen before the fyre, euen so euell wordes, rebukes and threatenynges go before bloudshedyng. Be not ashamed to defende thy frende: as for me, I wyll not hyde my face from hym, Psalm. though he shulde do me harme. Whosoeuer heareth it shall beware of him. Who shal set a watch before my mouth, & a sure seale vpõ my lyppes, that I fall not with theym, and that my tonge destroye me not?

¶ A prayer agaynste pryde, lechery, and gloteyne. Of othes, blasphemy, and of wyse communicacion. Of the thre kyndes of synnes. Many synnes procede of aduoutrye. Of the feare of God.

CAPI. XXIII.

O Lorde, father and gouernour of my lyfe, leaue me not in their ymagynacyon and counsell. Od let me not fal into such reprefe. Who will kepe my thoughte with the scourge, and the doctryne of wysdome in myne herte? that he spare not mine ignorauce, that I fall not with them, lest myne ignorauces increase, that myne offences be not many in nombre, and that my synnes exceade not: lest I fal before myne enne-

myes, and so my aduersarye reioyce. O Lorde thou father and God of my lyfe, leue me not in theyr ymagynacyon. O let me not haue a proude loke, but turne away all voluptuousnesse fro me. Take fro me the lustes of the body, let not the desyres of vnclennesse take hold vpon me, and gyue me not ouer in to an vnshamefast and obstynate mynde.

Heare me (O ye cyldren) I wyll gyue you a doctryne, how ye shall ordre youre mouth: who so kepeth it, shall not perysh thorow his lyppes, ne be hurte thorow wycked workes. As for the synner, he shall be taken in his owne banrytye: he that is proude and cursed, shall fall therin. Let not thy mouth be accustomed with swearyng, for in it there are many falles. Let not the naming of God be continually in thy mouth: for lyke as a seruaunt whiche is ofte punysshed, can not be without some sore, euen so what so euer he be that sweareth and nameth God, shal not be clene pourged from synne. A man that vseth much swearynge, shall be fylled with wyckednesse, and the plage shall neuer go from his house. If he begyle his brother, his faute shall be vpon hym: yf he knowledge not his synne, he maketh a double offence, and yf he sweare in vayne, he shall not be founde ryghtous, for his house shall be full of plages.

E The wordes of ꝯ swearer bryngeth death, (God graunte that it be not founde in the house of Iacob.) But they that feare God, eschewe all such, and lye not welterynge in syn. Vse not thy mouth to vnhoneste and sylthye talkig, for in it is the worde of syn. Remembre thy father and thy mother, when thou arte set amonge greate men: lest God forget the in theyr syghte, and lest thou botynge in thy custome, suffre rebuke, and wysshe not to haue bene vnborne, and so curse the daye of thy natyuytie. The man that is accustomed with the wordes of blasphemye, wyll neuer be reformed al the dayes of his lyfe. So syn cwyse is to moche, but the thyrde bryngeth wrath and destruction. An hote stomacke can not be quenched (euen lyke a burnynge fyre) tyll he haue swalowed vp somethyng: euen so an vnmortred man hath no rest in his flesshe: tyll he haue kyndled a fyre.

D All bread is swete to an horemonger, he wyll not leaue of, tyll he haue his purpose. A man that breaketh wedlock, an regardeth not his soule, but sayethe: Tush, who seith me? I am compassed about with darknesse, the walles couer me, no body seith me: whom nede I to feare? The hyghest wyl not remembre my synnes. He vnderstandeth not that his eyes se all thynges, for all suche feare of men dyuerth awaye the feare of God from hym, for he feareth only the eyes of men, and consydereth not that the eyes of the Lorde are clearer then the Sunne, beholdynge all the wayes of men, and the grounde of the depe, and lokynge euen to mens hertes in secrete places. The Lorde God knewe all thynges or euer they were made, and after they be brought to passe also, he loketh vpõ them al. The same man shall be openlye punysshed in

the stretes of the cytye, and shall be chased a Leuit.xx.b
brode lyke a ponge hoze sole: and when he Deute.xxii.c
thinketh leest vpon it, he shalbe taken. Thus shal he be put to shame of euery man, because he wolde not vnderstande the feare of the Lorde. And thus shall it goo also with euery wyfe that leaueth her husbande, and getteth inheryteaunce by a straunge marryage. Fyrste E the hath bene vnfaythfull vnto the lawe of Exodi.xx.c the hyghest: Secondly, she hath forsaken her owne husband: Thirdly she hath played the hoore in aduoutrye, and gotten her chyldren by an other man. She shall be brought oute of the congregacyon, and her chyldren shalbe loked vpon. Her chyldren shal not take rote, and as for feute, her braunches shall bryngе forth none. A shameful report shall she leaue behynde her, and her dyshonour shall not be put out. And they that remayne, shall knowe that there is nothynge better then, the feare of God: and that there is nothynge sweter then to take hede vnto the cõmaundemẽtes of the Lorde. A greate worshyp is it to folowe the Lord, for lõg life shalbe receyued of him.

¶ A prayse of wysdome proceedinge forthe of the mouth of God. Of her workes and place where she resteth.

CAPI. XXIIII.

A Wysdome shall prayse her selfe, and be honoured in God, and reioyse in the myddest of his people: In the congregacyons of the hyghest shall she open her mouth, and triumphe in the beholdonge of his power: In the myddest of her people shall she be exalted, & wondered at in the holy fulnes: In the multytude of the chosen she shall be commẽded, and among such as be blessed she shall be praysed, and shall saye: I am come out of the mouth of the hyghest, fyrstborne before all creatures. I caused the lyght that fayleth not, to aryse in the heauen, & couered all the earth as a cloude. My dwellynge is aboue in the heith, and my seate is in the piller of the cloude. I my selfe alone haue gone rounde aboute the compasse of heauen, and peased the grounde of the depe: I haue walked in the floudes of the see, and haue stande in all landes: my domynyon is in euerye people and in euery nacyon, and with my power haue I troden downe the hertes of all, both hyghe and lowe. A wysdome

In all these thynges also I sought rest, B and a dwellynge in some inheryteaunce. So the creatoure of all thynges gaue me a commaundement: and he that made me, appoynted me a tabernacle, and sayde vnto me: Let thy dwellynge be in Jacob, and thyne inheryteaunce in Israell, and rote thy selfe amonges my chosen. I was created frome the begynnynge and before the worlde, and shall Prouer.viii.c not leaue the worlde to come. In the holy habytacyon haue I serued before hym, & so was I stablysshed in Sion.

In the holye cytye rested I in lyke maner: Exodi.xxv.a
and in Jerusalẽ was my power, I toke rote

in

Pſal.xxxii.b in an honorable people, euen in the porcyon of the Lord and in his heritage, and kepte me in the fulneſſe of the ſayntes. I am ſet vp on hye lyke a Cedre vpon Lybanus, and as a Cypres tre vpon the mount Hermon: I am exalted lyke a palme tree in Cades, and as a roſe plante in Jericho: As a fayre olyue tre in the felde, and am exalted lyke a plantayn tre by the waters ſyde. I haue gyuen a ſmell in the ſtretes, as the Cynamom and Balme, that bathe ſu good a ſauoure: yea a ſwete odoure haue I gyuen, as it were Myrre of the beſt.

¶ I haue made my dwellynges to ſmell as it were of roſyn, Galbanum, Clowes, and Incenſe, and as Libanus when it is not hewen downe, and myne odour is as the pure Balme. As the Terebint haue I ſtretched out my braunches, and my braſthes are ꝑ braunches of honour and ſoupnge ſauoure. As the vyne, haue I brought forthe frute of a ſwete ſauoure, and my flowres are the frute of honour and ryches. I am the mother of bewtye, of loue, of feare, of knowledge and of holy hope. In me is all grace of lyfe & truth: In me is all hope of lyfe and vertue. O come vnto me, all ye that be deſyrous of me, and fyll your ſelues with my frutes: for my ſpyrete is ſweter then honye, and ſo is myne inheritaunce more then the hony combe: the remembraunce of me endureth for euermore. They that eate me, ſhall haue the more hungre: & they that drynche me, ſhall thirſte the more. Who ſo herkeneth vnto me, ſhall not come to confuſion: and they that worke in me, ſhal not offend. They that make me to be knowe, ſhall haue euerlaſtynge lyfe.

All theſe thynges are the boke of lyfe, the couenaunt of the hyeſt, and the knowledge of the truthe. Moſes commaundeth the law in the preceptes of ryghtouſneſſe, for an heritage vnto the houſe of Jacob, and commytted the prymples vnto Iſrael. Out of Dauid his ſeruaunt, he ordeyned to rayſe vp a mooſt myghty kyng, ſytyng in the ſeate of honour for euermore. This fylleth with wyſdome, lyke as the floude of Phyſon, and as the floude of Tigris, whan the newe frutes are a growynge.

This bringeth a plenteous vnderſtanding like Euphrates: and fylleth it vp as Jordane in the tyme of harueſt. This maketh nurtour to breake forthe as the lyght, and as the water Gihon in the haruеſt. The fyrſt hath not knowen her perfectye, nomore ſhall the laſt ſeke out the grounde of her. For her thought is fuller then the ſee, and her counſell is profounder then the great depe.

I wyſdome haue caſt out floudes. I am as a greate waterbroke out of the ryuer. I am as the ryuer Dour, and as a watre conoyte am I come oute of the gareen of pleaſure. I ſayd: I wyll water the garden of my younge plantes, and fyll the frute of my byrth. So my watre broke became exedynge greate, and my ryuer approched vnto the ſee. For I make declare to be vnto all men, as light as the fayre morynge, and I ſhall make it to be euer the clearer. I wyll pearle thorow all the lower partes of the earthe, I wyll loke vpon all ſuche as ſlepe, and lyghten all them that put their truſte in the Lorde. I ſhall yet poure out doctryne, lyke as prophely, and leaue it vnto ſuche as ſeke after wyſdome, and their generations ſhall I neuer fayle, vnto the holy euerlaſtynge worlde. Beholde howe that I haue not laboured for my ſelfe onely, but for all them that ſeke after the truth.

¶ Of thre thynges which pleaſe God, and of the which he hateth. Of nyne thinges ꝑ be not to be inſpeate, and of the tenth: chyefly of the malyce of a woman.

CAPI. XXXV.

THre thynges there are, that my ſpirite A
fauoureth, whiche be alſo alowed before God and men: The vnytye of bre-
thren, the loue of neighboures, and man and wyfe that agre well to gyther. Gen.xiiii Rom.xii.a

Thre thynges there be whiche my ſoule hateth and I vtterly abhorre the lyfe of them. A poore man that is proude. A rich man that is a lyer, and an olde bodye that doteth, and is vnchaſte. Eccl.xxv

If thou haſt gathered nothynge in thy youth, what wylte thou fynde then in thyne age? O how pleaſaunt a thynge is it when graye headed men are diſcrete, and when the elders can gyue good counſel? O howe comly a thyng is wyſdom vnto aged men? yea vnderſtanding and counſel is a glorious thing. The crowne of olde men is to haue moche experyence, and the feare of God is their worſhyp.

There be nyne thinges, which I haue iudged in my herte to be happye and the tenth wyll I tell forth vnto men with my tonge. A man that wyfe he lyueth, hath ioye of his chyldren, and ſeeth the fall of his enemyes. Well is hym that dwelleth with an houſwyfe of vnderſtandinge, and that hath not falſe with his tonge, and that hath not bene fayne to ſerue ſuch as are vnmete for hym. Well is hym, that fyndeth a faythful frende, and well is hym, whiche talketh of wyſdom to an eare that heareth hym. B

O how greate is he that fyndeth wyſdome and knowledge? Yet is he not aboue hym, that feareth the Lorde. The feare of God hath ſet it ſelfe aboue all thynges. Bleſſed is the man, vnto whom it is graſted to haue the feare of God. Vnto whome ſhall he be lykened, that kepeth it faſte? The feare of God is the begynnynge of his loue, and the beginnyng of fayth is to cleaue faſt vnto it. The heupnes of the herte is all punyſhment, and the wyckednes of a woman goeth aboue all. All punyſhment and plage is nothynge in comparyſon of the plage of the herte, euen ſo all wyckednes is nothynge to the wyckednes of a woman.

What ſo euer happeneth vnto a man, is nothynge in comparyſon of it, that his cupil C
wylles

wylles do vnto hym: and all vengeaunce is nothynge to the vengeaunce of the enemye.

There is not a more wycked heed then the heed of the ſerpent, and there is no wrath aboue the wrath of a woman. I wyll rather dwell with a lyon and dragon, then to kepe houſe with a wycked wyfe. The wyckednеſſe of a woman chaungeth her face, ſhe ſhal mokfell her countenaunce as it were a Beer, and as a ſack ſhall ſhe ſhewe it among the neyghbours. Her huſbande is brought to ſhame amonges his neyghbours, and when he heareth it, it maketh hym to ſyghe. All wyckednеſſe is but lytle to the wyckednеſſe of a woman, the porcyon of the vngodlye ſhall fall vpon her. D

Lyke as to clyme vp a ſandye waye is to the fete of the aged, euen ſo is a wyfe full of wordes to a ſtyll quyete man. Loke not to narowly vpon the bewtye of a woman, leſt thou be prouoked in deſyre toward her. The wrath of a woman is diſhonoure and greate confuſyon. If a woman get the maſtrie, then is ſhe contrarye to her huſbande. A wycked wyfe maketh a ſorye herte, an heupe countenaunce, and a deed wounde. Of the woman came the begynnynge of ſynne, and thorowe her we all are deed. Gyue thy water no paſſage, no not a lytle, neyther gyue a wycked woman her wyll. If ſhe walke not after thy hande, ſhe ſhall confounde the in the ſyghte of thy enemyes. Cut her of then frome thy fleſſhe, that ſhe do not alwaye abuſe the.

¶ The prayſe of a good woman. Of the feare of the thynges, and of the fourth. Of the Jelouſy and dronken woman. Of two thynges that cauſe ſorowe, and of the thyrde whiche moueth wrath. It is harde to kinde a marchaunt without diſcrete, or a tauerner without ſynne in his tonge.

CAPI. XXVI.

HAppy is the man that hath a vertuous wyfe, for the nombre of his peres ſhall be double. An honeſt woman maketh her huſbande a ioyfull man, and ſhe ſhal fyll the peres of his lyfe in peace. A vertuous woman is a noble gyfte, whiche ſhall be gyuen for a good porcyon, vnto ſuch as feare God. Whether a man be ryche or poore, he maye haue euer a mery herte, and a cherefull countenaunce, there be thre thynges that my herte feareth, and my face is afraied of the fourth. Treaſon in a cytye, a ſedycyous people, and noyſom tonges, all theſe are heuyer then death. But whē one is gelous ouer his wyfe, it bringeth payne and ſorowe vnto the herte: and a woman that telleth oute all thynges, is a ſcourge of the tonge. When one hath an euyll wyfe, it is euen as when an vnlyke pare of oxen muſt drawe togyther, be that getteth her, getteth a ſcorpion. A dronken woman is a greate plage, for ſhe can not couer her owne ſhame. a
b
c

The hordome of a woman maye be knowen in the pryde of her eyes, and eyelyddes. If thy doughter be not ſhamefaſt, holde her ſtraytlye, leeſt ſhe abuſe her ſelfe Eccleſ. xlii. d
thorow ouermoch lyberte. Beware of all the dyſhonеſtye of her eyes, and maruеyle not yf ſhe do agaynſte the. Lyke one that goeth by the waye and is thirſtye, ſo ſhall ſhe open her mouth, and drynke of euery nexte water that the maye get. By euery hedge ſhall ſhe ſyt her downe, and open her quiuer to euery arowe. A loupnge wyfe reioyſeth her huſbande and fedeth his bones with her wyſdome. A woman of fewe wordes, is a gyfte of God, and to a well nurtoured mynde maye nothynge be compared.

An honeſt and manerly woman is a gyfte aboue other gyftes, and there is no weyghte to be compared, vnto a mynde that can rule it ſelfe. Lyke as the ſunne when it aryſeth, is an ornament in the hyghe heuē of the Lorde ſo is a vertuous wyfe the beautye of all her houſe. Lyke as the cleare lyght is vpon the holy candelſtycke, ſo is the beauty of the face vpon an honeſt body. Lyke as the golden pyllers are vpon the ſockettes of ſyluer, ſo are the fayre legges vpon a woman that hath a conſtant mynde. Perpetuall are the foundacions that be layed vpon a hole ſtony rocke, ſo are the comaundemētes of God vpon an holy woman. E

There be two thynges that greue my herte and in the thyrde is diſpleaſure come vpon me. When an experte man of warre ſuffreth ſcarcenes and pouerty. When men of vnderſtandynge and wyſdome are not ſet by: And when one departeth frome rightouſnes vnto ſynne. Who ſo doth ſuch, the Lorde hath prepared hym vnto the ſwerde. There be two maner of thynges, whiche me thynke to be harde and perilous. A marchaunte can not lyghtly kepe hym frome wronge, neither a tauerner hym ſelfe frome ſynne. D
Marchaūtes.

¶ Of the poore that wolde be ryche. The probacion of the mā that feareth God. The vnconſtantnes of a foole. The ſecretes of a frende are not to be vttered. The wycked ymagyneth euel, whiche retourneth vpon hym ſelfe.

CAPI. XXVII.

BEcauſe of pouertye haue many one offēded: and he that ſeketh to be ryche, turneth aſyde. Lyke as a nayle in the wall ſtycketh faſte betwyxte two ſtones, euen ſo doth ſynne ſticke betwyxt the byer and ſeller. If he holde hym not dylygently in the feare of the Lorde, his houſe ſhall ſoone be ouerthrowen. Lyke as when one ſyfteth, the chyffynes remaineth in the ſiue: ſo, remayneth there ſome vncleane thynge in the thought of mā. The ouen proueth the potters veſſell ſo doth temptacyon of trouble trye ryghtous men. The tree of the felde is knowen by his frute, ſo is the thought of mans herte knowē by his wordes. A
B
Sap'en.iii. a
i Petri.iii. b
Math vii.b

Prayſe no man exeepte thou haue herde him, for a man is knowen by his wordes. If thou folowe ſt ryghtouſnes, thou ſhalte get her,

her, & put her vpon the as a fayre garment. And thou shalt dwell with her, and she shall defende the for euer, and in the day of knowledge thou shalte fynde stedfastnesse. The byrdes resorte vnto theyr lyke, so dothe the truthe vnto them that be occupyed withall. The lyon wayteth for the the pray: so do the synnes luck vpon the workers of wyckednes. The talkyng of hym that feareth God, is no thyng but wysdome: as for a foole, he chaungeth as the Moone. If thou be amonges the vndiscrete, kepe thy worde to a conuenient tyme, but among suche as be wyse, speake on hardely. The talkynge of fooles is an abhominacion, and theyr sporte is voluptuousnesse and misnurtour. Moch swearyng maketh the heer to stand vp, and to stryue with such, stoppeth the eares.

C The stryfe of the proude is bloudshedding, and theyr blasphemynge is heuye to heare. Who so discouereth secretes, loseth his credence, and fyndeth no frende after his wyll. (Eccle.xvi.b xxii.d) Loue thy frende, and bynde thy selfe in faithfulnesse with him: but yf thou bewrayest his secretes, thou shalt not get him agayne: For lyke as the man is that destroyeth his ennemy, so is he also that deleth falsly in y frendship of his neyghbour.

D Lyke as one that letteth a byrde go out of his hande, can not take her agayne: Euen so thou, yf thou gyue ouer thy frende, thou canst not get him agayne: Yea thou canst not come by him, for he is to farre of. He is vnto the as a roo eskaped out of the snare, for his soule is wounded. As for woundes, they may be bounde vp agayne, and an euyll word may be reconcyled: but who so bewrayeth y secretes of a frend, here is no more hope to be had vnto him.

(Prouer.x.b) He that wynketh with the eyes, ymagyneth some euyll, and no man shall take hym from it. When thou art present, he shal hyghe commende and prayse thy wordes, but at the laste, he shall turne his tale, and sklaunder thy sayinge. Manye thynges haue I hated, but nothynge so euyll, for the Lorde him self also abhorreth such one.

E (Exod.xxi.b) Who so casteth a stone on hye, it shall fall vpon his owne heed: and he that smyteth w gyle, woundeth him selfe. Who so diggeth a pyt, shall fall therin: and he that layeth a snare, shall be taken in it him selfe. Who so gyueth a wycked noysome counsell, it shall come vpon hym selfe, and he shall not know from whence. The proud blaspheme and are scornefull, but vengeaunce lurketh for them as a lyon. They that reioyse at the fal of the ryghteous, shal be taken in the snare, anguysh of herte shall consume them before they dye. Anger and rygorousnesse are two abhominable thinges, and the vngodly hath them both vpon hym.

¶ We ought not to desyre vengeaunce, but to forgyue the offence. Of the vyces of the tonge, & of the daungers therof.

CAPI. XXVIII.

A (Vengeaunce. Deut.xxxii. Rom.xii. Math.vi.b.) HE that seketh vengeaunce, shall fynd vengeaunce of the Lorde, which shall surely kepe hym his synnes. Forgyue thy neyghboure the hurte that he hathe done the, and so shall thy synnes be forgyuen the also, when thou prayest. A man that beareth hatred agaynste an other, howe dare he desyre forgyuenesse of God? He y sheweth no mercy to a man whiche is lyke hym selfe, howe dare he aske forgyuenes of synnes? If he that is but fleshe, beareth hatred and kepeth it, who wyll intreate for his synnes? Remembre the end, and let enimitye passe whiche seketh death and destruction, and abyde thou in the commaundementes. Remembre the commaundement, so shalt thou not be rygorous ouer thy neyghboure.

B Thynke vpon the couenaunt of the hyghest, and forgyue thy neyghboures ignoraunce. Beware of stryfe, and thou shalt make thy synnes fewer. (Eccle.xviii.) For an angrye man kyndleth varyaunce and the vngodly disquyeteth frendes and putteth discorde amonges them that be at peace. The more wod there is, the more vehemente is the fyre: and the myghtyer the men be, the greater is the wrath: & the longer the stryfe endureth the more it burneth (Prouer.xv.)

C An hastye brawlynge kyndleth a fyre, and an hasty stryfe sheddeth bloud. If thou blow the sparke: it shall burne: If thou spyt vpō it: it goeth forthe, and bothe these go oute of thy mouth. (Euyl tonge. Eccle.xxi.) The sclaunderer and dubble tonged is cursed, for many one that be frendes setteth he at varyaunce. The thyrd tong hath disquyeted many one, and dryue them frome one lande to an other. Stronge cytyes hath it broken downe, and ouerthrowen the houses of great men. The thyrde tong hath caste out many an honest woman, and robbed them of their laboures. Who so herkeneth vnto suche, shall neuer fynde rest neuer dwell safely. The stroke of the rodde maketh yedders, but the stroke of the tonge smyteth y bones in sundre. There be many that haue perysshed with the swerd, but many mo thorowe the tonge.

D Well is hym that is kepte frome an euell tonge, and commeth not in the anger therof whiche draweth not the yoke of such, and is not bounde in the bandes of it. For the yoke therof is of yron, and the band of it of stele. The death, therof is a very euyl death: hel were better for one, then suche a tonge. But the fyre of it maye not oppresse theym that feare God, and the flame therof maye not burne them. Such as forsake the Lorde, shal fall therin: and it shall burne theym, and no man shall be hable to quenche it. It shall fall vpon them as a lyon, and deuoure them as a Leoparde. Thou hedgest thy goodes w thornes: why doest thou not rather make dores and barres for thy mouth? Thou wayest thy golde and siluer: why doest thou not way thy wordes also vpō y balaunce? Beware that thou slyde not in thy tōg & so fal before thyne enemyes, that laye wayte for the.

How

¶ How we ought to lende oure money, and do almes. Of a faythfull man answeryng for his frende. Of lyberalytie and hospytalytie.

CAPI. XXIX.

A Who so wyll shewe mercy, let hym lende vnto his neyghbour: and he that is hable let hym kepe the commaundement. Lende vnto thy neyghboure in tyme of his nede, and paye thou thy neyghboure agayne in due season. Kepe thy worde, & deale faythfully with him, and thou shalte alway fynde the thynge that is necessarye for the. There haue ben many, that when a thynge was lent them, reckened it to be founde, and made them trauayle and laboure that had helped them. While they receyue any thyng, they kysse the handes of suche as gyue them, and for their neyghboures good they humble their voyce. But when they shoulde paye agayne, they kepe it backe, and gyue euyll wordes, & make manye excuses by reason of the tyme: and thoughe he be hable, yet gyueth he scarse the halfe agayne, and reckeneth the other to be founde. And yf he withholde not his money, yet hath he an ennemye of hym, and that vndeserued.

B He payeth hym with cursyng and rebuke & gyueth hym euyll wordes for his good dede. There be many one whiche are not gl d for to lende, not bycause of euyll, but they feare to lese the thynge that they lende. Yet haue thou pacience with the symple, and wholde not mercye frome hym. Helpe the poore for the commaundementes sake, and let hym not go empty from the by cause of his necessitie. Lese thy money for thy brother and neyghbours sake, and burye it not vnder a stone, where it rusteth and corrupteth. Gather thy treasure after the commaundemente of the hyest, and so shal it brynge the more profyte then golde. Laye vp the almes in the hande of the poore, and it shall kepe the from all euyll. A mans almes is a purse with hym, and shall kepe a mans fauour, as the apple of an eye: and afterwarde shall it aryse, and paye euery man his reward vpon his heed. It shal fyght for the agaynst thyne enemyes, better then the shylde of a gyaunte, or spere of the myghtye.

C A good honest man is surety for his neighbour, but a wicked person letteth hym come to shame. Forget not the frendeshyp of thy surtye, for he hathe gyuen his soule for the. The vngodly despiseth the good dede of his surtye, and the vnthankfull and ignoraunt leueth his surety in daunger. Some man promyseth for his neighbour: and when he hath lost his honesty, he shall forsake hym. Suretyshyp hath destroyed many a rych man, and remoued them as the waues in the see. Mighty people hath it dryuen awaye, and caused them to wandre in straunge countreyes. An vngodly man, transgressynge the commaundement of the Lorde, shall fall in to an euyll suretyshyp: and though he force hym self to get oute, yet shall he fall in to iudgement.

Helpe thy neyghbour out after thy power, & beware that thou thy selfe fall not in suche det. The chiefe thyng that kepeth in the life, is water and breed, clothyng and lodgynge to couer the shame. (Eccle.xxxix.e)

D Better is it to haue a poore lyuynge in a mans owne house, then delicate fare amonge the straunge. (Psal.xxxvi.d. i. Timo.vi.b. Hebr.xiii.a) Be it lytle or moche that thou hast, hold the content withal, and thou shalt not be blamed as a vacabounde: for a myserable lyfe is it to goo frome house to house: and where a man is frende, he dare not open his mouth. Though one be lodged, and haue meate and drynke, yet shall he be taken as vnworthye, and heare many bytter rough wordes, namely thus: Go thy waye thou straunger, and prepare a table for thy selfe, and fede me also of that thou haste. Awaye thou straunger (so that he regardeth his honoure no more) my brother commeth in to my house, and so he telleth hym the necessitie of his house: these thynges are heuye to a man that hathe vnderstandynge: namely the forbyddynge of the house, & that the lender casteth hym in the tethe.

¶ Of the correction of chyldren. Of the commodytye of health. Death is better then a sorowfull lyfe. Of hyd wysdome. Of the ioye and sorowe of the herte.

CAPI. XXX.

A (Nurtered chyldren. Proue.xiii.c and.xxiii.b) Who so loueth his chylde, holdeth hym styll vnder correctiō, that he may haue ioye of hym afterward, and y he grope not after his neyghbours dores. He that teacheth his sonne, shall haue ioye in hym, and nede not to be ashamed of hym amonges his acqueyntaunce. Who so enfourmeth and teacheth his sonne, greueth the ennemy: and before his frendes he maye haue ioye of hym. (Deut.vi.a) Though the father dye, yet is he as thoughe he were not deed: for he hath left one behind hym, that is lyke hym. In his lyfe he saw him and had ioye in hym, and was not sorye in his deathe, neyther was he ashamed before the ennemyes. For he lefte behynde hym an auenger agaynste his ennemyes, and a good doer vnto the frendes. For the lyfe of chyldren he shall bynde the woundes togyther, and his herte is greued at euery crye. An vntamed horse wyl be hard, & a wanton chylde wil be wylfull. Yf thou brynge vp thy sonne delicatly: he shall make the afrayde: and yf thou playe with hym, he shall brynge the to heuynesse. Laughe not with hym, leest thou wepe with him also, and leest thy tethe be set on edge at the last.

B (Eccle.vii.c) Gyue hym no lybertie in his youthe, and excuse not his folye. Bowe downe his necke whyle he is yonge, hyt hym vpon the sydes whyle he is yet but a chylde, leest he ware stubborne, and giue no more force of the, and so shalt thou haue heuinesse of soule. Teache thy chyld, and be diligent therin, lest it be thy

 thy

thy shame. Better is the poore being hole & strong, then a man to be ryche & not to haue his helthe. Healthe and welfare is aboue all golde, and a hole bodye aboue all treasure. There is no ryches aboue a sound body, and no ioye aboue the ioye of the herte. Death is better then a wretched lyfe, or contynuall sycknesse. The good thynges that are put in a close mouth, are like as when meat is layd vpon the graue.

Daniel.xiiii.b What good dothe the offerynge vnto an ydoll? For he can neyther eate, taste, nor smel. Euen so he that is chased of the Lorde, and beareth the rewardes of iniquite. He seeth with his eyes, and groneth lyke a gelded man, that lyeth with a virgyn and sygheth. Gyue not ouer thy mynd in to heynesse, and vexe not thy self in thyne owne counsel. The ioye and therefulnesse of the hert, is the lyfe of man, and a mannes gladnesse is the prolongynge of his dayes. Loue thyne owne soule, and comforte thyne herte: as for sorowe and heynesse, dryue it farre from the, for heynesse hathe slayne manye a man, and bryngeth no profyte. Zeale and anger shorten the dayes of the life: carefulnesse and sorowe, bryngе age before the tyme. Unto a mery herte euery thynge hathe a good taste, that he eateth.

¶ We ought to gyue dilygent hede to honestye. Of them that take payne to gather ryches. The prayse of a ryche man without a faute. we ought to flye dronkennesse, and to folowe sobrenesse.

CAPI. XXXI.

A 1.Timot.vi.b Trauayle and carefulnesse for rychesse taketh awaye the slepe, and maketh the fleshe to consume. When one lyeth & taketh care, he waketh euer vp, lyke as great sycknes breaketh the slepe. The ryche hathe greate labour in gatherynge his ryches together, and then with the pleasure of his ryches, he taketh his rest, and is refreshed: but who so laboureth and prospereth not, he is poore: and though he leue of, yet is he a begger. He that loueth ryches, shall not be iustifyed: and who so followeth corrupcion, shal haue ynoughe therof. Many one are come in greate myshortune by the reason of golde, and haue founde theyr destruction before them. It is a tree of fallynge vnto them that offre it vp, and all suche as be foolyshe fall therin.

Blessed is the ryche which is found without blemyth, and hath not gone after golde, ne hoped in money and treasures. Where is there suche one, and we shall commend him, and cal him blessed, for great thynges dothe he amonges his people. Who so is tried, and founde perfect in suche thynges, shall be commended and praysed. Who myght offende, & hath not offended? who could do euil, & hath not done it? Therfore shal his good be stablished, & the hole congregacion shal declare his almesses. If thou syt at a great mans table, open not thy mouthe wyde vpon it, and make not manye wordes. Remembre that an euil eye is a shrewe.

What thynge created is worse then a wicked eye? therfore weepeth it before euery mans face: Laye not thyne hande vpon euerye thynge that thyne eye seeth, and stryue not with hym in the dysshe. Ponder by thy selfe what thy neyghbour wolde fayne haue, and be discrete in euerye poynte. Eate thy thyng that is set before the manerly, as it becommeth a man, and eate not to moche, leest thou be abhorred. Leaue thou of fyrste of all by-cause of nourtoure, leest thou be he whom no man maye satisfye, whiche maye tourne to thy decaye. When thou syttest amonges manye men, reache not thyne hande oute fyrste of all. O howe well contente is a wyse man with a lytle wyne? so that in slepe thou shalt not be sycke therof, nor fele anye payne. A swete holsome slepe shall suche one haue, and fele no inwarde greke. He ryseth vp bytimes in the morynge, and is well at ease in hym selfe. But an vnsaciable eater slepeth vnquietly, and hath ache and payne of the body. yf thou feleste that thou hast eate to moch, aryse go thy way, cast it of thy stomacke, and take thy rest.

My sonne, heare me, and despyse me not: and at the laste thou shalte fynde as I haue tolde the. In all thy workes be diligent and quycke, so shall there no sycknesse happen vnto the. Who so is lyberall in dealynge oute his meate, manye men shall bleesse hym, and prayse him with theyr lyppes: and the same is a sure token of his loue and faythfulnesse. But he that is vnfaythful in meate, the hole cytye shall complayne of hym: and that in a sure experyence of his infidelitie and wickednesse. Be not thou a wyne bybber, for wyne hath destroyed many a man. The fyre proueth the harde yron, euen so dothe wyne proue the hertes of the proude when they be dronken.

Wyne soberly dronken, quyckeneth the lyfe of man. yf thou drynkest it measurably thou shalt be temperate. What life is it, that maye contynue without wyne? Wyne was made frome the begynnynge, to make men glad, and not for dronkennesse. Wyne measurably dronken, is a reioysinge of the soule and bodye. But if it be dronken with excesse it maketh bytternesse and sorowe vnto the mynde. Dronkennesse fylleth the mynde of the foolish with shame and ruyne, minisheth the strengthe, and maketh woundes. Rebuke not thy neyghbour at the wyne, and despyse hym not in his myrth. Gyue hym no despytfull wordes, and presse not vpon hym with contrary sayinges.

¶ Of the discryption and prayse of the preacher, and of the hearer. Of the feare, fayth, and contidence of God.

CAPI. XXXII.

A If thou be made a ruler, extoll not thy selfe therin, but be thou as one of the people. Take diligent care for them, and loke well therto: and when thou haste doone all thy dutye, syt the downe, that thou mayste be merye with theym, and receyue a crowne of honour, talke wysely and honestly, for wysdome becommeth the ryght well. Hynder not musyck. Speke not where there is no audyence: and poure not forthe wysdome oute of tyme, at an importunitie. Lyke as the Carbuncle stone shyneth that is set in golde, so dothe a songe garnysshe the wyne feast: and as the Smaragde that is sette in golde so is the swetnesse of musycke by the myth of wyne.

B Thou yonge man, speake that becommeth the, and that is profytable, and yet scarce when thou art twyse asked. Comprehende moche with fewe wordes. In manye thynges be as one that is ignorannt, gyue eare, & hold thy tong withall. If thou be amonges men of hier auctoritie, desire not to compare thy selfe vnto them: and when an elder speketh, make not thou many wordes therin. Before the thonder goeth lyghtenynge, and before nurtoure and shamefastnesse goeth loue and fauour. Stand vp bytymes, and be not the last, but get the home sone, and there take thy pastyme, and doo what thou wylte: so that thou do no euyl, and defye no man. But for all thynges gyue thankes vnto hym that hath made the, and replenysshed the with his goodes.

C Who so feareth the Lorde, wyll receyue his doctryne: and they that get them to him bytymes, shall fynde grace. He that seketh ꝑ lawe, shal be fylled withall: as for him that is but fayned, he wyll be offended therat. They ꝑ feare the Lorde, shall fynde the iudgement, and theyr ryghtousnesse shal be kindled as a lyght. An vngodly man wyll not be reformed, but can helpe hym selfe with the example of other in his purpose. A man of vnderstanding despyseth no good counsel: but a wylde and proude body hath no feare. My sonne, do nothynge without aduysement, so shall it not repent the after the dede. Go not in the waye where thou mayst fall, ne where thou mayst stomble against the stone. Gyue not thy selfe in to a laborious slyppery way, and beware of thyne owne chyldren. In all thy workes put thy truste in God frome thy hole herte, for that is the kepyng of the commaūdementes. Who so bileueth Gods word taketh hede to the commaundementes: and he that putteth his truste in the Lorde, shall want nothynge.

¶ The delyuerannce of him that feareth God. The answere of the wyse. The lytel discressyon of a foole. Man is in the hande of God, as the earthen is in the hande of the potter. we oughte not to dispose oure selues, to become subiect to other.

CAPI. XXXIII.

There shall no euyll happen vnto hym A that feareth God, but when he is in temptacion, the Lord shal deliuer him. A wyse man hateth not the lawe, but an hypocryte is as a thyng in a ragyng water. A man of vnderstandyng gyueth credence vnto the lawe of God, and the lawe is faythfull vnto hym.

Be sure of the matter, then talke therof: Be fyrste well instructe, then mayste thou gyue answere. The herte of the foolysshe is lyke a carte whele, and his thoughtes ren about lyke the axel tree. Lyke as a wyld horse that neyeth vnder euery one that sitteth vpō hym, so is it with a scornefull frende. Why doth one daye excell an other, seynge all the dayes of the yere come of the sunne? The wysdom of ꝑ Lord hath so parted the asonder, and so hath he ordeyned the times and solemne feastes. Some of them hathe he chosen and halowed before other dayes. And all men are made of the ground, and out of the earth of Adam. Holy dayes.

In the multitude of science hath the Lord sundered them, and made theyr wayes of diuers facyons. Some of them hath he blessed, made moche of them, halowed theym, and claymed them to hym selfe. But some of them hath he cursed, broughte them lowe, and put them out of theyr estate. Lyke as the claye is in the potters hande, and all the ordynge therof at his pleasure: so are men also in the hande of him that made them, so that he may gyue them as it lyketh hym best. Agaynste euyll is good, and agaynste deathe is lyfe: so is the vngodly agaynst suche as feare God. Beholde thus all the workes of the hyghest, and there are euer ꝑ two agaynste two, and one set agaynste an other. I am awaked by last of all, as one that gathereth after in harueste. In the gyftes of God and in his blessynge I am increased, and haue fylled my wyne presse lyke a grape gatherer. Beholde how I haue not laboured onely for my selfe, but for all suche as loue nourtour and wysdome. Rom.ix. ꝑSome rede two agaynste one. Eccles.xxxiii.b

Heare me, O ye greate men of the people, and harken with your eares ye rulers of the congregacō. Gyue not thy sonne, and wife, thy brother and frend power ouer the, while thou lyuest: and gyue not awaye thy substaunce, and good to an other, leest it repent the, and thou be fayne to begge therfore thy selfe. As longe as thou lyuest and hast breth, let no man chaunge the: for better it is thy chyldren to praye the, then that thou shouldest be fayne to loke in theyr handes. In all thy workes be excellent, that thy honoure be neuer stayned. At the tyme when thou shalte ende thy dayes, and fynysshe thy lyfe, distribute thyne enherytaunce. The fodder, the whyp, and the burden belongeth vnto ꝑ asse: Meate, correction, and worke vnto the seruaunt. Seruauntes.

If thou set thy seruaunte to laboure, thou shalt fynd rest. But yf thou let him go ydle, he shal seke lybertie. The yoke and the whip bowe downe the necke, but tame thou thy

euyll seruaunt with bondes and correction. Send hym to labour, that he go not ydle: for ydlenesse bryngeth moche euyll. Set hym to worke, for that belongeth vnto hym, and becommeth him well. Yf he be not obedyente, bynde his fete, but do not to moche vnto him in any wyse, and without discrecion do nothyng. Eccle.vii.c Yf thou haue a (faythfull) seruaunt, let hym be vnto the as thyne owne soule, for in bloud hast thou gotten hym. Yf thou haue a seruaunte, holde hym as thy selfe, for thou haste nede of hym as of thy selfe. Yf thou intreatest hym euil, and kepest him hard, and makest hym to be proude, and to ren awaye from the, thou canst not tel what waye thou shalt seke hym.

¶ Of dreames, dyuinacions, and enchauntmentes. We ought to confute vayne hope, and lyinge. The prayse of them that feare God. Of dyuers workes of men. God doth not alowe the workes of an vnfaythfull man.

CAPI. XXXIIII.

A Dreams. VNwyse people begile them selues with vayne and disceytfull hope, and foles trust in dremes. Who so regardeth dremes, is lyke hym that wil take holde of a shadowe, and folow after the wynde: Euen so is it with apperinges of dremes. Before the face is the lykenesse of a face. Who can be clensed of the vnclene? Or what truth can be spoken of a lyar? Sothsayinge, witchcraft, sorcerye and dremynge is but vanitie: lyke as when a woman trauayleth with chylde, and hath many fantasyes in her hert. Where as suche visions come not of God, sette not thyne hert vpon them: for dremes haue disceyued many a man, and they failed that put their trust therin.

The lawe shal be fulfylled without lyes, B & wysdom is sufficient to a faythful mouth. A wyse man that is well instruct, vnderstandeth moche, and he that hath good experiēce can talke of wysdom. He that hath no experience knoweth lytle, and he that erreth causeth moche wyckednesse.

When I was yet in erroure, I learned moch also: yea I was so lerned, that I could not expresse it all, and came oft in peryll of death therouer, tyll I was delyuered frome it. Nowe I se that they whiche feare God, haue the ryght spirite: for theyr hope standeth in hym that can help them. Who so feareth the Lorde, standeth in awe of no man, & is not afrayde, for the Lorde is his hope and comfort.

Blessed is the soule of hym that feareth ye C Lorde: In whome putteth he his trust? who is his strengthe? For the eyes of the Lorde haue respect vnto them that loue hym. He is their mighty protection and strong ground: A defence for the heate, a refuge for the hote none daye, a succoure for stomblynge, and an helpe for fallyng. He setteth vp the soule, and lyghteneth the eyes: He gyueth healthe, lyfe, and blessyng. He that gyueth an offring of vnryghtous good, his offerynge is refused: and the scornefull dealynges of the vnryghtous please not God. God hath no delyte in the offrynges of the vngodly, neither maye synne be reconcyled in the multitude of oblacions. Who so bryngeth an offeryng oute of the goodes of the poore, dothe euen as one that kylleth the sonne before the fathers eyes.

The breed of the nedeful is the lyfe of the poore: he that defraudeth hym therof, is a D man of bloode. Who so robbeth his neyghboure of his lyuynge, dothe as greate synne as thoughe he slewe hym to deathe. He that defraudeth the labourer of his hyre, is a bloudshedder. Deut.xxiiii Eccle.vii When one buyldeth an other breketh downe, what profyte haue they then but laboure? When one prayeth, and an other curseth, whose voyce wyll the Lorde heare? Numeri.xix Penaunce. He that wassheth hym selfe bycause of a deed bodye, and then toucheth the deed agayne, what dothe his wasshynge? So is it with a man that fasteth for his synnes, Prouer.xxvi ii.Petri.ii and dothe them agayne: who wyl heare his prayer? Or what dothe his fastynge helpe hym?

¶ It is well done to praye and to do sacrifyce. The prayer of the fatherlesse, and of the wyddowe: and of hym that humbleth hym selfe.

CAPI. XXXV.

WHo so kepeth the lawe, bringeth offringes ynough. A Iere.vii.c He that holdeth fast the cōmaundement, offreth the right helthoffring. He that is thankful, and recompēseth, Hebr.xiii Philip.iiii offreth fyne floure, Who so is mercyful and gyueth almes, that is the ryght thākoffring. God hath pleasure whē one departeth from synne, and forsake vnryghtousnesse, reconcileth vs with hym.

Thou shalte not appere empty before the Lorde, for all suche is doone bycause of the commaundement. The offryng of the ryghtous maketh the aulter fat, and a swete smel is it before the hyest. The offerynge of the ryghtous is acceptable vnto God, and shall neuer be forgotten. Gyue God his honoure with a cherefull eye, and kepe not backe the fyrstlynges of thy handes. In all thy gyftes shewe a mery countenaunce, and halowe thy tythes vnto God with gladnesse. Gyue vnto God, accordinge as he hath enryched and prospered the, and loke what thyne hande is hable, that gyue with a chereful eye, for ye Lord recompenseth, and gyueth the seuen times as moche agayne.

Gyue no vnrightous giftes, for suche wil he not receyue. B Beware of wrongous offringes, for the Lorde is a ryghtous iudge: and regardeth no mans person. He accepteth not the person of the poore, but he heareth the prayer of the oppressed. Iud.iiii Exo.xxii.b He despyseth not the desyre of the fatherlesse, nor the wydow, when she poureth oute her prayer before hym. Doth not God se the teares that renne downe the chekes of the widow? Or heareth he not the complaynt ouer such as make her to wepe? Who so serueth God after his pleasure shal be accepted, and his prayer recheth vnto the cloudes. The prayer of him ye humbleth him selfe, goeth thorow the cloudes til she come nye. She wyl not be comforted, ne go her waye, tyll the hyest God haue respect vnto her, gyue true sentence, and performe the iudgemente. And the Lorde wyll not be slacke in commyng, ne tary long, tyl he haue smytten in sunder the backes of the vnmercyfull, and auenged him self of the Heathen: tyl he haue taken awaye the multitude of the cruell, and broken the septer of the vnryghtous: tyll he gyue euery man after his workes, and rewarde theym as they haue deserued: tyll he haue delyuered his people, maynteyned theyr cause, and reioysed them in his mercye. O howe fayre a thynge is mercye in the tyme of an anguysshe and trouble? It is lyke a cloude of rayne that commeth in the tyme of a drouthe.

¶ A prayer to God in ye person of all faythfull men with the prayse of a good woman.

CAPI. XXXVI.

A HAue mercy vpō vs, o Lord, thou God of all thynges. Haue respect vnto vs, shew vs the lyght of thy mercyes, and send thy feare among the Heathen and straūgers, whiche seke not after ye: that they may knowe how that there is no God but thou, & that they may shew thy wōderous workes.) Lyft vp thyne hande ouer the outlandysshe Heathen, that they maye lerne to knowe thy might and power. Like as thou art halowed in vs before them, so bring to passe that thou mayst be magnifyed also in them before vs: that they may knowe the, lyke as we knowe the. For there is none other God, but onely thou, o Lorde. Renue the tokens, & chaunge the wonderous workes. Shewe thyne hande and thy ryghte arme gloryoaslye. Rayse vp thy indignacion, and poure out thy wrathe. Take awaye the aduersarye, and smyte the ennemye. Make the tyme shorte, remembre thy couenaunt, that thy wonderous workes maye be praysed. Let the wrathe of the fyre consume them that lyue so carelesse: and let them perysshe, that doo thy people hurte. Smite in sondre the heed of the princes, that be our ennemyes, and saye: there is none other but we.

B Gather all the trybes of Iacob togyther agayne, that they maye knowe, howe that there is none other God but only thou, that they may shew thy wonderous workes, and be thy people and heritage, lyke as from the begynnynge. O Lorde haue mercy vpon the people that hath thy name, and vpon Israel whome thou haste lykened to a fyrst borne sonne. O be mercyfull vnto Ierusalem the citye of thy Sanctuarye the city of thy rest. Fyll Syon with thy vnspeakeable vertues, and thy people with thy glory. Gyue witnes vnto thy creature, whome thou madest from the begynnyng, and rayse vp the prophecies that haue ben shewed in thy name. Rewarde them that wayte for the, that thy Prophetes maye be found faythfull. O Lorde heare the prayer of thy seruauntes accordynge to the blessynge of Aaron ouer thy people: that all they whiche dwell vpon the erth may know Num.vi.d that ye art the Lorde the eternal God, which is from euerlastyng.

C The bely deuoureth all meates, yet is one meat better then an other. Lyke as the tonge tasteth venyson, so doth an hert of vnderstādynge marke false wordes. i.Cor.ii.d A frowarde herte gyueth heuynes, but a man of experience lifteth him vp again. The woman receyueth euery man, yet is one daughter better then an other. A fayre wife reioyseth her husband, & a mā loueth nothyng better. Yf she be louing and vertuous withal, then is not her husbād lyke other men. He that hath gotten a vertuous woman, hath gottē a goodly possession: she is vnto him an helpe and piller wherupō he resteth. Where no hedge is, ther ye goodes are spoyled, and where no houswife is, there the frendles mourneth. Lyke as there is no credence gyuen to a robber that goeth from one city to an other: So is not the man bileued, that hath no nest, & must turne in where he may abyde in the night.

¶ How a man should know frendes and coūsellers, and searche the company of a holy man.

CAPI. XXXVII.

EUery frende sayth, I wil be frendly vnto hym also. But there is some frende, A Frendes. which is onely a frend in name. Remayneth there not heuinesse vnto deth, when a cōpanyon and frende, is turned to an ennemy? Eccle.vi.b O most wicked presumpcion: from whence art thou spronge vp, to couer the earth with falsehed and disceyt? There is some companion which in prosperitie reioyseth with his frende: but in the tyme of trauble he taketh parte agaynst him.

There is some companion that mourneth with is frende for the belye sake: but when trouble cōmeth, he taketh holde of the shylde. Forget not thy frend in thy mynde, & thynke vpon him in thy rychesse. Euerye counseller bryngeth forthe his counsell: Neuerthelesse there is some ye counsaileth but for his owne profyt. Beware of the counseller, and be aduised afore wherto thou wylt vse him, for he wyll counsel for hym selfe, Leest he cast the lot vpon the, and saye vnto the: Thy waye and purpose is good, & afterwarde he stande agaynste the, and loke what shall become of the.

Aske no counsell at hym that suspecteth the for an enemy, and hyde thy counsel from B Counsel. suche as hate the. Aske no counsell at a woman, cōcernyng the thinges that she longeth for; nor at a fearfull and faynt herted body

in matters of warre: or at a marchaunte, how deare he wyl chepe thy wares towarde his: or at a byer, of sellynge: Or at an envyous man, of thankesgyuynge: Or at the vnmercyful, of louyng kyndnesse: Or at the slouthfull, of workynge: Or at an hyrelyng whiche hath no house, of profyte or wealth. (An ydle body wolde not gladly heare speke of moche labour.) Take no suche folkes to counsell, but be diligent to seke counsel at a vertuous man that feareth God, suche one as thou knowest to be a keper of thy cōmaundementes, whiche hath a mynde after thyne owne mynde, and is sorye for the when thou stomblest.

C And holde thy counsell fast in thyne hert: for there is no man more faythful to kepe it then thou thy self. For a mans mynd is somtyme more disposed to tel out, then .vii. watch men that syt aboue in an hye place lokynge about them. And aboue al this pray the hyest that he wyl lede thy way in faithfulnes and truthe. Before all thy workes aske counsell fyrst, & or euer thou doest any thyng, be well aduised. There be four thinges that declare a chaunged hert, wherout there spryngeth euil and good, deth and lyfe, and a master ful tong that bableth moche. Some man is apte and wel instruct in many thinges, & yet very vnprofytable vnto him self. Some mā there is that can gyue wyse and prudent counsell, and yet is he hated, and contynueth a begger: for that grace is not gyuen him of God to be accepted. An other is robbed of al wisdome, yet is he wyse vnto hym selfe, and the frute of vnderstandynge is faythfull in his mouth.

D A wyse man maketh his people wyse, and the frutes of his wisdome fayle not. A wyse man shall be plenteously blessed of God, and all they that se hym shall speke good of him. The lyfe of man standeth in the nombre of the dayes, but the dayes of Israell are innumerable. A wyse mā shal obteyn faythfulnes and credence amonge his people, & his name shal be perpetual. My sonne proue thy soule in thy lyfe, & yf thou se any euyll thing, gyue it not vnto her. For all thinges are not profitable for all men, neyther hath euery soule plesure in euery thing. Be not gredy ī euery eating, and be not to hasty vpon all meates. (i.Cor.vi.c and.x.c Eccle.xxxi.b) For excesse of meates bryngeth syknesse, and glotony commeth at the last to an vnmeasurable heate: thorow glotony haue many one perysshed: but he that dyeteth hym selfe temperatly, prolongeth his lyfe.

¶ A Phisicyon. In syknesse ought we to pray, and fynd a Phisicyon which healeth by prayer. The bewepyng of the deed. Sadnesse. Wysdome. Artificers or craftesmen.

CAPI. XXXVIII.

A (Phisicion.) HOnour the Phisicion: honour him bicause of necessitie. God hath created hi (for of the hyest commeth medicyne) and he shal receyue gyftes of the kyng. The wysdome of the Phisicion bryngeth hym to great worshyp, and in the syght of the great men of this worlde, he shall be honourablye taken. The Lorde hath created medicyne of the earthe, and he that is wyse wyll not abhorre it.

Was not thy bytter water made swete w a tree, that men myghte lerne to knowe the vertue therof. (Exodi.xv.a iiii.Regum.) The Lorde hathe gyuen men wysdome and vnderstanding, that he might be honoured in his wonderous workes. With suche dothe he heale men, and taketh awaye theyr paynes: Of suche dothe the Apotecary make a confection, yet can no man performe all his workes. For of the Lorde commeth prosperous wealthe ouer all the earthe.

My sonne, despyse not this in thy sycknesse, but praye vnto the Lorde, and he shall make the hole. B (Esa.xxxviii. ii.Paralip.) Leaue of from synne, and order thy handes aryghte: clense thyne herte frome all wyckednesse, gyue a swete sauoured offerynge, and the fyne floure for a token of a remembraunce: make the offerynge fatte, as one that gyueth the first frutes, and gyue rowme to the Phisicion. For the Lorde hathe created hym: let hym not goo frome the, for thou haste nede of hym. The houre maye come, that the sycke maye be helped thorowe theym, when they praye vnto the Lorde, that he maye recouer, and get healthe to lyue longer. He that synneth before his maker, shall fal in to the handes of the Phisicion.

My sonne, brynge forthe thy teares ouer the deed, and begyn to mourne as yf ỹ haddest suffred greate harme thy selfe: C (Eccle.xxii.c) and then couer his bodye after a conuenyente maner, and despyse not his buryall. Enforce thy self to wepe and prouoke thy self to mourne and make lamentacion expediētly, and that a daye or two, leest thou be euyll spoken of: and then comforte thy selfe bycause of the heuynesse. (Tob.iiii.a) For of heuynesse commeth deathe the heuynesse of the herte breaketh strength. (Prouer.xvii. and.xxv.d Eccle.xxx.c) Heuynesse and pouertie greueth the herte in temptacion and offence. Take no heuynesse to herte, dryue it awaye, and remembre the last thinges. Forget it not for there is no turning again. Thou shalt do him no good, but hurt thy self. Remēbre his iudgement, thyne also shall be lykewyse: vnto me yester daye, vnto the to daye. (ii.Regu.xii.) Let the remembraunce of the deed ceasse in his reste, and comforte thy selfe agayne ouer hym, seing his spirite is departed from him.

D The wysdome of the scrybe is at conuenient tyme of rest: and he that ceaseth from exercyse and laboure, shall be wyse. He that holdeth the plough, & hath pleasure in proddyng and dryuing the oxen, and goeth about with such workes, he can speake of oxen. He setteth his herte to make forowes, and is diligent to gyue the kyne fodder. So is euerye carpenter also and workmaster that laboureth bothe nyght and daye: he carueth, graueth and cutteth oute, and his desire is in sundrye

sondrye connynge thynges, and his herte ymagineth, howe he maye connyngelye cast an ymage his dilygence also and watchynge perfourmeth the worke. The yronsmyth in lyke maner bydeth by his styhye, and dothe his dylygence to laboure the yron. The vapoure of the fyre brenneth his fleshe, and he must fyghte with the heate of the fornace. The noyse of the hammer soundeth euer in his eares, and his eyes loke styll vpon the thyng that he maketh. C He hath set his mynde there vpon, that he wyll make out his work, and therfore he watcheth, how he maye set it out, and brynge it to an ende.

So doth the potter syt by his worke, he turneth the whele about with his fete, he is diligent and carefull in all doynges, and his labour and work is without nombre. He fashyoneth the claye with his arme, and with his fete he tempereth it. His hert ymagyneth how he maye make it pleasaunt, and his dilygence is to clense the ouen. All these hope in theyr handes, and euery one thynketh to be connynge in his worke. Withoute these maye not the cyties be manteyned, inhabited ne occupyed: yet come they not hyghe in the congregacyon: they vnderstand not the couenaunt of the lawe: they can not declare equitie and iudgement: they can not fynde out ỹ darke sentences, but thorowe them shall the creature of the worlde be manteyned: theyr prayer concerneth only the work and laboure of connynge.

¶ A wyse man. The workes of God. Vnto the good, good thynges do profyt: but vnto the euyll euen good thynges are euyll.

A CAPI. XXXIX.

HE that applyeth his mynde to vnderstād the lawe of God, doth diligently seke out wysdome of them of the olde tyme, and exercyseth hym selfe in the Prophetes. He kepeth the sayinges of famous men, and preaseth to the vnderstandynge of darke sentences of wysdome. He seketh out the mysterye of secrete sayinges, and exercyseth him self therin continually. He doth seruyce amonge greate men, and appeareth before the prynce. He goeth in to a straunge countrye, and trauayleth thorow it: loke what good or euyll B is amōg men, he proueth it and seketh it out. He purposeth in his hert, to resorte early vnto the Lorde that made him, and to pray before the hyest God.

He openeth his mouth in prayer, and prayeth for his synnes. When ỹ great Lord wyl, he shall be fylled with the sprete of vnderstādyng, that he maye then poure out wyse sentences, and gyue thankes vnto the Lorde in his prayer. He shall ordre his deuyce, and lede his knowledge aryght, and gyue him vnderstandynge of secrete thynges. He shall shewe forth the science of his lernyng, and reioyce in the couenaunt of the lawe of the Lorde. The hole congregacyon shall commende his wysdome, & it shall neuer be put out. The remēbraunce of hym shal neuer be forgotten, and his name shall contynue frome one generacyon to an other. His wysdome shall be spoken of, and the hole congregacion shall openlye declare his prayse. Whyle he lyueth, he hath a greater name then a thousande besyde: and after his death, the same name remayneth C vnto hym. yet wyll I speake of mo men of vnderstandynge, for I am ful as the moone.

Herken vnto me (ye holy vertuous chyldren) brynge forth frute, as the rose that is planted by the brokes of the felde, and gyue ye a swete smell as Lybanus. Flourysh as ỹ rosegarden, synge a songe of prayse. O gyue thākes vnto God ouer al his workes. (Gene.i.d) Gyue glory and honoure vnto the Lorde, shew his prayse with your lyppes.

Yea euen with ỹ song of your lyppes, with harpes & playeng, and in geuing thankes vnto hym, say after this maner: All the workes of the Lorde are exceadynge good. and all D his commaundementes are mete and conuenyent in due season.

A mā nede not to say: what is that? what is (Gen.vii.d) that? for at tyme conuenyent they shall all be sought. At his commaundement the water was a wall, & at the worde of his mouth the waters stode styl. In his commaundemēt is euery thynge acceptable and reconcyled, & his healthe can not be mynyshed. The workes of all flesh are before hym & there is nothynge hyd from his eyes. He seeth frome euerlastynge to euerlastynge, and there is nothynge to wonderfull or hyghe vnto hym. A man nede not to saye what is this or that? For he hath made al thīges to do good vnto man. His blessynge shall renne ouer as the streame, and moysture the earth lyke a floude E of water. Lyke as he maketh the water for drouth, so shall his wrath fall vpon the hethen.

His wayes are playne and right vnto the iust, but the vngodly stomble at theym. For the good are good thinges created from the begynnynge, and euil thynges for the vngodly. All thynges necessarye for the lyfe of man are created from the begynnynge: water fire yron and salte, mele, wheat, and hony mylke and wyne, oyle and clothynge. All these thinges are created for the best to the faythful: But to the vngodly shall all these thynges be turned to the hurt and harme. There be spirites that are created for vengeaunce and in their rygorousnes haue they fastened their tormentes. In the tyme of the ende they shal poure out their strength, & pacyfye the wrath of hym that made them. Fyre, hayle, honger, F and death: all these thynges are created for vengeaunce,

The teeth of wylde noysome beastes, the scorpions, serpentes, and the swerde are created also for vengeaunce to the destruction of the vngodly They shal be glad to do his commaundementes: and whē nede is, they shall be ready vpon earth: and when their houre is come, they shall not ouerpasse the cōmaundement of the Lord.

Therfore haue I taken a good courage vnto

to me from the begynnynge, and thought to put these thynges in wrytynge, and to leaue them behynde me. All ỹ workes of the Lorde are good, and he gyueth euery one in due season, and when nede is, so that a man nede not to saye: this is worse then that. For in due season they are all pleasaunt and good: And therefore prayse the Lorde with vole herte and mouth, and gyue thankes vnto his name.

¶ Many mysteryes light in a mans lyfe. All thinges passe awaye, but affyrme and stable fayth remayneth. Of the blessyng of the rygh-teous, and prerogatyue of the feare of God.

CAPI. XL.

A Mysteryes of lyfe.

A Great trauayle is created for all men, and an heuy yocke vpon all mens chyldren, from the daye that they go out of theyr mothers wombe, tyll they be buryed in(the earth) the mother of all thynges: nemely, theyr thoughtes and ymaginacyons, feare of the herte, counsell, meditacyons, longynge and delyre, the daye of death: from the hyghest that sytteth vpon the glorious seate, vnto the lowest and most symple vpon the earth: from hym that is gloriously arayed and weareth a crowne, vntyll hym that is but homelye and symplye clothed. There is nothynge but wrath, zele, fearfulnesse, vnquyetnesse, and feare of death, rygorous angre and stryfe. And in the nyght when one shoulde rest and slepe vpon his bedde, the slepe chaungeth his vnderstanding and knowledge. Lykewise as nothynge is in his rest, in the slepe as well as in the daye of labour.

B He feareth and is disquyeted in the vysyon of his hert, as one that runneth out of a battayle: and in the tyme of health he awaketh, and marueyleth that the feare was nothyng. Such thynges happen vnto all flesshe, bothe man and beest: but seuentolde to the vngodly. Eccle.xxxix.c Gen.viii.d and.xix.a Moreouer death, bloudshedyng, stryfe and swerde, oppressyon, hunger, destruction and punyshmentes: these thynges are all created agaynst the vngodlye, and for theyr sakes came the floude also. All that is of the earth, shall turne to earth agayne: and all waters ebbe agayne in to the see. All bybes and vnrighteousnesse shall be put awaye, but fayth-fulnesse, ỹ truthe shall endure for euer. The substaunce and goodes of the vngodly shalbe dryed vp, and synke awaye as a water floude, and they shall make a sounde: lyke a greate thondre in the rayne.

L Lyke as the ryghteous reioyseth when he openeth his hande, so shal the transgressours be fayne, when theyr goodes vanysshe and consume away. The chyldren of the vngodly shal not obteyne many braunches: and the vnclene rotes vpon the hye rockes, shal be rored oute before the grasse by the water syde, and vpon the ryuer bankes. Eccle.xli.b

Frendlynesse ỹ lyberalytie in the increase and blessynge of God, is lyke a paradyse and garden of pleasure: such mercy also ỹ kyndnes endureth for euer. To labour ỹ to be content w that a man hath, is a swete pleasaunt lyfe: and that is to fynde a treasure about all treasures. To beget chyldren and to repayre the cytye, maketh a perpetuall name: but an honest woman is more worth then they both. Wine and mynstrelsy reioyce the hert, but the loue of wysdome is aboue them both. 1. Timoth.vi. Philip.iiii.

Pypyng ỹ harpynge make a swete noyse, but a frendly tonge goeth beyond the both. D Thyne eye desyreth fauoure and beauty, but a grene sede tyme rather then they bothe. A frende and companyon come togither at opportunyte, but aboue them both is a wyfe that agreeth with her husband. One brother helpeth an other in the tyme of trouble, but almes shall delyuer more then they both. Golde and syluer fasten the fete, but a good counsell is more pleasaunt then they both. Temporall substaunce and strength lyft vp the mynde: but the feare of the Lorde more then they both.

The feare of the Lorde wanteth nothyng and neadeth no helpe. The feare of the Lorde is a pleasaunt garden of blessynge, and nothynge so beautyfull as it is. My sonne, lede not a beggers lyfe, for better it were to dye then to begge. Who so loketh to an other mans table, taketh no thought for his owne lyuynge how to vpholde his lyfe, for he feedeth hym selfe with other mens meat. But a wyse and wel nourtoured mā wyl beware therof. Beggyng is swete in ỹ mouth of the vnshamefaste, but in his bely there burneth a fyre.

¶ Of the remembraunce of death. Death is not to be feared. A curse vpon them that forsake the law of God. Good name and fame. An Exhortacion to gyue hede vnto wysdome. Of what thynges a mā ought to be ashamed.

CAPI. XLI.

O Death, how bytter is the remēbraūce of the, to a man that seketh rest and cōforte in his substaunce and ryches, vnto the man that hath nothynge to vexe him, and that hath prosperytye in al thynges, yea vnto hym that yet is hable to receyue meat? O deathe, howe acceptable and good is thy iudgement vnto the nedefull, and vnto hym whose strength fayleth, that is nowe in his age, and that in all thynges is full of care ỹ fearfulnes: vnto hym also in dysparye, and hath no hope ne pacience? Be not thou afraid of death: remembre them ỹ haue bene before the: ỹ that come after the, this is ỹ iudgmēt of the Lord ouer al flesh. And why wouldest thou be agaynst this pleasure of the byghest? Whether it be ten, an hundreth, or a thousād yeares: death asketh not how long one hath lyued. A Death. Gene.xlii. B

The chyldren of the vngodly are abhomynable chyldrē and so are they that kepe company with the vngodlye. The inheritaunce of vngodly chyldren shall come to nought, and their posterytye shall haue perpetuall Ecclesi. shame

shame and confusion. The childrē complayne of an vngodly father: and why? for his sake they are rebuked and despysed. Wo be vnto you (O ye vngodly) which haue forsaken the lawe of the hyghest God: yf ye be borne, ye shall be borne to curysynge, yf ye dye, the curse shall be your porcyon.

All that is of the earth, shal turne to earth agayne: so go the vngodlye also oute of the curse in to destruction. The sorowe of men is in theyr body: but the name of the vngodly shall be put out, for it is nothynge worth. Laboure to get the a good name, for that shall contynue surer by the, then a thousande greate treasures of golde. A good lyfe hathe a nōbre of dayes, but a good name endureth euer.

My chyldren, kepe wysdome in peace, for wysdome that is hyde, and a treasure that is not sene, what profyte is in them both? A man that hydeth his foolyshnesse, is better then a man that hydeth his wysdome. Therfore be ye turned at my wordes: for it is not good, in all thinges and alwaye to be ashamed. True fayth must proue and measure it.

Be ashamed of hordome before father and mother: Be ashamed of lesyng before ỹ prince and men of auctoryte: Of synne, before the iudge and ruler: Of offence before the congregatiō and people: Of vnryghtousnesse, before a companyon and frende: Of theft, before the neyghbours. As for the truthe of God and his couenaunte, be not ashamed therof.

Be ashamed to lye with thyne elbowes vpon the bred: Be ashamed to loke vpon harlottes: Be ashamed to turne awaye thy face from thy frende: Be ashamed to take, and not to gyue: Be ashamed also to loke vpon an other mans wyfe, and to make many tryflynge wordes with her mayden, or to stande by her bed syde. Be ashamed to vpbrayde thy frende: when thou gyuest any thinge, cast him not in the teeth withall.

¶ Secretes maye not be opened. The lawe of God must be taught. A doughter. A woman. God knoweth all thynges, yea euen the secretes of the hert.

CAPI. XLII.

R Eserue not a thyng ỹwyse, and disclose not the wordes, that thou hast herde in secrete. Be shamefast and well manered in dede, so shall euery man fauour the. Of these thynges be not thou ashamed, and accept no persone to offende. Namely, of these thinges be not ashamed: Of the law of God, of the couenaunt, of iudgement: to bryng the vngodly frome his vngodlynesse vnto ryghtousnesse, and to make hym a good man: to deale faythfully w thy neybour ỹ companyō: to distribute ỹ heretage vnto ỹ frendes: to be dilygēt to kepe true measure ỹ weyght: to be cōtent, whether thou gettest moch or lyte: to deale truly with temporall goodes in bryngē and sellynge: to bringe vp chyldren with diligence: to correct an euyll seruaunt, to kepe that thyne is frome an euyll wyfe: to set a locke where many handes are: what thou delyuerest and gyuest out to be kept, to tell it and to waye it: to wryte vp all the out geuynge, and receyuynge: to enfourme the vnlerned and vnwyse: Of the aged, that are iudged of the yonge. Yf thou be diligent in these thynges, truly thou shalte be learned ỹ wise and accepted of all men.

The wughter maketh the father to watch secretely: and the carefulnes that he hath for her, taketh awaye his slepe: yea in the youth, lest she shulde ouergrow hym: And when she hath an husbande, lest she shulde be hated: lest she shulde be defyled or rauyshed in her virgynyty, or gotten with chylde in her fathers house: Or (when she commeth to the mā) lest she behaue her self not right or contynue vnfrutefull. If thy doughter be wāton, kepe her straytly, lest she cause thine enemies to laugh the to scorne, ỹ the policye-tye to gyue the an euyll reporte, and so thou be fayne to beare thy shame of euerye man, and be confounded before all the people. Beholde not euerye bodyes beautye, and haue not moch dwellynge amonge women. For lyke as the worme and moth cometh oute of clothynge, so doth wyckednesse come of women. B A doughter. Eccle.xxvi.b Eccle.xxv.b Gen.iii.d

It is better to be with an euyll man, then with a frendlye wyfe ỹ putteth one to shame and rebuke. I wyll remembre the workes of the Lord, and declare the thyng that I haue sene. In the wordes of the Lord are his workes The Sunne ouerlooketh al thinges with his shyne, and all his workes are full of the clearenes therof. Hath not the Lord brought to passe, that his sayntes shulde tell out all his wonderous workes, which the Almyghtye Lord hath stablysshed? Al thinges endure in his glorye. L

He seketh out the grounde of the depe and the herte, and he knoweth all theire ymagynacion and wisdome. For the Lorde knoweth all science, and he loketh in to the token of the tyme. He declareth the thynges that are past and for to come, and discloseth thynges that are secrete. No thoughte maye escape hym, neither may any worde be hyd from hym. He hath garnysshed the hyghe excellent workes of his wysdome, and he is frō euerlastynge to euerlastynge. Vnto him may nothyng be added neither can he be minished he hath no nede also of any cōsayle. O how amyable are all his workes and as a sparke to loke vpon? They lyue all, and endure for euer: and when soeuer nede is, they are all obedyent vnto hym. They are al dubble, one agaynste an other: he hath made nothynge that hath faute or blemish: he hath stablished the goodes of euerychone: and who maye be satisfyed with his glorye, when he seeth it? D Iob.xxviii.a Ecclay xxiv.c Deute.xxxii.a

¶ The summe of the creacyon of the workes of God.

CAPI. XLIII.

Psal.xix.a

A The glory of the heigth, is the fayre and clere fyrmament, the bewtie of the heauen in his gloryous clerenesse. The sun when it appeareth, declareth the daye in the goynge oute of it, a meruelous worke of the hyghest. At noone it burneth the earthe, and who maye abyde for the heate therof? Who so kepeth an ouen when it is hote, thre tymes more doth the Sunne burne vpon the mountaynes, when it breatheth out the fyrie beames and shyneth: with the bryghtnesse of it, it blyndeth the eyes. Greate is the Lord that made it, and in his commaundement he causeth it to ren hastelye.

Gene.i.d

The Moone also is in all, and at conuenient season it sheweth the tymes, and is a token of the tyme. The token of the solemne feast is taken of the Moone, a light that mynissheth and increaseth agayne. The Moneth is called after the Moone, it groweth wonderously in her chaungynge.

Exod.xii.a

B The armye of heuen also is in the heygth, in the fyrmament of heauen it geueth a clere and gloryous shyne. This is the clerenesse of the starres, the bewtifull apparell of heuen, the apparell that the Lorde lyghteneth in ye heygth. In his holy worke they contynue in their ordre, and not one of them fayleth in his watche. Loke vpon the rayne bowe, and prayse him that made it: very bewtyfull is it in his shyne. He compasseth the heuen about with his clerenesse and glory, the handes of the hyghest haue bended it. Thorow his commaundement he maketh the snowe to fall, and the thondre of his iudgement to smyte hastly. Thorow his commaundemét the treasures are opened, and the cloudes flye as the foules. In his power hathe he strengthened the cloudes, and broken the hayle stones.

Gen.ix.d

The mou̅taynes melt at the syght of him, the wynde bloweth accordynge to his wyll. The sounde of his thondre beateth the earth so doth the storme of the northe: the whirle wynde also lyghteth downe as a fethered fowle, casteth oute and spredeth the snowe abrode: and as the gresshoppers that destroye all, so falleth it downe. The eye marueleth at the bewtye of the whytenesse therof, and the hert is afrayed at the rayne of it. He poureth oute the frost vpon the earth, lyke salte, and when it is frosen, it is as sharpe as ye pyk of a thystle.

C When the colde Northwynde bloweth, harde Crystall commeth of the water. He lyghteth downe vpon all the gatherynges togyther of water, and putteth on the waters as a brest plat. He deuoureth the mountaynes, and burneth the wyldernesses, and loke what is grene, he putteth it oute lyke fyre. The medicyne of all these is, when a cloude commeth hastely: and when a dewe commeth vpon the heate, it shall be refresshed agayne.

In his worde he stylleth the wynde. In his counsell he setteth the depe, and the Lorde Jesus planted it. They that sayle ouer the see, tell of his perels and harmes: and when we heare it with our eares, we maruell therat. For there be straunge wonderous workes dyuerse maner of nyce beastes, and whalefisshes. Thorow him are al thinges set in good ordre & perfourmed, and in his worde al thinges endure.

D I speake moch, but I can not suffycyently attayne vnto it, for he hym selfe onely is the perfection of all wordes. We shulde prayse the Lorde after al our power, for he is great in all his workes. The Lord is to be feared: yea very great is he, and is merueylous is he power. Prayse the Lorde, and magnifye him as moche as ye maye, yet doth he farre farre exceade all prayse. O magnyfye hym withal youre power, and laboure earnestlye, yet are ye in no wise hable sufficiently to prayse him. Who hath sene hym, that he myght tell vs? Who can magnyfye him so greatly as he is? For there are hyd yet greater thynges then these be: as for vs, we haue sene but few of his workes. For the Lorde hathe made all thynges, and giuen wisdom to such as feare God.

Psalm.cxl…

Psalm.cxl…

¶ The prayse of certeyn holy men, Henoch, Noe, Abraham, Isaac, and Jacob.

CAPI. XLIIII.

A Let vs commend the noble famous men and the generacyon of oure fore elders & fathers. Many more gloryous actes hath the Lorde done, and shewed his greate power euer sens the begynnynge. The noble famous mé raygned in their kyngdomes, & bare excellent rule. In theyr wysdom and vnderstandynge, they folowed the counsell shewed in the prophecyes. They led the folke thorow the coūcel & wysdom of the Scrybes of the people. Wyse sentences are founde in their instruction: They sought the swetnesse and melody of Musicke, and brought forthe the pleasaunte songes in Scrypture. They were ryche also, and coulde comforte and pacyfye those that dwelt with them. All these were very noble and honourable mé in their generacions and were well reported of in their tymes.

Exodi.xviii

These haue lefte a name behynde them so that their prayse shall alwaye be spoken of. Afterwarde there were some, whose remébraunce is gone. They came to noughte and perisshed, as thoughe they hadde neuer bene: and became as thoughe they hadde neuer bene borne, yea and theyr chyldren also with them.

Gene.viii

B Neuertheles these are louynge men whose ryghtousnes shall neuer be forgotten, but cōtinue by their posterity. Their chyldré are an holy good heritage: their sede endured fast in the couenaunt. For their sakes shall their chyldré and sede contynue for euer, and their prayse shall neuer be put down. Their bodyes are buryed in peax, but their name lyueth for euermore. The people can speake of their wysdome, and the congregacion can talke of their prayse. Enoch walked ryght and acceptably before the Lorde: therfore was he trā-

Ecclesiasti. Gene.v.c

slated for an example of a mendement to the generacions. Noe was a stedfast & rightous man: and in the tyme of wrath, he became a reconcylynge. Therfore was he lefte a remnaunt vnto the earth, when the floude came. An euerlastynge couenaunt was made with him, that al flesh should perysh nomore with the water.

C Abraham was a greate father of manye people, in glorye was there none lyke vnto hym. He kepte the lawe of the hyghest, and came in to a couenaunt with him. He set the couenaunt in his fleshe, and when he was tempted, he was founde faythfull. Therfore swore God vnto him with an othe, that he wolde blesse all people in his sede, that he wolde multiply and increase him as the dust of the earth, and to exalte his sede as the starres: yea and that his sede shoulde haue the possessyon and inherytaunce of the lande frō see to see, and from the ryuer vnto the borders of the lande.

With Isaac did he stablish the same couenaunt, for Abrahā his fathers sake. Yea that gracyous blessyng and health of all men, and couenaunt dyd he stablysshe with Isaac, and made it to rest vpon the heed of Jacob. He knewe hym, in that he prospered hym so well and rychely, and gaue hym an heretage, and sundered his porcyon by it selfe, and parted it among the twelue tribes. Mercyfull men brought he out of him, which founde fauour before all flesh.

¶ The prayse of Moses, Aaron, and Phinehes.

CAPI. XLV.

A Moses beloued of God and men, whose remembraunce is in hygh prayse: hym hath the Lorde made lyke in the glory of sayntes, and magnifyed him, so that ye enemyes stode in awe of hym, thorowe his wordes he dyd great wonders. He made him great in the syght of kynges, gaue him commaundement before his people, and shewed hym his gloryous power. He stablysshed him with faythfulnesse and mekenesse, and chose hym out of all men. For he herde his voyce, and led hym in the darke cloude, and there he gaue him the commaundementes, yea ye lawe of lyfe and wysdome, that he myght teache Jacob the couenaunt, and Israel his lawes.

B He chose Aarō his brother also out of the trybe of Leui, exalted him and made him such lyke. An euerlastyng couenaunt made he with him: and gaue him ye presthode in the people. He made hym gloryous in bewtyfull araye, and clothed hym with the garment of honoure. He put perfecte ioye vpon hym, and gyrded hym with strengthe. He decte hym with syde clothes, and a tunycle, with an ouerbody cote also and a girdle. Round about made he him belles of golde, and that many: that when he went in, ye sounde myght be herd, that they myght make a noyse in the Sanctuary, and gyue the people warnynge. The holye garment was wrought & brodred with golde, yelow sylke and purple. And in ye brestlap there was a goodly worke, wherin was fastened lyght and perfectnes.

Exod.xxviii.c

C Vpon the same also there was a worke fastened, & set with costly precyous stones, all bound with gold: and this he brought in his ministracion. The stones were fastened for a remembraunce, after the. xij. trybes of Israel. Vpon his mitre there was a plate of pure golde, a grauen ymage of holynes, a famous and noble worcke, garnysshed, and pleasaunt to loke vpon. Before hym were there sene no such fayre ornaméntes, & these it behoued him alway to vse: There myght none other put them on, but only his chyldren and his childers children perpetually. Dayly perfourmed he his burntofferynges two tymes. Moses fylled his handes, & annoynted him with holy oyle.

Leuiti.viii.a

D This was nowe confyrmed hym with an euerlastynge couenaunt, and to his sede, as the dayes of heauen: namely that his chyldren shulde alway mynystre before hym, and perfourme the offyce of the presthode, and wysh the people good in his name. Before all men lyuynge chose he hym, that he shuld offre before the Lorde, and make odoures for a swete sauoure and remembraunce, that he shuld reconsyle the people of the Lord with hym agayne. He gaue hym auctorytye also in his commaundementes and in the couenaūt that he shulde teache Jacob the statutes and testymonyes, and to infourme Israel in his lawe.

Deute.xvii.c and xxi.a Mala.ii.a

E Therfore there stode vp certayne agaynst hym and had enuye at hym in the wyldernes: namely, they that were of Dathan, and Abirams syde, and the furyous congregacyon of Chore. This the Lorde sawe, and it displeased him, and in his wrothful indygnacyon were they consumed. A greate wondre did he vpon them, and consumed them with the fire. Besydes this he made Aaron yet more honourable and gloryous. He gaue hym an herytage, and departed the fyrste frutes vnto hym. Vnto hym specyallye he appoynted the bred for sustenaunce (for the prestes ate of the offrynges of the Lorde) this gaue he vnto hym and his sede. Other herytage or porcion he had none in the lād, with the people. For the Lord him self is his porcion and inheritaunce.

Nume.xvi.b

Nume.xvii.c

Exod.xxv.f Leuit.xxiiii.b

F The thirde noble and excellente man is Phinehes the sonne of Eleazer, whiche pleased the God of Israel, because he had the zele and feare of the Lorde. For when the people were turned backe, he put hym selfe forthe ryght soone, and that with a good wyll, to pacyfye the wrath of the Lorde towarde Israel. Therfore was there a couenaūt of peace made with hym, that he shulde be the pryncypal amonges the ryghtous and the people that he and his posterytye shuld haue the offyce of the presthode for euer. Lyke as there was made a couenaunte with Dauid of the trybe of Juda, that from among his sonnes only there shuld be a kynge: and that Aaron also and his sede shulde be the herytage, to gyue vs wysdome in oure herte, to iudge his

Numer.xxv.c

people

people in rightoulsnes: that his goodes shuld not come in to forgetfulnesse, and that their honour myght endure for euer.

¶ The prayse of Josue, Caleb, and Samuel.

CAPI. XLVI.

A Joshu.xiii.e Num.xxvii.b Deu.xxxiii.b Josue.i.a

MAnly and stronge in battayle was Iesus the sonne of Naue, which in stede of Moses the prophete, was gyuen to be captayne of the people, which accordynge vnto his name, was a great sauioure vnto ꝑ electe of God, to punysshe the enemyes that rose vp agaynst Israel. that Israel myght obtayne their inheritaunce. O how greate, noble, and excellent was he, when he lyft vp his hande, and shewe out his swerde agaynst the cytyes? Who stode so manly before hym? For the Lorde hym selfe brought in the enemyes. Stode not the Sunne styll at his commaundement, and one daye was as long as two? He called vpon the byghest and most myghtye, when the enemyes pressed vpon hym on euery syde: and the Lorde herde hym with hayle stones. They smote the Heythen ryght people myghtely, and in fallyng downe they slewe all the aduersaryes, so that the Heathen knewe his hoost, and al his defence, that the Lorde hym selfe foughte agaynst them, for he lowed vpon the myghtye men of them.

Jos.

B In the tyme of Moses', also he had Caleb the sonne of Jephune, dyd a good worcke, which stode agaynst the enemyes, withholde the people frome syn, and stylled the wycked murmuryng. And of fyue hundreth thousande people of fote, they two were preserued, whe they were brought in to the heritage, namely, a lande that floweth with mylke and hony. The Lorde gaue strengthe also vnto Caleb, which remayned with hym vnto his age: Josue.xliii.e so that he wente vp in to the byghe places of the lande, and his sede conquered the same for an heritage: that all the chyldren of Israel myght se, how good a thyng it is, to be obedient vnto the Lorde. And the iudges or rulers (euery one after his name) whose herte went not a horynge, ne departed frome the Lorde, and that forsake not the Lorde vnfaythfully, whose remembraunce hathe a good reporte: Yea their bones florysshe out of their place, and their name shall neuer be chaunged.

C Samuel the prophet beloued of the Lord, ordeyned a kynge, and anoynted the princes ouer the people. In the lawe of the Lord ruled he, and iudged the congregacyon, and the Lorde had respect vnto Jacob. The prophete was founde diligent in his faythfulnesse: and in his faythfulnes was the faythfulnes of ꝑ vysyon knowen. He called vpon ꝑ Lorde the myghtie, when the enemyes pressed vpō him on euery syde, what tyme as he offred the sucklyng labes. And ꝑ Lord thondred frō heauen, and made his voyce to be herde with a greate noyse. He discomfyted the princes of Tyre, 1.Regu.xii.a all the rulers of the Philistynes. Before his last ende, he made protestacyon in the syght of the Lorde, and his anoynted, that he toke neither substaunce ne good of any man, no not so moch as a shoo: & no man myghte accuse hym. After this he tolde, that his ende was at hand, and shewed the the kynge also his ende and death: and frome the earth lyfte he vp his voyce in the prophecye, that the vngodly people shulde perysh.

¶ The prayse of Nathan, David, and Salomon

CAPI. XLVII.

A 1.Regum

AFterwarde in the tyme of kynge David, there rose vp a prophet called Nathan: For lyke as the fat is taken awaye frome the offeryng, so was David chosen out of the chyldren of Israel. He toke his pastyme with ꝑ lyons & with kydds, and with beares lyke as with lambes. Slewe he not a gyaunt when he was yet but ponge, and soke away the rebuke frō his people? what tyme as he toke the stone in his hande, and smote down proude Goliath with the slynge? For he called vpon the byghest Lorde, whiche gaue hym strength in his ryght hande, so that he ouerthrewe the myghtye gyaunte in the battayle, that he myght set vp the horne of his people agayne. Thus brought he him to worshyp aboue al princes, and made hym to haue a good reporte in the prayse of the Lorde, that he shulde were a crowne of glory. For he destroyed the ennemyes on euerye syde, roted out the the Philistines his aduersaryes, and brake their horne in sundre lyke as it is broken yet this daye. In all his worckes he prayseth the byghest and holyest, and ascrybed the honour vnto hym. With his hole hert dyd he prayse and loue hym that made hym. He set syngers also before the auter, and in their tune he made swete songes. He ordeyned to kepe the holy dayes worshipfully, and that the solemne festes shuld be honourably holden, with prayseyng the name of the Lorde, and with his songynge bytimes in the morninge in the Sanctuary.

1.Regum

The Lorde toke awaye hys synnes, and exalted his horne for euer. He gaue hym the couenaunte of the kyngdome, and the trone of worshyp in Israel. After him there rose vp the wyse sonne called Salomon, and for his sake he droue ꝑ enemyes awaye fat of. This Salomon raygned with peax in his time (for God gaue hym rest frome his enemyes on euery syde, that he myght buyld him an house in his name, and prepare the Sanctuary for euer) lyke as he was wel instruct in his youth and fylled with wysdome as and vnderstandinge, as it were with a water floude. He couered and fylled the hole lande with symylytudes and wyse prudente sentences.

1.Regum

His name went abrode in the Iles, because of his peax he was beloued. All landes meruepled at his songes, prouerbes, symylytudes, and at his peax, & at the name of the Lorde God, whiche is called the God of Israel. He gathered golde as tynne, and he had as

as moche syluer as leade. He was moued in vnordinate loue towarde women, and was ouercome in affection, he stayned his honour and worshyp: yea, his posteritie defyled he also, in bryngyng the wrath of ꝑ Lord vpon his chyldren, and sorowe after his ioye: so ꝑ his kyngdome was deuyded, and Ephraim became an vnfaythfull and an vnconstante kyngdom. Neuertheles God forsoke not his mercy, neyther was he vtterly destroyed because of his worckes, that he shulde leaue hym no posteritie.

As for the sede ꝑ came vpon him which he loued, he brought it not vtterly to noughte, but gaue yet a remuaunt vnto Jacob, and a rote vnto David oute of hym. Thus rested Salomon with his fathers, and oute of his sede he left behynde him a verye foolyshnesse of the people, and such one as had no vnderstandyng: namely Roboam, whiche turned away the people thorow his counsel, and Jeroboam the son of Nabat, which caused Israel to synne, and shewed Ephraim the way of vngodlynesse: In so moch that their synnes, and mildedes had the vpper hand so sore that at the last they were dryuen oute of the lande for the same: Yea he soughte oute and brought vp all the wyckednesse, tyl the vengeaunce came vpon them.

¶ The prayse of Elias, Helizeus, Ezechias, and Esaye.

CAPI. XLVIII.

THen stode vp Eliah ꝑ prophet as a fire and his worde burnt lyke a torche. He brought an honger vpon them, and in his zele he made them fewe in nombre. For they myght not awaye with the commaundementes of the Lorde. Thorow the worde of the Lorde, he shut the heuen, and three tymes brought he the fire downe. Thus became Eliah honourable i his wōderous dedes. Who maye make his boaste to be lyke hym? One that was deed raysed he vp from death, and in the worde of the hyest he brought him out of the graue agayne. He cast downe kynges and destroyed them, and the honourable frō their seate. Upon the mount Syna he herde the punyshment, and vpon Horeb the iudgement of the vengeaunce. He prophecied recō pensyng vnto kinges, and ordeyned Prophetes after him. He was taken vp in the storme of fyre in a charet of horses of the Lorde. He was ordeyned in the reprouynges in time to pacifye the wrath, to turne the hertes of the fathers vnto the chyldren, and to set vp the tribes of Jacob agayne. Blessed were they that sawe the, and were garnyshed in loue: for we lyue in lyfe.

Eliah was couered in the storme, but Heliseus was fylled with his mouth. While he lyued, he was afrayde of no Prynce, & no man myght ouercome hym. There could no word discerne him, and after his deth his body prophecied. He did wonders in his life and i deth were his worckes maruelous. For all this, the people amended not, neither departed they from their synnes, till they were caryed away pryseners out of the land, and were scatred abrode in al countreys, so that of them there remayned but a very lytle people, and a Prince vnto the house of Dauid. How be it some of them dyd ryght, and some heaped vp vngodlynesse.

Ezechias made his cite strong, conueyed water in to it, digged thorow the stony rock with yron, and made vp a well by the water syde. In his time came Sennacherib vp, and sente Rabsakeh, lyfte vp his hande agaynst Syon, and defyed them with greate pryde. Then trembled their hertes and handes, so that they sorowed lyke a woman trauayling with chylde. So they called vpon the Lorde which is mercyful, and lyft vp their handes before him. Immediatly the Lorde herd the oute of the heuen, and delyuered them by the hand of Esay. He smote the host of the Assirians, and his aungell destroyed them. For Ezechias had done ꝑ thing ꝑ pleased the Lord, and remayned stedfastly in the waye of Dauid his father. Which Esaye was great and faithful in his visions. In his time the sunne went backwarde, and he lengthened the kynges lyfe. With a right spirite prophecied he, what shulde come to passe at the last: and to suche as were sorowful in Syon, he gaue consolacyon, wherwith they myghte comforte them selues for euermore. He shewed thinges that were for to come & secrete, or euer they came to passe.

C 1.Par.xxxii.a

¶ Of Josiah, Ezechias, David, Jeremy, Ezechiel, Zorobabel, Jesus, Nehemias, Enoch, & Joseph.

CAPI. XLIX.

A iiii.Re.xxii.a xxiii. ii.pa.xxxiiii.a

THe remembraunce of Josiah is lyke as when the Apotecary maketh many pryeious swete smellynge thynges togyther. His remembraunce shal be swete as hony in all mouthes, and as the playing of musyk by the wyne. He was appoynted to turne the people agayne, and to take awaye all abhominacions of the vngodly. He directed his herte vnto the Lorde, and in the tyme of the vngodlye he set vp the worshyp of God agayne. All kynges (excepte David, Ezechias and Josiah) commytted wyckednesse: for euen the kynges of Juda also forsoke the law of God. For they gaue their horne vnto other, their honoure and worshyp also vnto a straunge people.

B iiii.Re.xxv.b

Therfore was the elect cite of the Sanctuary brent with fyre, and the stretes therof laye desolate and waste: for they intreated Jeremy euyl, which neuertheles was a prophet ordeyned frō his mothers wombe, that he myght rote out, breke of, and destroy, and that he might buylde vp, and plante agayne. Ezechiel sawe the glorye of the Lorde in a vysion, whiche was shewed hym vpon the charet of the Cherubyns. For he thoughte

Jeremy.i.a

vpon the ennemyes in the rayne, to doo good vnto such as had ordred their wayes aright. And the bones of the twelue Prophetes florysche from out of their place, for they gaue comforte and consolacion vnto Jacob, and deliuered thē faithfully. How shal we prayse Zorobabel, whiche was as a rynge in the ryght hande?

Jgg.ii.a
i.Esdr.vi.a
iii.Esdr v.a

So was Jesus also the sonne of Josedec: these men in their tymes buylded the house, & set vp the Sanctuarye of the Lorde agayne, whiche was prepared for an euerlastynge worshyp. And Nehemiah is alwaye to be cōmended, which set vp for vs the walles that were broken downe, made the portes and barres agayne, & buylded oure houses of the new. But vpon the erth is there no man created lyke Enoch, for he was taken vp frō the earthe. And Joseph whiche was lorde of his brethren, and the vpholder of his people: his bones were couered and kepte. Seth and Sem were in great honour amonge the people: and so was Adam aboue all the beastes whan he was created.

Jgg.ii.c
i.Esdr. vii.a
ii.Esdr. viii.a
ii.Esdr.viii.a

Gene.v.c
Ecclesi xliiii.b
Hebr.xi.a

Of Simon the sonne of Oniah.

CAPI. L.

A i.Macc.iii.

SYmon the sonne of Oniah the hye preest, whiche in his lyfe sette vp the house agayne, and in his dayes made faste the temple. The heygth of the temple was founded of hym, the double buyldyng and the hye walles of ỳ tēple. In his dayes the welles of water flowed oute, and were excedynge full as the see. He toke care for his people, and delyuered them frome destruction. He kept his cītye and made it stronge, that it shoulde not be besieged. He dwelte in honoure and worshyppe amonge his people, and enlarged the intraunce of the houle and the courte. He gyueth lyghte as the morynge sterre in the myddes of the cloudes, and as the Moone whan it is ful. He shyneth as the sunne in the temple of God, he is as bryght as the rayne-bow in the fayre cloudes, and florysheth as the floures and roses in the sprynge of the yere, and as lylyes by the ryuers of water: Lyke as the braunches vpon the mount Lybanus in the tyme of sommer: as a fyre and incense that is kyndled: Lyke as an hole ornament of pure golde, set with all maner of precious stones: and as an olyue tree that is frutefull, and as a Cypres tree whiche groweth vp on hygh.

When he put on the garment of honoure, and was clothed with all beautye: when he
B went to the holye aulter, to garnysche the couerynge of the Sanctuarye: when he toke the portcions out of the preestes hand, he him selfe stode by the harth of the aulter, and his brethren rounde aboute in ordre. As the braunches of Cedre tre vpon the mount Lybanus, so stode they rounde about hym. And as the braunches of the olyue tree, so stode all the sonnes of Aaron in their glorye. And that he myghte suffyciently perfourme his seruyce vpon the aulter, and garnysshe the offrynge of the hyest God, he stretched oute his hande, & toke of the drynke offerynge, and poured in of the wyne: so he poured vpon ỳ bottome of the aulter good smell vnto the hyghest prynce.

Then began the sonnes of Aaron to synge, and to blowe with trompettes, and to make a great noyse for a remembrāce and prayse vnto the Lorde. Then were ỳ people afrayd and fel downe to the earth vpon their faces, to worshyp the Lord their God, and to giue thankes to the almyghtye God. They songe goodly also with their voyces, so there was a pleasaunte noyse in the greate house of the Lord. And ỳ people in their prayer besought the Lorde the hyest that he wolde be mercyfull tyll the honour of the Lorde were performed. Thus ended they their ministracīō and seruise. Then went he downe and stretched out his handes ouer the hole multitude
C of the people of Israel, that they sholde gyue prayse and thankes out of their lyppes vnto the Lorde, and to reioyce in his name. He began yet ones also to praye, that he myghte openly shewe the thankesgyuynge before the hyest, namely thus: O gyue prayse and thankes (yea all) vnto the Lorde our God, which hathe euer doone noble and greate thynges: which he hath encreased our dayes from oure mothers wombe, and dealte with vs accordyng to his mercy: that he wyll gyue vs the ioyfulnesse of herte, and peax for our time in Israel. Whiche fayethfully kepeth his mercy for vs euer more, and alwaye delyuereth vs in due season.

There be two maner of people that I abD horre fro my herte: as for the thyrde, whom I hate, it is no people: They that lye vpon the mountayne of Samaria, the Philistines and the foolysshe people that dwelle in Sichimis.

I Jesus the sonne of Sirach Eleazarus of Jerusalem, haue tokened vp these informacions and documentes of wysdome and vnderstanding in this boke, and poured out the wysdom of my hert. Blessed is he that exercyseth him selfe therin: and who so taketh such to hert shal be wyse. If he do these thynges, he shall be strong in all. For the lyght of the Lorde ledeth him.

The prayer of Jesus the sonne of Syrach.

CAPI. LI.

I Thanke the, o Lord and kyng, and prayse the, o God my sauiour. I wyl yelde prayse
A vnto thy name, for thou arte my defender and helper, and hast preserued my bodye frō destructiō, from the snare of traytorous tonges, and from the lyppes that are occupyed with lyes. Thou hast ben my helper, frome such as stode vp against me, and hast deliuered me after the multitude of thy mercy, and for thy holy names sake: thou hast deliuered me from the roryng of them that prepared them

selues to deuour me oute of the handes of suche as soughte after my lyfe: frome the multitude of them that troubled me, & went about to set fyre vpon me on euery syde, so that I am not brent in the myddest of ỳ fyre: from the depe of hel, from an vnclene tong, from lying wordes, from the wycked kyng, and frō an vnrighteous tong. My soule shall prayse the Lorde vnto deth, for my life drewe nye vnto hell.

B They compassed me round about on euery side, & there was no man to helpe me. I loked about me, yf there were any man that wolde succour me, but there was none: thē thought I vpon thy mercy, o Lorde, & vpon thy actes that thou haste done euer of olde: namely, that thou deliuerest such as put their trust in the, and riddest them out of the handes of the heathen. Thus lyfte I vp my prayer frō the erth, and prayed for deliueraunce from deth. I called vpon the Lord my father, ỳ he wold not leaue me without helpe in the daye of my trouble & in the tyme of the proud. I praised thy name cōtinually, yelding honour & thanckes vnto it, & so my prayer was herd. Thou sauedst me from destruction, and deliueredst me from the vnrighteous time. Therfore wil I acknowlege and prayse the, and magnifye the name of the Lorde.

C When I was yet but yong, or euer I wente astray, I desired wisdom openly in my prayer I came therfore before the temple, & soughte her vnto the last. Thē florished she vnto me as a grape that is sone rype. My hert reioyced in her, then went my fote the ryght way, yea frō youth vp, sought I after her: I bowed downe myne eare and receyued her. I found in me mothe wisdom, and prospered greatly in her. Therfore wil I ascribe the glory vnto him that giueth me wisdom: for I am addressed to do therafter. I wil be gelous to cleue vnto the thyng that is good, so shal I not be confounded. My soule hath wrestled w̄ her, and I haue ben diligēt to be occupied in her. I lift vp mine hādes on hye, thē was my soul lightened thorow wysdome, ỳ I knowleged my foolyshnesse. I ordred my soule after her, she and I were one hert from the beginning, and I found her in clennesse. And therfore shal I not be forsaken. D

My herte longed after her, & I gat a good treasure. Therfore hath the Lord bath giuen me a new tong, wherwith I wil prayse him. O come vnto me ye vnlerned, and dwell in ỳ house of wysdom: withdraw not your selues from her, but talke & common of these thinges, for your soules are very thirsty. I opened my mouth and spake: O come & bye wisdom without money, bow down your necke vnder her yoke, and your soule shall receyue wysdom. She is hard at hand, and is contēt to be founde. Beholde with youre eyes, how that I haue hadde but lytle labour, and yet haue found mothe rest. O receyue wisdome, and ye shall haue plentcousnesse of syluer & gold in possession. Let your mynd reioyce in his mercye, and be not ashamed of his prayse. Worke his worke betymes, and he shall gyue you youre rewarde in due tyme.

(¶)

The ende of the boke of Jesus the sonne of Syrach, whiche is called in latyn Ecclesiasticus.

THE BOKE OF THE PROPHETE BARVCH.

THese are the wordes of the boke that Baruch the sonne of Nerias, the sonne of Maalia, the son of Sedechias the sonne of Sedei, the son of Helchia wrote at Babylon, in the fifth yere, the seuenth day of the moneth, what tyme the Caldees wan Jerusalem, and brent it.

CAPI. I.

¶ Baruch redeth the boke before the kynge and all the people, whiche sende it with money to Jerusalem.

A AND Baruch dyd reade the wordes of this boke that Jechonias the sonne of Joacin king of Juda myghte heare: and in the presence of all the people, that were come to heare the boke: yea and before all the noble kynges sonnes, before the lordes of the counsell and elders: and before the hole people, frō the lowest vnto the highest: before all them that dwelte at Babylon by the water of Sody. Whiche when they herde it, wepte, fasted, and prayed before the Lorde.

B They made a collection also of money, according to euerye mans power, and sent it to Jerusalem vnto Joacin the sonne of Helchiah the sonne of Salon Preest, with the other Preestes, and to all the people whiche were with him at Jerusalem, what tyme as they had gotten the ornamentes of the temple of the Lorde (that were taken away out of the temple) that they myght bringe them agayne in to the lande of Juda, the tenth day of the moneth Siban: namely, syluer vessels (whiche Sedechiah the sonne of Josiah king of Juda had made,) After that Nabuchodonosor kynge of Babylon had taken Jechoniah, with all his princes, lordes, & all the people, and led them captyue from Jerusalē vnto Babylon.

And they sayde: Beholde, we haue sente you money to bye you burnt offerynges and incense withall: make you vnleuended bred

C Deut.xiiii.c Jerem.xxix.b 1. Timo.ii. a

And offre for synne vpon the aulter of the Lorde oure God. And praye for the prosperitie of Nabuchodonosor kynge of Babylon, and of Balthasar his sonne: that theyr dayes maye be vpon earthe, as the dayes of heuen: (that God also maye gyue vs strength and lyghten oure eyes: that we maye lyue vnder the defence of Nabuchodonosor kyng of Babylon, and vnder the protection of Balthasar his sonne, that we maye longe do them seruyce, and fynde fauoure in theyr syght.

Praye for vs also vnto the Lorde oure God, for we haue synned agaynst the Lorde oure God, and vnto this daye is not his wrathe tourned yet awaye from vs. And se that ye rede this boke (whiche we haue sente vnto you) to be rehersed in the temple of the Lorde) vpon the hye dayes, and at a tyme conuenient.

D Thus shal ye say: The Lord our God is ryghtous, but we are worthy of confusyon and shame: lyke as it is come to passe this daye vnto all Juda, and to euerye one that dwelleth at Jerusalem: to oure kynges, Princes, preestes, Prophetes, and to oure fathers. We haue synned before the Lorde oure God, we haue not put our trust in him, nor gyuen hym credence, we haue not obeyed hym, we haue not harkened vnto the voyce of the Lorde our God, to walke in the commaundementes that he gaue vs. Sithens the daye that he brought oure fore fathers oute of the lande of Egypt vnto this present day we haue bene euer a mysbyleuynge, and an vnfaythful people vnto the Lorde our God: destroyinge oure selues vtterly, and thrynkynge backe, that we shoulde not heare his voyce.

Wherfore there are come vpon vs greate plages and dyuers curses, lyke as the Lorde E dyuyded by Moses his seruaunte: whiche brought oure fore fathers oute of the lande of Egypte, to gyue vs a lande that floweth with mylke and hony, lyke as it is to se this daye. Neuertheselle, we haue not harkened vnto the voyce of the Lorde oure God, ac- Leui.xvi. Deut.xxi. cordyng to all the wordes of the Prophetes whom he sent vnto vs, and vnto our rulers, but euery man folowed his owne minde and wicked ymaginacion: to offre vnto straūge goddes, to do euyll in the syght of the Lorde oure God.

¶ The Jewes confesse that they suffre iustlye for theyr synnes. The Lorde wyll & we obey vnto princes, although they be cupl. He promyseth that he wyll call agayne the people from captiuyte, and gyue them a newe and euerlastynge testament.

CAPI. II.

FOr which cause the Lorde our God hath F perfourmed his deuyce, wherof he certifyed vs and our heedes that ruled in Jerusalem: yea and oure kynges, our princes, with all Israel and Juda. And suche plages hathe the Lorde broughte vpon vs, as neuer came to passe vnder y heue, like as it is fulfilled in Jerusalem, according as it is wrytten in the lawe of Moses: that a man shold eate the flesshe of his owne sonne, and the flesshe of his owne doughter. Moreouer he hath deliuered them in to the handes of al y kynges that are rounde aboute vs, to be confounded and desolate) and scatred them abrode in all landes and nacyons. Thus are we broughte benethe and not aboue, for we haue synned agaynst the Lorde oure God, and not ben obedient vnto his voyce: therfore the Lorde our God is ryghtous, and we with oure fathers (as reason is) are brought to open shame as it is to se this daye.

Daniel.ix.a

Deut.xxviii. 3. Reg.xxi. Thren.iiii.b

And as for these plages that are come vpō vs alredye, the Lorde had deuysed them for vs: yet wolde we not praye vnto the Lorde our God, that we myght euerye man tourne from his vngodly wayes. So the Lorde hath caused suche plages to come vpon vs, for he is rightous in all his workes, which he hath cōmanded vs, which we also haue not done nor harkened vnto his voyce for to walke in the commaūdementz of the Lord, that he had gyuen vnto vs.

And nowe, O Lorde God of Israel, thou that hast brought thy people out of the land of Egypte with a myghtye hande, with tokens and wonders, with thy greate power and outstretched arme: and hast gotten thy selfe a name, as it is come to passe this daye. O Lorde oure God, we haue synned, we haue doone wyckedly, we haue behaued oure selues vngodlye in all thy ryghtousnelles.

Tourne thy wrathe frome vs (we beseche L the) for we are but a fewe lefte amonge the heathen, where thou hast scatred vs. Heare oure prayers, o Lorde, and oure peticions, bringe vs out of captiuitie, for thyne owne sake: get vs fauoure in the syghte of them, which haue led vs away, that al landes may know that thou art the Lorde our God, and that Israel and his generacion calleth vpon thy name.

O Lord, loke downe from thy holy house vpon vs: enclyne thyne eare, and heare vs. For the deed that be gone down to their graues, and whose soules are out of their bodies ascribe vnto ỹ Lord neither prayse nor righ toulnesse vnto the Lorde. O Lord, we poure oute oure prayers before the, and requyre D mercye in thy syght, o Lorde oure God: not for anye godlynesse of oure fore fathers, but bicause thou hast sent out thy wrath and indignacion vpon vs, according as thou dydest threaten vs by thy seruauntes the Prophetes, sayinge:

Thus sayth the Lord: Bow downe your shoulders & neckes, and serue the king of Babylon, so shall ye remayne styll in the land, ỹ I gaue vnto your fathers. Yf ye wyll not do this, nor heare the voyce of the Lorde youre God, to serue the kynge of Babylon, I shall destroy you in the cityes of Juda, within Jerusalem and without. I will also take from you the voice of myrth, and the voice of ioy, the voyce of the brydegrome and ỹ voyce of the bryde, and there shal no man dwell more in the land. But they wold not harken vnto L thy voyce, to doo the kyng of Babylon seruice: and therfore haste thou performed the wordes that thou spakest by thy seruauntes the prophetes: namely, that the bones of our kynges, and the bones of our fathers sholde be translated out of their place.

And lo now are they layde out in the heate of the sunne, and in the cold of the night, and deed in greate mysery, with hunger, with swerde, with pestilēce, & are clene cast forth. As for the temple wherin thy name was called vpon, thou hast laid it waste, as it is to se this day: and that for the wyckednes of the house of Israel & the house of Juda. O Lorde our God, thou hast intreated vs after al thy goodnesse, and according to all that great louing mercy of thyne, like as thou spakest by thy seruaunte Moses, in the daye when thou diddest commaunde him to wryte thy law before the childrē of Israel, saying: Yf ye wil Deu.iiii.d not harken vnto my voyce, then shall this great multitude be turned in to a very small people, for I wil scatre the abrode. Notwithstandyng I am sure that this folke wyll not F hear me: for it is an hardnecked people. But in the lande of their captiuitie, they shall remembre them selues, and lerne to know that I am the Lord their God, when I gyue them an herte to vnderstande, and eares to heare. Then shal they praise me in the land of their captiuitie, and thinke vpon my name. Then shal they turne them from their hard backes and frō their vngodlynesse: Then shal they remembre the thynges, that happened vnto their fore fathers, which synned against me. So wyll I bringe theym agayne in to the lande, whiche I promysed with an othe vnto theyr fathers: Abraham, Isaac, and Jacob: and they shall be lordes of it: yea I wyll encrease them, and not mynyshe them. And I wyll make an other couenaunte with them, Hebre.viii.c Zach.viii.b Apoca.xxi.b suche one as shall endure for euer: namelye, that I wil be their God, and they shall be my people: and I wil no more dryue my people the chyldren of Israel oute of the lande that I haue gyuen them.

¶ The prayseth wysdome vnto the people, shewyng that so great aduersaryes came vnto them, for the dispysyng therof. Of the incarnation of Christ.

CAPI. III.

AND now, o Lord almighty, thou God A of Israel: our soules that is in trouble and our spirite that is vexed crieth vnto the: heare vs, o Lorde, and haue pity vpō vs, for thou art a mercyfull God, be gracyous vnto vs, for we haue synned before the. Thou endurest for euer, shold we then vtterly perysh? O Lorde almighty, thou God of Israel: Heare now the prayer of the deed Israelites and of their childrē, which haue sinned before the, & not harkened vnto the voice of the Lord their God, for which cause these plages hang now vpon vs. O Lord, remembre not the wyckednelle of our fore fathers, but thynke vpon thy power and name nowe at this time: for thou art the Lord our God and the, o Lord wil we prayse. For thou hast put thy feare in our hertes, to the intent we sholde call vpon thy name, and prayse the in our captiuitie, & that we might turne frō the wickednelle of our fore fathers that synned before the.

Ephe.ii.a Daniel.iii.c Jer.ii.d.iii.c and.v.c

Num.xiii.a Psal.xxxi.g

Beholde, we are yet this daye in our cap-

tiuitie, where as thou haste scattered vs, to
be an abhominacion, curse, and synne: lyke
Psa.lxxix.a as it hathe happened vnto oure fathers also,
bycause of all theyr wyckednesse and depar-
tynge from the.
O Israel heare the commaundementes of
life: pondre them wel with thyne eares, that
thou mayste lerne wysdome. But howe hap-
peneth it Israel that thou art in thyne enne-
myes land? thou art waxen old in a straũge
countrey, and defyled with the deed. Why
arte thou become lyke them that goo downe
to theyr graues? Euen bycause thou haste
Jeremye.ii.b forsaken the well of wysdome. For yf thou
haddest walked in the waye of God, truly ẏ
shouldest haue remayned styll safe in thyne
owne lande.
Prouer.i.a. & iii.a O learne then where discrecyon is, where
vertue is, where vnderstandynge is, that
thou mayste knowe also from whence com-
meth longe lyfe, a necessary lyuyng, the light
of the eyes, and quyetnesse. Who euer found
oute her place? or who came euer in to her
Psa.xix.b and.cxix.c treasures?
C Where are the prynces of the heathen be-
come, and suche as ruled the beastes vpon
the earthe? They that had the pastyme with
the foules of the ayre, they that hoorded vp
siluer and gold (wherin men trust so moche)
and made no end of theyr gathering? What
is doone of theym that coyned syluer, and
were so carefull, and coulde not bryng their
workes to passe? They be rooted oute, and
gone downe to hell, and other men are come
vp in theyr stede? Yonge men haue sene light
and dwelte vpon earth: but the waye of re-
formacion, haue they not knowen nor vnder
stande the pathes therof: neyther haue their
chyldren receyued it: yea ryghte farre is it
frome them. It hathe not ben herde of, in the
lande of Canaan, neyther hath it ben sene at
Theman.
The Agarenes sought after wysdom, but
D that which is erthly, like as the marchaũtes
of the land do. They of Themã are cunning
also, and they labour for wysdome & vnder-
standing, but the way of true wisdome they
know not, neither do they thinke vpon ẏ pa-
thes therof. O Israel, how greate is ẏ house
Deute.iiii.e of God? and howe large is the place of his
Jerem xxiii.d confession? Greate is he, and hathe no ende:
Psa.cxlv.a hyghe and vnmeasurable. What is become
of those famous gyaũtes, that were so great
of bodyes, & so worthy mẽ of warre? Those
had not the Lorde chosen, neyther haue they
found ẏ way of reformacion: therfore were
they destroyed: and forasmoche as they had
no wysdome, they perisshed bicause of theyr
foolyshnesse.
E Who hath gone vp in to heuẽ to take wis-
dom there, & brought her downe frõ the clou
des? Who hath gone ouer the see to find her,
and hath chosẽ her aboue gold, & so brought
her hyther? No man knoweth the wayes of
wysdom, neither is there any ẏ can seke oute
her pathes. But he that woteth all thynges
Gen.i. knoweth her, and he hath foũd her out with
Job.xxviii.c his knowlege. This same is he whiche
Esaie.xl.c
Eccl.xliii.a
prepared the erth at the begynnyng, & fylled
it with all maner foules and beestes. When
he sendeth out the light, it goeth: and when
he calleth it agayne, it obeyeth hym wt feare.
The sterres kepe their watche, & gyue theyr
lyght, yea and that gladly. When he calleth
thẽ, they saye: here we be. And so with chere
fulnes they shewe lyght vnto him that made
them. This is our God, and there shall none
other be compared vnto him: It is he ẏ hath
found out al wisdom, and hath gyuen her vn
to Jacob his seruaunt, and to Israel his belo
ued. Afterwarde dyd he shew him selfe vpon
erth, and dwelt among men.

¶ The reward of them that kepe the lawe, and the punyshment of them that despyse it. A complaynt of Jerusalem, and vnder the fygure therof, of the churche

CAPI. IIII.

This is the boke of the commaundemen- A
tes of God, and the law that endureth
for euer. Al they that kepe it shal come
to lyfe: but suche as forsake it, shal come to
deth. Turne the, o Jacob, and take holde of
it: walke by this waye thorowe his bright-
nesse and shine. Giue not thyne honour to an
other, and thy worship to a straunge people:
O Israel, how happy are we, syth that God
hath shewed vs such thinges as are pleasaũt
vnto him? Be of good chere thou people of
God, O thou auncient Israell. Nowe are ye
solde amonge the heathen, how be it not for
youre vtter destruction: but bycause ye pro
uoked God the Lorde to wrath and displea-
sure, therfore were ye deliuered vnto youre
ennemyes: for ye displeased the euerlastyng
God that made you, offringe vnto deuyls, &
not to God. Ye haue forgottẽ hym ẏ brought
you vp, and youre nourse Jerusalem haue ye
greued.
Whẽ she saw that the wrath of God was B
commynge vpon you, she sayde: harken, O
ye that dwell aboute Syon, for God hathe
brought me in to great heuynesse: and why?
I se the captiuite of my people, of my sonnes
and doughters, which the euerlastinge God
wil bring vpõ them. With ioye did I noryssh
them, but now must I leue thẽ with wepinge
and sorow.
Let no man reioyce ouer me widow & for-
saken, which for the sinnes of my childrẽ am
desolate of euery man. For why? they depar
ted frõ the law of God, they wold not know
his rightousnesse, nor walke in the waye of
his commaundementes: and as for ẏ pathes
of the trouth and godlinesse, they had no lust
to go in them. C
O ye dwellers aboute Syon: come, and
let vs call to remembraunce the captiuitye
that the euerlastynge God hathe broughte Deut.xxviii.
vpon my sonnes and my doughters. He hath Jeremye.v
brought a people vpon them from farre, an
vncurteus people, & of a straunge language,
whiche neyther regarde the olde, nor pitye
the yonge.
These haue caryed awaye the deare belo-
ued of me a wydowe, leauyng me alone, both
desolate and chyldlesse. But alas, what can
I helpe you? Nowe he that hath broughte
these plages vpõ you, delyuer you also from
the handes of your enemyes.
Go your waye (O my chyldren) go your
way: for I am desolate and forsaken. I haue
put of the clothynge of peace, & put vpon me
the sacke cloth of prayer, and for my tyme I
wyl call vpõ the most hyest. Be of good chere
O my chyldren: crye vnto the Lorde, and he
shal delyuer you from the power of the prin-
ces, your enemyes.
For verely, I haue euer a good hope of
your prosperous health: yea a very gladnesse
is come vpon me from the holy one, bycause
of the mercye that ye shall haue of our euer-
lastyng Sauyour.
With mournynge and weppynge did I let
D you go from me, but with ioye and perpetual
gladnesse shall the Lorde bringe you agayne
vnto me. Lyke as the neyghbours of Sion
sawe your captyuitye frõ God: Euen so shall
they also se shortly your health in God, whi-
che shal come on you with great honour and
euerlastyng worshyp.
O my children, suffre pacyently the wrath
that shall come vpon you. For the ennemye
hath persecuted the, but shortly thou shalt se
his destructyon, and shalt tred vpon his neck.
My derlynges haue gone rough wayes, for
they are led awaye as a flocke that is scatred
abrode with the enemyes. But be of good cõ-
fort (O my chyldren) and crye vnto the Lord:
E For he that led you awaye, hath you yet in
remembraunce: and like as ye haue bene min-
ded to swarue from your God, so shal ye now
endeuour selues ten tymes more, to turne a-
gayne, and to seke him. For he ẏ hath brought
these plages vpon you, shall brynge you e-
uerlastynge ioye agayne with your healthe.
Take a good hert vnto the, O Jerusalem: for
he which gaue the that name, exhorteth the
so to do.
The wycked doers that now put the to
trouble, shall perish: and such as haue reioy-
sed at thy fall, shall be punysshed. The cytyes
whom thy chyldren serue, and that haue ca-
ryed awaye thy sonnes, shall be correcte. For
lyke as they be nowe glad of thy decaye, so
shall they mourne in theyr owne destruction.
The ioye of theyr multitude shall be taken
awaye, and theyr chere shall be turned to so-
rowe. For a fyre shall fall vpon them frome
the euerlastynge God, longe to endure: and
it shall be inhabited of deuylles for a greate
season.

¶ Jerusalem is moued vnto gladnesse, for the returne of her people, and vnder the fygure therof, the churche.

CAPI. V.

A O Jerusalem loke about the toward the
east, and beholde the ioye that cõmeth
vnto the from God. For lo, thy sonnes
(whome thou hast forsaken, and that were
scatered abrode) come gathered togyther frõ
the East and West, reioysynge in the word
of the holye one, vnto the honoure of God.
Put of thy mournynge clothes (O Jerusa
lem) and thy sorowe, and decke the with the
worshyp and honoure, that commeth vnto
the frome God, with euerlasting glory. God
shal put the cloke of rightousnes vpon the,
and set a crowne of euerlastynge worshyp
vpon thyne heade: for vpon the wyll God
declare his bryghtnes, that is vnder the hea-
uen: yea an euerlastyng name shall be giuen
the of God, with peax of ryghtousnes, and
the honoure of Gods feare. B
Aryse O Jerusalem, stand vp on high: loke
about the towarde the east, and beholde thy
children gathered from the east, vnto the west
whiche reioyse in the holye worde, hauynge
God in remembraunce. They departed from
the on fote, and were led awaye of theyr ene
myes: but nowe shal the Lord bryng them
caryed with honoure, as chyldren of the king
dome. For God is purposed to brynge down
all stoute mountaynes, yea and all hygh roc-
kes to fyll the valleyes, and so to make thẽ
euen with the groũde: that Israel maye be
diligent to lyue vnto the honoure of God.
The woddes and all pleasaunt trees shal o-
uershadowe Israel, at the commaundement
of God. For hyther shall God brynge Israel
with ioyfull myrth, and in the lyghte of his
maiestye: with the mercye and ryghtousnes
that commeth of hym selfe.

CAPI. VI.

¶ A copye of the epistle that Jeremye sent vnto the Jewes, whiche were led awaye prysoners by the kynge of Babylon: wherin he certyfyeth them of the thynge that was cõmaunded hym of God.

Because of the synnes that ye haue done A
agaynste God, ye shall be led away cap Jere.xxv.a.b.
tyue vnto Babylon euen of Nabucho-
donosor the kynge of Babylon. So when ye
be come into Babilon, ye shal remayne there
many yeres & for a lõg season: namely.vij.ge
neracions: and after that wyll I bryng you
awaye peaceably from thence. Now shall ye
se in Babylon goddes of golde, of syluer, of
wood, & of stone: borne vpõ mens shoulders
to cast out a fearfulnes before the Hethen.
But loke that ye do not as the other: be not
ye afrayd, and let not the feare of them ouer
come you.
Therfore whẽ ye se the multytude of peo- B
ple worshyppynge them behynde and before
saye ye in your hertes: O Lorde, it is thou,
that oughtest only to be worshypped? Myne Deuter.vi.c
aungel also shal be wyth you, and I my self
wyll care for your soules. As for the tymbre
of those goddes, the carpẽter hath polysshed
them: yea gylted be they, & layed ouer with
syluer. yet are they but vayne thynges, & can
not speke. Lyke as a mãn that loueth pera-
mours is trymlye decked, euen so are these
made

made and hanged with golde. Crownes of golde haue their goddes vpon their heedes: so the prestes them selues take the golde and syluer from them, and put it to their owne vses: yea they gyue of the same vnto harlots, and trymme their hoores withall: agayne, they take it from the hoores, and decke their goddes therwith. Yet can not these goddes delyuer them selues frome rust and mothes. When they haue couered theym with clothynge of purple, they wype their faces for the dust of the temple, wherof there is moch among them. One hath a sceptre in his hand, as though he were iudge of the countrey: yet can he not slaye suche as offende hym. An other hathe a swearde or an axe in his hande, for all that, is he neyther able to defende hym selfe frome battayle, nor from murtherers.

Jeremye. x. a

By this ye maye vnderstande, that they be no goddes, therfore se that ye neither worshyp them, nor feare them. For lyke as a vessell that a man vseth, is nothynge worth whē it is broken, euen so is it with their goddes. When they be set vp in the temple, their eyes be full of dust, thorow the fete of those that come in. And lyke as the doores are shutte in, rounde about vpon hym that hath offended the kynge: Or as it were a deed body kepte beyde the graue: Euen so the prestes kepe the doores with barres and lockes, lest their Goddes be spoyled with robbers. They set vp candels before them (yea verily and that many) whereof they can not se one, but euen as blockes, so stande they in the temple. It is sayd: that the serpentes and wormes, whiche come of the earth, gnawe out their hertes, eatynge them and their clothes also, and yet they fele it not. Their faces are blacke, thorowe the smoke that is in the temple. The owles, swalowes, and byrdes flye vpon them, yea and the cattes runne ouer their heedes.

Settynge vp of candels before ydolles.

By this ye maye be sure, that they are not goddes, therfore feare them not. The golde that they haue, is to make them bewtyfull: and yet neuertheles, onles some body wype of their rust, they wyll gyue no shyne: and when they were cast in to a fourme, they felt it not. They are bought for money, and haue no breth of lyfe within them. They must be borne vpon mens shoulders, as those that haue no fete: whereby they declare vnto men, that they be nothynge worth. Confounded be they then, that worshyp them. For yf they fall to the grounde, they can not ryse vp agayne of them selues. Yea though one helpe them vp and set them vpright, yet are they not able to stande alone: but must haue proppes set vnder them lyke deed men. As for ỳ thyng that is offred vnto them, their prestes sell it, and abuse it: yea ỳ prestes wyues take therof, but vnto ỳ syche & poore they gyue nothyng of it, the women with childe and the mēstruous laye handes of their offrynges. By this ye maye be sure, that they are no goddes, therfore be not ye afrayed of them. From whence commeth it then, that they be called goddes?

The women syt before the goddes of syluer, gold and wod, & the prestes syt in their temples, haueynge open clothes, whose heades and beerdes are shaue & haue nothynge vpon their heades: roreynge and cryeng vpon their goddes, as men do at the feast, when one is deed.

The prestes also take awaye the garmentes of the ymages, and decke their wyues & chyldren withal. Whether it be good or euel that any man do vnto them, they are not able to recōpence it: they can neyther set vp a kynge nor put him downe. In lyke maner they may neither gyue ryches, nor reward vpll. Thoughe a man make a bowe vnto them and kepe it not, they wyll not requyre it. They can not reskue a blynde man to his syght, ne helpe any at his nede. They can shewe no mercy to the wydow, nor doo good to the fatherles. Their goddes of wod stone, golde and syluer, are but euen as other stones, that be hewen of the mountayne.

Ecclesia

They that worshyp them shal be confounded. Howe shulde they then be taken for goddes? yea howe dare men call them goddes? And thoughe the Caldees worshypped them not, hearynge that they were but dom and coulde not speake: Yet they them selues offre vnto Bel, and wold fayne haue him to speake: as who saye, they coulde rele, that maye not moue. But when these men come to vnderstandyng, they shall forsake thē, for their goddes haue no feleynge.

A greate sort of women gyrde with cordes syt in the stretes, & burne olyue berryes. Now yf one of them be conueyed away and lye with any such as come by: she casteth her neyghboureese in the teeth, because she was not so worthelye reputed, nor her corde broken. What so euer is done for thē, it is but vayne & lost: Howe may it then be thought or sayd that they are goddes? Carpenters and goldsmythes make them, neyther be they anye other thynge, but euen what the workemen wyll make of them. Yea the goldsmythes the selues that make them, are of no longe contynuance: Howe shulde then the thynges that are made of them, be goddes? Vayne therfore are the thynges (yea verye shame is it) that they leaue behynd thē for their posterite. For as soone as there cōmeth any warre or plage vpon theym, the prestes ymagyn, where they maye hyde them selues with them. Howe can men thynke then they be goddes, whiche neither may defende them selues frome warre nor delyuer them frō myschefe? For seyng they be but of wod, of stone, of syluer and of golde: al people and kynges shal knowe here after, that they be but vayne thinges: yea it shal be openly declared, that they be no goddes: but euen the very workes of mens hādes, & that God hath nothig to do with thē. They can set no kynge in the lande nor gyue rayne vnto men. They can gyue no sentence of a matter, neither defende the lande frome wrong: For they are not able to do so moch as a crowe, that flyeth betwene heauen and earth.

When there happeneth a fyre in to the house of those goddes of wod, of syluer and of golde, the prestes wyll escape and saue thē selues, but the goddes burne as the balkes therin. They can not withstande any kynge or battayle: howe maye it then be thought or graunted, that they be goddes? Moreouer, these goddes of woode, of stone, of golde and syluer, maye neither defende them selues frō thynues ne robbers: yea the very wycked are stronger then they. These strype them out of their apparell, that they be clothed withall, these take their golde and syluer from them, and so get them away: yet can they not helpe them selues. Therfore it is moch better for a man to be a kynge, and to shewe his power, or els a profytable vessell in a house, wherin he that oweth it, myght haue pleasure: yea or to be a dore in a house, to kepe such thynges safe as be therin, then to be such a vayne god. The Sunne, the Moone, and all the starres when they gyue their shyne and lyght, are obedyent, and do men good: When the lyghtenynge glystreth, all is cleere: The wynde blowyth in euery countrey, and when God commaundeth the cloudes to go rounde aboute the hole worlde, they do as they are bydden: when the fyre is sent downe from aboue and commaunded, it burneth vp hylles & woddes.

But those goddes are not lyke one of these thynges, neither in bewtye nor in strengthe. Wherfore men shall not thynke nor say that they be goddes, seinge they can neither gyue sentence in iudgement, nor do men any good. Wherfore for asmoche as ye be now assured, that they be no goddes, se ye feare them not: for they can speake neither good ne euyll of kynges. They can shewe no tokens in heauen for the Heythen, neyther shyne as the Sunne, ne gyue light as the Moone. Yea the vnreasonable beastes are better then they, for they can get them vnder the shade, and do them selues good. So can ye be certifyed by no maner of meanes, that they be goddes: therfore feare them not. For lyke as a frayebogarde in a garden of cucumbers kepeth nothynge, euen so are their goddes of wod, of syluer & golde: and lyke as a whyterthorne in an orcharde, that euery byrde syt teth vpon: yea lyke as a deed body that is cast in ỳ darke: Euē so is it with those goddes of wod, syluer and golde. Ỳ the purple and scarlet whiche they haue vpō them, and soone fadeth away, ye maye vnderstande, that they be no goddes: yea they them selues shall be consumed at ỳ last, which shall be a great confusyon of the lande. Blessed is the godly man, that hath no ymages and worshippeth none, for he shall be far from reproue.

¶ The ende of the Prophete Baruch, which is not in the Canon of the Hebrue.

¶ The songe of the thre chyldren, whiche were put in to the hote brennynge ouen. The commen translacion, readeth this songe in the. iii. chap. of Daniel.

AND they walked in the middell of ỳ flame, prayeng God & magnyfying the Lord Azariah stode vp, & prayed on this maner. Euē in ỳ myddell of ỳ fyre opened he his mouth, & sayd: Blessed be thou (O Lorde God of oure fathers) ryght worthye to be prayed and honoured is that thy name, for euermore: for thou art ryghtous in all thy thynges that thou hast done to vs: yea faythful are all thy workes thy wayes are ryght, & thy iudgmentes true. In all thy thynges that thou hast brought vpon vs, and vpon the holye cytye of oure fathers (euen Jerusalem) thou hast executed true iudgement: yea accordynge to right and equytye hast thou brought these thinges vpō vs, because of oure synnes.

Daniel. ix. c

For why? we haue offended, and done wyckedly, departynge frome the: in all thynges haue we trespased, and not obeyed thy commaundementes, ne kept them, neither done as thou hast bidden vs, that we myght prospere. Wherfore all that thou hast brought vpon vs, and euerye thynge that thou hast done to vs, thou hast done thē in true iudgement: As in delyuerynge vs into the handes of our enemyes among vngodly and wicked abhominacions, and to an vnrightous kyng: yea the most frowarde vpon earth. And now we maye not open our mouthes, we are become a shame and reproue vnto thy seruauntes and to them that worshyp the. Yet for thy names sake (we beseche the) cast vs not oute for euer, breake not thy couenaunt, and take not away thy mercy from vs, for thy beloued Abrahams sake, for thy seruaunt Isaacs sake and for thy holy Israels sake: to whom thou hast spoken, and promysed that thou wolest multyplye their sede as the starres of heuen, and as the sand that lyeth vpō the see shore. For we (O Lord) are become lesse then anye people, and be kept vnder at this daye in all the worlde, because of oure synnes: So that nowe we haue neither prynce duke, prophet, burntoffrynge, sacrifice, oblacyon, incense, ne Sanctuarye before the.

Baruch. ii. b

Jeremy. iii. b

Genesis. xxii. c. xxvi. a

Deute. x. d

Neuertheles, in a contryte herte and an humble spirite lette vs be receyued that we maye obtayne thy mercye. Lyke as in sacrifyce of rammes and bullockes, and in thousandes of fat lambes: so lette oure offerynge be in thy sight this daye, that it maye please the, for there is no confusion vnto the that put their trust in ỳ. And now we folow the with all oure herte we feare the, and seke thy face. Put vs not to shame, but trade with vs after thy louynge kyndnesse, & accordynge to the multytude of thy mercyes. Delyuer

1. Pet. ii. a
Roma. x. c
Esay. xxviii. d
Roma. x. g

vs

bs by thy myracles (O Lorde) and get thy name an honour: that all they which do thy seruauntes euyll, maye be confounded. Let them be ashamed thorow thy almyghtye power, and let their strengthe be broken: that that they maye knowe, how that thou only art the Lord God, and glorious thorowout all the worlde.

And the kynges seruauntes that put them in, ceassed not to make the ouen hote, with wylde fyre, dyse strawe, pytche and fagottes: so that the flame brast forth of the ouen vpon a forty and nyne cubytes, yea it toke awaye, and brent vp those Caldees that it gat holde vpon beside the ouen. But the Aungel of the Lorde came downe into the ouen to Asaria and his felowes, and smote the flame of the fyre out of the ouen, and made the myddell of the ouen, as it had ben a colde wynde blowyng, so that the fyre neither touched them, greued them, nor dyd them hurte. Then these thre (as oute of one mouthe) praysed, honoured, and blessed God in the fornace, sayenge.

1. Mach.viii.d Blessed be thou, O Lorde God of our fathers: for thou art worthy of prayse and honour, yea and to be magnifyed for euermore. Blessed be the holy name of thy glory, for it

Psalm.xxviii.c is worthy to be praysed, and auaunced in all worldes. Blessed be thou in the holy temple of thy glory, for aboue all thynges thou arte to be praysed, yea and aboue all thynges worthye to be magnifyed for euer. Blessed be thou in the trone of thy kyngdome, for aboue all thou arte worthye to be well spoken of, and to be moze the magnifyed for euer. Blessed be thou that lokest thorow thy depe, and syttest vpō the Cherubyns: for thou arte worthye to be praysed, and aboue all to be magnifyed for euer. Blessed be thou in the fyrmament of heauen, for thou art prayse and honour worthye for euer.

O all be workes of the Lorde: speake good of the Lorde, prayse hym, and set hym vp for euer.

Psalm.cii.c.e ciix.a O ye Aungels of the Lorde, speake good the Lord, prayse him, and set him vp for euer.

O ye heauens, speake good of the Lorde: prayse him, and set him vp for euer.

O all ye waters that be aboue the fyrmament, speake good of the Lorde, prayse hym, and set him vp for euer.

O all ye powers of the Lorde, speake good of the Lorde, prayse him, and set hym vp for euer.

Psal.cxlix.a O ye Sunne and Moone, speake good of the Lord, prayse him and set him vp for euer.

Psal.cxxxvi.a O ye starres of heauen, speake good of the Lorde: prayse him, and set him vp for euer.

O ye showers and dew, speake good of the Lorde: prayse him and set him vp for euer.

O all ye windes of God, speake good of the Lord: prayse him, and set him vp for euer.

O ye fyre and heate, speake good of the Lorde: prayse hym, and set him vp for euer.

O ye winter and sommer, speake good of the Lorde: prayse him and set him vp for euer.

O ye dewes and frostes, speake good of the Lorde: prayse hym, and set him vp for euer.

O ye frost and colde, speake good of the Lorde: prayse hym and set hym vp for euer.

O ye yse and snowe, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye nyghtes and dayes: speake good of the Lorde, prayse hym and set hym vp for euer.

O ye light and darcknesse, speake good of the Lorde prayse hym and set hym vp for euer.

O ye lyghtenynges and cloudes, speake good of the Lorde: prayse hym and set hym vp for euer.

O let the earth speake good of the Lorde: yea let it prayse hym, and set him vp for euer.

O ye mountaynes and hylles speake good of the Lorde: prayse hym and set vp for euer

O all ye greene thynges vpon the earthe, speake good of the Lord: prayse hym and set hym vp for euer.

O ye welles, speake good of the Lorde: prayse hym and set hym vp for euer.

O ye sees and floudes, speake good of the Lord: prayse him and set hym vp for euer.

O ye whales and all that lyue in the waters speake good of the Lorde: prayse hym and set hym vp for euer.

O all ye foules of the ayre speake good of the Lorde: prayse hym & set him vp for euer.

O all ye beastes & catell, speake good of the Lorde, prayse hym & set hym vp for euer.

O ye chyldren of men, speake good of the Lorde: prayse hym, and set hym vp for euer.

O let Israell speake good of the Lorde: prayse him, and set him vp for euer.

O ye prestes of the Lorde, speake good of ỹ Lord, praise him and set him vp for euer. Psalmo.cxxxv.b

O ye seruauntes of the Lorde, speake good of the Lorde: prayse hym and set him vp for euer

O ye spirites and soules of the ryghtous, speake good of the Lorde: prayse hym and and set vp for euer.

O ye holy and humble men of hert, speake ye good of the Lorde, prayse ye hym, and set him vp for euer.

O Ananias, Azarias, and Misael, speake ye good of the Lorde: prayse ye hym, and set hym vp for euer. Which hath delyuered vs from the hel, kept vs from the hand of deth, and vs frō the myddest of the burnyng flame and saued vs euen in the myddest of the fyre. Jeremye.xxxi

O gyue thanckes therfore vnto the Lorde: for he is kynde herted, and his mercy endureth for euer. O al dreadut men speake good of the Lorde, euen the God of all goddes: O prayse him & gyue hym thankes, for his mercy endureth world without ende.

THE HISTORYE OF SVSANNA VVHICHE IS THE .XIII. CHAP. OF DANYEL AFTER THE LATYNE.

A THere dwelte a man in Babylō, called Joachim, that toke a wyfe whose name was Susanna, the doughter of Helchias, a verye fayre woman, and suche one as feared God. Her father and her mother also were godly people, & taught theyr doughter accordynge to the lawe of Moses. Joachim her husbande was a great ryche man, & had a fayre orcharde ioynyng vnto his house. And to hym resorted the Jewes comenly, because he was a man of reputacion amonges them. The same yere were made two iudges, suche as the Lorde spaketh of: All the wyckednesse of Babylon, commeth from the elders (that is) from the iudges, whiche seme to rule the people. These came ofte to Joachims house, and all suche as had any thynge to do in the lawe, came thyther vnto them.

B Nowe when the people came agayne at after noone, Susanna wente in to her husbandes orcharde, to walke. The elders seinge this, that she went in daylye, and walked: they were enamored vpon her, yea they were almost oute of theyr wyttes, and cast downe theyr eyes, that they should not se heauen, ne remembre that God is a righteous iudge. For they were both wounded with the loue of her, neither durst one shew an other his grefe. And for shame they durst not tell her, theyr inordinate lust, that they wolde fayne haue had to do wt her. Yet they layed wayte for her earnestly from daye to daye, that they might at the leest, haue a syght of her. And the one sayd to the other: Aryse, let vs go home, for it is dinner tyme. So they wēt theyr way frō her.

When they returned agayne, they came together, enquerynge out ỹ matter betwene them selues, yea the one tolde the other of his wicked lust. Then appoynted they a time when they myght take Susanna alone.

It happened also that they espyed out a C conuenyent tyme, when she wente for the to walke (as her maner was) and no body with her, but two maydens, and thought to wash her self in the garden, for it was an hote season: And there was not one person there, saue the two elders, that had hyd them selues, to beholde her. So she sayd to her maydens: go fet me oyle and sope, and shut the orcharde dore, that I maye wash me. And they dyd as she bad them, & shut the orchard dore, & went oute them selues at a backe dore, to fet the thynge that she had commaunded: but Susanna knewe not, that the elders laye there hyd within. Now whē ỹ maidens were gone forth, the two elders gat them vp: and ran vpon her, saying: now the orcharde dores are shut, that no man can se vs: we haue a lust vnto the, therfore consēt vnto vs, & lye with vs.

D If thou wylt not, we shall bringe a testymoniall agaynst the: that there was a yong felowe with the, and that thou hast sent away thy maydēs frō the for the same cause. Susanna syghed, and sayde: Alas, I am in trouble on euery side. Though I folow your mynde, it wyll be my death: and yf I consēt not vnto you, I can not escape your handes. Well, it is better for me, to fall in to youre hande without the dede doynge, then to syn in the syght of the Lorde: and with that, she cryed out with a loude voyce: the elders also cryed out agaynst her. Then ran there one to the orchard doze, and smote it open. Now when the seruauntes of the house herde the crye in the orcharde, they rushed in at ỹ backe doze, to se what the matter was. So whē the elders tolde them the seruauntes were great E lye ashamed, for why there was neuer suche a report made of Susanna. On ỹ morow after came the people to Joachim her husbande & the two elders came also, full of myschenous ymaginacions against Susanna, to bringe her vnto deth, and spake thus before the people: Send for Susanna the doughter of Helchias, Joachims wyfe. And immediatly they sent for her. So she came wt her father & mother, her chyldren & al her kinred. Now Susanna was a tender persō, & maruelous fayre of face. Therfore the wycked men cōmaunded to take of the clothes frō her face (for she was couered) ỹ at ỹ leest, they myght so be satisfyed in her beautye: Thē her frendes, yea & al they that knewe her, began to wepe.

These two elders stode vp in the myddest of the people, and layed their handes vpon the heade of Susanna: which wept & loked vp towarde heauen, for her herte had a sure Leuit.xxiiii.c trust in the Lorde. And the elders sayde: As we were walkynge in the orcharde alone, this woman came in with her two maydens whom she sent awaye frome her, and sparred the orcharde dores. With that a yong felow (whiche there was hid) came vnto her, & laye with her. As for vs, we stode: in a corner of ỹ orcharde. And when we saw this wyckednes we ran to her: and perceyued, that they had F medled togyther But we coulde not holde him, for he was stronger then we: thus he opened ỹ dore, & gat him away. Now whē we had take this womā, we asked her, what yōg felow this was: but she wolde not tell vs. This is the matter, & we be witnesses of the same. The commen sorte beleued theym, as those that were the elders & iudges of ỹ people, & so they condempned her to death. Susanna cryed out with a loud voyce, & sayd: O Hebru.xiii.a euerlastynge God, thou searcher of secretes, thou ỹ knowest all thynges afore they come to pas: thou wotest, ỹ they haue borne false wytnes against me: and behold, I must dye where as I neuer dyd any such thynges, as these men haue maliciously inuented agaynst me. And the Lorde herde her voyce. For why she was led forth to death, the Lorde raysed vp the spyrete of a yonge chylde, whose name was Daniel, whiche cryed wt a loude voyce:

Jam

G I am cleane frō this bloude. Then al the peo- (ii.Reg.i.c / Act.xx.d) ple turned thē towarde him, and sayd: What meane these wordes, ẏ thou hast spoken? Daniel stode in the middest of them, & sayd: Are ye such fooles, O ye children of Israel, ẏ ye can not discerne? Ye haue here condēned a doughter of Israel vnto death, & know not ẏ truthe wherfore: Go syt on iudgement agayne, for they haue spoken false wytnesse agaynst her.

Wherfore the people turned agayne in all ẏ haste. And the elders (that is the principall heedes) sayde vnto him: come syt downe here amonges vs, and shew vs this matter, seing God hath gyuen the as greate honour as an elder. And Daniel sayd vnto them. Put these (ii.Reg.iii.d) two asyde one from an other, and then shal I heare them. Whē they were put a sunder one from an other, he called one of them, and said vnto hym: O thou olde canckerde carle, that hast vsed thy wyckednesse so long: thyne vngracyous dedes, whiche thou hast done afore, are now come to lyght. For thou hast gyuen false iudgementes, thou hast oppressed the innocent, and letten the gyltye go free, where (Exodi xxiii.a / Prouer.xvii.c) as yet the Lorde sayth: The innocent and ryghteous se thou slaye not. Well than yf thou hast sene her, tell me vnder what tree sawest thou them talkyng togyther? He answered: Vnder a Molberry tree. And Daniel sayd: verye well, nowe thou lyest euen vpon thyne heed. Lo the messenger of the Lorde hathe receyued the sentence of hym, to cut the in two. Then put he hym asyde, and called for the other. and sayd vnto him: O thou sede of Canaan, but not of Iuda: Fayrnesse hath disceyued the, and lust hathe subuerted thyne herte. Thus dealte ye afore with the doughters of Israel, and they (for feare) consented vnto you: but the doughter of Iuda wolde not abyde youre wyckednesse. Nowe tell me thē vnder what tree dyddest thou take them, speakynge togyther? He answered: Vnder a Pomgranete tree. Then sayde Daniel vnto hym: Verye well, nowe thou lyest also euen vpon thyne heed. The messenger of the Lorde standeth waytynge with the swerde to cut the in two, and to slaye you bothe.

With that, all the hole multitude gaue a great shout, and praysed God, which alwaye delyuereth them that put theyr trust in him. And they came vpon the two elders (whom (Psalm.vii.a) Daniel had conuyct wᵗ theyr owne mouth: ẏ they had gyuen false wytnesse) & dealte with them, euen lykewyse as they wold haue done (Deute.xix.d / Prouer.xix.a) with their neyghboure: yea they dyd accordyng to ẏ law of Moses, & put them to death. Thus ẏ innocēt bloud was saued ẏ same day. Then Helchias and his wyfe praysed God, for theyr doughter Susanna, wᵗ Ioachim her husband and all the kynred: that there was no dishonestie found in her. Frō that day forth, was Daniel had in great reputacyon in the syght of the people.

¶ The ende of the hystory of Susanna.

¶ The hystorye of Bel, and of the Dragon, whiche is the fourtene chapter of Daniel after the Latyne.

A There was at Babilō an ymage, called Bel & there were spent vpon him euery daye twelue cakes fortye shepe, and vi. great pottes of wine. Hym dyd the kynge worshyp hym selfe, and went dayly to honoure him but Daniel worshypped his owne God. And the kynge sayde vnto him: Why doest not thou worship Bel? He answered: Because I maye not worshyp thynges made with handes, but the lyuynge God which made heuē and earth, & hath power vpon all flesh. (Deu.iiii. and.v.a / Exo.xx / Deute.v / Math.iiii) The kinge sayde vnto him: thinkest thou not that Bel is a lyuynge God? Or seyst thou not, how moch he eateth & drynketh euery daye? Daniel smyled and sayde: O kinge disceyue not thy selfe: this is but made of claye within, and of metall without, neither eateth he euer any thynge. Then the kyng was wroth (Eccl.xxx) and called for his prestes, & sayd vnto them: B If ye tel me not, who is this, that eateth vp these expences, ye shall dye: but yf ye can ascerteyne me, that Bel eateth them, then Daniel shall dye, for he hath spoken blasphemy (Leuit.) agaynst Bel. And Daniel sayde vnto the king let it so be, euen as thou hast sayde. The prestes of Bel were.lxx. besyde their wyues and chyldren. And the kynge went with Daniel in to the tēple of Bel. So Bels prestes saide: Lo we wyll go oute and set thou the meate there (O kynge) and poure in the wyne: then shut the dore fast, & seale it with thyne owne sygnet: and to morowe when thou commest in, yf thou fyndest not, that Bel hath eaten vp all, we wyll suffre death: or els Daniel, that hath lyed vpō vs. The prestes thought thē selues sure ynough, for vnder the aulter they had made a preuy intraunce, and there went they in euer, & ate vp what there was. C

So when they were gone forth, the kynge set meates before Bel. Nowe Daniel had cōmaunded his seruauntes to brynge asshes & these he syfted thorowout all the temple, that the kynge myght se. Then went they out, and sparred the dore, sealynge it with ẏ kynges sygnet, and so departed. In the night came the prestes with their wyues and chyldren (as they were wont to do) and ate and dronke vp all. In the mornynge be tymes at the breake of the daye, the kynge arose, and Daniel wᵗ hym. And the kynge sayde: Daniel are the seales hole yet? He answered: Yea O kynge, they be hole. Now as soone as he had opened the dore, the kynge loked vnto the aulter, and cryed with a loude voyce: Greate art thou O Bel, and with the is no disceyte.

disceite. Then laughed Daniel, and held the kyng, that he shold not go in, and sayd: Beholde the pauement, marke well, whose foote steppes are these? The kyng sayd I se ẏ fote steppes of men, women and chyldren. Then D the king was angry, and toke the prestes, wᵗ theyr wyues and chyldren, and they shewed him the preuy dores, where they came in and ate vp such thinges as were vpon the aulter. For which cause the king slew them, and deliuered Bel in to Daniels power, which destroyed him and his temple.

And in that same place was a great dragō which they of Babilon worshipped. And the kyng sayd vnto Daniel: sayest thou, this is but a God of metal also? lo he lyueth, he eateth and drynketh, so that thou canst not say that he is no lyuyng God, therfore worshyp him. Daniel sayd to ẏ kyng: I wyl worship the Lord my God, he is the true liuing God: surely this is not the God of lyfe. But gyue me leue, o kyng, and I shall destroy this dragon without swerd or staffe. The kyng said I gyue the leue. Then Daniel toke pitch, fat and heery woll, and dyd sethe them togither and made lompes therof: this he put in the dragons mouthe, and so the dragon brast in sonder: and Daniel said: lo, here is he whō ye worshipped. When they of Babylon herd E that, they toke great spyte, and gathered thē togyther agaynste the kynge, sayinge: The king is become a Iewe also, he hath destroyed Bel, he hath slayn the dragon, and put the prestes to deth. So they came to the kynge, & sayd: let vs haue Daniel, or we wyll surely destroy the and thyne house. When the kyng saw, that they russhed in so sore vpon hym, & that necessitie constrayned him, he deliuered Daniel vnto them, whiche cast him in to the lyons den: where he was sixe dayes. In the den were seuen lyons, and there gyuen them euery day two bodyes, and two shepe, which then were not gyuen them, to thintent they myght deuoure Daniel.

F There was in Iury a Prophet called Abacuc, whiche had made potage, and broken breed in a depe platter, and was goyng in to the feld, to bryng it to the mowers. But the angel of the Lord said vnto Abacuc: go cary the meat that thou hast, in to Babylon, vnto Daniel which is in the lyons den. And Abacuc sayd: Lord, I neuer saw Babylon: and the den I know not. Then the aungel of the Lorde toke him by the top, and bare hym by (Ezech.viii.a) the heere of the heed, and (thorow a myghty wynde) set hym in Babylon vpon the denne. And Abacuc cryed, saying: O Daniel ẏ seruaunt of God, haue, take the breakefast that (iii.Reg.xvii.b) God hath sent the. And Daniel said, O God hast thou thought vpon me? wel, thou neuer faylest them that loue the. So Daniel arose, and ate: and the aungell of the Lorde set Abacuc in his owne place agayn forthwith.

Vpon the seuenth daye, the kyng went to bewepe Daniel: & when he came to the den, G he loked in: and beholde Daniel sate in the myddest of the lyons. Then cryed the kynge with a loude voyce, saying: Great art thou o Lorde God of Daniel: and he drewe hym (Iere.xxxvii.d / Hester.vii.b / Dani.vi.c) out of the den. Then those ẏ were the cause of his destruction he dyd caste in to the den, and they were straight deuoured before his face. After this wrote the kyng vnto all people, kynredes and tunges, that dwelte in all countreys, saying: peax be multiplied with you. My cōmaundement is, in all the dominion of my realme, that men feare and stand in awe of Danieis God, for he is the lyuyng (Dani.vi.c / Luke.i.e) God, whiche endureth euer: his kyngdome abydeth vncorrupte, and his power is euerlastynge. (Esaye.xliii.b / Osee.xiii.b / Daniel.iii.f) It is he that can delyuer and saue: he dothe wonders and maruelous workes in heuen and in earth, for he hath saued Daniel frō the power of the Lyons.

¶ The ende of the hystorye of Bel.

The prayer of Manasses kynge of Juda, when he was holden captyue in Babylon.

O Lorde almyghty, God of oure fathers: Abraham, Isaac, and Jacob: and of ꝑ ryghtous seed of thē: whiche hast made heuen & earth with al the furniture therof, which hast ordeyned the see by the word of thy commauudement: which hast shutte vp the depe, and hast sealed it for thy fearfull and laudable name, whiche all men feare, and tremble before the face of thy vertue, and for the anger of thy threatenyng, whiche is importable to synners. But the mercye of thy promyse is greate and vnsercheable: for thou art the Lord God most hygh aboue all the erth, longe sufferyng, and excedynge mercyfull, and repentaunte for the malyce of men. Thou Lorde after thy goodnesse hast promysed repentaunce of the remission of synnes: and thou ꝑ art the God of the ryghtous hast not put repentaunce to ꝑ ryghtous, Abraham, Isaac, and Jacob, vnto them that haue not synned agaynst the: But bycause I haue synned aboue the nombre of the sādes of the see, and that myne iniquities are multiplyed, I am humbled with manye bandes of yron, and there is in me no breathyng. I haue prouoked thyne anger, & haue done euyll before the, in commyttyng abhonacions and multiplying offences. And now I bow the knees of my hert, requyrying goodnesse of the, o Lorde. I haue synned Lorde, I haue synned, and knowe myne iniquitie. I desyre the by prayer, o Lorde forgyue me: forgyue me, and destroye me not with myne iniquities, neither do thou alwayes remembre myne euils to punish them, but saue me (whiche am vnworthy) after thy great mercye, & I wyll prayse the euerlastyngly, all the dayes of my lyfe, for all the vertue of heauen prayseth the, and vnto the belongeth glorye worlde without ende.
Amen.

THE FYRST BOKE OF THE MACHABEES.

After the death of Alexander kynge of Macedonia, Antiochus taketh the kyngdome. Many of the chyldren of Israel make tournaunte with the Gentyles. Antiochus subdueth Egypt and Jerusalem. Jerusalem beynge burnt maketh lawes of her owne, and forbydeth to kepe Gods lawes. Antiochus setteth vp an Idol ouer the altare of God.

CAPI. I.

After that Alexāder ¶ the son of Philip, king of Macedonia wente forth of the land of Cethim, and slew Darius kyng of ꝑ Persiās and Medes: It happened ꝑ he toke greate warres in hand, wan very many stronge cities, and slewe many kynges of the earth: goyng thorow to the endes of the worlde, and getteyng many spoyles of ꝑ people: In so moch ꝑ the worlde stode in greate awe of hym, and therfore was proude in his herte. Now when he had gathered a myghty hoste, and subdued the landes and the people with theyr pynces, so that they became tributaryes vnto hym: he fell sycke. And when he perceyued, that he muste nedes dye, he called for his noble estates (whiche hadde bene brought vp with hym of chyldren) & parted his kyngdome amonges them, whyle he was yet alyue. So Alexander raygned. xij. yere, and then dyed.

After his deth fell the kyngdome vnto his pynces, & they obteyned it euerye one in his rowme, and caused thē selues to be crowned as kinges: and so did their childr̄ after thē many yeres, and moch wickednes increased in the world. Out of these came the vngracious rote, noble Antiochus, the son of Antiochus ꝑ king (which had bē a pledge at Rome) and he raygned in the. Cxxxvij. yeare of the raigne of the Grekes.

In those dayes wente there oute of Israel wycked men, whiche moued moche people with theyr counsell, sayinge: Let vs go and make a couenaunt with the heathen that are round about vs, for sithens we departed frō them, we haue hadde moche sorowe. So this deuyce pleased them well, and certeyn of the people toke vpon them to go vnto the kyng, which gaue them lycence to do after the ordinaūce of the heathen. Then set they vp an open scole (at Jerusalem) of the lawes of the heathen, and were no more circumcised, but forsoke the holy testamēt, & ioyned them selues to the heathen, and were clene sold to wickednesse.

So when Antiochus began to be myghtye in his kyngdome, he wente aboute to obteyn the land of Egypt also, that he myghte haue the domynion of two realmes. Upon this entred he in to Egypte with a stronge hoste, with charettes, elephantes, horsemen, and a great nombre of shyppes, and began to war agaynst Ptolomy the kynge of Egypt. But Ptolomy was afrayd of him, and fled: and many of his people were wounded to death. Thus Antiochus wan many strong cities, & toke awaye greate good oute of the lande of Egypte.

And after that Antiochus had smytten Egypt, he turned agayne in the. Cxliij. yere, & went towarde Israel, and came vp to Jerusalem with a mighty people, and entred proudly in to the Sanctuary, and toke awaye the golden aulter, the candelstycke, & all the ornamentes therof, the table of ꝑ shewbred, the pouring vessel, the chargers, the golden spoones, the vale, the crownes & golden apparell of the temple, and brake downe all. He toke also the syluer and gold, the precious iewels and the secrete treasures that he found. And when he hadde taken awaye all, he caused a greate murther of men, and so fulfylled his malicious pride, and departed in to his own lande.

Thus arose great heuynesse and misery in all ꝑ land of Israel. The princes and elders of the people mourned, the yong men and the mayden were defyled, and the fayre beautye of women was chaunged: the bryde grome and the bryde toke them to mournynge: the lande and those that dwelte therin was moued, for all the house of Jacob was brought to nought.

After two yeres the kynges sente his chiefe treasurer vnto the cytyes of Juda, whiche came to Jerusalem with a greate multitude of people, speakynge peaceable wordes vnto theym, but all was disceyte: for when they had gyuen him credence, he fel sodeynly vpō the citye, and smote it sore, & destroyed moch people of Israell. And when he had spoyled the citye, he set fyre on it, castynge downe houses and walles on euery syde. The women and theyr chyldren toke they captyue, and ledde awaye theyr catel. Then buylded they the castell of Dauid with a greate and thycke wall, and with myghty towres, and made it a stronge holde for them. Beside all this, they set wycked people, & vngodly men to kepe it, stored it with weapons and vitayles, gathered the goodes of Jerusalem, and layd them vp there: thus became it a theuish castell.

And this was done to laye wayte for ꝑ people that went in to the Sanctuarye, and for the cruell destruccion of Israel. Thus they shed innocent blond on euery syde of the sanctuary, and defiled it: In so moche that the cityzins were fayne to departe, and the city became an habitacion of straungers, beinge desolate of her owne seed, for her owne natiues were fayne to leaue her. Her Sanctuary was clene wasted, her holy dayes were turned in to mournyng, her Sabothes were had in derision, & her honour brought to nought. Loke how great her glory was afore, so great was her confusion, and her ioye turned in to sorowe.

Antiochus also the kyng sent out a cōmission vnto all his kyngdome, that all the people sholde be one. Then they lefte euery man his lawe, and all the heathen agreed to the commaundement of kynge Antiochus: Yea, many of the Israelytes consented therunto, offred vnto ydols, & defilinge the Saboth. So the kynge Antiochus sent his messengers with his commyssyon vnto Jerusalem, and to all the cityes of Juda, that they sholde folowe the lawes of the heathen, and forbade eyther burntoffryng, meatoffryng or peaceoffryynge to be made in the temple of God, and that there sholde no Saboth ne hye feast daye be kepte: but commaunded ꝑ the Sanctuary, and the holy people of Israel sholde be defyled.

He commaunded also there shold be set vp other aulters, temples and ydols: to offre vp swynes flesh and other vnclene beastes, that men sholde leue theyr chyldren vncircumcised, to defyle theyr soules with all maner of vnclennesse and abhominacions, ꝑ they might so forget the law, and chaūge al the holy ordinaunces of God: and ꝑ who so euer wold not do accordynge to the commaundemente of kyng Antiochus, shold suffre deth: In lyke maner commaunded he thorowe oute all his realme, and set rulers ouer the people, for to compell them to do these thynges, commaundynge the cityes of Juda to do sacrifyce vnto ydolles.

Then went the people vnto the heathen by heapes, forsoke the lawe of the Lord, and cōmitted moch euil in the land: yea and chased out the secrete Israelites, which had hyd thē selues in corners and priuy places. The xv. daye of the moneth Casleu, in the. Cxlv. yere, set kyng Antiochus an abhominable ydoll of desolacion vpon the aulter of God, & they buylded aulters thorow out all the cytyes of Juda on euery syde, before the doores of the houses, and in the stretes, where they brent incese and did sacrifice. And the bokes of the law of God, they brent them in ꝑ fyre, and rent them in peces. What so euer he was that had a boke of the testament of the Lord founde by hym: yea who so euer endeuoured hym selfe to kepe the lawe of the Lorde, the kynges cōmaundement was, that they shold put hym to death. And thorow his auctorite they executed these thynges euerye moneth, vpon the people of Israel that were found in the cityes.

The fyne and twenty daye of the moneth what tyme as they did sacrifice vpon the alter (which stode in the stede of the aulter of ꝑ Lord) accordyng to the commaundement of kyng Antiochus, they put certeyn women to death, which hadde caused theyr chyldren to be circumcised: Not only that, but they hanged vp the chyldr̄ by the neckes thorow out all theyr houses, and slewe the circumcisers of them.

yet were ther many of the people of Israel whiche determined in them selues, that they wold not eat vnclene thinge, but chose rather to suffre deth, thē to be defiled with vnclene

meates. So bicause they wolde not breke the blessed law of God, they were cruelly slayn. And this great tyranny encreased verye sore vpon the people of Israel.

¶ The mournyng of Mathathiah and his sonnes, for the destruction of the holy cyte. They refuse to do sacrifyce vnto Idols. The zele of Mathathiah for the lawe of God. They are slayne and wyll not fyght agaynst bycause of the Sabboth daye. Mathathiah dyinge commaundeth his sonnes to fyght by the worde of God, after the exemple of the fathers.

CAPI. II.

A IN those dayes there did stand vp one Mathathiah the sonne of Symeon the preeste (out of the kinred of Joaris) from Jerusalem, and dwelt vpon the mount of Modin, & had .v. sonnes: Jhon called Gaddis Symon called Thali: Judas otherwyse called Machabeus: Eleazer, otherwyse called Abarō: and Jonathas, whose surname was Apphus. These sawe the evyl that was done amonge the people of Juda and Jerusalem. And Mathathiah sayd: Wo is me, alas ỳ euer I was borne, to se this misery of my people, and the pitious destructiō of the holy city, and thus to syt so stil, it being deliuered in to the handes of the ennemies. Her Sanctuary is come in to the power of straungers, her temple is as it were a man ỳ hath lost his good name. Her precious ornamentes are caryed awaye captyue, her olde mē are slayne in the stretes and her yong men are fallē thorow ỳ swerd of the ennemyes.

1.Mach.i.b

What people is it that hath not some possession in her kyngdome? Or who hathe not gotten some of her spoyles? All her glorye is taken awaye. She was a quene, and nowe she is become an handmayde. Beholde oure Sanctuarye, oure beautie and honoure is wasted awaye, and defyled by the Gentyles. What helpeth it vs thē to lyue? And Mathathiah rent his clothes and his sōnes, and put sackecloth vpon them, and mourned very sore.

B Then came the men thyther whiche were sent of kyng Antiochus to compell suche as were fled in to the cityе of Modin, for to do sacrifice and to burne incense vnto ydols, & to forsake the lawe of God. So many of the people of Israel cōsented and enclined vnto them, but Mathathiah & his sonnes remayned stedfast. Then spake the commissioners of king Antiochus, and said vnto Mathathiah: thou art a nobleman of high reputacion and great in this city, hauing fayre children and brethren. Come thou therfore fyrst, and and fulfill the kynges commaundement, like as all the Heathen haue done, yea & the mē of Juda, and such as remayne at Jerusalem: so shalt ỳ and thy children be in the kynges fauour, and enriched with gold, silver, & great rewardes.

Mathathiah answered and spake with a loude voyce: Though all nacions obeye the kynge Antiochus, and fall awaye euery man frō keping the law of their fathers: though they consente to his commaundementes, yet wyl I & my sonnes and my brethren, not fall from the law of our fathers. God forbid we shold, that were not good for vs, ỳ we sholde forsake the law and ordinaūces of God, and to agre vnto the commaundement of kynge Antiochus. Therfore we wil do no suche sacrifice, neither breake ỳ statutes of our law, to go an other waye. And when he had spokē these wordes, there came one of the Jewes, which openly in the sighte of all, dyd sacrifice vnto the ydols vpon the aulter in the cityе of Modyn, accordyng to the kinges commaundement.

Whē Mathathiah saw this, it greued him at the hert, so that his raynes spake withall, and his wrath kindled for very zele of ỳ law. With that he gaue a skyp forthe, and kylled the Jewe beside the aulter: yea and slew the kynges commissioner, that compelled him to do sacrifice, and destroyed the aulter at the same time, such a zele had he vnto the law of God, lyke as Phinehes dyd vnto Zambry ỳ sonne of Salomi. And Mathathiah cryed w a loud voyce thorow the city, saying: Who so is feruent in the law, & wil kepe the couenaunt, let him folow me. So he & his sonnes fled in to the mountaynes, and lefte all that euer they had in the city. Many other godly men also departed in to the wildernes with theyr children, theyr wyues and their catel, and remayned there, the tyrāny increased so sore vpon them.

Name. p

ii.Mach.ii

D Nowe when the kynges seruauntes and the hoste, whiche was at Jerusalem in the cityе of Dauid herde that certayne men had broken the kynges commaundement, and were gone theyr waye to the wyldernesse in to secrete places, and that there were many departed after them: they folowed vpō them to fyghte agaynste them in the Saboth daye, and sayd: Wyl ye yet rebell? Get you hence, and do the commaundement of kynge Antiochus, and ye shall lyue. They answered: we wyll not goo forthe, neyther wyll we doo the kynges commaundement, to defyle the Saboth daye. Then began they to fyght agaynst them, neuertheless they gaue them none other answere, neyther caste they one stone at them, nor made fast their priuy places, but sayd: We wyl dye all in our innocency, heuen and erth shal testify with vs, that ye put vs to death wrongously. Thus they fought against them vpon the Saboth, and slewe both men and catell, their wyues and theyr children, to the nombre of a thousande people.

Iosephus

E When Mathathiah and his frendes herde this, they mourned for them right sore, and sayd one to an other: Yf we ỳ be ỳ we al do as our brethrē haue done, and fight not for our liues and for our lawes agaynst ỳ heathen: then shall they the soner roote vs out of the erth. So they concluded amonges them selues at the same tyme, saying: What so euer he be that commeth to make battayle with vs is vpon the Sabboth daye, we wyll fyght against him, and not dye al, as our brethren, ỳ were murthered so heynously. Vpō this came the Synagoge of ỳ Jewes vnto thē, stronge men of Israel, all such as were feruent in the lawe. And all they that were fled for persecution, came to helpe them, and to stande by them: In so moch that they gathered an host of men, and slewe the wycked doers in theyr gelousy, and the vngodly mē in their wrath. Some of the wycked fled vnto the heathen, and escaped.

Thus Mathathias and his frendes went aboute, and destroyed the aulters, and circumcised the chyldren, that had not yet receyued circumcision: as manye as they founde within the coostes of Israell: and folowed myghtylye vpon the chyldren of pryde, and this acte prospered in theyr handes: In so moche that they kepte the lawe agaynste the power of the Gentyles and the kynges, and gaue not ouer theyr domynyon vnto wycked doers.

F

After this, when the tyme drewe on fast, ỳ Mathathias shold dye, he said vnto his sonnes: Now is pryde and persecucion increased: now is the tyme of destruction & wrathful displeasure: wherfore (o my sōnes) be ye feruent in the law, & leopard your lyues for the testamēt of the fathers: call to remembraunce what actes our fathers dyd in their tyme, so shall ye receyue great honoure, and an euerlastyng name.

ii.Mach.ii

Remembre Abraham, was not he founde faithful in temptacion, and it was reckened vnto him for rightousnes? Joseph in time of his trouble, kepte the commaundement, and was made a lorde of Egypte. Phinehes our father was so feruēt for the honour of God, that he obteyned the couenaunt of an euerlastyng preesthode. Josue for fulfyllynge the worde of God, was made the capitayne of Israel. Caleb bare recorde before the congregacion, and receyued an heritage. Dauid also in his mercyfull kyndnesse, obteyned ỳ trone of an euerlastynge kyngdome. Eliah beinge gelous and feruent in the law, was taken vp into heuen. Hananias Azarias and Misael, remayned stedfast in fayth, and were deliuered out of the fyre. In lyke maner Daniel being vngilty, was saued from the mouth of the lyons.

And thus ye maye consydre thorowout all ages sithens the world began, that who so euer put their trust i God were not ouercom. Feare not ye then the wordes of an vngodly man, for his glory is but dong & wormes: to daye is he set vp, and to morowe is he gone: for he is turned in to erth, and his memorial is come to nought. Wherfore, o my sonnes, take good hertes vnto you, & quyte your selues like men in the law: for yē ye do the thinges that are commaunded you in the lawe of the Lord your God, ye shal obteyn great honour therin.

G

And behold, I know that your brother Symon is a man of wisdom, se that ye giue care vnto him alway, he shalbe a father vnto you

As for Judas Machabeus, he hath euer bene mighty and stronge, from his youth vp: let him be your capiteyn, & ordre the batell of ỳ people: thus shal ye bring vnto you al those that fauour the law, & se ye auenge ỳ wrong of your people, and recompence the heathen agayne, and apply your selues hole to the cō maundemēt of the law. So he gaue them his blessing, and was layde by his fathers: and died in the .C.xlvi. yere at Modin, where his sōnes buried him in his fathers sepulcre, and all Israell made greate lamentacion for hym.

¶ Judas is made ruler ouer the Jewes. He kylleth Appolonius and Seron the prynce of Syria. The confydence of Judas toward God. Judas determyneth to fyght agaynst Lisias, whom Antiochus had made captayne ouer his hoost. The prayer of the abstrayners.

CAPI. III.

A Judas. Iosephus cap. viii. xi. xii. Justin.

THen stode vp Judas Machabeus in his fathers stede, and all his brethren helped him: and so dyd al they that helde with his father, & fought with cherefulnesse for Israel. So Judas gat his people great honour: he put on a brestplate as a giaunt, and arayed hym self with his harnesse, and defended the hoost with his swerde. In his actes he was lyke a lyon, & as a lyons whelp rorynge at his pray. He was an enemy to the wicked, and hunted them out, and brent vp those that vexed his people: so that his enemies fled for feare of him, and all the workers of vngodlynesse were put to trouble, suche lucke and prosperitie was in his hand. This greued diuers kinges, but Jacob was greatly reioyced thorow his actes, and he gat him self a great name for euer.

Psalme.c.b ii.Mach.viii

He went thorow the cities of Juda, destroying the vngodly out of them, turning away the wrath from Israel, and receyuyng suche as were oppressed: & the fame of him went vn to the vttermost parte of the erth. Then Apollonius (a prince of Siria) gathered a mighty great hoste of the heathen, and out of Samaria, to fyght agaynst Israel, which when Judas perceyued, he went forth to mete him, fought with him, slewe him, and a great multitude with him: the remnaunte fled, and he toke their substaunce. Judas also toke Apollonius owne swerde, and foughte with it all his lyfe longe.

Apollonius.

B

Now when Seron (an other prince of Siria) herde saye, that Judas had gathered vnto hym the congregacion and churche of the faythful, he said: I wil get me a name and a prayse thorow out the realme, for I wyll go fyghte with Judas, and theym that are with hym, as manye as haue defyed the kynges commaundement. So he made hym redye, and there went with hym a greate myghtye hoste of the vngodlye to stande by hym, and to be auenged of the chyldren of Israel. And when they came nye vnto Bethoron, Judas went forth agaynst them with a small com-

pony. And when his people saw such a great hoste before theym, they sayde vnto Judas: How are we able (beinge so fewe) to fyght against so great a multitude and so stronge? seing we be so wery, and haue fasted all this daye.

But Judas sayde: It is a small mater for many to be ouercome with few: yea there is no difference to the God of heuen, to deliuer by a great multitude or by a smal company: for the victory of the battell standeth not in the multitude of the hoste, but the strengthe commeth from heuen. Beholde, they come a- gaynst vs with a presumptuous and proude multitude, to destroye vs, oure wyues and oure chyldren, and to robbe vs. But we wyl fyght for our lyues, and for oure lawes, and the Lorde hym selfe shall destroye them before our face: therfore be not ye afrayde of them.

As sone as he had spoken these wordes, he lept sodeynly vpon them. Thus was Seron smytten, and his hoste put to flyght, and Judas folowed vpon them beyonde Bethoron vnto the playn feld, where there were slayne eyght hundred men of them, and the residue fled in to the land of the Philistines. Then all the heathen on euery syde were afrayde for Judas and his brethren: so that the rumour of him came vnto the kinges eares, for all the Gentyles couldе tell of the warres of Judas.

So when kyng Antiochus herde these tydinges, he was angry in his mynde: wherfore he sent forth and gathered an host of his hole realme, very strong armyes, and opened his treasury and gaue his host a yeres wages in hande, commaundynge them to be redye at all tymes.

Neuertheles when he sawe that there was not money ynoughe in his treasuryes, & that thorow the discorde and persecucion, which he made in the lande (to put downe the lawes that hadde ben of olde tymes) his customes and trybutes of the lande were mynyshed: he feared that he was not hable for to beare the costes and charges any longer, nor to haue suche gyftes, to gyue so lyberally as he dyd afore, more then the kinges that were before him.

Wherfore he was heuy in his mynde, and thought to go in to Persides for to take tributes of ỳ lande, & so to gather moch money. So he left Lysias (a noble man of the kinges bloud) to ouerse the kinges businesses, from the water Euphrates, vnto ỳ borders of Egypt, and to kepe wel his son Antiochus, tyl he came agayne.

Moreouer he gaue hym halfe of his hoste, and Elephantes, committed vnto him euery thyng of his mynde, concerning thos which dwelt in Juda and Jerusalem, that he shulde sende out an armye agaynst them, to destroy and to rote out the power of Israel, and the remnaunte of Jerusalem: to put oute their memorial from that place, & set straungers for to inhabyte all their quarters, and to parte their lande amonges them. Thus the kyng toke the other part of the host, and departed from Andioch (a citye of his realme) ouer the water of Euphrates, in the hundred and .xlvij. yere, and went thorowe the hygh countreys.

And Lysias chose vnto him Ptolomy the sonne of Dorimus, Nicanor, and Gorgias myghty men, and the kinges frendes. These he sent with .xl. thousande footemen, and .vij. thousande horsemen, for to go in to the land of Juda, and to destroy it, as the kyng commaunded. So they went forth with all their power, & came to Emmaus in to the playne felde. When the marchauntes herde the rumour of them, they and their seruantes toke very moch siluer and gold, for to bie the chil dren of Israel to be their bondemen. There came vnto them also yet mo men of warre out of euery syde, oute of Syria, and frome the Palestines.

Now when Judas and his brethren sawe ỳ that trouble increased, & that the hoste drew nye vnto the borders, considering the kynges wordes which he commaunded vnto the people: namelye, that they shulde vtterlye waste and destroye them. They sayde one to an other. Let vs redresse the decaye of oure people, let vs fight for our folke, and for our Sanctuarye. Then the congregacion were soone redye gathered to fyght, to praye, and to make supplicacion vnto God for mercy & grace.

As for Jerusalem, it laye voyde, and was as it hadde ben a wyldernesse. There went no man in nor out at it, and the Sanctuarye was troden downe. The aleauntes kept the castle there was the habitacion of the heathen. The myrth of Jacob was taken away, the pype and the harpe was gone frō among them.

The Israelytes gathered them together, and came to Malpha before Jerusalē: For in Malpha was the place where they prayed afore tyme. So they fasted that daye, and put sackeclothes vpon them, caste asshes vpon their heades, rente their clothes, and layde forthe the bokes of the lawe (whereonte the heathen soughte the lykenesse of their ymages (and broughte the Preestes ornamentes the firstlinges and the tithes. They set there also the abstayners (whiche hadde fulfylled their dayes) before God, and cryed with a loude voyce towarde heuen, sayinge: What shall we doo with these? and whyther shall we carye them awaye? For the Sanctuarye is troden downe and defyled, thy preestes are come to heuynesse dishonoure: and behold the heathen are come together for to destroye vs. Thou knowest what thynges they ymagin agaynst vs. How may we stand before them, excepte thou, o God, be oure helpe?

They blewe oute the trompet also with a loude voyce. Then Judas ordeyned Capytaynes ouer the people: ouer thousādes, ouer hundredes, ouer fyftyes, and ouer ten. But as for suche as buylded them houses, maryed wyues, planted them vynyardes, and thole that were fearful: he commaunded them euery man to go home, accordynge to the lawe. So the hoost remoued, and pytched vpon the southsyde of Emmaus.

And Judas sayde: Arme your selues, be stronge (O my chyldren) make you readye agaynst to morow in the morning, that ye may fyght with these people, whiche are agreed together to destroye vs and oure sanctuarye. Better is it for vs to dye in battayle, then to se our people and our sanctuary in such a myserable case. Neuertheles, as the wyll is in heuen, so be it.

¶ Judas goeth agaynst Gorgias, whiche lyeth in wayte. He putteth Gorgias and his hoost to flyght. Lisias inuadeth Jewrye, but Judas dryueth him out. Judas purifyeth the temple, and dedycateth the altare.

CAPI. IIII.

Then toke Gorgias fyue thousande men of fote, and a thousande of ỳ best horsemen: and remoued by nyght, to come nye where the Jewes hoost laye, and to slaye them sodenly. Now the men that kepte the castell, were the conueyers of them. Then arose Judas to smyte the chyef and principal of the kynges hoost at Emmaus, for the army was not yet come together. In ỳ meane season came Gorgias by nyght in to Judas tentes: and when he founde no man there, he soughte them in the mountaynes, & thought they had bene fled away because of hym. But when it was daye, Judas shewed hym selfe in the felde with thre thousande men onlye, whiche hath neither harnesse ne swerdes to their mynde.

But on the other syde, they sawe that the Heythen were myghtye and well harnessed, and their horsmen about them, and all these well experte in feates of warre. Then sayde Judas to the men that were with him: Feare not ye the multitude of them, be not afrayed of their byolente runnynge: remembre howe oure fathers were delyuered in the reed see, when Pharao threatened them with a great hoost. Euen so let vs also crye now towarde heauen: and the Lorde shall haue mercy vpō vs, and remēbre the couenaūte of our fathers, yea and destroye this hoost before oure face this daye: And all the Heythen shall knowe that it is God him selfe, which deliuereth and sauueth Israel.

Then the Heythen lyft vp their eyes: and when they sawe that they were commynge agaynst them, they went out of their tentes into the battayle: and they that were with Judas, blewe vp the trompettes. So they buckled together, and the Heythen were discomfyted, and fled ouer the playne felde: but the hynmost of them were slayne. For they folowed vpon them vnto Azaremoth, and in to the feldes of Idumea, towarde Azot and Jamnia: so that there were slayne of them vpon a thre thousande men. So Judas turned agayne with his hoost, and sayd vnto the people: Be not gredy of the spoyles, we haue yet a battayle to fyghte: for Gorgias and his hoost are here by vs in the mountaynes, but stande ye fast agaynst oure enemyes, and ouercome them: then may ye safely take the spoyles.

As Judas was speakynge these wordes, there appeared one parte of them vpon the mount. But when Gorgias sawe that they of his partye were fled, and the tentes brente vp (for by the smoke they myght vnderstand what was done) they perceyuynge this, were very sore afrayde: and when they sawe also that Judas and his hoste were in the felde ready to stryke battayle, they fled euerychone in to the lande of the heathen.

So Judas turned agayne to spoyle the tentes, where they gat moch golde and syluer, precious stones, purple, and greate ryches. Thus they went home and songe a Psalme of thankesgeuynge and prayse God in heauen for he is gracyous, and his mercye endureth for euer: And so Israel had a great victorye in that daye.

Nowe all the heathen that escaped, came and tolde Lysias euery thyng as it happened. Wherfore Lysias was sore afrayed and greued in his mynde, bycause Israel had not gotten suche myshortune as he wolde they shulde neither as the kynge commaunded. The next yere folowynge, gathered Lysias thre score thousande chosen men, of fote, & fyue thousande horsmen to fyght agaynste them.

So they came in to Jewrye, and pitched their tentes at Bethoron, where Judas came agaynste them with ten thousande men. And when he sawe so greate myghtye an hoost, he made his prayers and sayde: Blessed be thou (O sauyoure of Israel) whiche brakest destroye the byolent power of the graunte, in the hand of thy seruaunt Dauid, and gauest the hoost of the heathen into the hand of Jonathas (the sonne of Saul) and of his weapō bearer.

Put this hoost now into the hande of thy people of Israel, and let them be confounded in their multytude of horsmen. Make them afrayed, and dicomfort the boldnes of their strength, that they maye be moued thorowe their destruction. Cast them downe thorowe the swearde of thy louers, then shall all they that knowe thy name, prayse the with thankesgyuynge.

So they stroke the battayle, & there were slayne of Lysias hoost, fyue thousande men. Then Lysias seyng the discomfetynge of his men, and the manlynes of the Jewes, howe they were ready, either to lyue or to dye lyke men: he went vnto Antioch and chose oute men of warre: that when they were gathered together, they myght come agayne in to Jewry. Then sayde Judas and his brethren: beholde oure enemyes are discomfeted: Let vs nowe go vp, to clense and repayre the Sanctuarye.

Upon this all the hoste gathered them together, and went vp vnto mounte Syon. Nowe when they sawe the Sanctuary layd waste

waste, the altare defyled, the dores brent vp, the shrubbes growyng in the courtes, lyke as in a wod, or vpon mountaynes, yea and that the prestes Celles were broken downe: They rent theyr clothes, made great lamentacyon, cast asshes vpon theyr heedes, fell downe flat to the grounde, made a great noyse with the trompettes, and cryed towarde heauen.

Then Judas appoynted certayne men to fyght agaynst those which were in the castel, tyll they had clensed the Sanctuary. So he chose prestes that were vndefiled, such as had pleasure in the lawe of God: and they clensed the Sanctuary, and bare out the defyled stones, in to an vncleane place. And for so moche as the altare of burntoffrynges was vnhalowed, he toke aduysement, what he myght do with all: so he thought it was best to destroye it (lest it shoulde happen to do them any shame) for the Heythen had defyled it, and therfore they brake it downe. As for the stones they layed them vp vpon the mountayne, by the house in a conuenyent place: til there came a prophete to shewe, what should be done with them.

F So they toke hole stones accordyng to the lawe, and buylded a newe altare, such one as was before, & made vp the Sanctuary within and withoute, and halowed the courtes. They made newe ornamentes, and brought the candelsticke, the altare of incense, and the table in to the temple. The incẽse layed they vpon the altare, and lyghted the lãpes which were vpon the candelstycke, that they myght burne in the temple. They set the shewbreed vpon the table, and hanged vp the vale, and set vp the temple as it was afore. And vpon the .xxv. daye of the nynth moneth, which is called the moneth of Casleu, in the .C.xlviii. yere: they rose vp bytymes in the mornynge for to do sacrifyce (accordyng to the law) vpõ the newe burntoffryng altare, that they had made: after the tyme and seasõ that the Heithen had defiled it. The same daye was it set vp agayne, with songes, pypes, harpes, and cymbales.

Exod.xx.d Deut.xxvii.a Josue.viii.g

ii.Macha.x.a Casleu is Nouembre.

And all the people fell vpon theyr faces, G worshippyng and thankyng the God of heuẽ which had gyuen them the victorye. So they kept the dedicacyon of the altare .viii. dayes, offrynge burnt sacrifyces and thankofferynges with gladnesse. They decte the temple also wt crownes and shyldes of golde, and halowed ye portes & celles, and hanged dores vpon them. Thus there was very great gladnes among ye people, because ye blasphemye of the Heithẽ was put away. So Judas & his brethrẽ wt the hole cõgregacyon of Israel, ordined that the tyme of the dedycacyon of ye altare sholde be kepte in his season, frome yeare to yeare, by the space of eyght dayes, from the twenty & fyfth day of the moneth Casleu: yea and that with myrth and gladnesse.

ii.Para.vii.d

Dedication.

John.x.c

And at the same tyme buylded they vp the mount Syon, with hygh walles and stronge towres round about: lest the Gentyles shuld come and treade it downe, as they dyd afore. Therfore Judas set men of war in it, to kepe it: and made it strong, for to defende Bethsura: that the people myght haue a refuge against the Edomites.

i.Mac.vi.d.

Judas vaynquysshed the heathen that go about to destroy Israel, and is holpen of his brethren Symon and Jonathas. He ouerthroweth the cytye of Ephron, because they denyed hym passage thorow it.

CAPI. V.

IT happened also that when the Heathen A rounde aboute herde, howe that the aulter and the Sãctuary were set vp in theyr olde estate: it displeased theym verye sore wherfore they thought to destroye the generacion of Jacob that was amonges them: In so moch that they began to slaye and to persecute certayne of the people. Then Judas fought agaynste the chyldren of Esau in Idumea, and agaynst those which were at Arabathane (for they dwelt round aboute the Israelites) where he slewe and spoyled a great multytude of them. He thoughte also vpon the malyce and vnfaythfulnes of the chyldrẽ of Bean, how they were a snare and stoppe vnto the people, an howe they layed wayte for them in the hygh waye wherfore he shut them vp in to towres, and came vnto them, condemned them, and brent vp their towres with all that were in them.

Joseph. anti. xii. lib.

Ezech.xxv. and.xxxv.

ii.Mach.x.

After warde went he agaynste the chyldrẽ of Ammon, wherof he founde a myghtye power, and a greate multytude of people, with Timothy their captayne. So he stroke many battayles with them, whiche were destroyed before hym. And when he had slayne them, he wan Gazer the citye, with the townes belõgyng therto, and so turned agayne into Jewry. The Heathen also in Galaad gathered them togyther, agaynste the Israelytes that were in their quarters to slay them: but they fled to the castel of Datheman, and sent letters vnto Judas and his brethren, sayinge: The heathen are gathered agaynste vs on e- B uery syde, to destroye vs, and now they make them for to come, and laye sege to the castell wherunto we are fled, and Timothy is the captayne of theyr hoste, come therfore and delyuer vs out of their handes: for there is a greate multytude of vs slayne al readye. Yea and our brethren that were at Tubin, are slayne and destroyed (well nygh a thousande men) and their wyues, theyr chyldren & theyr goodes haue the ennemyes ledde awaye captyue.

Whyle these letters were yet a readynge, beholde, there came other messengers frome Galile, with rent clothes, whiche tolde euen the same tydynges, and sayde, that they of Ptolomaus, of Tirus and of Sidon were gathered agaynste them, and that all Galylee was fylled with enemyes to destroye Israel. When Judas and the people herde this, they came togyther (a greate congregacyon) to deuyse, what they myght do for their brethren, that were in trouble and besieged of theyr enemyes. And Judas sayd vnto Symon his brother: chose the out certayne men, and go delyuer thy brethren in Galilee: As for me and my brother Jonathas, we wyl go in to Galaaditim. So he lefte Josephus the sonne of Zacharye, and Azarias to be Captaynes of the people, and to kepe the remnaunt of the hoost in Jewrye, and commaunded them, sayinge: Take the ouersyght of this people, & se that ye make no warre agaynst the Heythen, vntyll the tyme that we come agayne. And vnto Symon he gaue thre thousande men, for to go into Galilee, but Judas him selfe had eyght thousande in Galaaditim.

C Then wente Symon in to Galilee, and stroke dyuers batayles with the Heithẽ: who he discomfyted, and folowed vpon them vnto the porte of Ptolomais. And there were slayne of the Heithen almost thre thousande men. So he toke the spoyles of them, and caryed awaye the Israelytes, that were in Galilee and Arbatis, with theyr wyues, theyr chyldren, and all that they had, and brought them in to Jewry with greate gladnesse. Judas Machabeus also and his brother Jonathas, went ouer Jordane, and trauayled thre dayes iourney in the wyldernesse: Where the Nebuthees met them, and receyued them louyngly, and tolde them euery thyng that had happened vnto theyr brethren in Galaaditim, and how that many of them were besieged in Barasa, Bosor, Alimis, Casphor, Mageth & Carnaim (al these are strong walled & myghtye greate cytyes) and that they were kept in other cyties of Galaad also: and tomorow they are apoynted to brynge their host vnto these cyties, to take them and to wynne them in one daye.

So Judas and his hoost turned in all the haste in the wyldernesse towarde Bosor, and wan the cytye, slewe all the males with the swearde, toke all theyr goodes, and set fyre vpon the cytye. And in the nyght they toke theyr iourneye from thence, and came to the castell. And bytymes in the mornynge when they loked vp, beholde, there was an innumerable people, bearynge laders & other instrumentes of warre, to take the castell and to ouercome them.

When Judas sawe that the battayle began, and that the noyse therof wente vp and range in to the heauẽ, and that there was so great a cry in the cytie: He sayd vnto his host: fyght this day for your brethren. And so came behinde their enemyes in thre companies, and blew the trompettes, and cryed in their prayer to God.

But as soone as Timothis hoost perceyued that Machabeus was there, they fledde from hym, and the other slewe them downe ryght sore: so that there were kylled of them that same day, almost eyght thousande men. Then departed Judas vnto Maspha, layed siege vnto it and wan it, slew al the males in it, spoyled it, and set fyre vpõ it. From thence D went he & toke Casbon, Mageth. Bosor, and the other cyties in Galaad.

After this gathered Tymothy another hooste, which pitched their tentes before Raphon beyond, the water. Judas sente to spye the host, and they brought hym word agayne sayinge: All the heathen that be rounde aboute vs, are gathered vnto hym, & the hoost is very great: yea they haue hyred the Arabians to helpe them, and haue pitched tentes beyonde the water, and are redy to come and fyght agaynste the. So Judas wente on to mete them.

And Timothy sayde vnto the captaynes of his hoost: when Judas and his host come nygh the ryuer: yf he go ouer fyrste, we shall not be hable to withstande hym: for why, he wyll be to stronge for vs. But yf he dare not come ouer so that he pitch his tente beyonde the water: then wyll we go ouer, for we shall be stronge ynough agaynste hym. Now as soone as Judas came to the ryuer he appoynted certayne scrybes of the people, and commaunded them, sayinge: se that ye leue none behind vpõ this syde of ye ryuer, but let euerye man come to the battayle. So he went fyrst ouer vnto them and his people after hym.

And all the heathen were discomfeted before hym, and let their weapons fal, and ran in to the tẽple that was at Carnaim. Which cytye Judas wan, and brent the temple with all that were in it: So was Carnaim subdued and myght not withstande Judas. Then Judas gathered al the Israelites that were in Galaaditim, frõ the leest vnto the most, with their wiues and their chyldren (a very greate host) for to come in to the lande of Israel.

Carnaim.

So they came vnto Ephron, whiche was E a myghtye, greate and stronge cytye and laye in their waye. For they coulde not goo by it, neither of the ryght hande ne of the left, but must go thorowe it. Neuertheles they that were in the cyty, wold not let thẽ go thorow but walled vp the portes with stones. And Judas sent vnto them wt peaceable wordes, sayinge: Let vs passe thorow youre lande, ye we maye go in to oure owne countrey: there shall no bodye do ye harme, we wyll but only go thorow. But they wold not let thẽ in.

Wherfore Judas commaunded a proclamacion to be made thorow out the host, that euery man shulde kepe his ordre: and so they dyd their best lyke valyaunt men.

And Judas besieged the cyty all that daye and all that nyghte, and so wan it: where they slewe as manye as were males, and destroyed the cytye and spoyled it, and wente thorowe all the cytye ouer them that were slayne. Then went they ouer Jordan into the playne felde before Bethsan. And Judas helped those frowarde that came behynde, and gaue the people good exhortacion al the way thorow tyll they were come in to theyr land of Juda. Thus they went vp vnto ye mounte Sion, where they offred wt myrth and thankesgeuyng: because there were none of them slayne, but came home agayne peaceably.

Now what time as Judas and Jonathas were in the lande of Galaad, and Symon

Josephus. Azarias.

theyr brother in Galilee before Ptolomays: Then Josephus the sonne of Zachary, and Azarias the captaynes, hearynge of the actes that were done, and the battayles that were foughten, sayd: Let vp get vs a name also, and go fyght agaynst the Heythen that are roūde about vs.

Presumptuous glories

F So they gaue theyr hoost a commaundement, and wente towarde Jamnyah. Then came Gorgyas and his men out of the cytie, to fyght agaynst them: Josephus also and Asarias were chased vnto the borders of Jewry and there were slayne that daye of ẏ people of Israel two. M. men: so that there was a great mysery amonges the people, and all bicause they were not obedyēt vnto Judas and his brethren, but thought they shoulde quyte them selues manfullye. Neuerthelesse, they came not of the sede of these men, by whom Israel was helped. But the men that were with Judas, were greatly commended in the syght of all Israell and all Heythen, where so euer theyr name was herde vpon, and the people came vnto them, byddynge them welcome.

After this wente Judas forthe with his brethren, and fought agaynst the chyldren of Esau, in the land that lieth toward the south where he wanne the cytie of Hebron, and the townes that lie besyde it: and as for the walles and towres rounde about it, he brēt them vp. Then remoued he to go in to the lande of the Philistines, and went thorow Samaria. ☞ At the same tyme were there manye prestes slayne in ẏ battayle, which wylfully and without aduysement went out for to fyght to get them honour. And when Judas came to Azot in the Philistines lande, he brake downe their altares, brēt the ymages of their Idols, spoyled the cyties, and came agayne in to the land of Juda.

¶ Antiochus wyllynge to take the cyty of Elimas for a praye, is dryuen awaye of the Cytezyns. He falleth in to sycknesse and dyeth. His sonne Antiochus is made king. The beseige of the tower of Syon. Eupator cometh to Jewry with a great armye. The boldnesse of Eleazar.

CAPI. VI.

Josephus cap. xiii. libr. xii. Antiq.

NOw when kynge Antyochus trauayled thorow the hygh countryes, he herde ẏ Elymas in Persia was a noble and plenteous cytie in syluer and gold, and that there was in it a very ryche temple: where as were clothes, cote armoures, and shyldes of golde, whiche Alexander the sonne of Philip kynge of Macedonia had left behynde him. Wherfore he wente aboute to take the cytie and to spoyle it, but he was not able: for the cytezins were warned of it, & fought with hym. And so he fled and departed with great heuynesse, and came agayne in to Babylon. Moreouer there came one whiche brought him tydynges to Persyde, that his hoostes whiche were in ẏ lande of Juda, were dryuen away, and how that Lisias went forthe fyrst with a great power, and was dryuen awaye of the Jewes: howe that they had won the vyctory, and gotten greate goodes out of the hoostes ẏ peryshed: how they had broken down the abhomynacion, which he set vp vpon the aultare at Jerusalem, and fenced the Sanctuary with hyghe walles, like as it was afore yea and Bethsura his cytye also.

i. Macha. iii. c and. iiii.

i. Mach. i.

B So it chaunced, that when the kynge had herde these wordes, he was afrayde and greued very sore. Wherfore he layde hym down vpon his bed, and fell sycke for very sorowe: and all because it hadde not happened as he had deuysed. And there contynued he longe, for his grefe was euer more and more, so ẏ he sawe he must nedes dye. Therfore he sente for his frendes: and sayd vnto them, the slepe is gone frome myne eyes for the verye sorow and vexacion of herte that I haue. For whē I consydre in my mynde the great aduersytye that I am come vnto, & the floudes of heuynes which I am come i, where as afore tyme I was so mery and so greatly set by (by reasō of my power) Agayne, consydrynge the euyll that I haue done at Jerusalem, from whēce I toke al the ryches of golde and syluer that were in it, and sent to fetch awaye the inhabytauntes of Jewrye without anye reason why: I knowe, that these troubles are come vpon me for the same cause. And beholde, I must dye with great sorow in a straūge land. Then called he for one Philip a frende of his whom he made ruler of all his realme, and gaue hym the crowne, his robe and his ryng: that he shulde take his sonne Antiochus vnto hym, and brynge hym vp, tyll he myghte raygne him self. So the kyng Antiochus dyed there, in the. cxlix. yere. Whē Lisias knew that the kynge was deed, he ordeyned Antiochus his sonne (whom he had brought vp) to raygne in his fathers stede, and called him Eupator. Nowe they that were in the castell (at Jerusalem) kepte in the Jewes rounde about the Sanctuarye, and sought euer ayl to do them harme, for the strengthenynge of the heathen.

Antiochus dyeth. i. Mach. i. d

C Josephus ca. xiiii. lib. xii. Antiq.

Wherfore Judas thought to destroye thē, and called all the people togyther, that they myght laye siege vnto them. So they came togyther in the. Cl. yere, and besieged them, layinge forth their ordynaunce and instrumētes of warre. Then certayne of them that were besieged went forth (vnto whome some vngodly men of Israel ioyned theym selues also) and went vnto the kyng sayinge: How longe wyll it be, or thou punysh and auenge our brethren? We haue euer bene mynded to do thy father seruyce to walke in his statutes and to obeye his commaundementes. Therfore oure people fell frome vs, & wherso euer they founde anye of vs, they slew thē and they haue not only medled with vs, but with all oure countreyes: and beholde, this daye are they besegynge the castell at Jerusalem, and haue made vp the stronge holde in Bethsura: And yf thou doest not preuente them ryghte soone, they wyll do more then these, and thou shalt not be hable to ouercome them.

ii. Mach. xiii.

When

D When the kynge herde this, he was very angrye, and called all his frēdes, the captaynes of his fotemen and of all his horsmen togyther. He hyred men of warre also out of other realmes, and out of the Iles of the see, which came vnto hym. And the nombre of his hoost was an hundreth thousande fotemen, & xx. thousande horsmen, and. xxxii. Elephantes well exercysed in battayle. These came thorow Idumea vnto Bethsura, and besieged it a longe season, and made dyuers instrumentes of warre agaynst it. But the Jewes came oute and brent them, and fought lyke men. Then departed Judas from the castell at Jerusalem, and remoued ẏ hoost toward Bethzacaran ouer agaynst the kynges armye.

So the kynge arose before the daye, and brought the power of his hoost in to ẏ waye th Bethzacaran, where the hoostes made thē to the battayle, blowynge the trompettes. And to prouoke the Elephantes for to fyght,

E they shewed them the sap of red grapes, and molberyes. And deuyded the Elephauntes amonge the hoost: so that by euery Elephaūt there stode a thousande men well harnessed, and helmettes of stele vpō theyr heedes: Yea vnto euery one of the Elephantes also, were ordeyned fyue hundreth horsmen of the best, whiche wayted of the Elephaunte, goynge where so euer he wente, and departed not frō him. Euery elephaūt was couered wt a strong tower of wod, wherevpon were thyrtye and two valeaunt men, with weapons to fyght, and within it was a man of Inde to rule the beast.

As for the remnaunt of the horsmen, he set them vpon bothe the sydes in two partes with trompettes, to prouoke the hooste, and to styre vp suche as were slowe in the armye. And whē the sunne shone vpon their shyldes of golde and stele, the mountaynes glistered agayne at them, and were as bryght as the cresettes of fyre. The kynges hoost also was deuyded, one parte vpō the hye mountaynes, the other lowe beneth: so they wente on takynge good hede, and keppynge theyr ordre. And all they that dwelt in the lande, were afrayed at the noyse of theyr hoost, when the multitude went forth, and when the weapēs smote togyther, for the hoost was both great and myghtye. Judas also and his hoost entred in to the battayle, and slew. vi. C. men of the kynges armye. Nowe when Eleasar the son of Saura dyd se one of the Elephauntes deckt with the kynges badge, and was a more goodlye beast then the other: he thoughte the kynge shoulde be vpon him, and ieoparde him self to delyuer his people, and to get him a perpetuall name.

Wherfore he ran with a corage vnto the Elephaunt in the myddest of the hoost, smytyng them downe of both the sydes, and slew many aboute hym. So wente he to the Elephauntes fete, and gat hym vnder hym, and slewe him: then fell the Elephaunte downe vpon him, and there he dyed. Judas also and his men seinge the power of the kynge, and the myghtye vyolence of his hoost, departed from them. And the kynges armye wente vp agaynst them towarde Jerusalem, & pytched their tentes in Jewrye besyde mount Sion. Moreouer, the kynge toke truce with them that were in Bethsura. F

But when they came out of the cytye (because they had no vytayles within, and the lande laye vntylled) the kynge toke Bethsura, and set men to kepe it, and turned his hoost to the place of the Sanctuary, and layd siege to it a great whyle. Where he made all maner ordynaunce: handbowes, fyre dartes, rackettes to cast stones, scorpyons to shout arowes, and slynges. The Jewes also made ordynaunce agaynste theyrs, and foughte a lōg season.

i. Mach. xiii. g vi. d ii. Mach. xi. e xiii. a

But in the cytye there were no vyttayles, for it was the seuenth yere of the warres, & those heathen that remayned in Jewrye had eaten vp all their store. And in the Sanctuarye were fewe men lefte for the hungre came so vpon them, that they were scatered abrode euery man to his owne place.

So when Lisias hearde that Philyppe (whom Antiochus the kynge whyle he was yet lyuynge, had ordeyned to brynge vp Antiochus his sonne, that he myght be kynge) was come agayne out of Persia & Medea wt the kynges hoost and thought to optayne ẏ kyngdome: he gat hym to the kyng in al the haste, and to the captaynes of the hoost, and G sayde we decrease daylye, and our vytayles are but small: Agayne, the place that we laye siege vnto is very stronge, and it were oure parte to se for the realme. Let vs agre with these men & take truce with them, and with all their people and graūte them to lyue after their lawe as they dyd afore. For they be greued & do all these thynges agaynste vs, because we haue despysed their lawe. So the kynge and the prynces were content, and sent vnto them to make peax, and they receyued it. Now when the kynge & the prynces had made an oth vnto them they came oute of ẏ castell, and the kynge went vp to mount Syon. But whē he saw that the place was wel fenced, he brake the oth that he had made, & commaunded to destroye the wal rounde aboute. Then departed he in al the haste, & returned vnto Antioch, where he foūd Philip hauynge dominion of the city. So he fought agaynste him and toke the cytye agayne into his handes.

ii. Mach. xiii.

¶ Demetrius raygneth after he had kylled Antyochus and Lisias. He troubleth the chyldren of Israel thorow the counsell of certayne wycked personnes. The prayer of the prestes agaynste Nycanor. Judas kylleth Nicanor, after he hadde made his prayer.

CAPI. VII.

IN the. Cli. yere came Demetrius the son of Seleucus frome the cytye of Rome with a small companye of men, vnto a cytye of the see cooste, and there he bare rule. And it chaunced, that when he came to Antioch the cytie of his progenitours, his

A Demetrius.

hoost

hoost toke Antiochus & Lisias, to brynge thē vnto him. But whē it was tolde him, he sayd: let me not se their faces. So þ hoost put them to death: Nowe when Demetrius was set vpon the trone of his kyngdome, there came vnto him wycked and vngodly men of Israel: whose captayne was Alcimus, that wolde haue bene made hye preest: These men accused the people of Israel vnto the kynge, sayinge: Judas & his brethren haue slayne thy frendes, and dryuen vs out of our owne lande. Wherfore sende now some man (to whom thou gyuest credence) that he may go & se all the destruction, which he hath done vnto vs and to the kynges lande, and let him be punisshed with al his frendes and fauourers.

B Then the kynge chose Bachides a frend of his, which was a man of great power in the realme (beyonde the great water) & faythfull vnto the kynge: and sent him to se the destruction that Judas had done. And as for that wycked Alcimus, he made him hye preest, and cōmaūded him to be auenged of the childrē of Israel. So they stode vp, and came wt a great hoost in to the lande of Juda, sendynge messengers to Judas & his brethrē, and speaking vnto them with peaceable wordes: but vnder disceyte. Therfore Judas and his people beleued not their sayinge, for they sawe þ they were come with a great hoost.

Alcimus high preste.

After this came the scrybes togyther vnto Alcimus & Bachides, trustynge the best vnto them. And fyrst þ Assidans requyred peace of them, sayng: Alcimus the prest is come of the sede of Aarō, how can he disceyue vs? So they gaue thē louyng wordes, and swore vnto thē, and sayde: we wyll do you no harme, neyther your frendes: and they beleued them. But the very same day toke they .lx. men of them, and C slew them accordyng to the wordes that are wrytē: They haue cast þ flesh of thy saynctes, and shed their bloud rounde about Jerusalem, and there was no man that wold bury them. So there came a great feare & drede among þ people, sayinge: there is neyther truthe nor ryghteousnesse in them, for they haue broken the appoyntment and othe that they made. And Bachides remoued his hoost frome Jerusalem, and pitched his tente at Bethzechar where he sent forthe, and toke many of them that had forsaken him: He slewe many of the people also, and cast them in to a greate pyt. Then commytted he the land vnto Alcimus, and left men of war with him to helpe hym, and Bachides him self went vnto the kynge. And thus Alcimus defended his hye presthode, and all suche as vexed Israel, resorted vnto him: In so moch that they obtayned the land of Juda, and dyd moche euyll vnto the Israelytes.

Psal. lxxix. a

Now when Judas sawe all the myschefe that Alcimus and his company had done (yea more then the Heythen them selues) vnto þ Israelytes: he went forthe rounde about all the borders of Jewry, & punysshed those vnfaithful renagates, so that they came nomore out in the countrey. So when Alcimus saw, that Judas and his people had gotten the vpperhande, and that he was not hable to abyde them: he went agayne to the kynge, & sayde all the worst of them that he coulde. Then the kyng sent Nicanor, one of his chief prynces (which bare euyll wyll vnto Israel) and commaunded hym that he shulde vtterly destroye the people.

So Nicanor came to Jerusalem with a D great hoost, and sent vnto Judas and his brethren with frendly wordes (but vnder disceit) sayinge: there shal be no warre betwyxt me and you: I wyll come with a few men, to se how ye do, with frendshyp. Upō this he came vnto Judas, and they saluted one an other peaceablye: but the ennemyes were appoynted to take Judas by vyolence: Neuerthelesse it was tolde Judas, that he came vnto hym but vnder dysceyte: wherfore he gat hym away frō him, & wold se his face nomore. Whē Nicanor perceyued that his councel was bewrayed, he went out to fyghte agaynste Judas besyde Capharsalama: where there were slayne of Nicanors hoste .v. M. men: the resydue fled vnto the castel of Dauid.

ii. Mach.

After this came Nicanor vp vnto mounte Syon: and the prestes with the elders of þ people went forth to salute hym peaceablye and to shewe him the burntsacryfyces that were offred for the kynge. But he laughed them to scorn, mocked them, defyled theyr offrynges, and spake dyspdaynedly yea & swore in his wroth, sayinge: If Judas and his host C be not delyuered nowe in to my handes, as soone as euer I come agayne (and fare well) I shall burne vp this house. With that went he out in a greate angre. Then the prestes came in, and stode before the aulter of the temple, weppynge and sayinge: For so moche as thou, O Lord, hast chosen this house, that thy name myght be called vpon therin and þ it shulde be an house of prayer and petycyon vnto thy people: Be auenged of this man & his host, & let them be slayne with the swerd: remembre the blasphemyes of them, and suffre them not to contynue any longer.

ii. Mach. ii. Para. iii. Reg. Esaye lvi. Math. xxi.

When Nicanor was gone from Jerusalē he pitched his tent at Bethoron, and there an host met hym out of Siria. And Judas came to Adarsa with thre .M. men and made his prayer vnto God, sayinge: O Lord, because the messengers of kynge Sēnacherib blasphemed the, the angell went forth, and slew an .C.lxxxv. thousande of them: Euen so destroy thou this host before vs to day þ other people maye knowe howe þ he hath blasphemed thy Sanctuary: & punish hym, accordynge to his malycyousnes.

Esay. xxxvii. ii. Mach. viii. and .xv. iiii. Reg. xix.

And so the hostes stroke the felde, the .xiii. day of the moneth Adar: and Nicanors host was discomfyted and he hym self was fyrste slayne in the battayle. When Nicanors men of warre sawe that he was kylled, they cast away theyr weapons & fled: but the Jewes folowed vpō thē an hole dayes iourney, frō Adazer vnto Gazara, blowynge with the trōpets, & makynge tokens after them. So the Jewes came forth of al the townes there about & blew out their hornes vpon them, & turned agaynst them: thus were all slayne, and not one of them left.

Nicanor. ii. Mach. xv.

Then they toke their substance for a pray and smote of Nicanors heed & his right hād (which he helde vp so proudly) and brought it with them, and hāged it vp afore Jerusalē Wherfore the people were excedingly reioysed, and passed ouer that daye in great gladnesse. And Judas ordeyned that the same day (namely þ .xiii. day of þ moneth Adar) shold be kept in myrth euery yere. Thus the lande of Juda was in rest a litle whyle.

¶ Judas consyderyng the power and godly policie of the Romaynes, maketh peace with them. The rescrypt of the Romaynes sent vnto the Jewes.

CAPI. VIII.

A Judas herd also þ fame of the Romayns that they were mighty & valeauntt men, and agreable to all thynges that are requyred of theym, and make peace with all men whiche come vnto them, and howe they were doughty men of strength. Besides that it was told him of their battayls and noble actes which they dyd in Galacia, how they had conquered them, and brought them vnder tribute: and what great thiges they had done in Spayn, how they with their wisdom and sobre behauiour, they had won þ mynes of syluer and gold that are there, and obteyned all the land, with other places far from them, howe they had discomfeted and slayne downe the kynges that came vpon them, frō the vttermost part of the earth, & how other people gaue them tribute euerye yere. Howe they had slayne and ouercome Philip & Perses kynge of Cethim, and other moo in battayle, whiche had brought theyr ordinaunce agaynst them: how they discomfeted greate Antiochus kyng of Asia, þ wold nedes fight with thē, hauyng an .C.xx. Elephantes, with horsemen, charettes, and a very great hoste: how they toke him selfe alyue, and ordeyned him (wich such as shold raygne after him) to paye them a greate tribute, yea and to fynde them good suretyes and pledge: besydes all this, howe they had taken frome him India, Media and Lidia (his best lādes) and gyuen them to kyng Eumenus.

B Agayne, how they perceyuyng þ the Grekes were commyng to vex thē: sent agaynst them a capiteyn of an host, which gaue them battayle, slew many of them, led away theyr wyues and chyldren captyue, spoyled them, toke possession of their land, destroyed theyr stronge holdes, and subdued them to be their bondmen vnto this day. Moreouer how that as for other kyngdomes & Iles, which somtyme withstode them, they destroyed them, & brought them vnder their dominiō: but helped euer their own frendes and those þ were confederate with them, and conquered kingdomes bothe far & nye: and that who so euer herd of their renowme, was afrayd of them: for whom they wolde helpe to their kingdomes, those raigned: and whome it lyked not thē to raygne, they put him downe. And how they were com to great preeminence: hauing no kyng among them, neyther any man clothed in purple, to be magnified ther thorow, but had ordeyned them selues a parlyament, wherin there sat thre .C. and .xx. Senatours dayly vpon the counsell, to dispatche euer the busynesse of the people, and to kepe good ordre: And howe that euerye yere they chose a Mayre, to haue the gouernaunce of all theyr lande: to whom euery man was obedient, & that there was neyther euyl wil ne discenciō among them.

Then Judas chose Eupolemus the son of Jhon, the son of Jacob, and Jason the son of C Eleazar, & sent them vnto Rome for to make frendship and a bond of loue wt thē, that they might take frō them the bondage of the Grekes, for the Jewes sawe þ the Grekes wolde subdue the kingdom of Israel. So they went vnto Rome (a very great iourney) & came in to the parliament, & said: Judas Machabeus with his brethrē and the people of the Jewes hath sent vs vnto you, to make a bōde of frendship and peax with you, and ye to note vs as your louers and frendes. And the matter plesed the Romains right wel, wherfore it was written vp: of the which the Romains made a writing in tables of latyn, and sent it to Jerusalem, that they might haue by them a memorial of the same peax & bond of frendship after this maner: God saue the Romains, & the people of the Jewes, both by se & by land, and kepe the swerde and enemy from thē for euermore. Yf there come fyrst any war vpon the Romains, or any of their frēdes, thorow out al their dominion, the people of þ Jewes shal helpe them (as the time requireth) & that with all their hertes. Also they shall neyther gyue nor send vnto theyr enemyes vitayles, weapons, money, ne shyppes: but fulfyl this charge at the Romayns pleasure, & take nothyng from them therfore. Agayn, yf the people of the Jewes happen first to haue warre, the Romayns shall stande by theym with a good wyll, accordynge as the tyme wyl suffre. Neyther shall they gyue vnto the Jewes ennemyes, vytayles, weapons, money, nor shyppes. Thus are the Romayns content to do, and shal fulfyl their charge without any disceyte.

Accordynge to these articles, the Romaynes made the bonde with the Jewes. Nowe after these artycles, sayde they, yf anye of the partyes wyll put to them, or take anye thynge from them: they shall do it with the consent of both: and what so euer they adde vnto them or take from them, it shall stande faste. And as touchynge the euyll that Demetrius hath done vnto the Jewes, we haue wrytten vnto hym, sayinge: Wherfore layest thou thy heuye yoke vpon the Jewes oure frendes and louers? Yf they make anye complaynte of the agayne vnto vs, we shall defende them, and fyghte with the by see and by lande. D

¶ After the death of Nicanor Demetrius sendeth his armye agaynst Judas. Judas is slayne. Jonathas is put in the stede of his brother. The strife betwene Jonathas and Bachides. Alcimus is taken with the palsye and dyeth. Bachides returneth agayne vnto the kynge. He commeth vpon Jonathas by the counsel of certayne wicked persons, and is ouercome. The truce of Jonathas & Bachides.

CAPI. IX.

a I.Ma.vii.f Iose.ca.x.xii. libro.xii.

IN the meane season, when Demetrius herd ỳ Nicanor and his host was slayne in the felde, he proceded further, to sende Bachides and Alcimus agayne in to Jury, ꝛ those that were in the ryght wing of his host wt ehem. So they went forth by the way that ledeth vnto Galgala, and pitched their tentes before Mesaloth, which is in Arbellis, ꝛ wan the city, ꝛ slew moch people. In the first moneth of the. Clii. yere, they brought theyr hoste to Jerusalem, and rose vp and came to Berea, with. xx. thousand fotemen, and two thousande horsemen.

Now Judas had pitched his tent at Laisa with thre. M. chosen men. And whē they saw the multitude of the other armye, that it was so greate, they were sore afrayde, and many conueyed them selues out of the hoste. In so moche that there abode no moo of theym but eyght hundred men. When Judas saw ỳ his host fayled him, and ỳ he must nedes fight, it brake his hert, that he had no time to gather thē togither: wherfore ỳ mā was in extreme trouble. Neuertheles he said vnto them that remayned wt him: Vp, let vs go against our enemies, paduēture we shal be able to fight with them. But they wold haue stopped him saying: we shal be able, therfore let vs now saue our liues, ꝛ turne agayn to our brethren and then wil we fyght agaynst them, for we are here but fewe.

B And Judas sayde: God forbyd, that we sholde fle from them. Wherfore yf our time be come, let vs die manfully for our brethrē, and let vs not stayne our honour. Then the host remoued oute of the tentes, and stode agaynst them. The horsemen were diuided in two partes: the slynge casters, and the archers wente before the hoste, and all the myghty men were formest in the feld. Bachides him self was in the right wing of the batel, and the host drew nye in two partes, and blewe the trompettes. They of Judas syde blewe the trompettes also, ꝛ the earth shoke at the noyse of the hostes, and they stroke a felde from the morow tyll nyght. And when Judas saw that Bachides hoste was strongest of the ryghte syde, he toke with hym all the hardy men, and brake the right winge of their ordre, and folowed vpō them vnto the mount Azot.

Now when they whiche were of the lefte wynge sawe that the ryght syde was discomfeted, they persecuted Judas and them that were with him. Then was there a sore batel for manye were slayne and wounded of bothe the parties: Judas also hym self was hyled, and the remnaūt fled. So Jonathas and Symon toke Judas their brother, and buryed him in his fathers sepulcre, in the citye of Modin. And al ỳ people of Israel made great lamentacion for him, and mourned long saying: Alas that this worthy holde be slayne which delyuered the people of Israel. As for other thinges perteyning to the battayles of Judas, the noble actes that he did, and of his worthynesse: they are not written, for they were very many.

Judas is slayne.

And after the deth of Judas, wycked men ¢ came vp in all the costes of Israel, and there arose al such as worke vngodlynes. In those dayes was there a great derth in the land, ꝛ all the countrey gaue ouer them selues and theirs vnto Bachides. So Bachides chose wicked men, ꝛ made them lordes in the land. These sought out, and made serch for Judas frendes, and brought them vnto Bachides: which auenged him self vpon them, & great despite. And there came so greate trouble in Israel, as was not seen the time that no prophet was sene there.

Then came all Judas frendes togyther, ꝛ said vnto Jonathas: For so moch as thy brother Judas is deed, there is none lyke hym to go forth against our ennemies, agaynst Bachides, and such as are aduersaries vnto our people. Wherfore this daye we chose the for him, to be our prince ꝛ capiteyn, to ordre our battel. And Jonathas toke the gouernaunce vpon him at the same time, and ruled in stede of his brother Judas. When Bachides gat knowlege therof, he sought for to slee him: But Jonathas and Simō his brother percey uing that, fled in to ỳ wildernes of Thecua with all their company, and pitched their tētes by the water pole of Asphar.

Which whē Bachides vnderstode, he cam ouer Jordan with all his host vpon the Saboth daye. Now had Jonathas sent his brother Jhon (a capiteyn of the people) to praye his frendes the Nabuthites, that they wolde lend thē their ordinaūce, for they had moche. So the chyldren of Jambry came out of Madaba, and toke Jhon, and al that he had, and went their way withall. Then came worde vnto Jonathas and Symon his brother, that the childrē of Jambry made a great mariage and brought the bride from Madaba wt great pompe: for she was doughter to one of ỳ noblest princes of Canaan. Wherfore they remembred the bloude of Jhon their brother, ꝛ went vp, ꝛ hid them selues vnder the shadow of the mountayne.

So they lyft vp their eyes, and loked, and beholde there was moche ado, and great repayre, for the bridegrome came forthe, ꝛ his frendes and his brethrē met them with tymbanies, instrumentes of mulycke, and many weapons. Then Jonnathas and they ỳ were with him, rose oute of their lurkinge places agaynst them, and slew many of them. As for the remnaunt, they fled in to the mountayns and they toke all theyr substaunce. Thus the mariage was turned to mournynge, and the noyse of their melody in to lamentacion.

Joseph. ca. ii. libro. xiii.

And so when they had auenged the bloude of theyr brother, they tourned agayne vnto Jordane.

Bachides hearing this, came vnto the very border of Jordan with a greate power vpon & the Saboth daye. And Jonathas sayd to his cōpany: let vs get vp, and fight against our enemies: for it standeth not with vs to daye as in times past. Behold, our enemies are in our way, the water of Jordane vpon the one syde of vs, with bankes, fennes and woddes of the other side, so that there is no place for vs to depart vnto. Wherfore cry now vnto heuen, that ye may be delyuered from the power of your enemies. So they stroke the batel. And Jonathas stretched out his hande to smyte Bachides, but he fled backward. Thē Jonathas and they that were with him lepte in to Jordan, and swymmed ouer Jordan vnto hym, ꝛ there were slayne of Bachides side that daye, a. M. men.

Therfore Bachides with his host turned again to Jerusalē, and buylt vp the castels & strong holdes ỳ were i Jury, Jericho, Emaus Bethoron, Bethel, Thamnata, Phara & Topo, with hye walles, with portes, and with lockes, and set mē to kepe them, ỳ they might vse their malice vpon Israell. He walled vp Bethsurah, Gazarah, and the castel at Jerusalē also, ꝛ prouided thē with men & vitailes. He toke also the chyefest mens sonnes in the countrey for pledges, ꝛ put them in the castel at Jerusalem to be kepte.

Afterward in the. Clii. yere in the second moneth, Alcimus commaūded that the walles of the inmost sanctuary shold be destroyed, and the buildinges of the Prophetes also. And when he began to destroy them, the thinges that he went about were hyndred, for he was smytten with a palsey, ꝛ his mouth shut so ỳ he coulde no more speke, ne commaunde any of his house concernynge his busynesse. Thus dyed Alcimus in great miserye at the same tyme, and when Bachides saw that Alcimus was deed, he turned again to the king and so the land was in rest two yeres. Then all the vngodly men held a counsel, saying: Beholde, Jonathas and his companye are at ease, and dwell without care. Wherfore let vs bring Bachides hither, ꝛ he shall take thē all in one nyght.

So they went ꝛ gaue Bachides this counsell, which arose to come with a great host, ꝛ sent letters priuily to his adherentes whiche were in Jurye, to take Jonathas ꝛ those that were with him: but they might not, for the other had gotten knowlege of theyr deuice. And Jonathas toke. l. mē of ỳ countrey (whiche were ỳ ryng leaders of them) ꝛ slew thē. Then Jonathas and Symon, wt their compayny departed vnto the city Bethbessen, which lieth in the wylderuesse, and repayred the decayt therof, and made it stronge. When Bachides knew this, he gathered all his hoste, ꝛ sent worde to them that were of Jury. Thē came he ꝛ layd siege to Bethbessen, ꝛ fought agaynste it a longe season, and made instrumentes of war. Now Jonathas left his brother Symon in the city, and went forth hym self in the countrey, and came with a certein nombre, and slew Odares and his brethren, and the chyldren of Phaleron in their tētes: so that he began to be strong, and to increase in power.

As for Symon ꝛ his company, they wente out of the city, and brent vp the instrumētes of warre, and fought against Bachides, and discomfeted hym. And Bachides was sore vexed bicause his counsel and trauayle was in vayn. Wherfore he was wroth at the wicked men (that gaue him counsel to come in to their land) and slew many of them. Thē purposed he with his company to go away in to his owne countrey: wherof when Jonathas had knowlege, he sēt embassadours vnto him for to make peax with him, and that he shold deliuer him his prisoners agayn. To ỳ whiche Bachides consented gladly, and dyd according to his desire, yea ꝛ make an oth that he shold neuer do him harme all the dayes of his lyfe. So he restored vnto him all the prisoners that he had takē out of the land of Juda, and then turned and went his waye in to his owne land, neither proceded he any further to com vnto ỳ borders of Juda. Thus Israel had no more war. And Jonathas dwelte at Wachmas, and began there to gouern the people, and destroyed the vngodly men oute of Israel.

¶ Demetrius desyreth to haue peace with Jonathas. Alexander moueth war agaynst Demetrius. Demetrius is slayne. The frendship of Ptolomeus and Alexander.

CAPI. X.

A Alexander. Joseph. capi. i. in. libr. xiii.

IN the. Clx. yere, came Alexander, the son of noble Antiochꝰ, and toke Ptolomais, whose citizins receiued him, and there he raygned. When Demetrius herde therof, he gathered an exceding great hoste, and went forth agaynst hym to fyght. Wherfore Demetrius sent letters vnto Jonathas with lovynge wordes, and prayed hym greatlye. For he saide: we will fyrste make peax with him, before he byud him self with Alexander against vs, els he shal remembre the euil that we haue done agaynst him, his brother ꝛ his people, and so he gaue Jonathas leue to gather an hoste, to make weapons, and to be cōfederate with hym, and commaunded the pledges that were in the castell to be deliuered vnto hym.

Then came Jonathas to Jerusalem, ꝛ red the letters, in the audience of all the people, and of them that were in the castel. And ther fore were they sore afrayde, bycause they herde that the kynge had gyuen hym lycence to gather an hoste. Thus were the pledges delyuered vnto Jonathas, whiche delyuered them to their elders. Jonathas also dwelt at B Jerusalem, and began to buylde vp and to repayre the citie, commaundyng the workemen to wall it, and the mounte Syon round about with free stone, to be a stronge holde,

and so they did. As for the heathen ꝑ were in ꝑ caues which Bachides had made vp, they fled, so that euery man lefte the place, & went in to his own countrey. Only at Bethsura remayned certeyn of the Jewes, which had forsaken the law & commaundementes of God, for Bethsura was their refuge.

Now whē king Alexander herd of the promises that Demetrius had made vnto Jonathas, & when it was tolde hym of the battels and noble actes, which he & his brethren had done, and of the greate trauayles ꝑ they had take, he said: where shal we fynd such a man? wel, we wil make him our frend, and be confederate with him. Vpō this he wrote a letter vnto him, with these wordes: kyng Alexander saluteth his brother Jonathas. We haue herd of the, that thou art a valeaūt man, and mete to be our frend: wherfore this day we ordeyn the to be the hye preest of thy people, and to be called the kynges frend. (Vpō this, he sent hym a purple clothynge, and a crowne of golde) that thou mayste consyder what is for our profyte, and kepe frendshyp towarde vs.

B So in the seuenty moneth of the. Clx. yere vpō the solemne feast day of the tabernacles Jonathas put the holye rayment vpon hym. Then gathered he an hoste, and made many weapons. Which when Demetrius herd, he was maruelous sory, & said: Alas, what haue we done, that Alexander hathe preuented vs in gettynge the frendshyp of the Jewes, for his owne defence? Yet wil I wryte louingly vnto them also, yea & promise them dignities and rewardes, that they may be of my syde. Wherupon he wrote vnto thē these wordes: King Demetrius sendeth greting vnto ꝑ people of ꝑ Jewes. Where as ye haue kept your couenaunt toward vs, and continued in our frendshyp, not enclining to our enempes we were glad, when we herd therof. Wherfore remayne stil and be faythfull vnto vs: and we shal recompence you for the thinges, that ye haue done on youre partye: we shall release you of many charges, & gyue you rewardes. And now I discharge you and all the Jewes from tributes, I forgiue you the customes of salt, and lease you of the crowne tares, of ꝑ thirde parte of sede, and halfe of the frute of trees, which is mine own duty. These I leue for you, from this daye forthe: so that they shall not be taken of the land of Juda, nor of the thre cities which are added therunto out of Samaria and Galilee, frome this daye forth for euermore. Jerusalem also with all thynges belongyng therto, shall be holy and fre: yea the tithes and tributes shal perteyn vnto it. As for the power of the castel which is at Jerusalem, I remit and giue vnto ꝑ hye preest, that ye maye set in it such men, as he shall chose to kepe it. I freely delyuer all the Jewes that are prysoners throwe oute all my realme: so that euery one of them shal be fre frome payinge anye trybute, yea euen of their cattell.

All the solemne feastes, Sabothes, newemoones, the dayes appoynted, the thre dayes before & after the feast, shal be fre for al the Jewes in my realme, so that in them no man shal haue power to do any thyng, or to moue any businesse against any of them, in any maner of cause. There shall. xxx. M. also of the Jewes be written vp in the kynges host, and haue their wages payde, as all other men of warre of the kynges hold haue, and of them shal be ordeyned certeyn to kepe the kynges strong holdes: yea and some of them shal be set ouer the kynges busines, ꝑ they may faithfully dele with ꝑ same. The Jewes also shal haue princes of their owne, & walke in their owne lawes, as the kynge hath commaunded in the land of Juda.

And the thre cities that are fallen vnto Jury from the countrey of Samaria and Galilee, shall be taken as Jury, and be vnder one: neither be subiect to any straunge lorde, but to the hye preest. As for Ptolomais & the land perteynynge therto, I gyue it vnto the Sanctuary at Jerusalem, for the necessary expences of the holy thiges. Moreouer I wil gyue euery yere. xv. thousande sicles of syluer out of the kinges cheker (which perteyneth vnto me) to the worke of the temple: yea and loke what remayneth (whiche they that had oure maters in hād in tymes past haue not payde) that same shall they giue vnto theym also. And beside al this, the kyue thousand sicles whiche they toke yerely of the rentes of the Sanctuary, shall belonge vnto the preestes ꝑ do seruyce.

Item, who so euer they be that fle vnto the temple at Jerusalem, or within the lyberties therof, where as they are fallen in to the kinges daunger for any maner of businesse, they shal be pardoned, and all ꝑ goodes that they haue in my realme, shal be fre. For the buylding also and repayring of the worke of the Sanctuary, expenses shall be gyuen out of ꝑ kynges checker: Yea and for the makyng of the walles rounde about Jerusalem, for the bylding downe of the olde, & for the settinge vp of the stronge holdes in Jury, shall the costes and charges be gyuen oute of the kynges checker.

But when Jonathas and the people herde these wordes, they gaue no credēce vnto thē, neither discreyued them: for they remembred the great wyckednesse that he had done vnto Israell, and how sore he hadde vexed them. Wherfore they agreed vnto Alexander, for he was a prynce that had delte frendly with them, and so they stode by hym alway. Then gathered kyng Alexander a great hoste, and brought his armye against Demetrius. So the two kinges stroke battayle togither, but Demetrius hoste fled, and Alexander followed after and fell vpon them. A mighty sore felde was it, contynuyng tyl the sunne went downe, and Demetrius was slayne the same daye.

And Alexander sente embassadours vnto Ptolomy the kyng of Egypt with these wordes, saying: for so moch as I am come again to my realme, and am sette in the trone of my progenytours, and haue gotten the dominion

minion ouer cōmen Demetrius, conquered the lande, & stryken a felde with hym, so that we haue discomfeted both him and his host, and syt in the trone of his kyngdom: Let vs now make frendshyp togyther, gyue me thy doughter to wyfe: so shall I be thy sonne in lawe, and gyue the rewardes, and her greate dignytye. Ptolomy the kynge gaue answere, sayinge: happye be the daye wherin thou art come agayne to the land of thy progenitours, and set in the trone of their kyngdome. And now wil I fulfyll thy wrytyng: but mete me at Ptolomais, that we maye se one an other, and ꝑ I may mary my doughter vnto the accordyng to thy desyre. So Ptolomy went out of Egypt with his doughter Cleopatra, and came vnto Ptolomais in the. Clxii. yere, where kyng Alexander met hym, and he gaue Alexander his doughter Cleopatra, and maried them at Ptolomais wt great worshyp, lyke as the maner of kynges is to be. Then wrote kyng Alexander vnto Jonathas, that he sholde come and mete hym. So he went honourably vnto Ptolomais, and there he met the two kynges, and gaue them great presentes of golde and syluer, & found fauour ī their sight. And there came togither against Jonathas certeyn wycked men, and vngracious persons of Israel, makyng complayntes of him, but the king regarded them not. As for Jonathas the kyng commaunded to take of his garmentes, and to clothe hym in purple: and so they dyd. Then the kynge appoynted him to syt by hym, and sayd vnto his princes: Go with hym in to the myddest of the citye, and make a proclamacion, that no man complayne agaynst him of any matter, and that no mā trouble him, for any maner of cause.

So it happened that whē his accusers saw the worshyp which was proclaymed of hym and that he was clothed in purple, they fled euerychone. And ꝑ king made moche of him, wrote him amonge his chiefe frendes, made him a duke, and partaker of his dominion. Thus Jonathas went agayne to Jerusalem, with peace and gladnesse. In the. Clxv. yere cam Demetrius the son of Demetrius from Creta in to his fathers lande, wherof when Alexander herde tell, he was ryght sory, and returned vnto Antioche. And Demetrius chose Appolonius, whiche had ꝑ gouernaūce of Celosiria, to be his capteyn.

So he gathered a great hoste, and came vn to Jamnia, and sende worde vnto Jonathas the hye preeste, sayinge: Darest thou withstande vs thy selfe alone? As for me, I am but laughed to scorne and shamed, bycause thou prouedst thy strength against vs in the mountaynes. Nowe therfore yf thou trustest in thyne owne strengthe, come downe to vs in to the playne felde, and there let vs prone our strength togither: thou shalt fynd, that I haue valeaunt men of warre with me, and shalt knowe whome I am, and the other that stande by me,

Which saye that your fote is not hable to stande before oure face, for thy fathers haue ben twise chased in to their owne land. And nowe, howe wilte thou be hable to abyde so greate an host of horsmen and fotemen in the feld, where as is neither rock, stone ne place to fle vnto?

When Jonathas herde the wordes of Appolonius, he was moued in his mynde, wherfore he chose. x. thousand men, and went out of Jerusalem, and Symon his brother mette hym, for to help him: and they pitched their tentes at Joppa, but the city kept hym forth, for Joppa was an hold of Appolonius. Thē Jonathas layde siege to it, and they ꝑ were in the citye for very feare let hym in: and so Jonathas wan Joppa. Appolonius hearyng of this, toke thre thousande horsemen, with a great hoste of fote, and went as though he wolde goo to Azotus, and came immediatly in to the playne felde: bycause he had so many horsemen, and put his trust in them. So Jonathas folowed vpon hym to Azotus, and there they stroke the battayle. Now had Appolonius left a thousande horsemen behynde thē priuily in the tentes. And whē Jonathas knewe that suche wayte was layde behynde them, they went rounde about the ennemyes host, and shot dartes at the people frome the morynng to ꝑ euenyng. As for Jonathas people, they kepte their order as he had commaūded them, and the enemyes horses were euer labourynge.

Then brought Symon forth his host, and set them agaynst the fotemen. For the horsemen were wery alredye. So he discomfited them, and they fled. And they that were scatred in the feld, gat them to Azotus, and cam in to the temple of Dagon their ydol, ꝑ they myght there saue their liues. But Jonathas set fyre vpon Azotus, and al the cities round about it, and toke their goddes, and brent vp the temple of Dagō with all them that were fled in to it.

Thus were slayne and brent wel nye eight thousande men. So Jonathas remoued the hoste from thence, and brought them to Ascalon, where the men of the city came forth, and met him with great worshyp. After this went Jonathas and his hoste agayne to Jerusalem, with greate substaunce of good. And when kyng Alexander herde these thinges, he thought to doo Jonathas more worshyp, and sent hym a coler of gold, as the vse is to be gyuen vnto suche as are of the kynges nexte bloude. He gaue hym also the citye of Accaron, with the landes belongyng ther to, in possession,

¶ The dissencyon betwyxt Ptolomeus and Alexander his sonne in lawe. The deathe of Alexander. Demetrius ragneth after the death of Ptolomeus. Syon is besieged of Jonathas. Demetrius feinges that no man resysted hym, sende his armye against. Typhon moueth Antiochus against Demetrius. Demetrius is delyuered by ꝑ succour of Jonathas. After his delyueraunce he breaketh his couenaunt that he had made.

CAPI. XI.

Joseph. La. vii. libr. xiii.

A

AND the kynge of Egypte gathered an host (lyke the sand that lyeth vpon the see shore) and many shyppes: and went about thorow discevte to obteyne the kyngdome of Alexander, and to ioyne it vnto his owne realme. Vpon this he toke his iourney in to Siria, and was letten in to the cityes, and men came forth to mete him: for kynge Alexander had commaunded them so to do, bycause he was his father in lawe. Nowe when Ptolomy entred in to any city, he left men of warre to kepe it, and this he dyd thorow out all the cityes. And when he came to Azotus, they shewed hym the temple of Dagon and Azotus that was brent vp, with the other thinges which were destroyed, the ded bodyes cast abrode, and the graues that they had made by the way syde, for suche as were slayne in the felde: And tolde the kynge that Jonathas had doone all these thynges, to the intent they myghte get him euyll wyll. But the kyng: sayde not a worde therto. And Jonathas met the kynge with greate honour at Joppa, where they saluted one an other, and toke their rest. So when Jonathas had gone with the kyng, vnto the water that is called Eleutherus, he turned agayne to Jerusalem.

Now Ptolomy had gotten the dominion of the cityes vnto Seleucia vpon the see coste, ymaginyng wycked counsels agaynst Alexander, and sente embassadours vnto Demetrius, sayinge: Come, lette vs make a bonde bitwyxte vs, so shall I gyue the my doughter that Alexander hath, & thou shalt raygne in thy fathers kyngdome. I repente that I gaue Alexander my doughter, for he goeth about to slaye me. And thus he sclaundred Alexander, bycause he wolde haue hadde his realme.

Thus he toke his doughter from him, gaue her vnto Demetrius, and forsoke Alexander so that his malyce was openly knowen. And Ptolomy came to Antioch, where he set two crownes vpon his own heed: the crowne of Egypt and of Asia. In the mean season was kyng Alexander in Cilicia, for they þ dwelt in those places, had rebelled against him. But when Alexander herd of this, he came to warr agaynste him. So kynge Ptolomy brought forth his hoste, and met him with a myghtye power, and chased him away. Then fled Alexander into Araby, there to be defended, & kyng Ptolomys honour increased. And Zabdiel the Arabian smote of Alexanders heed, & sent it vnto Ptolomy. But the third day after dyed kyng Ptolomy hym selfe, and they whom he had set in the stronge holdes, were slayne of those that were within the cityes. And Demetrius reigned in þ hundred. lxvij. yere.

Alexander is slayne.

At the same tyme gathered Jonathas them that were in Jewry to lay siege vnto the castell which was at Jerusalem, and so they made many instrumentes of warre agaynste it. Then went there certeyn vngodly persõs (which hated their owne people) vnto kyng Demetrius, and told him that Jonathas besieged the castell. So when he herd it, he was angry, & immediatly came vnto Ptolomais, and wrote vnto Jonathas that he sholde not laye siege to the castell, but come and speake with hym in all the haste. Neuertheles whẽ Jonathas herde this, he commaunded to beliege it. He chose also certeyn of the elders & preestes of Israell, and put hym selfe in the peryll: and toke with hym golde, syluer, clothynge, and dyuers presentes: and wente to Ptolomais vnto the kynge, and founde hym gracyous.

And though certayne vngodly men of his owne people made complayntes vpõ him, yet the kyng intreated him, lyke as his predecessours had done before, and promoted him in the sight of al his frendes, confirmed him in the hye preesthod, with al þ worshyp þ he had afore, & made him his chief frend. Jonathas also desired the kyng that he wolde make Jury free, with the thre head cityes in Samaria and the landes perteynge therto: vpon this dyd Jonathas promyse him thre. C. talentes. Whervnto the kyng consented and gaue Jonathas writing of the same, cõteyning these wordes: Kynge Demetrius sendeth greting vnto his brother Jonathas, and to the people of the Jewes. We sende you here a copy of the lettre whiche we dyd wryte vnto our elder Lasthenus, concernynge you, that ye sholde knowe it.

B

Kynge Demetrius sendeth gretynge vnto Lasthenus his elder. For the fayethfulnesse þ oure frendes the people of the Jewes kepe vnto vs, and for the louynge kyndnesse whiche they beare towarde vs: we are determyned to do them good. Wherfore we ordeyne all the costes of Jewrye with thre cityes, Lyda and Ramatha, whiche are added vnto Jury from Samaria, and all þ landes pertayning thervnto, to be freely separated for suche as do sacrifice in Jerusalem: bothe concerning the paymentes whiche the kynge toke yerely afore tyme, and the frutes also of the earthe and trees. As for other tythes and trybutes þ belonged vnto vs, we discharge them therof from this tyme forthe. In lyke maner we graunt vnto them all the customes of salte & crowne tarcs which were brought vnto vs. And this fredom shall they haue firme and stedfast, from this tyme forth for euermore. Therfore se that ye make a copy of these our letters, and delyuer it vnto Jonathas: that it may be kept vpon the holy mount in a conuenient place.

C

After this, when Demetrius the kyng saw that his lande was in rest, and that no resistaunce was made hym: he sent awaye all his hoste euery man to his owne place, excepte an armye of straungers, whome he brought from the yles of the heathen, wherfore al his fathers hoste had euill wil at him. 1. Mach. xiii.

Now was there one Tryphon, that had ben of Alexanders parte afore, whiche when he sawe that all the hoste murmured agaynste Demetrius, he wẽt to Emalcuel the Arabiã (that brought vp Antiochus the sonne of Alexander) and lay fore vpon hym to deliuer hym this yonge Antiochus: that he myghte

D

raygne in his fathers stede. He tolde him also what greate euyll Demetrius had done, and his men of warre loued him not: and so remayned there a longe season.

And Jonathas sent vnto kynge Demetrius, to dryue them out whiche were in the castell at Jerusalem & in the other refuges, for they dyd Israel great harme. So Demetrius sent worde vnto Jonathas, saying: I wil not only do these thinges for the and thy people, but at tyme conuenyent I wyll do bothe the and thy people great worshyp. But now thou shalt do me a pleasure, yf thou wylt sende me men to helpe me: for all myne armye is gone fro me. So Jonathas sent him thre. M. strõg men vnto Antyoche, and they came vnto the kynge, wherfore the kynge was very glad at their commynge. But they that were of the cytie (euen an. C xx. thousande men) gathered them together, and wold haue slayne þ kyng, whiche fled in to his courte: and the cytezyns kepte the stretes of the cytie, and beganne to fyght.

Then þ kyng called for the Jewes helpe, which came vnto him al together, and went abrode thorow the cytie, and slewe the same daye an. C. M. men: set fyre vpõ the cytie, gat many spoyles in that daye, and deliuered the kynge. So when the cytezyns sawe that the Jewes had gotten their wyl of the cytie, and they them selues disponyted of their purpose they made their supplication vnto the kynge, sayinge: Graunte vs peace, and let the Jewes cease from troublynge vs and the cytie, and vpõ this they cast awaye their weapens. Thus they made peace, and the Jewes gat greate worshyp in the sight of the kynge, and in the sight of al that were i his realme, and were spoken of thorow out þ kyngdome: and so they came agayne to Jerusalẽ with greate goodes.

So the kynge Demetrius sat in the trone of his kyngdome, and had peace in his lande. Neuertheles he dyssembled in all that euer he spake, and withdrew him self from Jonathas, neither rewarded him accordyng to the benefytes whiche he had done for hym, but troubled him very sore. After this came Tryphon agayne with yonge Antiochus, whiche raigned and was crowned kyng. Then there gathered vnto him all the men of war, whõ Demetrius had put awaye: these fought against Demetrius, which fled and turned his back. So Tryphon toke the Elephantes, and wan Antioche. And yonge Antiochus wrote vnto Jonathas, saying: I confyrme the in the preesthode, and make the ruler of foure countreyes, that thou mayst be a frend of the kinges.

E

F

G

Upon this he sent hym golden vessels to be serued in, and gaue him leaue to drynke in golde to be clothed in purple, and to were a coler of golde. He made his brother Symon also captayne, from the coostes of Tyrus vnto the borders of Egypte. Then Jonathas toke his iourneye, and wente thorow the cytyes beyonde the water of Jordane, and all the men of warre of Syrya gathered thẽ vnto hym for to help hym. So he came vnto Ascalon, and they of the cytye receyued hym honourably: and from thence wente he vnto Gaza, but they wold not let hym in: wherfore he layde siege vnto it buenynge vp and spoylyng þ places that were about the cyty.

And the cytezyns of Gaza submytted thẽ selues vnto the Jonathas, which made peace with thẽ, but toke of their sonnes to pledge sent them to Jerusalem, and went thorowe the countrey vnto Damascus. Nowe when Jonathas herde þ Demetrius prynces were come in to Cades (which is in Galilee) with a greate host, purposynge to put Demetrius out from medlynge in the realme: he came agaynste them, and left Symon his brother in the lande: whiche came to Bethsura, and layde siege to it a longe season, and dyscomfyted thẽ. So they delyred to haue peax with hym whiche he graũted them and afterward put them out from thence toke the cyty, & set men to kepe it. And Jonathas with his hoost came to the water of Genesar, & bytymes in the mornynge gat them to the playne felde of Azor.

And beholde, the hostes of the heithen met them in the felde, & layed watch for them in the mountaynes: so that when Jonathas came agaynst them þ other (which were layd to watch) rose out of their places, & fought, & they that were of Jonathas syde, fled euerye mã: & there was not one of them left, except Mathathias the son of Absalomus, and Judas the sonne of Calphi the captayne of the hoost. Then Jonathas rent his clothes, layd earth vpon his heade, made his prayer, and turned agayne to them in þ felde: where they fought together, and he put them to flyght. Nowe when his owne men that were fled, saw this: they turned agayne vnto him, and helped hym to folowe vpon all their enemyes vnto their tẽtes at Cades. So there were slayne of þ heythen the same day. xij. M. mẽ, & Jonathas turned agayne to Jerusalem,

¶ Jonathas sendeth embassadours to Rome and to the people of Sparta to renue their couenaunte of frendshyp. Jonathas putteth to flyght the prynces of Demetrius. Tryphon taketh Jonathas by disceyte.

CAPI. XII.

A

JOnathas seinge that the tyme was mete for hym, chose certayne men and sente thẽ vnto Rome for to stablysche and to renue the frendshyp with them. He sent letters also vnto Sparta, and to other places in lyke maner. So they went vnto Rome, and entred into the counsell, and sayde: Jonathas the hygh preste and the people of the Jewes sẽt vs vnto you, for to renue the olde frendshyp and bond of loue. Upon this the Romaynes gaue them fre passportes, that men shuld lede them home into the lãd of Juda peaceably. And this is þ copy of þ letters that Jonathas wrote vnto the Spartians. 1. Mac. xii. a

Jonathas

Jonathas the hyghe preest with the elders, preestes, and the other people of the Jewes, sende greetyng vnto the Spartyans their brethren. There were letters sent long ago vnto Onias the hye preest, from Arius, whiche the̅ raygned among you: that ye are our brethren, as the wrytynge made therupon specifieth. And Onias entreated the embassadoure that was sent honorably, and receyued the letters: wherin there was mencyon made of the bonde of loue and frendshyp. But as for vs, we nede no such wrytynges: for why, we haue the holy bokes of scripture in our handes to our comforte. Neuertheles, we had rather sende vnto you, for the renuyng of the brotherhode and frendshyp: lest we shoulde be straunge vnto you, for it is longe, sythens the tyme that ye sent wordes vnto vs. Wherfore in the sacrifices that we offre, and other ceremonyes vpon the hye solemne dayes and other, we alway remembre you without ceasynge (lyke as reason is, and as it becommeth vs to thynke vpon oure brethren) yea and are right glad of your prosperous honour.

And though we haue had greate troubles and warres, so that the kynges about vs haue foughten agaynst vs: yet wolde we not be greuous vnto you, nor to other of our louers and frendes in these warres. For we haue had helpe from heauen, so that we are delyuered, and our enemyes subdued. Wherfore we chose Numenius the sonne of Antiochus and Antipater the sonne of Jason, and sent them vnto the Romaynes, for to renue the olde bonde of frendshyp and loue with them. We commaunded them also to come vnto you, to salute you, and to delyuer you oure letters, concernynge the renouacyon of oure brotherhode. And nowe ye shall do right well, to gyue vs an answere therevnto.

And this is the copye of the wrytynge, which Arius the kynge of Sparta sent vnto Onias: Arius kynge of the Spartians sendeth greetyng vnto Onias the hye preest. It is fou̅d in wrytynge, that the Spartians and Jewes are brethren, and come out of the generacyon of Abraham. And nowe for so moche as this is come to oure knowledge, ye shall do well, to wryte vnto vs of youre prosperitye. As for vs, we haue wryten oure mynde vnto you: Our catell and goodes are yours, and yours ours. These thynges haue we commaunded to be shewed vnto you.

When Jonathas herde, that Demetrius prynces were come forthe to fyght agaynste him, with a greater hoost then afore, he went from Jerusalem, and met them in the lande of Hemath, for he gaue the̅ not space to come in to his owne countrey. And he sent spyes vnto their tentes, whiche came agayne and colde him, that they were appoynted to come vpon him in the nyght seasō. Wherfore whē the sunne was gone downe, Jonathas commaunded his men to watch al the night and to be redye with weapons for to fyght: and set watchmen rounde about the hoost. But when the aduersaryes herde that Jonathas was readye with his men to the battayle, they feared, and were afrayde in their hertes and kyndled fyres in their tētes blake vp, and gat them away. Neuertheles Jonathas and his companye, knewe it not tyll the morynge, for they sawe the fyres burnynge.

Then Jonathas followeth vpon them, but he myght not ouertake them, for they were gone ouer the water Eleutherus. So Jonathas departed vnto the Arabiās (which were called Zabadei) slew them, and toke their goodes. He proceded further also, and came vnto Damascus, and went thorowe all that countrey. But Simon his brother toke his iourney and came to Ascalon and to the next stronge holdes: departynge vnto Joppa, and wan it. For he herde that they wolde stande of Demetrius partye: wherfore he sent men of warre in the cytye, to kepe it. After this came Jonathas home agayne, and called the elders of the people togyther: and deuysed with them for to buylde vp the stronge holdes in Jewry, & the walles of Jerusalē, to set vp an hye wal betwyxt ꝑ castell & the city, for to seperate it from the citye, that it myght be alone, and that men shulde neyther bye nor sell in it.

Vpon this they came togither for to build vp the cytye: and for as moch as the wall vpō the brooke of the west syde (called Caphethetah) was fallen down, they repayred it. And Symon set vp Adiadah in Sephelah, & made it stronge setteyng portes and lockes vpon it.

E Now when Tryphon purposed to raygne in Asia, to be crowned, and to slaye the kyng Antiochus: he was afrayed ꝑ Jonathas wolde not suffre him, but fyght against him. Wherfore he went about to take Jonathas & to kil hym. 1. Machab. 13. Iosephus. li. xiii.

So he departed, and came vnto Bethsan. Then went Jonathas forth against hym to the battayle with fourty thousande chosen men and came vnto Bethsan also. But when Tryphon sawe that Jonathas came with so greate an hoost to destroy hym, he was afrayed: and therfore he receyued hym honourably commended hym vnto all his frendes, & gaue hym rewardes, and commaunded his men of warre to be as obedyent vnto him, as to hym selfe.

And sayde vnto Jonathas: why hast thou caused this people to take suche trauayle, seynge there is no warre betwyxte vs? Therfore sende them home agayne and, chose certayne men to wayt vpon the, and come thou with me to Ptolomais: for I wyll gyue it with the other stronge holdes, men of warre and their officers.

F As for me, I must departe, this is only the cause of my commynge. Jonathas beleued hym, and dyd as he sayde, puttynge awaye his hoost, whiche went in to the lande of Juda. He kepte but .iij.M. by hym, wherof he sent .ii.M. in to Galilee, and one thousande went with hym selfe.

Now as soone as Jonathas entred in to Ptolomais, the cytezyns sparred the gates of the cytie, and toke him, and slew all them with the swerde, ꝑ came in with hym. Then sent Tryphon an hoost of fotemen and horsemen in to Galilee, and in to the great playne felde, to destroy all Jonathas company. But when they knew that Jonathas was taken, and al they slayne that waited vpō him: they toke counsell togyther, and came forthe redy to ꝑ battayle. So when they whiche folowed vpon them, saw that it was a matter of lyfe, they turned backe agayne. As for the other, they went in to the lande of Juda peaceably, and bewayled Jonathas, and the̅ that were with hym syght sore. And Israel made greate lamentacō. Then all the heathen that were round about them, thought to destroy them. For they sayde: now haue they no capitayne, nor any man to helpe them. Therfore let vs ouercome them, and rote out their name frō amonge men.

But when Tryphon knewe that Simon stode vp in stede of his brother Jonathas, & that he wolde warre agaynst hym: he sente messengers vnto hym, saying: Where as we haue kept Jonathas thy brother, it is for money that he is a wyng in the kynges accompt concernynge the busynes that he had in hāde. Wherfore sende now an .C. talentes of syluer & his two sonnes for suertye, that when he is letten forth he shall not forsake vs: & we shall sende him agayne. Neuertheles Symon knewe, that he dyssembled in his wordes yet commaunded he the money and chyldren to be delyuered vnto hym: lest he shuld be the greater ennempe agaynste the people of Israel, and saye: because he sent hym not the money and the chyldren, therfore is Jonathas deed.

So Symon sent him the chyldren and an hundreth talentes, but he dyssembled, and wolde not let Jonathas go. Afterward came Tryphon in to the lande, to destroye it, & went rounde aboute by the waye that ledeth vnto Ador. But where so euer they went thyther went Simon and his hoost also. Now they ꝑ were in ꝑ castel sent messengers vnto Tryphon, that he shulde make hast to come by ꝑ wyldernes and to sende the vyttayles: And Tryphon made ready al his horsmen to come that same nyght. Neuertheles it was a very greate snowe, so that he came not in Galaadithim. And when he drewe nyghe Baschama, he slewe Jonathas and his sonnes there and then turned for to goo home in to his owne lande. Jonathas & his sonnes are slayne.

Then sent Symon for to fet his brothers deed cozle, and buryed it in Modin his fathers cytye. So all Israel bewayled hym in greate lamentacyon, and mourned for hym very longe. And Symon made vpon the sepulcre of his father and his brethren a buyldynge hygh to loke vnto of fre stone behynde and before: and set vp seuen pyllers one agaynst an other, for his father, his mother & foure brethren, and set great pylers rounde about, with armes vpon them for a perpetual memory, and carued thynges besyde the armes: that they myghte be sene of me̅ sayling in the see. This sepulcre whiche he made at Modin standeth yet vnto this daye.

D Now as Tryphon went forth to walke with ꝑ ponge kynge Antiochus, he slewe him treasonably, and raygned in his stede, crowned hym selfe kyng of Asia, and dyd moch euell in the lande. Symon also buylt vp the castels in Jewry, makynge them strong with hyghe towres, greate walles, portes and lockes, & layd vp vyttayles in the strong holdes. And Symon chose certayne men and sent them to kynge Demetrius: to desyre hym, that he wolde discharge the land from all bondage, for Tryphon had spoyled it very sore. Where vpon Demetrius the kynge answered hym, and wrote vnto hym after this maner. Tryphon. Iosep. capi. xiii. libro. xiii.

Demetrius the kynge sendeth greetynge vnto Symon the hyghe preest his frend with the elders & people of the Jewes. The golde crowne and precyous stone that ye sent vnto vs,

CAPI. XIII.

NOw when Symon herde that Tryphō gathered a great hoost, to come in to ꝑ lande of Juda, and to destroye it: and sawe that the people was in greate fearfulnesse and care: He came vp to Jerusalem, and gathered the people togyther, and gaue them exhortacyon, saynge: Ye know what greate battayles I and my brethren and my fathers house haue strycken for the law and the Sāctuary, and what maner of troubles we haue sene: therow occasyon wherof, al my brethrē are slayne for Israels sake, & I am lefte alone. And now let not me spare myne owne lyfe in any maner of trouble, for I am no better then my brethren: but wyll auenge my people and the Sanctuary, our chyldren and our wyues: for all the Heathen are gathered togyther to destroye vs of very malyce.

At these wordes, the hertes of the people were kyndled togither, so that they cryed with a loude voyce, saynge: Thou shalte be oure capitayne in stede of Judas and Jonathas thy brethren, ordre thou oure battayle, and whatsoeuer thou commaundest vs, we shall do it. So he gathered all the men of war makynge haste to fynysh all the walles of Jerusalem, which he made stronge rounde about.

B Then sent he Jonathas the sonne of Absolomus with a fresh hoost vnto Joppa, whiche droue them out that were in the castell, and remayned there him selfe. Tryphon also remoued from Ptolomais with a great army, to come in to the lande of Juda, & Jonathas with him inwarde. And Symon pytched his tentes at Addus, before the playne felde.

vs, haue we receyued: and are ready to make a stedfaste peace with you, yea and to wryte vnto oure officers, for to release you, concernynge the thynges wherin we made you free: and the appoyntmente that we make with you, shall be fyrme and stable. The stronge holdes which ye haue buylded, shall be youre owne. As for any ouer syghte or faute committed vnto this daye, we forgyue it, and the crowne tax that ye ought vs also. And where as was anye other tribute in Jerusalem, it shall nowe be no tribute: and loke who are mete amonge you to be in our courte, let the be wrytten vp, that there maye be peace betwyxte vs.

Thus the yoke of the heathen was taken
¶ frō Israel, in the hundreth thre score and ten
yere. And the people of the Jewes began to
wryte in theyr letters and actes on this ma-
1.Mac.xiiii.d ner. In the fyrst yere of Symon the hye priest,
and prynce of the Jewes.

In those dayes went Symon vnto Gaza, and besieged it round about, where he set vp ordinaunce of warre. And wan a towne which he toke. So they that gat in to the towne leapte in the cytie, whiche was in a greate feare: In so moche that the people of the cytie rente theyr clothes, and clymed vp vpon the walles with theyr wyues and chyldren, beseechynge Symon to be at one with them: saynge.

¶ O rewarde vs not after oure wyckednesse, but be gracious vnto vs, and we shall do the seruyce. Then Symon for very pytye, wolde fyght no more agaynste them, but put them out of the cytie, and caused the houses (wherin the Images were) to be cleused: and so entred the cytie with Psalmes of prayse, gyuynge thankes vnto the Lorde. So when he had cast all abhominacyons oute of the cytie, he set such men in it as kepte the law of God and made the cytie stronge, and buylded a dwellynge place for hym selfe.

Now when they in the castell of Jerusalem were kepte so straytlye, that they coulde not come forth ne in to the countrey, & might neither bye ne sell: they were verye hungrye, and many of them famyshed to death: In so moche that they besought Symō to be at one with them, whiche he graunted them. So he put them out from thence, and cleused the castell from fylthynesse. And vpon the .xxiii. day of the seconde moneth in the hundreth. lxxi. yeare, they entred into it with thankes gyuynge and braunches of palme trees, with harpes, crowdes, cimbales, and lutes singing Psalmes, and songes of prayse vnto God, for that the great enemy of Israel was ouercome.

And Symon ordeyned that the same daye shoulde be kepte euerye yere in gladnesse, and made stronge the hyl of the temple that was beside the castell, where he dwelte him selfe with his company. Symon also perceyuinge that John his sonne was a myghtye man of armes, made him captayne of all the hostes, and caused him to dwell at Gaza.

¶ Demetrius is ouercome of Arsaces. Symon reynge captayne there is a great quyetnes in Israel. The couenaunt of frendship with the Romaynes & with the people of Sparta is renued.

CAPI. XIIII.

IN the. Clxii. yere gathered kynge Demetrius his hoost, and departed vnto Media to get hym helpe for to fyght agaynst Triphon. Now when Arsaces the kyng of Persia & Media herd, that Demetrius was entred within his borders: he sent one of his prynces to take hym alyue, and to brynge hym vnto hym. So he wente and slewe Demetrius hoost, toke hym selfe, brought him to Arsaces whiche kepte hym in warde. And all the land of Juda was in rest, so long as Symon lyued for he sought the welth of his people, therfore were they glad to haue hym for theyr ruler and to do hym worshyp alwaye. A Demetrius is taken.

Symon wan the cytye of Joppa also for an hauen towne, and made it an intraunce in to the Iles of the see. He enlarged the borders of his people, and conquered them more lande: he gathered vp many of theyr people that were prysoners he had the dompnion of Gaza, Bethsura and the castell, which he cleused from fylthynes, and there was no man that resysted hym: So that euerye man tylled his grounde in peace, the lande of Juda and the trees gaue theyr frute and increace. The elders sat all in iudgement, and toke them counsayle for the welthe of the lande: the yonge men put on worshyp and harnes vpon them. He prouyded vyttayles for the cities, & made goodly stronge holdes of them: so that the fame of his worshyp was spoke of vnto the ende of the worlde. For he made peace thorow oute the lande, and Israel was full of myrth and ioye. B

Euery man sat vnder his vyne & fygtrees and there was no man to fray them awaye. There was none in the land to fight against them, for then the kinges were ouercome. He helped those that were in aduersytye amonges his people he was dylygēt to se the law kept: as for such as were vngodly & wycked he toke thē away. He set vp the Sanctuarye and increased the holy vessels of the temple. 1.Mach.xiii.d.and.xiiii.

Whē the Romaynes and Spartans had gotten word that Jonathas was dede, they were eyght sory. But when they herde that Symon his brother was made hygh prieste in his stede, and howe he had won the lande agayne with the cytyes in it: they wrote vnto hym in tables of latyne, to renue the frendship and bonde of loue, which they had made afore with Judas and Jonathas his brethrē. Whiche wrytynges were red before the congregacyon at Jerusalem. C

And this is the coppe of the letres, that the Spartans sent: The Senatours and cytyzyns of Sparta sende gretinge vnto Symō & the greate prieste & the elders, preestes, & other people of the Jewes their brethren: Whē your embassadoures that were sent vnto our people, certifyed vs of your worshyp, honoure and

prosperous wealth: we were glad of theyr cōmyng, and haue written the errande which they spake before the counsell of the people: namelye, that Numenius the sonne of Antiochus, and Antipater the sonne of Jason, the Jewes embassadours are come vnto vs, for to renue the olde frendshyp with vs. Vpon this the people consented, that the men should be honorably intreated, and that the copy of theyr errande shoulde be wrytten in the specyal bokes of the people, for a perpetuall memorye vnto the Sparcians: yea and that we should sende a copy of the same vnto Symon the greet preest.

After this dyd Symon sende Numenius vnto Rome, with a golden shylde of a thousande pounde weight to confyrme the frendshyp with them: which when the Romaynes vnderstode, they sayd: what thankes shall we recompence agayne vnto Symō and his chylde? For he hath stablysched his brethren, and ouercome the enemyes of Israel. Wherfore they graunted him to be free. And al this wrote the Jewes in tables of latyne, and nayled it vnto the pyllers vpon the mount Syon. The copy of the wrytynge is this. D

The .xviii. daye of the moneth Elul in the Clxii. yere, in the thyrde yere of Symon the hye preest, in the great congreacyō of the preestes, rulers of the people, and elders of the countrey at Asarame, were these wordes openly declared.

For so moch as there was moch warre in our lande, therfore Symon the sonne of Mathathiah (come of the chyldren of Jareb) and his brethren, put them selues in peryll, and resysted the enemyes of their people: that theyr Sanctuarye and lawe myght be maynteyned, and dyd theyr people great worshyp. Jonathas in lyke maner, after that he had gouerned his people and bene their hye preest: dyed, and lyeth buryed beside his elders. E

After that wold theyr enemyes haue trodden theyr holy thynges vnder fote, destroyed theyr lande, and vtterlye wasted theyr Sanctuarye. Then Symon withstode them, and fought for his people, spēt moch of his owne money, weapened the valeaunte men of his people, gaue them wages, made stronge the cytes of Juda, with Bethsurah, that lyeth vpon the borders of Jewrye (where the ordynaunce of theyr enemyes laye somtyme) and set Jewes there for to kepe it.

He made fast Joppa also, which lyeth vpō the see, and Gaza that bordreth vpon Azotus (where the enemyes dwelte afore) and there he set Jewes to kepe it: & what so euer was mete for the subduynge of the aduersaryes, that layed he therin. Nowe when the people sawe the noble actes of Symon, and what worshyp he purposed to do for them, his godlye behauioure, and faythfulnesse whiche he kepte vnto them, and howe he sought by all wayes the wealthe of his people, because he dyd all this, therfore they chose hym to be theyr prynce and hye preest. And in his tyme they prospered well by hym, so that the Heathen were taken out of theyr lande and they F

also whiche were in the cytye of Dauid at Jerusalem in the castell (where they went oute and defyled all thynges that were aboute the Santuary) and dyd greate harme vnto clenlynes, and Symon put men of the Jewes in it for the defence of the lande and the cytye, & set vp the walles of Jerusalem.

And kynge Demetrius confyrmed hym in his hye preesthode, made hym his frende, and dyd hym greate worshyp. For he herde that the Romaynes called the Jewes their frendes louers & brethren: how honourably they receyued Symons embassadoures: how the Jewes and preestes consented that he shulde be their prynce & hygh preest perpetuallye (tyll God rayse vp the true prophet) and that he shulde be their captayne, to care for the Sanctuary, and to set officers vpon the worckes therof, ouer the land, ouer the wepons, ouer the houses of defence, to make prouysion for the holy thynges and to be obeyed of euerye man, & all the wrytynges of the lande to be made in his name: that he shulde be clothed in purple and golde, & that it shulde be lawful for none of the people nor preestes to breke anye of these thynges, to withstand his worckes, ne to call any congregacyon in the land without hym: that he shulde be clothed in purple, & weare a collar of gold. And yf there were any whiche disobeyed or brake this ordynaunce that he shulde be punyshed. G

So all the people consented to alowe Symon, and to do accordynge to these wordes. Symon also him selfe toke it vpon hym, and was content to be the hye preest, the captayne and prynce of the Jewes and preestes, and to gouerne them all. And they commaunded to make this wrytynge in tables of latyn, and fasten it vnto the compasse of the Sanctuary in an open place: and to laye vp a copy of the same in the treasury, that Simon and his posterytye myght haue it.

¶ Antiochus maketh a couenaunte of frendshyppe with Symon, and Triphon is persecuted. The Romaynes wryte letres vnto kynges and nacions in the defence of the Jewes. Antiochus refusynge the helpe that Symon sente hym, breaketh his couenaunte.

CAPI. XV.

MOroner, kynge Antiochus the sonne of Demetrius sent letres frome the Iles of the see, vnto Symon the hygh preest and prynce of the Jewes, and to all the people, conteynynge these wordes: Antiochus the kynge sendeth gretynge vnto Simon the hygh preest and to the people of the Jewes. For so moch as certayne wycked men haue gotten the kyngdome of our progenytours, I am purposed to chalenge the realm againe and to restore it to the olde estate. H

Wherfore I haue gathered a greate hoost and made shyppes of warre: that I maye go thorow the the countrey, & be auenged of the whiche haue destroyed oure lande, and wasted

ced many cyties in my realme. And therfore now I make the fre also from all the tributes, wherof all kynges my progenytours haue dyscharged the, and frome theyr customes (wherfrom they haue released the) what so euer they be: Yea I gyue the leue to coyne moneye of thyne owne within thy lande. As for Jerusalem, I wyll that it be holye and free: and all the weapons and houses of defence whiche thou hast buylded and kepest in thyne handes, shall be thyne. Where as any
B thynge is or shall be owyng unto the kynge. I forgyue it the, frome this tyme forthe for euermore. And when we haue obtayned oure kyngdome, we shall do the, thy people, and the temple greate worshyp, so that youre honoure shall be knowen thorow out the hole worlde.

In the.Clxxiiii. yere went Antiochus in to his fathers lande, and all the men of warre came togyther unto hym, so that fewe were left with Tryphon. So the kynge Antiochus folowed upon hym, but he fled unto Dora, which lyeth by the see syde: for he sawe that there was myschefe commyng unto hym, and that his hoost had forsaken hym. Then came Antiochus unto Dora with an hundreth and twentye thousande men of armes upon fote, and eyght thousande horsmen. So he compassed the cytie rounde aboute, and the shyppes came by the see. Thus they vexed the cytie by lande and by water, in so mech that they suffred no man to go in nor out.

In the meane season came Numenius (and
1.Mac.xiiii.d they that had bene with hym) from the cytie of Rome, hauynge letters wrytten unto the kynges and prouyncies, wherin were conteined these wordes: Lucius the Mayre of
C Rome sendeth greetynge unto Ptolomye the kynge. The embassadours of the Jewes, our frendes beynge sent from Symon the hyghe prest and from the people of the Jewes, came unto us, for to renue the olde frendshyp, and bonde of loue, and brought a shylde of golde weyinge a thousande pounde, whiche were content to receyue of them. Wherfore we thoughte it good to wryte unto the kynges and prouyncies, to do them no harme, nor to take parte agaynst them, theyr cyties ne countryes neither to mayntaine theyr enemyes agaynst them. If there be any wycked persons therfore fled frome theyr countrey unto you, delyuer them unto Symon the hye prest, that he may punish them accordyng to their owne lawe.

The same wordes wrote the Romaynes also unto Demetrius the kynge, to Attalus, Araba, Arsaces, and to all regions: as Samsanes, to them of Sparta, Delo, Mido, Sydon, Caria, Samos, Phamphilia, Licia, Alicarnassum, and to the Rhodes, to Faselis Coo, Syde, Arado, Gortina, Gnidum, to Cipres and to Cyren. And of euerye lettre they sent a copy to Symon the hygh preest and to
D the people of the Jewes. So Antiochus the kynge broughte his hooste unto Dora the seconde tyme, to take it: where he made dyuers ordinaunce of warre, and kept Tryphon in, that he shoulde not come forth. Then sent Symon Antiochus two thousand chosen men to help hym with gold, sylver and other precious gere: Neuerthelesse he wolde not receyue theym but brake all the couenaunte whiche he made with Symon afore, & withdrewe hym self from him.

He sente Athenobius also a frende of his unto Symon, for to reason with hym saying: Ye withholde fro me Joppa & Gaza (with ye castel that is at Jerusalem) which are cytyes of my realme, whose borders ye haue destroy and done greate euyll in the lande, hauynge the domynacyon in manye other places of
my kyngedome. Wherfore delyuer now the E
cytyes whiche ye haue taken with the trybutes of the places that ye haue rule upon withoute the borders of Jewrye: Or elles gyue me.v.hundreth talentes of sylver, yea and for the harme that ye haue done in the cytyes and for the trybutes of the same, other v.C.talentes. If no, we shal come and fyght agaynst you.

So Athenobius the kynges frende came to Jerusalem, and when he sawe the greate worshyp and honoure of Symon in gold, sylver, and so greate plenty of ornamentes: he marueyled, and tolde Symon as the kynge commaunded hym. Then answered Symon
and sayde unto hym: As for us, we haue neither Judith.
taken other mens lande, ne withholden them, but onely oure fathers herytage, whiche our enemies had unrighteously in possessyon a certayne tyme.

This herytage, of our father haue we chalenged in processe of tyme. And where as ye complaynest concernynge Joppa and Gaza, they dyd greate harme to oure people and in our lande yet wyll we gyue an hundreth talentes for them.

Neuerthelesse Athenobius answered hym F
not one word, but turned agayne wrothfully unto the kynge, and tolde hym all these wordes, and the greate dygnytye of Symon with all that he had sene, and the kyng was very angrye. In the meane tyme fled Tryphon by shyp unto Orthosaida. Then the kynge made Cendebeus captayne of the see coste & gaue hym an hoost of fotemen and horsemen commaundyng hym to remoue ye host towarde Jewrye, and to buylde up the cyty of Cedron, to make up the portes, and to warre agaynst the people of the Jewes. As for the king him self, he folowed upon Tryphon. So Cendebeus came unto Jamnia, and began to vexe the people to treade downe Jewrye, to take the people prysoners, to slay them and to builde up Cedron: where he set horsemen & other men of warre, that they myght come forth & go thorow the stretes of Jewry, lyke as the kynge had commaunded hym.

¶ Cendebeus the captayne of Antiochus hooste is put to flyghte of the sonnes of Symon Ptolomeus the sonne of Abobus kylled Simon and his.ii. sonnes at a bancket. John kylleth them that leyein wayte for his lyfe.

CAP I.

CAPI. XVI.

A Then came Jhon up from Gaza, & tolde Symon his father what Cendebeus had done amonge their people. Upon this called Symon two of his eldest sonnes, Judas and Jhon, and said unto them: I & my brethren and my fathers house, haue euer fro our youth up unto this daye, foughten agaynste the ennemyes of Israell, and God gaue us good fortune to delyuer Israell ofte tymes. And now for so moche as I am olde, be ye in stede of me and my brother, to goo forth and fyght for our people, and the help of God be with you. So he chose twenty.M.fyghtyng men of the countrey, with horsemen also which went forth agaynst Cendebeus and rested at Modyn.

In the mornyng they arose and went in to the playn feld: and beholde, a mighty great host came agaynst them, both of fotemen and horsemen. Now was there a water broke bitwixt them, and Jhon remoued the hoste towarde them. And when he saw that ye people was afrayd to go ouer ye water broke he went ouer fyrst him selfe: and the men seinge this folowed him.

B Then Jhon set his horsemen & fotemen in order the one by the other, for their enemyes horsemen were verye many. But when they blew up with the prestes trompets, Cendebeus fled with his hoste, wherof many were slayn and the remnaunte gat them to their stronge hold. Judas also Jhons brother was wounded at the same time. And Jhon folowed styl upon the ennemies, til he came to Cedron which he builded. The enemies fled also unto ye towres that was in the feldes of Azotus, and those dyd Jhon burne up. Thus there were slayn two thousand men of them, & Jhon turned agayn peaceably to Jury.

And in the feld of Jericho was Ptolomy ye
C son of Abolus made capiteyn, which bicause he had abundance of sylver and golde (for he had maryed the doughter of Symon the hye prest) waxed proude in his mynde, & thought to conquere the land, ymagining falsehed agaynst Symon and his sonnes, to destroy them. Now as Symon was going about thorowe the cities that were in the countrey of Jury, and caring for them, he came down to Jericho with Mathathiah & Judas his sonnes, in the Clxxvii. yere, in ye.xi. moneth called Sabat. Then Ptolomy the son of Abobus receyued them (but with disceyt) in to a strong house of his called Doch, which he had builded, wher he made them a banket.

So when Simon & his sonnes were merye and had dronken well, Ptolomy stode up with his men (whom he had hyd there) & toke their weapons, entred in to ye banket house, & slew
Symon with his two sonnes, and certeyn of his Symon is
seruauntes. Suche great unfaythfulnes dyd slayne.
Ptolomy in Israel, & recompensed euyll for good. Then wrote this Ptolomy the same unto king Antiochus, requiryng him yt he shold send him an host to helpe him, and so shold he deliuer him the land, with the cities and tributes of the same. He sent other men also unto Gaza, for to take Jhon: and wrote unto the capitaynes to come to hym, and he sholde gyue them sylver, golde, and rewades. And to Jerusalem he sent other to take it and the Sanctuary.

Then ran there one before, & told Jhon in D
Gaza, yt his father & his brethren were slayn, and how that Ptolomy had sent to sle him also. When Jhon herde this, he was sore abashed, & layde handes of them that were come to destroye him, and slew them: for he knew that they went about to kil him.

As for other thinges concerning Jhon: of his warres, of his noble actes (wherin he behaued him selfe manfully) of the buylding of walles which he made, and other of his dedes: they are wrytten in the cronicles of his presthode, fro the tyme forth yt he was made hye preest after his father.

¶ The ende of the fyrst booke of the Machabees.

THE II. BOOKE OF THE MACHABEES.

¶ An Epistle of the Jewes that dwelt at Jerusalē sent vnto them which dwelt at Egypt, wherin they exhorte them to gyue thankes for the deathe of Antiochus: Of the fyre that was hyd in the pyt. The prayer of Nehemias.

CAPI. I.

A THe brethren of the Jewes which be at Jerusalem, & in the lād of Jurye, wish vnto those brethrē of the Jewes ẏ are thorow out Egipt: good fortune helth and peace.

God ẏ Lord be gracious vnto you, & thynke vpon his couenaūt ẏ he made wͭ Abrahā, Isaac & Jacob his faithful seruantes, and gyue you al such an herte, that ye may loue & serue him: yea & performe his wil with an hole hert & a willing minde: he open your hertes in his law, and in his cōmaundementes, sende you peace: heare youre prayers, be at one with you, & neuer forsake you i time of trouble. This is here our prayer for you.

What time as Demetrius raigned in the Clxix. yere, we Jewes wrote vnto you in the trouble and violēce ẏ came vnto vs. In those yeres after that Jason departed oute of the holy lande and kyngdome, they brent vp the portes, & shed innocent bloude. Then made we oure prayer vnto the Lorde, and were herd: we offred and lighted the candels, settyng forth cakes and breed, and now com ye vnto the feast of tabernacles in the moneth Casleu.

In the Clxxxviij. yere the people that was B at Jerusalem and in Jurye, the counsell and Judas him selfe, sent this holsome salutaciō vnto Aristobolus kynge Ptolomys master, which came of the generacion of the annointed prestes, and to the Jewes that were in Egypte: In so moche as God hathe delyuered vs frome greate peryls, we thanke hym highly, in that we resisted so myghty a king. And why? he brought men out of Persis by heapes to fyght agaynst vs and the holy cytye. For as he was in Persis (namely the capitayne with the great hoste) he perysshed in the temple of Naneas, being disceyued thorow the deuice of Naneas prestes. For as he was purposed to haue dwelte, there Antiochus and his frēdes came thyther to receyue moche moneye for a dowrye. So when Naneas preestes hadde layde forthe the money, he entred with a small companye in to the compasse of the temple, and so they shut the temple.

Now whē Antiochus entred by opening ẏ C priuy entraunce of the temple, the prestes stoned the capitayn to deth, hewed thē in peces that were with him, smote of theyr heedes, and threwe them out in all thynges. God be praysed, which hath deliuered the wicked in to our handes.

Where as we now are purposed to kepe ẏ purificacion of the tēple vpon the xxv. daye of the moneth Casleu, we thought necessarye to certifyyou therof, ẏ ye also might kepe the tabernacles feast day, and the day of the fire which was giuen vs when Nehemiah offred after ẏ he had set vp the temple and the aulter. For what tyme as our fathers were led away vnto Pesis, ẏ prestes which thē sought the honour of God, toke the fyre pryuely frō the aulter, & hyd it in a valey, where as was a depe drye pyt, and therin they kepte it, bycause the place was vnknowen to euery mā. Now after many yeres whē it pleased God that Nehemiah sholde be sent from the kyng of Persia, he sente the chylders chyldren of those prestes (which had hyd the fyre) to seke it. And as they tolde vs they founde no fyre, but thycke water. Then commaunded he them to drawe it vp, and to brynge it hym, & the offerynges with all. Nowe when the sacrifices were layde on and ordred, the preest Nehemiah commaunded to sprynckle them and the wod with the water. Whē this was done, and ẏ tyme come that the sunne shone whiche afore was hyd in the cloude: there was a great fyre kyndled. In so moche that euery man merueyled. Nowe all the preestes prayed whyle the sacrifyce was a makynge. Jonathas prayed fyrste, and the other gaue answere. Leui. vi. 2. Ma. vi. D

And Nehemias prayer was after this maner: O Lorde God, maker of all thinges, ẏ fearful and strong, thou ryghtous and mercyfull, thou that art only a gracious kynge, onely lyberal, onely iust, almighty and euerlastyng, thou that deliuerest Israel from all trouble, thou that hast chosē the fathers and halowed them: receyuyng the offerynge for the hole people of Israel, preserue thyne own porciō, and halow it. Gather those togither that are scatred abrode from vs: deliuer thē that are vnder the Heathens bondage, loke vpon them which are despised and abhorred, that the Heathen may know and se, how that thou art our God: Punish thē that oppresse, and proudlye put vs to dishonoure. Set thy people agayne in thy holy place, like as Moses hath spoken. Deute.

And the prestes song Psalmes of thankesgyuynge, so longe as the sacrifice endured. E

Now when the sacrifice was brent, Nehemiah cōmaunded the great stones to be sprinkled with the residue of the water. Whiche whē it was done, there was kyndled a flame of them also: but it was consumed thorowe the lyghte that shyned frome the aulter. So when this mater was knowen, it was tolde the kynge of Persia, that in the place where the preestes which were led awaye, had hyd fyre, there appered water in stede of fire, and that Nehemias & his company had purified the sacrifices withall. Then the kyng consyderynge and ponderynge the mater dylygently, made him a temple to proue the thing ẏ was done. And when he found it so in dede, he gaue the prestes many gyftes, and dyuers rewardes, yea he toke thē with his own hand and gaue them. And Nehemias called ẏ same place Nephthar, which is as moch is say, as a clensyng: but many men cal it Nephi.

¶ How Jeremye hyd the tabernacle, the Arcke, and the aultar in the hyll. Of the fyue bokes of Jason conteyned in one.

CAPI. II.

A IT is found also in the writinges of Jeremy the peophet, that he commaunded thē which were caryed away to take fyre, as it is sayd afore. He commaunded them also, that they sholde not forget the law and commaundementes of the Lorde, and that they shold not erre in their myndes, when they se ymages of syluer and golde with their ornamentes. These and suche other thynges commaunded he them, and exhorted them, ẏ they shold not let the law of God go out of theyr hertes.

It is wrytten also, how the prophet (at the commaundement of God) charged them to take the tabernacle and the arke with them: and he went forth vnto ẏ mountayne, where Moses clymed vp, and sawe the heritage of God. And when Jeremy came there, he foūde an open caue, wherin he layd the tabernacle, the arke, and the aulter of incense, & so stopped the hole. There came certayne men togyther also folowynge hym, to marcke the place, but they coulde not fynde it. Whiche B when Jeremye perceyued, he reproued them sayinge: As for that place it shall be vnknowen, vntyl the time that God gather his peple togyther agayne, and receyue them vnto mercy. Then shal God shew them these thinges, and the maiestie of the Lord shal appere and the cloud also, lyke as it was shewed vnto Moses, and lyke as when Salomon desyred that the place might be sanctified, and it was shewed hym.

For he being a wyse man, handled honourably and wysely offryng vnto God in ẏ halowing of the temple when it was finisshed. And like as whē Moses prayed vnto ẏ Lord the fyre came downe from heuen and consumed the burnt offring: Euen so prayed Salomon also, and the fyre came downe frome heuen, and consumed the burntofferyng. And Moses said: bicause the synoffring was not eaten, therfore it is consumed. In like maner Salomon kept the dedicacion, or halowing, eyght dayes.

In the annotacions and writinges of ẏ Jeremye were these thynges put also: & how he made a lybrary, and how he gathered out of all countreys the bokes of the prophetes, of Dauid, the epistles of the kinges, & of the presentes. Euen so Judas also, loke what he lerned by experience of war, & suche thinges as hath hapened vnto vs, he gathered thē al togyther, and so we haue thē by vs. Yf ye now desyre to haue the same, sende some bodye to fetche them vnto you. Where as ye then are about to celebrate the purificacion, we haue written vnto you. Therfore ye shal do well yf ye kepe the same dayes. We hope also that the God (which deliuered his people, & gaue them al the heritage, kyngdome preesthode & Sanctuary that he promised thē in the law) shal shortly haue mercy vpō vs, & gather vs togither frō vnder the heuen in to his holye place: for he hath saued vs frō great perils, and hath clensed the place. Deute. xxx. a

As cōcernyng Judas Machabeus and his brethren, the purificacion of the great tēple, D the dedicaciō of the aulter: yea & of the warres ẏ concerne noble Antiochus and Eupator his son, of the shyninges that came down from heuen vpon those, which manfully defended the Jewes. For though they were but few, yet defended they the hole land, droue away the enemies hoste, recouered agayne the temple ẏ was spoken of thorow oute all the worlde, deliuered the city, doing their best ẏ the law of the Lorde which was put downe might wͭ all tranquillitie be restored agayne vnto the Lorde that was so mercyfull vnto them. As touchyng Jason also of Cyren, we haue vndertaken compendiously to bryng in to one boke, the thinges that were comprehēded of him in fyue. For we considerynge the multitude of the bokes, & how hard it sholde be for them that wolde medle with stories & actes (and that bicause of so dyuers maters) haue vndertaken so to cōprehend the stories that such as are disposed to rede, might haue pleasure and pastyme therin: and that they which are diligēt in such thinges, might the better thynke vpon them: yea & that who so euer rede them, might haue profit therby. I. Macha. vi.

Neuertheles, we our selues ẏ haue medled E with this matter for the shortenynge of it, haue taken no small labour, but great dylygence, watchinges & trauayle. Lyke as they that make a feast wolde fayne do other men pleasure: Euen so we also, for many mens sakes, are very well content to take the labour, where as we may shortly comprehend the thynges that other men haue truly writen.

For he that buyldeth an house anew, must prouyde for many thynges to the hole buylding: but he ẏ paynteth it afterward, seketh but only what is comly, mete, and cōuenient to garnysh it withall. Euen so do we also in lyke maner. And why? he that begynneth to wryte a story for the fyrst, must with his vnderstandynge gather the mater togyther, set his wordes in ordre, and diligently seke out of euery parte: But he that afterwarde wil shorten it, vseth fewe wordes, and toucheth not the mater at the largest. Let this be sufficient for a prologe, nowe wyll we begyn to shew the mater: for it is but a folysh thynge to make a long prologe, and to be shorte in ẏ storye it selfe.

¶ Of the honour done vnto the temple by the kynges of the Gentyles. Symon vttereth what treasure is in the temple. Heliodorus is sent to take them away. He is stryckē of God, and healed at the prayer of Onias.

CAPI. III.

What tyme as the holy city was inhabited in al peax and welth, and when the lawes were yet verye well kepte. (For so was it ordeyned by Onias the hye prest, & other godly men that were enemies to wyckednesse.) It came therto that euen the kynges and prynces theym selues dyd the place great worshyp, and garnisshed the temple w great gyftes: In so moche þ Seleucus kyng of Asia, of his own rentes bare all the costes belongynge to the seruyce of the offerynges. Then Symon of the tryb̄e of Benjamin, a ruler of the temple, laboured to worke some mischiefe in the cityе: but the hye preest reysted hym.

Neuertheles whē he might not ouercome Onias, he gat him to Appolonius the son of Thesta, which then was chiefe lorde in Celosyria and Phenices) and told him that the treasury in Jerusalem was ful of innumerable money, & how that the commons goodes, which belōged not vnto the offrynges, were exceedynge great also: yea, and how it were possible that all these myght come vnder the kynges power.

Now when Appolonius hadde shewed the kyng of the money, as it was tolde him: the kīng called for Heliodorus his steward, and sent hym with a commaundement, to bryng hym the same money. Immediatly Heliodorus toke his iourney, but vnder a colour, as though he wolde goo thorow Celosyria and Phenices to visyt the cityes, but his purpose was to fulfyl the kynges pleasure. So whē he came to Jerusalem, and was louyngly receyued of the hye preest in to the city, he tolde what was determyned concerninge the money, and shewed the cause of his commynge: he asked also if it were so in dede. Then the hye preest tolde hym that there was such money layd vp for the vpholdyng of wydowes and fatherlesse chyldren, and how that a certayne of it belōged vnto Hyrcanus Tobias a noble man: and that of al the money (whiche that wycked Symon hadde bewrayed) there were foure hundred talentes of syluer, and two hundred of golde: yea, and that it were vnpossible for thole mens meaninge to be disceyued, that had layde vp their money in the place and temple, which is had in worshyp thorowe the hole worlde, for the maynetenaunce and honoure of the same. Whervnto Heliodorus answered, that þ king had commaunded him in any wyse to bryng hym the money.

So at the daye appoynted, Heliodorus entred in to the tēple to order this mater. But there was no small feare thorowout the hole city. The preestes fel downe before the auter in their vestimentes, and called vnto heuen vpon hym, whiche had made a lawe concernyng stuffe gyuen to kepe, that they shold be safely preserued for suche as commyt the vnto kepynge. Then who so had loked the hye preest in the face, it wold haue greued his herte: For his countenaunce and the chaungynge of his coloure, declared the inwarde sorow of his mynde. The man was al in heynesse, and his body in feare: wherby they that loked vpon him, might perceyue þ greefe of his herte. The other people also came out of their houses by heapes vnto the common prayer, bycause the place was lyke to come in to confusion. The women came togyther thorow the stretes with heery clothes about their breestes.

The virgyns also that were kepte in, ran to Onias, some to the walles, other some loked oute of the wyndowes: yea, they all helde vp their handes towarde heuen, and prayed. A myserable thynge was it to loke vpon the common people, and the hye preest beinge in suche trouble. But they besoughte almyghty God, that the goodes which were commytted vnto them, myght be kepte hole for those that had delyuered them vnto their kepynge. Neuertheles the thynge that Heliodorus was determined to do, that performed he in the same place, he hym selfe personally beinge aboute the treasurye with his men of warre. But the spirite of almightye God shewed hym self openly, so that al they whiche presumed to obeye Heliodorus, fell thorow the power of God in to a great fear fulnesse and drede. For there appeared vnto them an horse, with a terrible man sytynge vpon him, dect in goodly aray, and the horse smote at Heliodorus with his fore fete. Now he that sate vpon the horse hadde harnesse of golde vpon hym.

Moreouer there appered two fayre & brauе lyke yong men in goodly aray, which stode by him, scourged hym of bothe the sydes, and gaue hym many stripes wout ceasing. With that fel Heliodorus sodeynly vnto þ groūd. So they toke him vp, being compassed about with great darknes, and bare him out vpō a beare. Thus he þ came with so many rūners and men of warre in to the sayde treasurye was borne out, where as no man myght help hym: and so the power of God was manyfest and knowen. He laye styll domme also by the power of God, destitute of all hope & lyfe. And they praysed the Lorde that he had shewed his power vpon his place and temple whiche a lytle afore was full of feare & trouble: and that thorowe the reuelacion of the almyghty Lord, it was fylled with ioy and gladnesse.

The certeyn of Heliodorus frēdes prayed Onias, that in all haste he wolde call vpon God, to graunt hym his lyfe, which was gyuynge vp the ghost. So the hye preest considered the mater, and lest the kyng sholde suspecte that the Jewes had doone Heliodorus some euyll, he offred an healthoffrynge for hym. Now when the hye preest had obteyned his peticion, the same yonge men in the same clothynge appeared and stode beside Heliodorus, saying: Thanke Onias the hie preest, for, for his sake hath the Lorde graunted the thy life: therfore seing that God hath scourged the, giue him prayse and thankes, & shew euery man his myght and power. And when they had spoken these wordes, they appeared no more.

So Heliodorus offered vnto God, made great vowes vnto him which had graunted him his lyfe, thanked Onias, toke his host, & went agayne to the kynge. Then testified he vnto euery man of the great workes of God that he had sene with his eyes. And when the kyng asked Heliodorus who were mete to be sent yet ones agayne to Jerusalem, he said: yf thou hast any enemy or aduersarye vnto thy realme, send him thither, and thou shalt haue him punished, yf he escape with his lyfe: for in that place, no doubt, there is a special power and working of God. For he þ dwelleth in heuen, visiteth and defendeth that place: & al that come to wit harme, he punissheth and and plageth the. This is now the mater concernyng Heliodorus, and the kepynge of the treasury at Jerusalem.

¶ Symon reporteth euyll of Onias. Jason desyreth the office of the hye preest, corrupteth the kyng with rewardes. The wycked intent of Jason.

CAPI. IIII.

This Symon now, of whom we spake afore, being a bewrayer of the money, & of his owne naturall countrey, reported the worst of Onias, as though he had moued Heliodorus vnto this, and as thoughe he had ben a brynger vp of euyl. Thus was he not ashamed to cal him an enemy of þ realme that was so faythful an ouerseer and defender of the citye and of his people: yea, and so feruent in the lawe of God. But when the malice of Symon increased so far, that thorow his frēdes there were certeyn mālaughters commyted: Onias consydered the perill þ might come thorow this strife, and how that Appolonius (namely the chiefe lorde in Celosiria and Phenices) was al set vpon tyranny, & Simons malice encreased the same: he gat him to the kyng, not as an accuser of the citezins, but as one that by him self intēded the commō welth of the hole multitude. For he saw it was not possible to liue i peax, neither Simon to leaue of frō his folishnesse except the kinge did loke therto. But after þ deth of Seleucus, when Antiochus (which is called the noble) toke the kyngdome: Jason þ brother of Onias laboured to be hye preest: For he came vnto the kynge, and promysed hym thre hundred and .lx. talentes of syluer, and of the other rentes .lxxx. talentes. Besides this, he promysed hym yet an .C. and .l. if he myght haue the scole of the chyldren, and that he myght call them of Jerusalem Antiochians. Which when the kyng had graunted and he had gotten the superiorytie, he began imediatly to draw his kinsmē to the custom of the heathen, put downe the thynges that the Jewes had set vp of loue, by John the father of Eupolemius, which was sent embasadour vnto Rome, for to make the bonde of frēdshyp & loue. He put downe al the Jewes and Lybertyes of the Jewes, and set vp the wycked statutes. He durste make a tyghtyng scole vnder the castel, & set fayre yong men to learne the maners of hoores and bryddelles.

This was now the begynnyng of the heathenish and straunge conuersacion, brought in thorow the vngracious and vnherd wyckednes of Jason, which shold not be called a preest but an vngodly person. In so moche þ the preestes were nowe no more occupied aboute the seruice of þ aulter, but despised the temple, regarded not the offringes: yea gaue their diligence to lerne to fyghte, to wrastle to leape, to daunce, and to put at the stone: not settyng by the honour of the fathers, but liked the glory of the Grekes best of all: for the which they stroue perlously, & were redy to folow their statutes: yea their lust was in all thinges to be lyke them, whiche afore were their enemis and destroyers. How be it to do wickedly against the law of God, shal not escape vnpunished: but of this we shal speke hereafter.

What tyme as the Olympiades sportes were played at Tyrus (the king him self being present) this vngracious Jason sent wicked men, bearynge from them of Jerusalem, which now were called Antiochians, thre. C. drachmes of syluer for an offring to Hercules. These had they that caryed them desired vnder suche a facion, as though they shoulde not haue be offred, but bestowed to other vses. Neuertheles he that sent them, sent the to the intent that they sholde be offred vnto Hercules. But bicause of those that were present, they were gyuen as to the makynge of shyppes. And Appolonius the son of Menestheus was sent in to Egypte, bycause of the noble men of kynge Ptolomy Philometor. Nowe when Antiochus perceyued that he was put out from medlynge in the realme, he sought his own profyt, departed from thence, came to Joppa, and then to Jerusalem: where he was honourably receyued of Jason, and the city, and was brought in with torche light & with great prayse, and so he turned his hoste vnto Phenices.

After thre yere Jason sent Menelaus, the forsaid Simōs brother, to beare the money vnto the kyng, and to bryng hym aunswere of other necessarye maters. But he (when he was praysed of the kyng for magnifying of his power) tourned the preesthode vnto hym selfe, laying vp thre hundred talentes of syluer for Jason. So when he had gotten commaundementes frō the king, he came hauyng nothing that becommeth a preest, but bearing the stomacke of a cruel tyraunt, & the wrath of a wylde brute beest. Then Jason, whiche had disceyued his owne brother, seinge that he hym selfe was begyled also, was fayne to flee in to the lande of the Ammonites, and

Menelaus gat the dominion. But as for the money that he had promised vnto the kyng, he dyd nothing therin, when Sostratus ỹ ruler of the castell required it of him. For Sostratus was the man that gathered the customes: wherfore they were both called before the king: Thus was Menelaus put oute of the prestlhod, & Lysimachus his brother cam in his stede. Sostratus also was made lorde of the Cyprians.

It happened in the meane season, that the Tharsians and Mallocians made insurrection, bycause they were gyuen for a present vnto kynge Antiochus concubyne. Then came the kynge in all the haste to stylle them agayne, and to pacifye the mater, leauynge Andronicꝰ ther to be his deputie as one mete therfore. Now Menelaus supposing that he had gotten a ryghte conuenient tyme, stole certayne vessellies of golde oute of the temple, and gaue them to Andronicus for a present: and some he sold at Tyrus, and in the cities therby.

Which when Onias knewe of a surety, he reproued hym, but he kepte him in a Sanctuary beside Daphnis that lyeth by Antioche. Wherfore Menelaus gat hym to Andronicus, and prayed him ỹ he wolde slee Onias. So when he came to Onias, he counseyled him craftely to come out of the Sanctuary, gyuyng him his hande with an othe (how be it he suspecte hym) and then he slewe Onias, without any regarde of rightousnesse. For the whiche cause not onely the Jewes, but other nacions also toke indignacio, and were displeased for the vnryghtous deathe of so godly a man.

Onias is slayne.

G And when the kyng was come again from Cilicia, the Jewes and certein of the Grekes went vnto him, complayning for the vnrighteous deth of Onias. Yea Antiochus him self was sory in his mynde for Onias, so that it pitied him, and he wept, remembryng his sobrenesse & manerly behauiour. Wherfore he was so kyndled in his mynde, that he cõmaũded Andronicus to be stripped out of his purclothyng, and so to be led thorow out all the city: yea and the vngracious man to be slain in the same place where he cõmitted his wickednesse vpõ Onias. Thus the Lorde rewarded him his punishment, as he had deserued. Now when Lysimachus had wne many wicked dedes in the temple, thorow the counsell of Menelaus, and the voyce came abrode: the multitude gathered thẽ togither agaynst Lysimachus, for he hadde caried oute nowe moche golde.

So when the people arose and were full of displeasure, Lysimachus armed thre. M. vnthryftes to defend hym, a certeyn tyraunt beinge their capitayne, whiche was growen both in age and wodnesse. But when the people vnderstode the purpose of Lysimachus, some gat stones, some good strong clubbes, & some caste asshes vpon Lysimachus. Thus there were many of thẽ wounded, some being slayne, and al the other chased away. But as for the wycked church robber him self, they kylled hym besyde the treasury. Of these maters therfore there was kept a court against Menelaus. Now when the kyng came to Tirus, they made a complaint vnto him of Menelaus concernyage this bulynesse, and the ambassadours were there. But Menelaus went & promised Ptolomy to giue him moch money, yf he wold perswade ỹ king. So Ptolomy wẽt to the king in to a court (where as he was set to coole hym) & brought him oute of that mynde. In so moche that he discharged Menelaus frõ the accusacions, that not withstandyng was cause of al mischif: and those pore men, which if they had told their cause: yea before the Scithians they sholde haue ben iudged innocent, them he condemned to deth.

Thus were they sone punished, which folowed vpõ the mater for the city, for the people, and for the holy vessell. Wherfore they of Tyrus toke indignacion, and buryed thẽ honourably. And so thorow the couetousnes of them ỹ were in power, Menelaus remayned styll in auctoritie, increasyng in malyce to the hurt of the citezyns.

¶ Of the sygnes and tokens sene in Jerusalem Of the ende and offence of Jason. The pursute of Antiochus agaynst the Jewes. The spoylynge of the temple.

CAPI. V.

AT the same time Antiochus made him A redye to goo agayne in to Egypte.
Then were there sene at Jerusalem forty dayes long, horsemen runnyng to and fro in the ayre, which had rayment of golde and speres. There were sene also hole hostes of men, weaponed, and horses runnynge in an order, how they came togyther, how they held forth their shyldes, how they harnelled men drewe out their swerdes and cast their dartes.

The shine of the goldẽ wepons was sene, and of al maner of armure. Wherfore euery man prayed that those tokens myght tourne to good. Now when there was gone forth a false rumour, as though Antiochus had ben deed: Jason toke a. M. men, and came sodenly vpon the city. The citezins ran vnto the walles, at the last was the citye taken, & Menelaus fled in to the castel.

As for Jason he spared not his owne citB zyns in the slaughter, neither consydered he what great euyll it were to destroye the prosperitie of his own kynsmen, but did as one that had gotten the victory of his enemies, and not of his frendes. For all this gate he not the superiorytie, but at the laste receyued confusion for his malyce, and fled agayne lyke a vacabounde, in to the land of the Ammonites. (1. Mach.

Finally, for a reward of their wickednesse he was accused before Aretha the kynge of ỹ Arabians: In so moche that he was fayne to flie from citye to citye, beynge delyyled of euery man as a forsaker of the lawes, and an abomynable persone. And at the last (as an open enemye of his owne naturall cõtrie and of the citezyns) he was dryuen in to Egypt.

Thus he that afore put many out of their owne natyue land, perished from home him self. He went to Lacedemon, thynkyng there to haue gotten succoure by reason of kynred. And he that afore had caste many one oute vnburied, was thrown out him self, no man mournynge for hym, ne puttynge hym in his graue: so that he neither enioyed the burial of a straũger, neither was he partaker of his fathers sepulcre.

C Now when this was done, the kynge suspect that the Jewes wolde haue fallen from hym: wherfore he came in a great displeasure out of Egypt, and toke the cytie by violence. He commaunded his men of warre also, that they sholde kyl & not spare, but slaye whome such as withstode them, or clymed vp vpõ the houses.

Thus was there a great slaughter of yong men, olde men, women, children and virgyns. In the dayes were there slayne. lxxx. M. forty thousand put in prison, and no lesse solde. Yet was he not content with this, but durst go in to the moost holy tẽple (Menelaus that traytour to the lawes and to his owne naturall countrey, beynge his gyde) and with his wycked handes toke the vessell, which other kynges and cyties had gyuen thyther for the garnysshyng and honoure of the place: them toke he in his handes vnworthely, and defyled them.

D So mad was Antiochus, that he consydered not, howe that God was a lytell wroth for the synnes of them that dwelt in the citie, for the which, such confusiõ came vpõ that place. And why? yf it had not happened thẽ to haue bene lapped in many synnes (this Antiochus as soone as he had come) had sodeynlye bene punished, and shot oute for his presumption, lyke as Helyodorus was, whom Seleucus the kynge sent to robbe the treasury. Neuertheles, God hath not chosen the people for the places sake, but the place for the peoples sake: and therfore is the place become partaker of the peoples trouble, but afterwarde shall it enioye the wealth of them. And lyke as it is now forsaken in the wrath of almyghtye God, so when the greate God is reconcyled, it shall be set vp in hyghe worshyp agayne.

So when Antiochus had taken a. M. and E bviii. C. talentes out of the temple, he gat him to Antioche in all the haste, thynkynge in his pryde, that he myght make mẽ sayle vpon the drye land, and to go vpon the see, such an hye mynde had he. He left deputyes there to vexe the peole: At Jerusalẽ left he Philip a Phrygian, in maners more cruel then him self that set him there: At Garysim he left Andronicus and Menelaus, which were more greuous to the cytezyns thẽ other. Now as he was thus set in malyce agaynst ỹ Jewes, he sent Apollonis an hated prynce, with. xxii. M. cõmaundynge him to slaye al those that were of perfect age, and to sel the women, maidens, and chyldren. When he came now to Jerusalem, he layned peax, and kepte hym styl vntyl the Sabboth daye. And then he cõmaunded his men to take them to their weapons (for the Jewes kepte holy daye) and so he slewe all them that were gone forth to the open play, runnynge here and there thorowe the cytye with his men weaponed, and murthered a great nombre. But Judas Machabeus whiche was the tenth, fled into the wyldernesse, led his lyfe there with his companye among the wylde beastes and vpon the mountaynes dwelling there, and eatynge grasse, leest they shold be partakers of the fylthynes.

¶ The Jewes are compelled to leaue the lawe of God. The temple is defyled. The readers are monyshed that they shall not abhorre the aduersytye wherwith the Lorde afflicteth them. The greuous payne of Eleazarus.

CAPI. VI.

NOt longe after this, sente the kynge A messenger of Antioche, for to compel ỹ Jewes to alter the ordynaunces of the fathers and the lawe of God, to defyle the temple that was at Jerusalem, and to call it the temple of Jupiter Olimpius: and that they shulde be in Gazarim, as those whiche dwell at the place of Juppter the herberous. This wycked sedicion of the vngodlye was heuy vpon all the people: for the temple was full of voluptuousnes, bibbynge and boullyng of the heathen, of rybaudes and harlots togyther. The women wente in to the holye place, and bare in that was not lawful. The alter also was ful of vnlauful thinges, whiche the lawe forbyddeth to laye vpon it. The Sabbothes were not kept, the other solẽne feastes of the land were not regarded. To be playne, there durste no man be acknowen ỹ he was a Jewe. In the daye of the kynges byrth they were compelled perforce to offre: & when the feaste of Bachus was kept, they were constrayned to were garlandes of yuye and soto go about for the honoure of Bachus.

B Moreouer thorow ỹ councel of Ptolomy, there went out a cõmaundement in ỹ nere cytyes of ỹ heathen ỹ they shuld intreat ỹ Jewes in lyke maner: namely to cõpel them for to do sacrifyce after ỹ lawes of ỹ Gentiles & who so wold not, to put thẽ to deth. A piteous thig was it to se. There were. iij. womẽ accused to haue circũcised their sonnes, whome when they had led round about the city (the babes hãging at their brestes) they cast them down headlynges ouer the walles. Some ỹ were crept in to the tenny & had kept the Sabboth, were accused vnto Philip, & brẽt in the fyre: because ỹ for the feare of God they kept the cõmaundemẽt so stykly & wold not offend thẽ selues. Now I beseech al those which rede this boke ỹ they refuse it not for these falles of aduersytye: & iudge ỹ thinges (ỹ are happened) for no destruction, but for a chastenynge

of our people. And why? Whẽ God suffreth not sinners long to folow their owne minde,
C but shortly punyssheth them, it is a token of
Prouerb.iii.b his greate louynge kyndnesse. For this grace haue we of God more then other people, that he suffreth not vs longe to synne vnpunisshed lyke other nacyons, that when the daye of iudgement commeth, he maye punysshe them in the fulnesse of theyr synnes. If we syn, he correcteth vs, but he neuer withdraweth his mercy frõ vs: and though he punysshe with aduersytie, yet wyl he neuer forsake his people. But let this that we haue spoken nowe with few wordes, be for a warnynge and exhortacion of the Heathẽ. Now wyl we come
Eleazar to the declarynge of the matter. Eleazar one of the principall Scrybes, an aged man and of a welfauoured cõtenaunce, was cõstrayned to gape wt open mouth, and to eate swy-
Leuiti.xi.a nes flesh. But he desyryng rather to dye glorious lye then to lyue with shame, offred hym selfe wyllynglye to the martyrdome. Nowe when he sawe that he must nedes go to it, he toke it pacyently: for he was at a poynt with him selfe, that he wold consent to no vnlawfull thing for any pleasure of lyfe. They that stode by being moued with pytie (but not a-
D ryght) for the olde frendship of the man, toke him asyde priuely, and prayed him ẏ he wolde let such flesh be brought him as were lawful to eate, and then to make a countenaunce as though he had eaten of the flesh of the sacrifyce lyke as the kynge commaunded, for so he might be deliuered from death: and so for the olde frendshyp of the man, they shewed hym this kyndnesse. But he beganne to consydre his discrete and honorable age, his noble and worshypfull stocke, and howe that from his youth vp he had bene of an honest and good conuersacyon: yea and how constantly he had kept the ordynaunces and lawes cõmaunded by God, wherfore he gaue thẽ this answere, and sayde: Yet had I rather fyrst be layed in
i.Tessa.v.c my graue. For it becõmeth not myne age (sayd he) in any wyse to dissemble, wherby manye yonge persons myghte thynke, that Eleazar beinge .lxxxx. yere olde, were gone to a straũge lyfe: and so thorow myne ypocrisy (for a lytle tyme of a transitory lyfe) they myght be disceyued: by this meanes also shoulde I defyle myne age, and make it abhomynable. For though I were now delyuered from the tormentes of men, yet shoulde I not escape the hand of almighty God, neither aliue ne ded.
E Wherfore I wyll dye manfully, and do as it becommeth myne age: Wherby I maye peraduenture leaue an example of stedfastnesse for suche as be yong, yf I with a redy mynde and manfullye dye an honest deathe, for the most worthy and holy lawes.

When he had sayd these wordes, immediatlye he was drawen to the tormente. Nowe they that led him and were mylde a litle afore began to take displeasure bicause of the wordes that he sayd: for they thought he had spoken them of an hye mynde. But whẽ he was in his martyrdom, he mourned & sayd: Thou O Lorde, whiche hast the holye knowledge, knowest openly: that where as I myghte be delyuered from death, I suffre these sore paynes of my body: but in my mynde I am well content to suffre them, because I feare the. Thus this man dyed, leuynge the memoryall of his death for an example not onelye vnto yong men, but vnto all the people, to be stedfast and manly.

¶ The punyshment of the .vii. brethren & of theyr mother.

CAPI. VII.

A It happened also that there were seuen bre-
Genesis thren (with their mother) taken & cõpelled
Leuiti.xi. by the kynge agaynst the law to eate swynes fleshe: namely with scourges & lethren whyppes. And one of them which was the chiefe, sayde: What sekest thou, and what requyrest thou of vs? As for vs, we are ready rather to suffre death, then to offende the lawes of God & the fathers. Then was the kynge angry, and bad heate caudrons & brasen pottes. Whiche when they were made hote, immedyatly he commaunded the tong of hym that spake fyrste to be cut out, to pull the skyn ouer his heade to pare of the edges of his hãdes and fete: yea & that in the sight of his mother and the other of his brethren. Now when he was cleane marred, he comaũded a fyre to be made, & so (whyle there was any breath in hym) to be fryed in the cauldrõ. In the which when he had bene longe payned, the other brethren with theyr mother exhorted hym to dye manfullye, sayinge: The
Deut.xxxii. Lorde God shall regarde the truth, and comforte vs, lyke as Moses testyfyeth and declareth in his songe, sayinge: and he wyll haue
B compassion on his seruauntes.

So when the fyrste was deed after this maner, they brought the seconde to haue him in derision, pulled the skynne with the heer ouer his heed, and asked hym, yf he wold eat swynes flesh, or he were payned in the other membres also thorow out his bodye. But he answered boldly, and sayde: I wyll not do it. And so was he tormented lyke as the fyrst & when he was euen at the gyuynge vp the ghost he sayde: Thou moost vngracyous person puttest vs now to death, but the kyng of the worlde shall rayse vs vp (which dye for his lawes) in the resurrection of euerlastynge lyfe.

After hym, was the thyrde had in derysyon: and when he was requyred, he put oute his tonge, and th at ryghte soone, holdynge forth his handes manfullye, and spake with a stedfast fayth: These haue I of heuen, but now for the lawe of God I despyse theym, for my trust is, that I shall receyue theym of him again. In so moch ẏ the king & they whi-
C che were wt him, marueled at ẏ yõg mãs boldnes, that he nothyng regarded the paynes.

John.v. Now when he was deed also, they vexed the fourth with tormẽtes in lyke maner. So when he was nowe at his death, he sayd: It is better that we beynge put to death of men haue our hope and trust in God, for he shall rayse vs vp agayne. As for ẏ, thou shalt haue no resurrection to lyfe.

And when they had spoken to the fyfth, they tormented him. Then loked he vnto the kyng, and sayd: thou hast power among men, for thou arte a mortall man also thy selfe, to do what thou wilt, but thynk not, that God hath forsakẽ our generacyon. Abyde the, tary styll a whyle, and thou shalt se the great power of God, how he wyll punish the and thy sede. After him they brought the syxth, which beyng at the poynt of death, sayd: Be not disceyued (O kynge) for this we suffre for oure owne sakes, bycause we haue offended oure God, and therfore meruelous thinges are shewed vpon vs. But thynke not thou, whiche takest in hande to stryue agaynst God, that
D thou shalt escape vnpunysshed.

This excellent mother (worthye to be well reported of, and had in remembraunce) sawe her seuen sonnes dye in one daye, and suffred it pacyently, bycause of the hope that she had in God: yea she exhorted euery one of them in especyal, and that boldly and stedfastly with parfyte wysdome, wakynge vp her wyuysshe thought with a manlye stomacke, and sayde vnto them: I can not tell how ye came in my wõbe, for I neither gaue you breth ne soule, no nor lyfe. It is not I that ioyned the membres of your bodyes togyther, but the maker of the worlde, whiche fasshyoned the byrth of man, and began all thynges. Euen he also of his owne mercy shall gyue you breth and lyfe agayne, lyke as ye nowe regarde not youre owne selues for his sake.

Now thought Antiochus that she had despysed him, therfore he let her go with her reproues, and began to exhorte the yongest son (which yet was left) not only with wordes, but swore vnto hym with an oothe, that he should make hym a ryche and welthye man yf he wolde forsake the lawes of his fathers: yea and that he shold gyue hym: what soeuer were necessary for him. But when the yonge
E man wold not be moued for al these thinges, he called his mother, and cõuseled her to saue her sonnes lyfe. And whẽ he had exhorted her with many wordes, she promised him that she wolde speake vnto her son. So she turned her vnto him, laughing the cruel tyraũt to scorne: and spake wt a bolde voyce: O my sonne, haue pytie vpon me that bare the .ix. monethes in my wombe, that gaue the sucke, norisshed the and brought the vp vnto this age.

I beseche the (my sonne) loke vpon heauen and earth and all that is therin, and cõsydre, that God made them and mans generacyon of nought: so shalt thou not feare this hangman, but suffre death stedfastlye, lyke as thy brethrẽ haue done: that I maye receyue the agayn in the same mercy with thy brethren.

Whyle she was yet speaking these wordes the yong mã sayd: Whom loke ye for? Wherfore do ye tary? I wyll not obeye the kynges cõmaundement, but the law that God gaue vs by Moses. As for the that ymagynest
F all myschefe agaynst the Jewes, thou shalte not escape the hande of God, for we suffre these thynges, because of our synnes.

And though God be angry with vs a lytle whyle (for our chastenynge and reformacyon) yet shall he be at one agayne with his seruauntes. But thou, O shameful and most abhomynable person. Pryde not thy selfe thorow vayne hope, in beynge so malycyous vpon the seruauntes of God: for thou hast not yet escaped the iudgemente of the God whiche is almyghtye and seeth all thynges. My brethren that haue suffred a lytle payne are now vnder the couenaunt of euerlasting lyfe: but thorowe the iudgemente of God, thou shalte be punysshed ryghtouslye for thy pryde.

As for me, lyke as my brethren haue done, I offre my soule and my body for the lawes of our fathers, callyngẽ vpon God, that he wyll soone be mercyfull vnto our people yea and with payne and punysshment to make the graunt, that he only is God. In me now ii.Macha.vi.e and in my brethren the wrath of almyghtye God is at an ende, whiche ryghtouslye is fallen vpon all our people.

Then the kynge beynge kyndled in angre was more cruel vpon hym then vpon all the other, and toke indignacion, that he was so lyghtly regarded. So this yonge man dyed vndefiled, and put his trust styl in the Lorde. Laste of al after the sonnes, was the mother put to death also. Let this now be ynough spoken cõcernyng the offrynges, and extreme cruelnes.

¶ Judas gathereth togyther his host. Nycanor is sente agaynste Judas. Judas exhorteth his souldyers to constauntnes. Nicanor is ouercome. The Jewes gyue thankes after they haue put their ennemyes to flyght, deuydinge the spoyles vnto the fatherles and vnto the wydowes. Nicanor flyeth vnto Antiochus.

CAPI. VIII.

Then Judas Machabeus and they that A were wt him, went priuelye in to the townes called their kynsfolkes and frendes togyther, toke vnto them al such as contynued yet in the fayth and law of ẏ Jewes & brought forth .vi. thousande men.

So they called vpon the Lorde, that he wolde haue an eye vnto his people: whiche was troden downe of euery man: to be gracyous vnto the temple, that was defyled of the vngodlye to haue compassyon vpon the destruction of the cytye whiche was shortlye lyke to be layde waste: to heare the voyce of the bloude that cryed vnto hym: to remembre the moste vnryghtous deathes of yonge innocent chyldrẽ the blasphemyes also done vnto his name, and to punysh them.

Nowe when Machabeus hadde gathered i.Macha.ii.e this multytude togyther, he was to myghty for the heathen, for the wrath of the Lorde was turned into mercye, he fell vpon ẏ townes and cityes at vnwares, brente them toke the mooste commodious places, and slewe many of the ennemyes. But specyally he made such chases by nyght in so moche that his

his manlinesse was spoken of euery where.

So when Philip saw that the man increa- [B] sed by lytell and lytell, and that the matter prospered with hym for the moost parte: he wrote vnto Ptolomy (which was a captayne in Celosyria and Phenices) to helpe hym in the kynges busynesse. Then sent he Nicanor Patrocly (a specyall frende of his) in all the haste, and gaue him the common sorte of the Heathen no lesse then .xx.M. harnessed men, to rote out the hole generacyõ of the Jewes, hauyng to helpe him one Gorgias a man of warre, whiche in matters concernynge battayles had greate experience. Nycanor ordeyned also the trybute (which the Romaynes shuld haue had) to be gyuen vnto yͤ kyng, out of the captiuytie of the Jewes, namely, ij.M. talẽtes. And immediatly he sent to the cyties of the see coost, requyryng them for to bye Jewes to be theyr saruauntes and bonde men, promysyng to sell them .lxxxx. for one talente, but he consydered not the wrath of almyghtye God, that was come vpon him.

When Judas knew of this, he tolde the [C] Jewes that were with him of Nicanors cõmyng. Nowe were there some of them fearefull, not trustynge vnto the ryghteousnesse of God and fled theyr waye.

But the other that remayned, came togyther and besought the Lord, to delyuer them from that wycked Nicanor, which had solde them or euer he come nye them: and thoughe he wolde not do it for theyr sakes, yet for the couenaunt that he made with theyr fathers, and bycause they called vpon his holye and gloryous name. And so Machabeus called his men togyther, namely aboute syxe thousande, exhortyng them not to agree vnto their enemyes, neither to be afrayed for the multitude of their aduersaryes comming agaynst them vnryghteouslye [Deute.xx.a / ij.Para.xx.c]: but to fyghte manlye, consyderynge the reprofe that they had done vnto the holy place without cause, how they had despysed and oppressed the cytie, yea and destroyed the lawes of the fathers. For they sayde he, trust in theyr weapons and boldenesse, but oure confydence is in the almyghtye Lorde, which in the twynklyng of an eye maye bothe destroye them that come agaynst vs, and al the world. [Jerem.xvij.b / Psalm.xx.b]

He exhorted them also to call to remembraunce, the helpe that God shewed vnto theyr fathers: as when there perished an hun- [D] dreth foure score and fyue thousande of Sennacheribs people [iiij.Reg.xix.g / Esay xxxvij.f / j.Mach.vij.c]: And of yͤ batayle that they had in Babylõ agaynst the Galacyans: how that al the Macedonyans that came to helpe them, stode in feare: and how they beyng but only syxe .M. slewe an hundreth and twenty thousand, thorow the helpe that was gyuen them from heauen, wherby they also had receyued many benefytes.

Thorow these wordes, the men toke good hertes vnto them, ready to dye for the lawe and the countrey. So he set vpon euery company a capitayne, one of his owne brethren: Symon, Joseph and Jonathas: gyuyng eche fyftene hũdreth men. He caused Esdras also to reade the holy boke vnto them, & to gyue them a token of the helpe of God.

Then he hym self being captayne in yͤ fore front of the battayle [j.Mac.iiij], buckled with Nicanor. And God was their helpe, in so moche that they slew aboue .ix.M. men, & compelled the more part of Nicanors host to flee, they were [E] so wounded and feble. Thus they toke the money from those that came to bye theym, & folowed vpon them on euery syde. But whẽ the tyme came vpon them they returned, for it was the Sabboth, and therfore they folowed nomore vpon them. So they toke their weapons and spoyles and kept the Sabboth gyuynge thankes vnto the Lorde which had delyuered them that daye, and shewed them his mercye. [Numeri.xxxj.b / j.Reg.xxx.c / Deute.xx.b] After the Sabboth they destrybuted the spoyles to the sycke, to the fatherlesse and to wydowes, and the resydue had they thẽ selues with theirs. When this was done and they al had made a general prayer: they besought the mercyfull Lorde to be at one with his seruauntes.

Of those also that were with Timotheus and Bachides, which fought agaynste them they slew .xx.M. wanne hygh and strong holdes, and deuyded moo spoyles [Numeri.xxxj.b / Deute.xx.b / j.Regũ.xxx.c]: euer gyuyng an equal porcyon vnto yͤ sycke, to yͤ fatherles to wydowes and to aged persons. And whẽ [F] they had dylygently gathered their weapõs togyther, they layde them all in conueniente places & the remnaunt of yͤ spoyles brought they to Jerusalem. They slewe Phylarches that wicked personne, which was with Tymotheus, and had vexed many Jewes. And when they helde the thankesgeuynge at Jerusalem for the victory, they brent those that had set fyre on yͤ portes of yͤ temple: namely Calisthenes, whiche was fled in to an house and so they gat a worthye rewarde for their wyckednes. As for that mooste vngracyous Nicanor [Nicanor fle[illegible]eth.], whiche had broughte a thousande marchauntes, to by the Jewes, he was thorowe the helpe of the Lorde brought downe euen of them whom he regarded not: in so moche that he put of his gloryous rayment fled by see and came alone to Antioch, with greate shame and dyshonoure, which he gat thorow the destruction of his hoost. Thus he that promysed the Romaynes to pay them their trybute, when he toke Jerusalem: began now to say playnely, that God was the defender of the Jewes, and therfore not possyble to wounde them because they folowed the lawes whiche God had made.

¶ Antiochus wyllyng to spoyle Persepolis is dryuen to flyght. As he persecuteth the Jewes, he is stryken of the Lorde. The fayned repentaunce of Antiochus. He dyeth.

CAPI. IX.

AT the same tyme came Antiochus agayne with dyshonour out of Persis. [A / j.Mac.vj] For when he came to Persepolis, and vndertoke to rob the temple & to subdue the cytye, the people ran togyther and defended them selues, in so moch that he and his were fayne to fle with shame. And so after yͤ flyght, it happened, that Antiochus came agayne wt dyshonour. But whẽ he came to Egbathana, he gat knowlege what was happened vnto Nycanor and Tymotheus. Nowe as he was auauncyng him self in his wrath, he thought he was hable to auenge the iniury that was done to them vpon the Jewes: and therfore commaunded to make ready his charret, hastyng on his iourney withoute ceasynge, the iudgement of God prouokynge hym, bycause he had spoken so proudly, that he wold come to Jerusalem, and make it a graue of the Jewes. But yͤ Lorde God of Israel, that seith al thynges, smote him wt an inuysyble plage, which no man coulde heale.

For as soone as he had spoken these wordes, there came vpon hym an horryble payne of his bowels, & a sore grefe of the tharmes. And that was but ryght: for he had martyred other mens bowels with dyuers and straũge tormentes, howe be it, he wolde in no wyse cease from his malyce. Yea he was yet the prouder and more malicyous agaynst the Jewes: But whyle he was commaundynge to make haste in the matter, it happened that he fell downe vyolentlye frome the charret, so that it broosed his body, and dyd him great payne.

And so he that thought he myght commaunde the floudes of the see (so proude was he beyonde the condicyon of man) and to wey the hyghe mountaynes in a payre of scales, was now brought downe to the ground, and caryed vpon an horslytter, knowledgynge the manyfest power of God vpon hym: so that the wycked body of his was full of wormes, which in his payne fell quyck out of his flesh: In so moche that his hoost was greued with the smell and stynke of hym. Thus he that a lytle afore thoughte he myght reache to the starres of heauen, hym myght no man nowe abyde ne beare, for the vehemence of styncke.

Therfore he beynge brought frõ his great [C] pryde, began for to come to the knowledge of hym self: for the punyshment of God warned hym, and his payne increased euer more and more. And when he him self myght not abyde his owne stynke, he sayd these wordes: It is reason to be obedyent vnto God, and that a man desyre not to be lyke vnto hym. This wycked person prayed also vnto the Lorde, of whome he shoulde haue obtayned no mercy. And as for the cytie that he came vnto so hastely, to brynge it downe to the grounde, and to make it a graue for deed men: now he desireth to delyuer it free.

And as touchyng the Jewes whom he had iudged not worthye to be buryed, but wolde haue caste theym oute to be deuoured of the foules and wild beastes, saying: that he wold haue destroyed bothe olde and yonge: Now he promyseth, to make them lyke the cytezins of Athens. And where as he had spoyled the holy temple afore, nowe he maketh promyse to garnysh it with greate gyftes, to increase the holy ornamentes, and of his owne rentes to beare the costes, and charges belongyng to the offrynges: yea and that he wold also become a Jewe hym selfe, to go thorow euery place of the worlde and to preach the power of God. [D]

But when his paynes wolde not ceasse, (for the ryghtous iudgement of God was come vpon hym) out of a verye despayre he wrote vnto the Jewes a letre of intercession conteynynge these wordes: The kynge and prynce Antiochus wyssheth vnto yͤ verteous cytesyns of the Jewes, moche health & good prosperytye.

If ye and youre chyldren fare well, and yf all thinges go after your mynde: we giue greate thankes. In my sickenesse also do I remembre you louyngly: for as I came oute of Persia, and was taken with sore dysease: I thought it necessary to care for the comen wealth. Neither dispayre I in my selfe, but haue a good hope to escape this syckenes.

But consyderynge that my father led an [E] hooste somtyme in the hygher places, and shewed who shulde raygne after hym, that (yf there happened any cõtrouersy, or any hard thynge were declared) they in the lãd myght knowe theyr chiefe lorde, that there shuld be no insurrection: Agayne, when I pondre by my self, how that all the myghtye men and neyghbouures rounde about, are laying wait and loke but for oportunytye to do harme: I haue ordeyned that my sonne Antiochus shal raygne after me whom I oft cõmended to many of you, when I was in the hygher kyngdomes, and haue wrytten vnto hym as it foloweth herafter. Therfore I praye you and requyre you, to remembre the benefites that I haue done vnto you generally and in especyall. For I hope that he shal be of sobre and louynge behauyour, and if he folow my deuyce, he shall be indyfferent vnto you.

Thus that murtherer and blasphemer of God was sore smytten [Daniel.viij.e]: and like as he had intreated other men, so he dyed a myserable death in a straunge countrey vpon a mountayne. And his bodye dyd Phylyp (that wente with hym) carye awaye: which fearinge the sonne of Antiochus, wente in to Egypte to Ptolomy Philometor.

¶ Judas Machabeus taketh the cyty and the temple. He begynneth to shewe the actes of Eupator. The Jewes fyght agaynste the Idumeans, Tymotheus inuadeth Jewrye, with whome Judas ioyneth battayle fyue men appeare in the ayre to the helpe of the Jewes. Tymothy is slayne.

CAPI. X.

MAchabeus now and his company (thorowe the helpe of the Lorde) wan the temple and the cytye agayne [A / j.Mach.iiij.e], destroyed the aulters and chapelles that the Heathen hadde buylded thorowe the streates: clensed the temple [Exo.xx.d], made an other aulter of brycke stone & after ij. yeres they offered sacryfyces, set

set forth the incense, the lyghtes and the shewbred. When that was done, they fell downe flat vpō the grounde, and besought the Lord that they might come nomore in to such trouble: but yf they synned any more agaynst hym, he hym selfe to chasten them with mercy, and not to come in the handes of those aleaunites and blasphemous men.

Now vpon the same daye that the straungers polluted the temple, it happened that on the verye same daye it was clensed agayne: namely, the two and twenty day of the moneth called Casleu. They kepte eyght dayes in gladnesse, lyke as in the feast of the tabernacles: remembryng that not longe afore, they helde the feaste of the tabernacles vpon the mountaynes and in dennes lyke beastes. And to the same token they bare grene bowes, braunches and palmes before hym that had gyuen them good fortune to clense his place. They agreed also together, and made a statute, that euery yere those dayes shoulde be solemnly kepte of all the people of the Jewes.

Now Antiochus then (that was called the noble) dyed, it is sufficiently tolde. Now wyll we speake of Nicanor the son of that wicked Antiochus, how it happened with hym: and so with fewe wordes to comprehende the aduersytie that chaunsed in the warres. When he had taken in the kyngdome, he made one Lysias (which had bene capitayne of the host in Phenices and Siria) ruler ouer the matters of ỹ realme. For Ptolomy that was called Macron, being a ruler for the Jewes, and specyally, to syt in iudgement for such wrong as was done vnto them, vndertoke to deale peaceably with them. For the which cause he was accused of the frendes before Eupator: and when he was suspecte to be a traytour (because he had lefte Cypres, that Philometor had committed vnto hym: and bycause he departed frome noble Antiochus, that he was come vnto (he poysoned hym selfe, and dyed.

Nowe when Gorgias was gouernoure of the same places, he toke straungers and vnder toke ofte tymes to warre with the Jewes. Moreouer the Idumeans that helde ỹ strong holdes, receyued those that were dryue from Jerusalem, and toke in hande to warre also. But they that were with Machabeus, besought and prayed vnto the Lorde, that he wolde be theyr helper: and so they fell in to ỹ stronge holde of the Idumeans, and wanne many places by strengthe: Suche as came agaynst them they slew, and kylled no lesse (of all togyther) then twenty thousande. Neuertheselle some, no lesse then nyne thousande, were fled in to two stronge towers, bayinge all maner of ordynaunce to withstande them.

Then Machabeus leauynge Symon, Josephus, Zacheus and those that were with them (which were very many) wēt to besiege them, and to fyght where nede was. Nowe they that were with Symon beyng led with couetousnesse, were intreated for money, thorow certayne of those that lay in the towres: toke. lxx. M. Drachmas, and let some of the escape. But when it was tolde Machabeus what had happened, he called the captaynes of the people togyther accusynge those persones, that they had solde the brethren for money, and let their enemyes go. So he slew those traytoures, and immedyatlye wente in hād with the. ij. towers. And when they had ordred them selues manly with theyr weapons & handes, they slewe in the two castels mo then twenty. M.

Now Tymotheus whom the Jewes had ouercome afore, gathered a multytude of straunge people, brought an hoste also of horsemen of the Asians, to wynne Jewry by strength. But when he drewe nyghe, Machabeus & they that were with hym fel to theyr prayer, sprynckled asshes vpon their heades, beinge gyrded with heery cloth about theyr loynes, fel downe before the aulter and besought the Lorde that he wolde be mercifull to them, but an enemye vnto theyr enemyes, and to take parte agaynste theyr aduersaryes accordynge as it is promysed in the lawe. So after the prayer they went on further from ỹ cytye: and when they came nye the enemyes they prepared them selues agaynst them.

And bytymes in the mornyng at ỹ breake of the day, both the hostes buckled togyther. The one parte hadde the Lorde for theyr refuge which is ỹ gruer of prosperyty stregth and victory. The other had a manly stomack which is a captayne of warre.

The battayle now beyng greate there appeared vnto the enemyes frome heauen .v. men vpon horsbackes wyth bydels of golde ledynge the Jewes, & two of them baynge Machabeus betwyxte them that kepte him safe on euery syde with theyr weapons but shot dartes and lyghtenynges vpon the enemyes: where thorow they were confounded with blyndnes and so sore afrayed, that they fell downe. There were slayne of fotemen twenty thousand and fyue hundreth, and .vi. hundreth horsmen. As for Tymotheus hym selfe, he fled vnto Gazar a very stronge holde wherin Cereas was captayne. But Machabeus and his company layd syege to it chearfully .iiij. dayes.

Now they that were within trusynge to the strength of the place, cursed and banned excedyngly, and made greate crakynge with wycked wordes. Neuertheles vpon the fifth day in the mornyng .xx. yong men of Machabeus company being set on fyre in theyr myndes because of the blasphemy: came manfully vnto the wall, & with bolde stomackes they and their companyons clymed vp vpon the towres, vndertakynge to set fyre vpon the portes & to burne those blasphemous persons quick. Two dayes were they destroying ỹ castell whiche when they founde Timotheus (that was crepte in to a corner) they kylled him, & slewe Cereas his brother in lyke maner with Appollophanes. When this was done they songe Psalmes, with prayses and thankesgyuynges vnto the Lorde, whiche had done so greate thynges for Israel, and gruen them the victorye.

Lisias goeth about to ouercom the Jewes. Succour is sent from heauen vnto the Jewes. The letter of Lisias to the Jewes. The letter of kyng Antiochus vnto Lisias. A letter of the same vnto the Jewes. A letter of the Romaynes to the Jewes

CAPI. XI.

NOt long after this Lysias the kynges stewarde and a kynsman of his, which had the gouernaūce of his maters, toke sore displeasure, for the thinges that had happened: & when he had gathered. lxxx. M men of sote with all the hole of the horsemen, he came agaynst the Jewes thynking to wynne the city to make it an habitacion for the hea thē, and the temple wolde he haue to be an house of lucre, lyke as the other goddes houses of the heathen are, and to sell the prestes office euery yere: Not consyderynge the power of God, but was wylde in his mynde, trustynge in the multitude of footemen, in thousandes of horsemē, and in his four score Elephantes.

So he came in to Jury and then to Bethsura (a castel of defence lying in a narow place fyue furlonges from Jerusalem) and wan it. Nowe when Machabeus and his companye knew ỹ the stronge holdes were taken, they fell to their prayers with weyryng and teares before the Lorde, and al ỹ people in lyke maner besought him, & he wolde send a good aungell to deliuer Israell. Machabeus hym selfe was the fyrst that made him redy to the batell, exhortinge the other that were with hym, to ieoparde them selues, & to helpe their brethren. And whē they were goyng forth of Jerusalem togither with a redy and willing mynd, there appered before them vpon horsbacke a man in whyte clothynge, with harneld of golde, shakyng his spere. Then they prayed the Lorde all to gyther, whiche had shewed them mercye, and were comforted in theyr myndes, in so moche that they were redy, not only to fyght with men, but with the most cruel beastes: yea, and to run thorowe walles of yron.

Thus they went on willyngly hauyng an helper from heuen, and the Lorde mercyfull vnto them. They fel mightily vpon their enemies like lyons, brought down. xi. M. fote men, sixtene. C. horsemen put all the other to flight, many of them being wounded, & some gat awaye naked. Yea Lysias him selfe was fayne to fle shamefully, and so to escape. Nethelesse the man was not without vnderstanding, but considered by him self that his power was minished, and pondred how the Jewes, being defended by the help of almighty God were not hable to be ouercom: wherfore he sent them worde, and promysed that he wolde consent to all thynges which were reasonable, and to make the kyng their frēd. to the whiche prayer of Lysias, Machabeus agreed, seknge in all thynges the common welth: and what so euer Machabeus wrote vnto Lysias concerning the Jewes, the king graunted it. For there were letters wrytten vnto the Jewes frome Lysias conteynynge these wordes.

Lysias sendeth gretynge to the people of the Jewes. Jhon and Absalon whiche were sent from you, delyuered me wrytinges, and requyred me to fulfyl the thynges, concernynge theyr errande. Therfore loke what myght be graunted, I certyfyed the kynge therof: and what to euer was conuenyent: I agreed therto: If ye now wyl be fayethfull in the matters, I shall endeuer my selfe hereafter also to do you good. As concernynge other thynges by euery artycle therof: I haue commytted them to your messengers, and to those whom I sent vnto you, to comen with you of the same, fare ye well: In the hundred and. xlviii. yere, the. xxiiii. daye of the moneth Dioscorinthius.

Nowe the kynges letter conteyned these wordes: kynge Antiochus sendeth gretynge vnto his brother Lisias. For so moch as our father is nowe deed, oure wyll is, that they whiche are in our realme, lyue without any insurrection, and euery man to be dyligente in his owne matters. We vnderstande also, that the Jewes wolde not consent to our father, for to be brought vnto the custome of ỹ Gentyles, but stykly to kepe theyr owne statutes: for the which cause they requyre of vs also, to let them remayne still by theyr owne lawes.

Wherfore our mynde is, that this people shalbe in rest: we haue concluded and determined also, to restore them theyr temple agayne: that they maye lyue accordyng to the vse and custome of theyr fore fathers: Thou shalt do vs a pleasure therfore, yf thou sende vnto them and agree with them: that when they are certified of our mynde, they may be of good chere, and loke to their own welth.

And this was the lettre that ỹ kyng wrote vnto the Jewes: kynge Antiochus sendeth gretyng vnto the counsell and the other people of the Jewes. If ye fare wel, we haue our desyre: as for vs, we are in good health: Menelaus came and told vs, how that your desyre was to come downe to youre people, which are with vs.

Wherfore those that wyll come, we gyue them free lybertie, vnto the thyrtye daye of the moneth of Apryll, that they maye vse the meates of the Jewes and theyr owne lawes, lyke as afore: and none of them by any maner of wayes to haue harme, for thynges done in ignorāunce. Menelaus whome we haue sent vnto you, shall commen with you at large, fare ye well. In the hundred forty and eyght yere, the fyftene daye of the moneth of Apryll.

The Romaynes also sēt a lettre, conteynyng these wordes: Quintus Menius & Titus Manilius embassadours of ỹ Romayns, send gretyng vnto the people of the Jewes. Loke what Lisias ỹ kynges kynsman hathe

graunted you, we graunt you the same also. But as concernyng the thinges which he referred vnto the king, send hyther some with spede: & ponder the mater diligently among your selues, that we may cast ꝯ best to youre profyte, for we must depart now vnto Antioche, and therfore wrote shortly agayne, ꝯ we maye knowe your mynde: Farewell. In the hundred. xlviii. yere, the fyftene daye of the moneth Apryl.

¶ Tymotheus troubleth the Jewes. The wycked dede of the Jepptes agaynst the Jewes. Judas is auenged of them. He lifteth fyre on the gate of Jamnia. The pursute of the Jewes agaynst Tymothy. Tymothye is taken and let go vnhurt. Judas pursueth Gorgias. Judas offryng sacrifyce for the deed sheweth the hope of the resurrection.

CAPI. XII.

a When these couenauntes were made, Lysias went vnto the king, and the Jewes tylled theyr grounde. But Timotheus Appolonius the sonne of Gemei, Jerome and Demophon the proude, Nicanor the capitein of Cypers, and they that laye in those places wold not let ꝯ lyue in rest & pear. They of Joppa also did euē such a shamful dede: they prayed the Jewes that dwelt amonges them to go with their wiues and childre in to the shyppes which they had prepared, and did w them, as though they had ought them no euil will. For so moche then as there was goone forth a generall proclamacion throwe the city bycause of pear, they consented therto, & suspect nothynge: but when they were gone forth in to the depe, they drowned no lesse ꝯ two. C. of them.

When Judas knew of this cruelty shewed vnto his people, he cōmaunded thole ꝯ were with him to make them redy, exhortyng ꝯ to call vpon God the rightous iudge: went forthe againste thole murtherers of his brethrē, set fyre in the haue by night, brent vp ꝯ shyppes, and thole that escaped from ꝯ fyre, b he slew w the swerde. And when he had done this, he departed as though he wold come agayne, and rote out all them of Joppa. But when he had goten worde that the Jamnites were minded to do in lyke maner vnto ꝯ Jewes which dwelt among them, he came vpō the Jamnites by night, & set fyre in the hauen with the shyppes, so that the light of the fyre was sene at Jerusalem vpon a two. C. and xl. furlonges.

Now when they were gone frō thence, ix. furlonges in their iourney towarde Timotheus fyue. M. men of fote, and fiue. C. horsemen of the Arabians fought w him. So whē the battayle was ernest, and prospered with Judas thorow the helpe of God: the residue of the Arabians being ouercome, besoughte Judas to be at one with them, and promysed to gyue hym certeyn pastures, and to do him good in other thynges. Judas thinkyng that they sholde in dede be profitable concernning many thynges, promysed them peax: whervpon they shoke handes, and so they departed to their tentes. Judas went also vnto a cite, which was very fast kepte with bridges fensed round about with walles and dyuers kyndes of people dwellynge therin, called Casphin.

They that were within, put such trust in c the strength of the walles, and in their store of vitayles, that they were the slacker i their doinges, cursing and reuilyng Judas w blasphemies, and spekyng such wordes as it becō meth not. But Machabeus calling vpon the great prince of the worlde (which without Josue. vi. any batelrammes or ordinaunce of war, did cast downe the walles of Jericho in the time of Josue) fel manfully vpon the walles, toke the city, and (thorow the helpe of the Lorde) made an exceding gret slaughter: in so moch that a lake of two furlonges brode, whiche laye therby, semed to flowe with the blonde of the slayne.

Then departed they from thence. vii. C. & fifty furlonges, and came to Caraca vnto ꝯ Jewes that are called Tubianei. But as for Timotheus, they coulde not get hym there: for (not one matter dispatched) he was departed from thence, and had lefte certayne men in a very strong hold. But Dositheus & Sosipater, which were capiteyns with Machabeus, slew thole that Timotheus had lefte in the house of defence, euen. x. M. mē. And Machabeus prepared him with the syre. M. men that were about him, set them in order by cōpanyes, and went forthe agaynst Timotheus, which had with hym an hundred and. xx. M. men of fote, two thousande and fyue. C. horsemen.

Whē Timotheus had knowlege of Judas d commyng, he sent the women, chyldren & the other baggage vnto a castell called Carnio. (for it could not be won, and was harde to come vnto, the wayes of ꝯ same places were so narow) and when Judas companye came firste in sight, the enemies were smitte w fear thorow the presence of God, whiche seeth all thynges: In so moche that they fleinge one here, an other ther, were rather discomfeted of their own people, and wounded with the strokes of their owne swerdes. Judas also Judith. i. Mach. xvi. ii. Para. was very ernest in folowing vpon them, punyshyng thole vngodly, and slewe. xxx. M. men of them. Timotheus also him selfe fell in to the hādes of Dositheus and Sosipater whom he besought with many prayers, to let hym go with his syde: bycause he had many of the Jewes fathers and brethren in Ephron which, yf they put hym to deth, might be disappoynted. So when he had promised forth fully to deliuer them agayne according to ꝯ condicion made, they let him go thout harme for the helth of the brethrē. And when Judas had slayne. xxv. thousande, he went frō Carnion.

Now after ꝯ he had chased away & slayne e his ennemyes, he remoued the hoste towarde Ephron a stronge city, wherin dwelt many ryche dyuers people of the Heathen, and the strong yong men kepte the walles, defendyng them mightily. In this city was moch ordinaunce and prouision of dartes. But when Judas & his company had called vpō almighty God, which with his power breaketh the strength of the ennemyes, they wan the city and slewe xxv. M. of them ꝯ were within. From thence went they to the city of the Scithias, which lieth sixe hundred furlonges from Jerusalē. But when the Jewes which were in the city testifyed, that the cityzens dealte louyngly with them: yea and intreated thē kyndly in the tyme of their aduersitie, Judas & his company gaue them thankes, deliryng them to be frendly styl vnto them: and so they came to Jerusalem the hye feest of the wekes being at hande. And after the feast they went forth agaynst Gorgias the gouernour of Idumea, with thre thousand men of fote, and four. C horsemen. Whiche when they met togyther, it chaunced a fewe of the Jewes to be slayne. f And Dolitheus one of ꝯ Bachenors, a mighty horseman toke holde of Gorgias, & wold haue taken hym quycke. But an horseman of Thracia fell vpon hym, & smote of his arme so ꝯ Gorgias escaped and fled in to Mozesa. When they now that were of Gorgias syde, had foughten longe and were werye, Judas called vpon the Lorde that he wold be their helper, and capitayne of the felde: and with that he began with a manly voice to take vp a songe of prayse, and a crye: In so moche that he made the ennemyes afraide, and Gorgias men of warre toke theyr flyght. So Judas gathered his hoste, and came in to the city of Odolla. And whē the seuenth day came vpon them, they clensed them selues (as the custome was) and kepte the Sabboth in the same place. And vpon the daye folowynge Judas and his company came to take vp the bodyes of them that were slayne, and to burye them in the fathers graues. Nowe vnder the cootes of certayne Jewes whiche were slayne they founde iewels that they had taken out of the temple & frome the Idolles of the Jamniters, whiche thynge is forbydden the Jewes by the lawe. Then euery man saw that this was the cause wherfore they were slayne.

And so euerye man gaue thankes vnto the Lorde for his rightous iudgement, whiche had opened the thynge that was hyd. They fell downe also vnto theyr prayers, and besought God, that the faute which was made myght be put out of remembraunce. Besides that, Judas exhorted the people earnestly to kepe them selues frō suche syn: for so moche as they saw before their eyes, that these men were slayne for the same offence. So he gathered of euery one a certen, in so moch that he brought togyther two. M. drachmas of syluer, which he sent vnto Jerusalem, ꝯ there might a sacrifice be offered for the mysdede. In the which place he dyd wel and right, for he had some consideracion and pondryng of the lyfe that is after this time. For yf he had not thought that they which were slayne did yet lyue, it had ben superfluous and vayne, to make any vow or sacrifyce for them that were dead. But for so moche as he saw that they whiche dye in the fauoure and dyfete of God, are in good rest and ioye, he thought it to be good and honourable for a reconcylynge, to do the same for those whiche were slayne, that the offence myght be forgyuen.

¶ The commynge of Eupator in to Jewrye. The death of Menelaus. Machabeus goyng to fyght agaynst Eupator, moueth his souldiars vnto prayer. He kylleth. xviii. thousande men in the tentes of Antiochus. Rhodocus the betrayer of the Jewes is taken. Antiochus retayneth frēdship with ꝯ Jewes.

CAPI. XIII.

In the. Cxlix. yere gat Judas knowlege, a that Antiochus Eupator was commyng with a great power in to Jury, and Lysias the stewarde & ruler of his matters with hym, haurynge an hundred and ten thousande men of fote, fyue thousande horsemen. xxii. i. Mach. vi. d ii. Mach. xiii. d Elephauntes, and thre hundred charettes. Menelaus also ioyned hym selfe with them, (but with great disceyte) and spake fayre to the kynge, not for anye good of the countrey but bycause he thoughte to haue bene made some greate man of auctorite. But the king of kynges moued Antiochus mynde agaynst this vngodlye person, and Lysias informed the kynge, that this Menelaus was the cause of all myschefe: so that the kyng commaunded to take hym, and (as the maner of them is) to put hym vnto deth in the same place. Menelaus is put to death.

There was also in the same place a towre of fyftye cubytes hyghe, heaped with asshes: but aboue it was so made, that men myghte loke downe on euerye syde. Where in to the kynge commaunded that shamefull persone to be cast among the asshes, as one that was cause of all vngracyousnesse. And reason it b was that the vnthryfte shoulde dye suche a i. Macha. x. death, and not to be buryed: for he had done moch myschief vnto ꝯ aulter of God (whose fyre and asshes were holye) therfore was it right, that he him selfe also shold be destroied with asshes.

But the kyng was wod in his minde, and came to shewe him selfe more cruell vnto the Jewes then his father was: which when Judas perceyued, he commaunded the people to cal vpon the Lord night & day, that he wold now helpe them also, lyke as he had done alwaye: for they were afrayd to be put from their law, from their naturall countrey, and from the holye temple: and not to suffre the people (which a lytle whyle afore began to reuer) to be subdued agayn of the blasphemous nacions.

So when they had done this togither, & be- c sought the Lord for mercy w weppynge and fasting thre dayes long, flat vpon ꝯ ground: Judas exhorted them to make theym selues

redy. But he and the elders togither deuised to go forth first with their people, afore the kyng brought his host in to Iurye, and afore he besieged the city, and so to commit the mater vnto God.

Wherfore he ascribed ỳ power of al thinges vnto God the maker of the world, exhorteyng his people to fyght manfully (yea euen vnto deth) for the lawes, the temple, the city, their owne natyue countrey, and to defende the citezins, and set his hoste before Modin.

c. Mach.vi.c He gaue them also ỳ were with him a token of the victory of God, chosing out the mālyest yong men, went by nyght in to the kinges pauilion, slew of the host, xiiii. M. men, and the greatest elephantes, with those that sat vpō them.

d Thus when they hadde brought a greate feare and rumour amonge the tentes of their enemyes, and all thynges went prosperously with them, they departed in the breake

xi. Mac.xi.a of the daye, God beyng their helper and defender. Now when the kynge perceyued the manlynesse of the Iewes, he wente about to take the stronge places by crafte, and remoued his host vnto Bethsura, whiche was a well kepte house of defence of the Iewes: but they were chased awaye, hurte and discomfited.

And Judas sente vnto them that were in it, suche thynges as were necessarye. In the Iewes hoste also there was one Rhodocus, which tolde the enemyes their secretes: but they sought him out, and when they had gotten him, they put hym in prysō. After this did the kyng commē with them that were in Bethsura, toke truce with them, departed, & stroke a battayle with Judas, whiche ouercame hym.

e But when he vnderstode, that Phillip (whome he hadde lefte to be ouerseer of his bulynesses at Antioche) began to rebell agaynst him, he was astonyed in his minde, so that he yelded him self to the Iewes, & made them an oth to do what so euer was thought ryght.

Now when he was reconciled with them, he offred, made moch of the tēple, gaue great giftes vnto it, enbraced Machabeus making him capiteyn & gouernour from Ptolomais vnto the Gerrenes.

Neuertheles, when he came to Ptolomays, the people of the citye were not content with that bonde of frendshyp: for they were afrayde that he wolde breke the couenaunt. Then wente Lysias vp in to the seat and enfourmed the people, shewed them the cause why, and pacifyed theym. So he came agayne to Antioche. This is nowe the mater concernynge the kynges iourneye, and his returne.

¶ By the mocyon of the Lorde, Demetrius sendeth Nicanor to kyll the Iewes. Nicanor maketh a compact with the Iewes, which he yet breaketh thorow ỳ mocyon of the kyng. Nicanor commaūdeth Razia to be taken. The boldnesse of Razia.

CAPI. XIIII.

After thre yeres was Judas informed how that Demetrius the sonne of Seleucus was come vp with a great power and shyppes, thorow the hauen of Tripolis, to take certayne commodyous places and countreys, agaynste Antiochus and his capytayne Lysias. Nowe Alcimus (whiche had ben hye preest, and wilfully defyled him selfe in the tyme of the myxtynge) seyng that by no meanes he coulde be helped, nor haue any more intraūce to the aulter: he came to kynge Demetrius in the hundred and one & fyfty yere, presentyng vnto hym a crowne of golde, a palme and an olyue tree: which, as men thought, belonged to the temple, and that daye he helde his tonge. But when he had gotten oportunitie for his madnesse, Demetrius called hym to counsell, and asked hym what thynges or counselles the Iewes leaned vnto? he aunswered: the Iewes that be called Assidei, whose capitayne is Judas Machabeus, maynteyne warres, make insurrections, and wyll not lette the realme be in peace.

For I, beyng deprsyued of my fathers honour (I meane the hye preesthode) am come hyther, partly byeause I was faythfull vnto the kynge, and partly byeause I soughte the profyte of the cytezyns. And why? all oure people thorowe the wyckednesse of them are not a lytle troubled. Wherfore I beseche the O kynge consydre all these thynges diligently, and then make some prouysyon for the lande and the people, accordynge to the kyndnesse that thou haste offred vnto them. For as longe as Judas hathe the vpperhande, it is not possyble that men can lyue in peace.

When he had spoken these wordes, other frendes also haupnge euyll wyll at Judas, sette the kynge Demetrius on fyre agaynste him. Whiche immediatly sent Nicanor (ruler of the elephauntes) a capitayne, in to Iurye: commaundynge him to take Judas him selfe alyue, but to slee theym that were with hym, and to make Alcimus hye preeste of the temple.

Then the heathen which fled oute of Iurye from Judas, came to Nicynor by flockes, thynkynge the harme and decaye of the Iewes to be their welfare. Now whē the Iewes herde of Nicanors commynge, and the gathering togither of the heathe, they sprinkled them selues with earthe, and besought him whiche made them his people, and euer defended his owne porcion with euident tokens that he wolde preserue theym styll. So at the commaundement of the capiteyn, they remoued from thence, and came to a towne called Dedalsan. And Simon Judas brother fell in hande with Nicanor, but thorow the sodayne commynge of the ennemyes, he was afrayde.

ii. Mach.

Neuertheles Nicanor hearynge the manlynesse of them that were with Judas, and ỳ holde stomackes that they had to fyghte for their

their naturall countrey, durst not proue the matter with bloudsheddynge. Wherfore he sent Posidonius, Theodocius and Mathias before, to gyue and take peace. So when they had taken longe aduysement therebpon, and the capitayne shewed it vnto the multitude: they were agreed in one mynde to haue peace. And they appoynted a daye to syt vpon these matters quyetly among them selues, the tokes also were brought and set forthe. Nevertheles Judas commaunded certayne men of armes to wayte in conuenyente places, leest there shoulde sodeynly aryse any euyl thorow the enemyes. And so they cōmoned reasonably togyther..

Nicanor, whyle he abode at Jerusalem, ordred hym selfe not vnreasonnably, but sent away ỳ people that were gathered togyther. He loued Judas euer with his herte, and fauoured him. He prayed him also to take a wife and to brynge forth chyldren. So he maryed, lyued in rest, and they led a cōmen lyfe. But Alcimus perceyuynge the loue that was betwyxte them, and how they were agreed togyther, came to Demetrius, and tolde hym that Nicanor had taken straunge matters in hande, and ordeyned Judas (an enemye of the realme) to be the kynges successour. Thē the kynge was sore displeased, and thorowe the wycked occusacyons which Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, saying: that he was very angry for the frendshyp and agreemēt, which he had made with Machabeus. Neuertheles he cōmaunded him in al the haste, that he sholde take Machabeus prisoner, and sende hym to Antioche.

Which letters when Nicanor had sene, he was at his wyttes ende, and sore greued that he shold breake the thynges wherin they had agreed: specyalye, saynge Machabeus was the man that neuer dyd hym harme. But byeause he myght not withstande the kynge, he sought oportunitie to fulfyl his commaūdement. Notwithstandynge when Machabeus saw that Nicanor began to be churlysh vnto hym, and that he intreated him more roughly then he was wonte, he perceyued that suche vnkyndnesse came not of good, and therfore he gathered a few of his men, and withdrew him selfe frō Nicanor. Which when he knewe that Machabeus had manfullye preuented him, he came in to the greate and moost holy temple: and commaunded the preestes (whiche were doyng their vsuall offeynges) to deliuer him the man. And when they sware that they coulde not tell where the man was whome he sought, he stretched out his hāde, and made an othe, saynge: If ye wyll not delyuer me Judas captyue, I shall remoue this temple of God in to ỳ playne feld, I shal breake owne the aultare, and consecrate this temple vnto Bachus. After these wordes he departed.

Then the preestes lyfte vp their hands towarde heauen, and besought hym that was euer ỳ defender of their people, saynge: Thou O Lorde of all, which hast nede of no thyng, woldest that ỳ temple of thy habytacō sholde be amonges vs. Therfore now O moost holy Lorde, kepe this house euer vndefyled whilately was clensed. Nowe was there accused vnto Nicanor, one Razis an Alderman of Jerusalem, a louer of the hole cytye, and a man of good reporte: whiche for the kyndenesse that he bare vnto the people, was called a father of the Iewes. This man oft tymes when the Iewes were mynded to kepe themselues vndefyled, defended & delyuered them beynge content stedfastly to spende his body and his lyfe for his people.

i. Macha. iiii. & ii. Macha. x. a

Razis.

So Nicanor wyllynge to declare the hate that he bare to the Jewes sent fyue hūdreth men to take hym: for he thought, yf he gat hym, he shulde brynge the Jewes in great decaye. Now when the people began to rushe in at his house, to breake the dores, and to set fyre on it: he beynge nowe taken wold haue defended hym self with his swerde: chosing rather to dye manfully, then to yeld hym self to those wycked doers: & because of his noble stock, he had rather haue ben put to extreme cruelteye. Notwithstandynge what tyme as he myssed of his stroke for haste, & the multytude fel in vyolētly betwyxte ỳ dores: he ranne boldly to the wall, & cast hym self down manfully amonge the heape of thē, whiche gaue soone place to his fal, so that he fel vpon his bely. Neuertheles whyle ther was yet brethe within him, he was kyndled in his mynde / and whyle his bloude gusshed out exceedynglye) for he was very sore wounded (he ranne thorow the myddest of the people, and gat him vp to the toppe of a rocke. So when his bloude was nowe gone he toke out his owne bowels with both his handes & threwe them vpō the people callyng vpon the Lorde of lyfe and spyrytte, to reward him this agayne and so he dyed.

¶ Nicanor goeth about to come vpon Judas on the Sabboth daye. The blasphemye of Nicanor. Machabeus expoundynge vnto the Jewes the vysion, boldeneth their hertes. The prayer of Machabeus. After the hoost of Nicanor is ones ouercome. Machabeus commaundeth his heade and his handes to be cut of, & his tonge to be gyuen vnto fowles.

CAPI. XV.

Nowe when Nycanor knewe that Judas was in the countrye of Samaria, he thought with al his power to fyght a felde with hym vpon a Sabboth day. Neuertheles the Jewes that were compelled to goo with hym, sayde: O doo not so cruelye and vnkyndelye, but halowe the Sabboth daye, and worshyppe hym that seeth all thynges. For all this, yet sayde the vngracyous, personne: Is there a myghtye one in heuen, that cōmaunded the Sabboth daye to be kepte. And when they sayde: yea, the lyuynge God, the myghtye Lorde in heauen commaunded the seuenth daye to be kept. He sayde: And I am myghty vpon erth to cōmaunde them for to arme them selues

i. Mach. vii. b

iii. Regū. xx. i

Exo. xx. b

and

and to perfourme the kynges busynesse. Notwithstandyng he myght not haue his purpose.

B Nicanor had occupied with greate pryde to ouercome Judas, and to bringe awaye the victory. But Machabeus had euer a fast constaunce and a parfecte hope in God that he wold helpe him, and exhorted his people, not to be afrayed at the cõmyng of the Heathen: but alwaye to remembre the helpe that had bene shewed vnto them from heauen, yea & to be sure now also, ✠ almyghtye God wold gyue them the victorye. He spake vnto them out of the lawe and prophetes, putting them in remembraunce of the battayles, that they had stryckẽ afore, and made them to be of a good corage.

So when they? hertes were pluckt vp, he shewed them also the deceytfulnesse of the Heathen, and how they wolde kepe no couenaunt nor othe. Thus he weaponed thẽ not with the armoure of shylde & speare, but with holsome wordes and exhortatiõs. He shewed them a dreame also, wherthorowe he made them all glad, whiche was this: he thought that he sawe Onias (which had ben hye prest a vertuous and louynge man, sad and of honest conuersacyon, well spoken, and one that had bene exercised in godlynesse from a childe) holdyng vp his handes towarde heauen, and prayeng for his helpe. After this there appeared vnto him an other man, which was aged, honorable and glorious. And Onias sayde: Judas dreame.

L This is a louer of the brethrẽ, and of the people of Israell. This is he that prayeth moche for the people, and for all the holy cytte: Jeremy the prophete of God. He thought also ✠ Jeremye helde out his ryght hande, and gaue him (namely vnto Judas) a swerde of golde, sayinge: Take this holy swerde, a gyfte from God, wherwith thou shalt smyte wowne the enemyes of the people of Israel.

And so they were well comforted thorowe the wordes of Judas, and toke corage vnto them, so that the yong men were determined in their myndes to fight, and byde styffe at it: In so moch that in the chynges whiche they toke in hande, their boldnesse shewed ✠ same, because the holy cytte and the temple were in perill: for the which they toke more care thẽ for their wyues, children, brethren, and kynsfolkes. Agayne, they that were in the cytte, were moost carefull for those which were to fight. Now whẽ they were al in a hope ✠ the iudgement of the matter was at hande, and the enemyes drew nye, the hoost bryngẽ set in a rape, the Elephauntes and horsemen euery one stãdyng in his place: Machabeus cõsydered the commynge of the multytude, the dynaunce of dyuerse weapõs, the cruelnesse D of the beastes, and held vp his handes toward heauen callynge vpon the Lorde that doth wonder whiche gyueth not the victorye after the multytude of weapons and power of the hoost (but to them that please hym) ac cordynge to his owne wyll. Therfore in his prayer he sayde these wordes. ii. Mac. xiii. Judith. viii.

O Lorde, thou that dyddest sende thyne iiii. Reg. xix. Angel in the tyme of Ezechias kynge of Ju- Esay. xxxvii. da, and the hoost of Senacherib fleweft an ii. Mach. viii. C. lxxxv. M. sende nowe also thy good angel ii. Mac. xv. before vs, O Lorde of heuens, in the fearfulnes and drede of thy myghty arme, that they whiche come agaynst thy holy people to blaspheme them may be afrayde. And so he made an ende of his wordes. Then Nicanor & they that were with hym, drew nye w̃ shawmes and songes: but Judas & his company with prayer and callynge vpon God. With their hãdes they smote, but with their hertes they prated vnto the Lord & slew no lesse thẽ xxxv. M. men: For thorow the present help of God they were gloryously comforted.

Now when they left of, and were turning agayne with ioye, they vnderstode that Nicanor hym selfe was slayne with the other.

Then they gaue a greate shoute and a cry Nicanor is prayenge the almyghty Lord with a lowde slayne. voyce. And Judas (which was euer ready to spende his body and lyfe for his cytezyns) cõmaunded to smyte of Nicanors heade, with his arme and hande, & to be brought to Jerusalẽ. When he came there, he called al the people, & the prestes at the aulter with those that were in the castel, and shewed them Nicanors heed, & his wycked hãd, which he had presumptuously holden vp agaynst the temple of God. He caused the tonge also of that vngodly Nicanor to be cut in lytle peces, & to be cast to the fowles, & the cruel mans hande to be hanged vp before the temple.

So euery man gaue thankes vnto ✠ Lord saying: blessed be he, that hath kept his place vndefyled. And Nicanors heade, he hanged vpon the hyghe castell for a playne token of the help of God. And so they agreed togithre to kepe that daye holy, namely the. xiii. daye of the moneth Adar, whiche in the Syrians language is called the next daye before Mardocheus day, thus was Nicanor slayne, and from that tyme forth ✠ Jewes had the cityе in possessiõ.

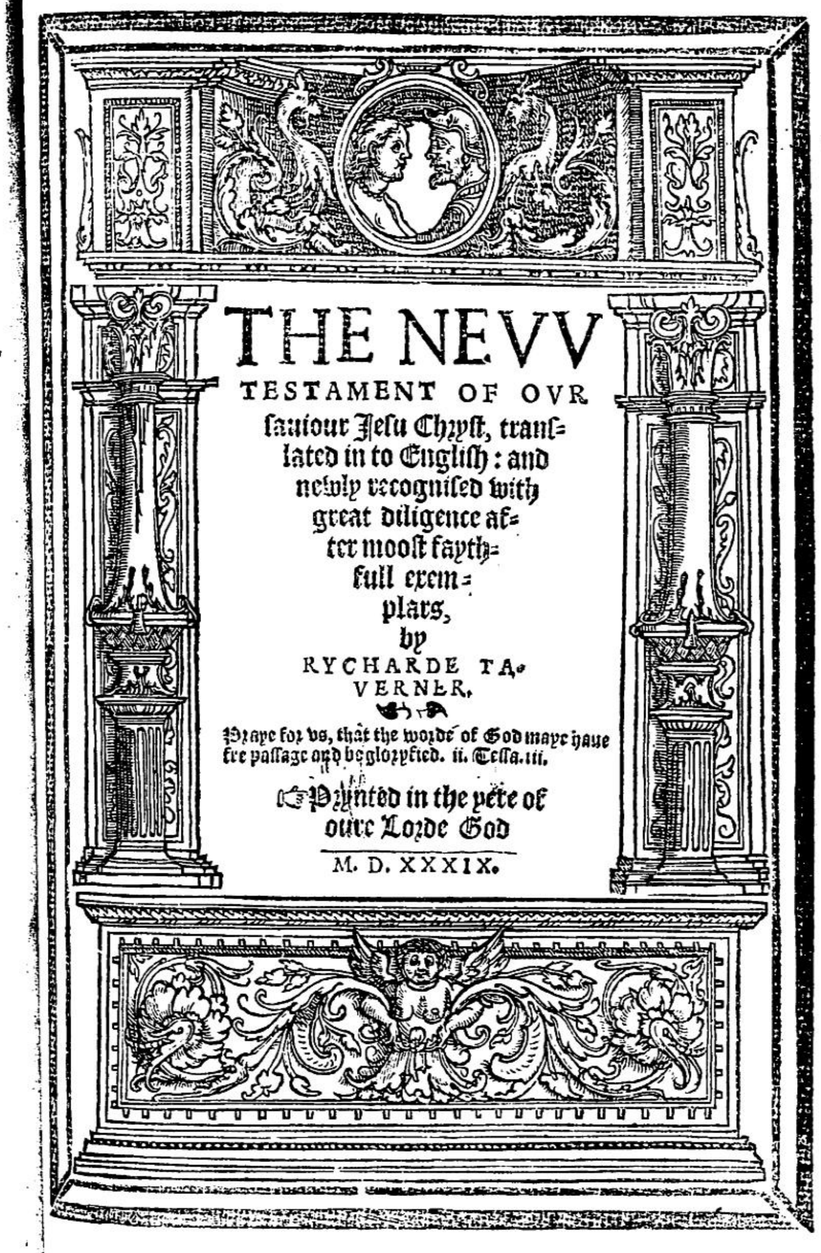
And here I wyl now make an ende.

THE ENDE OF THE SECONDE BOKE OF THE MACHABEES

Richard William Nicolas E

Th Thomas Toby John Richard Henry
Simond Michelle

William Barnard



THE NEVV
TESTAMENT OF OVR
sauiour Jesu Chryst, trans-
lated in to English: and
newly recognised with
great diligence af-
ter moost fayth-
full exem-
plars,
by
RYCHARDE TA-
VERNER.

Pray for vs, that the worde of God maye haue
free passage and be glorified. ii. Thessa. iii.

Printed in the yere of
oure Lorde God
M. D. XXXIX.

¶ The ✠ gospell after Mathewe.

¶ The genealogye of Chryste, and maryage of his mother Marye. The aungell lanstyeth Josephs mynde.

CAPI. I. ✠

THe booke of the generacion of Jesu Chryste sonne of ℣ Dauid sonne of Abraham.
Abraham begate Isaac:
Isaac begate Jacob:
Jacob begate Judas and his brethren:
Judas begate Phares & Zarah of Thamar:
Phares begat Hesrom:
Hesrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naasson:
Naasson gegat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Jesse begat Dauid the kynge:
Dauid the kynge begat Salomon, of her that was the wyfe of Vry:
Salomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begate Josaphat:
Josaphat begat Joram:
Joram begat Ozias ✠
Ozias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses:
Manasses begat Amon:
Amon begate Josias:
Josias begate Jeconias and his brethren a boute the tyme they were caryed awaye to Babylon.
And after they were brought to Babylon,
Jechonias ℣ begat Salathiel:
Salathiel begat Zorobabel:
Zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achim: ✠
Achim begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbande of Marye, of whome was borne that Jesus, that is called Chryst. ℣

All the generacions from Abraham to Dauid are. xiiij. generacions. And from Dauid vnto the captiuite of Babilon, are. xiiij. generacions. And from the captiuite of Babilon to Chryst, are also. xiiij. generacions.

✠ The byrth of Jesu Chryste was on this wyse. When his mother Mary was espowsed to Joseph, before they companyed togyther she was founde with chylde by the holy ghost. Then Joseph her husbande beynge a perfecte man, and loth to make an ℣ exemple of her, was mynded to put her away secretly. Whyle he thus thought: beholde the aungell of the Lorde appeared vnto hym in a dreame / saynge: Joseph the sonne of Dauid/feare not to take vnto the Mary thy wyfe. For that whych is conceyued in her is of the holy ghost. She shall bringe forth a sonne, and thou shalt call his name Jesus. For he shall saue his people from theyr synnes.

All this was doone to fulfyll that whyche was spoken of the Lorde by the prophete, saynge: Beholde a mayde shall be with chylde, and shall bringe forth a sonne / and they shall call his name Emanuel, whiche is by interpretacion, God with vs. ✠

And Joseph as sone as he awoke out of slepe dyd as the aungell of the Lorde had hym/and toke his wyfe vnto him/and knew her not tyll at last she brought forth ℣ her fyrst borne son, and called his name Jesus.

¶ The tyme and place of Chrystes byrthe. The wyse men offre theyr presentes. Chryste fleeth in to Egypte. The ponge chyldren are slayne. Chryst turneth in to Galile.

CAPI. II.

WHen Jesus was borne at Bethleem in Jury, in the tyme of Herode the kynge. Beyold there came ℣ wyse men from the East to Jerusalem, saynge: where is he that is borne kynge of Jewes? We haue sene his sterre in the East, and are come to worshyp hym.

When Herode the kynge had herde this, he was troubled & all Jerusalem with hym / and he gathered all the chefe preestes and scribes of the people/ and asked of them where Chryst shulde be borne. And they sayd vnto hym: at Bethleem in Jewry. For thus it is wrytten By the prophet ✠ And thou Bethleem in the lande of Jewry arte not the least amonges the princes of Juda. For out of the shall come vnto me the captayne that shall ℣ gouerne my people Israel.

Then Herode preuely called the wyse men and diligently lerned of them the tyme of the sterre that appeared / and sente them to Bethleem sayenge: Go and searche narowly for the chylde. And when ye haue founde hym, bringe me worde, that I may come and worshyp hym also.

✠ When they had herd the kyng/they departed: and lo, the sterre whiche they sawe in the East went before them, tyll it came and stode ouer the place where the chylde was. When they sawe the sterre, they were meruelously glad: and went in to the house, and found the chylde with Marye his mother / and kneled downe and worshypped hym, and opened their treasures/ and offered vnto hym gyftes/ golde franckensence and myrre. And after they were warned of God in a dreame that they shulde not go agayne to Herode, they returned in to theyr owne contrey an other waye. ℣

When they were departed: beholde the aungell of the Lorde appeared to Joseph in a dreame saynge: aryse and take the chylde and his mother & flee in to Egypte, and abyde there tyll I bryng the worde. For Herode wyll seke the chylde to destroye hym. Then he arose and toke the chylde and his mother by nyghte and

D

Esaie. vii.

℣ Her fyrste sonne, not because she had ony after but because she had none before.

℣ These were sage men amonge the Persies as Moses was amonge the Hebrues also they were the preestes of ℣ Persiens.

✠ Mich. v. & Joha. vij. f.

B

✠ To gouerne is to order and rule the people by lernynge and example. Ecc. xx. f.

Psal. lxxi. b. Esaie. lx. a

C

Osee.xi.a

departed in to Egypte, and was there tyll the deth of Herode, to fulfyll that was spoken of the Lorde by the prophete, which sayth/out of Egypte haue I called my sonne.

Then Herode perceyuyng that he was mocked of the wyse men was verye wrothe and sent forth and slewe all the chyldren that were in Bethleem / and in all the costes therof / as many as were two yere olde and vnder, accordyng to the tyme whiche he had diligently serched out of the wyse men.

Iere.xxxi.c

Then was fulfylled that which was spoken by the prophete Ieremye sayenge: * On the hylles was a voyce herde, mournyng/weppyng and greate lamentacion: Rachel bewaylynge her chyldren/and wolde not be comforted, bycause they φ were not. ⊢

D

φ That is because they were all put to death & remayned not vnto her.

+ When Herode was deed: beholde, an aungell of the Lorde appeared in a dreame to Joseph in Egypte sayeng: Aryse and take the chylde and his mother, and go in to the lande of Israel/ for they are deed whiche sought the chyldes lyfe. Then he arose vp, and toke the chyld and his mother, and came in to the lande of Israel. But when he herde that Archelaus dyd reygne in Jewry, in the rowme of his father Herode, he was afrayde to go thither. Not withstanding after he was warned of god in a dreame he turned asyde in to the parties of Galile, and went and dwelt in a city called Nazareth, to fulfyll that whiche was spoken by the prophetes: he shall be called a Nazaryte.

Nazareus in Ebrue signifieth holy or consecrate.

¶ The babtysme / preachynge and offyce of Johñ/ and how Chryst was baptysed of hym in Jordane.

CAPI. III. +

A

Marc.i.a. Luke.iii.a

Esaye.xl.a

IN those dayes Johñ the Baptyst came and preached in the wyldernes of Jewry, sayenge: Repent, for the kyngdome of heuen is at hande. This is he of whome it is spoken by the prophete Esaye, whiche sayth: A voyce of a cryer in wyldernes / prepare the Lordes waye, and make his pathes straught. This Johñ had his garment of camels heere / and a gyrdell of skynne aboute his loynes. His meate was * locustes and wylde hony. Then went out to hym Jerusalem and all Jury, and

B

all the countrey rounde aboute Jordane/ and were baptysed of hym in Jordane/ confessynge theyr synnes. ⊢

+ When he sawe many of the pharysees and the Sadducees come vnto his baptysme/ he sayd vnto them: O progenye of φ vypers, who hathe taught you to flee from the vengeaunce to come? Do therfore frutes worthy repentaunce. And thynke not to saye in your selues, we haue Abraham to our fathers. For I tel you, God is hable of these stones to rayse vp chyldren vnto Abraham. Nowe is the axe put to the rote of the trees: euery tree therfore which bryngeth not forth good frute is hewen downe and cast in to the fyre.

I baptyse you in water in token of repentaunce: but he that cometh after me is myghtyer than I, whose shoes I am not worthy to beare. He shall baptyse you with the holy ghost and with fyre, whose fan is in his hande, and he shall swepe his floure / and gather the whete in to his garner but the chaffe he shall burne with vnquencheable fyre. ⊢

D

+ Then came Jesus from Galile to Jordane vnto Johñ to be baptysed of hym. But Johñ forbade hym, sayenge: I ought to be baptysed of the: and comest thou to me? Jesus answered and sayde to hym. Let be nowe. For thus it becometh vs to fulfyl φ all ryghtousnes. Then he suffred hym. And Jesus as sone as he was baptysed came streyght out of the water. And lo, heuen was open ouer hym: and Johñ sawe the spiryte of God descende lyke a doue and light vpon him. And lo there came a voyce from heuen sayenge: This is that my beloued sonne in whome is my delyte. ⊢

Luke.iii.c φ All ryg[...] ousnes th[...] is/to wal[...] ordynaun[...] of God fo[...] such purp[...] as god ord[...] ned them.

¶ Chryst fasteth and is tempted: he calleth Peter, Andrew, James, & Johñ, and healeth all the sycke.

CAPI. IIII. +

A Jesus fasted

THen was Jesus ledde awaye of the spiryte in to wyldernes, to be tempted of the deuyll. And when he had fasted fourtye dayes and fourtye nyghtes / he was at last an hungred. Then came to hym the tempter, and sayd: Yf thou be the sonne of God speake that these stones be made breed. He answered and sayd: it is written, * man shal not lyue by breed onely, but by euery worde that cometh out of the mouth of God.

Deute.viii. Sapi.xvi.

Then the deuyl toke him vp in to the holy cytye, & set him on the pinacle of the temple, and sayd vnto him: yf thou be ÿ son of god, cast thy selfe downe. For it is written: * he shall gyue his aungelles charge ouer the, and with theyr handes they shal hold the vp, that thou dashe not thy fote agaynste a stone. And Jesus sayth to hym: Agayne it is wrytten. * Thou shalte not tempte thy Lorde God.

Psal.

B Deute.vi.

Agayne the deuyll toke hym vp, and led him in to a very hygh mountayne, and shewed him all the kyngdomes of the world, & all the glory of them / and sayd to hym: all these wyll I gyue the/if thou wylt fall downe and worship me. Then sayth Jesus vnto hym. Auoyde Satan. For it is written, * thou shalt worshyp the Lorde thy god, and hym onely shalt thou serue.

Deu.vi.

Then the deuyll left hym / and beholde, the aungels came and serued hym. ⊢

+ When Jesus had herde that Johñ was taken, he departed in to Galile and leauynge Nazareth, went and dwelte in Capernaum, a citye by the see syde, in the costes of Zabulon and Nephtalim/to fulfyl that was spoken by Esaye the prophete, sayenge: * The lande of Zabulon and Nephtalim, the way of the see beyonde Jordan, Galile of the Gentyles, the people which sat in darcknes, saw great lighte and to them which sat in the countrey and shadowe of deth, lyght is begon to shyne.

C Esay.ix.

From that tyme Jesus began to preache/ and saye: Repente, for the kyngdom of heuen is at hande. ⊢

+ As Jesus walked by the see of Galile he sawe two brethren: Symon, called Peter, and Andrew his brother, castynge a nette in to the see, for they were fysshers, and sayd vnto them, folowe me, & I wyll make you fysshers of men. And they forthwith lefte their nettes, and folowed hym.

D

And he went forth frome thence, and sawe other two brethren, James the sonne of Zebedey, and Jhoñ his brother, in the shyp with Zebede their father, mendynge their nettes, & called them. And they incontinently leauynge the shyp and their father folowed hym ⊢

+ And Jesus went aboute all Galile, teachynge in their assembles, and preachinge the Gospell of the kyngdome, and healed all sycknesse, and al dyseases amonge the people. And his fame spred abrode throughe out all Siria. And they brought vnto hym all sycke people that were taken with dyuers dyseases & grypynges, and theym that were taken with deuyls, and lunatyke persons, and those that had the palsye: and he healed them. And ther folowed him a greate nombre of people, from Galile, ⊢ and Decapolis and from Jerusalē, and frome Jewry, and from beyonde Jordan.

¶ Of the. viii. beatitudes or blessinges/ of manslaughter/ wrath and anger: of aduoutrye, of swerynge, of suffrynge wronge, & of loue euen towarde a mans enemyes.

CAPI. V. +

A

WHen he sawe the people, he went vp in to a mountayne, and when he was set, his disciples came to him, and he opened his mouth, and taught them, sayenge: blessed are the poore in spiryt, for theirs is the kyngdome of heauen. Blessed are they that morne: for they shalbe conforted. Blessed are the meke: for they shal enherete the erth. Blessed are they, which honger & thurst for ryghtwysnes: for they shalbe fylled. Blessed are the mercyfull: for they shall receyue mercy. Blessed are the pure in hert: for they shall se God. Blessed are the peacemakers: for they shalbe called the chyldren of God. Blessed are they which be pursued for ryghtwysnes: for theirs

B

is the kyngdome of heuen. Blessed are ye whē men reuyle you, and pursue you, and falsely speake all euyll sayynges agaynste you for my sake. Reioyce and be glad, for great is youre rewarde in heuen. ⊢ For so pursued they the Prophetes before you.

+ Ye are the salte of the earthe: but yf the salt be vnsauery, wherwith shall it be sauoured? It is good for nothing now, but to be cast oute, and troden vnder foot of men. Ye are the lyght of the worlde. A cyte set on an hyll, can not be hyd, neyther do they lyght a candell, & put it vnder a busshell, but on a candelstycke, & it lyghteth all that are in the house. So let your lyght shyne before men, that they may se your good workes, and glorifye your father in heauen. ⊢

C

+ Thinke not I am come to destroye the lawe, or the Prophetes: I am not come to destroye, but to fulfyll. For truely I tell you, tyll heauen and earth passe, one iotte or one tytle of the lawe shall not passe, tyll all be fulfilled. Who so euer φ breaketh one of these lest commaundementes, and teacheth men so, shalbe called the leest in the kyngdome of heauen. But who so euer dothe and teacheth, he shal be called great in the kyngdome of heuen. ⊢

[...] dementes contayned in these v.vi. & vii. Chappters are but counselles / in as moche as Chryste hym selfe calleth them here commaundementes

+ For I tell you, oneles youre ryghtwysenes exceade the ryghtwysenes of the Scribes and Pharises, ye can not entre into the kyngdome of heauen.

Exod.xx.c Deute.v.b

Ye haue herde how it was sayde to them of olde tyme: Thou shalte not kyll. For who so euer kylleth, shall be in daunger of iugement. But I tell you, who so euer is angry with his brother, shall be in daunger of iudgement.

D

Who so euer sayth to his brother φ Racha, shalbe in daunger of a councell. But who soeuer sayeth, fole, shalbe in daunger of hell fyre.

φ Chrisostom saith ÿ it is a worde of the Siriens speache / by which is shewed that the mide is moued to angre But vnder this worde fole / do S. Austine and Chrys. vnderstande all maner of iniury and spite full wordes.

Therfore when thou offrest thy gyfte at the aultare, and there remembrest that thy brother hath ought against the: leue there thyne offrynge before the aultare, and go, be fyrste made at one with thy brother, and then come and offre thy gyfte. ⊢

+ Be agreable to thyne aduersary quyckely, whyle thou arte in the waye with him, lest the aduersary delyuer the to the iuge, and the iudge delyuer the to the mynister, and thou be caste into pryson. Truely I tell the, thou comest not out thence, tyll thou haue payed the vttermost farthynge.

Exod.xx.c.

Ye haue herde it sayde to them of old tyme Thou shalt not do aduoutry. But I tell you, who so euer loketh on a wyfe, lustynge after her, hath done aduoutrye with her alredy in his hert.

E

That yf thy ryght eye hurte the, φ plucke it out, and cast it frome the. For better it is for the, that one of thy membres be lost, then thy hole bodye be cast into hell. Also yf thy ryght hande hurte the, cut it of, and cast it from the. For better it is for the that one of thy membres perysshe, then all thy body shulde be cast into hell. ⊢

φ To plucke out the eye is to mortifye ÿ concupiscence of the herte.

Deut.xxiiii.a

It is sayd, who so euer put away his wyfe let hym geue her letters of the deuorcement. But I saye vnto you: who so euer put away his wyfe (excepte it be for whoredome) causeth her to playe the whore. And who so euer maryeth her that is deuorsed, is an whoremonger.

F

Leui.xix.c Exod.xx.b Deu.v.b Swere.

Agayne ye haue herde howe it was sayde to theym of olde tyme, thou shalte not forswere thy self, but shalt performe thyne othe to god. But I saye vnto you, sweare not all: neyther by heauen, for it is Godes seate: nor by the earthe, for it is his fote stole: neyther by Jerusalem: for it is the cytie of that great kynge: neyther shalte thou sweare by thy heed, because thou canste not make one whyte heare or blacke. But your talke shalbe, yea, yea, nay nay. And what so euer is more then that, cometh of euyll.

Exod.xxi.c. Deu.xix.d Leui.xxiiii.c. Luke.vi.c. Ryght cheke

Ye haue herde how it is sayde, eye for eye: and tooth for tooth. But I saye to you, resiste not wronge. But who so euer geue the a blow on thy ryght cheke, turne to hym the other. And yf any man wyll sue the at the lawe, and take awaye thy coate, let hym haue thy cloke also. And who so euer will compell the to go a myle, go with hym twayne. Geue to hym that asketh, and frome hym that wold borow

turne not awaye.

✣ Ye haue herde how it is sayd: thou shalt loue thyne neyghbour, ✳ and hate thyne enemy. But I saye vnto you, loue your enemyes. Bleste them that curse you. Do good to them that hate you. Praye for them whiche do you wronge, and pursue you, that ye maye be the children of youre father that is in heauen: for he maketh his sunne to aryse on the euyll, and on the good, and sendeth his rayne on the iust and vniuste. For yf ye loue them, whiche loue you: what rewarde shall ye haue? Do not the Publicans the same? And yf ye imbrace youre brethren onely: what synguler thynge do ye? Do not the Publicās ikewyse? ye shall therfore be perfecte, as your father whiche is in heauen, is perfecte.

¶ Of almes / prayer and fastynge. He forbiddeth the carefull takynge of worldly thinges.

CAPI. VI. ✣

TAke hede to youre almes, that ye doo it not in the syght of men, to the intent ye wolde be sene of them. Or els ye get no rewarde of your father in heauen. When so euer therfore thou geuest thyne almes / thou shalt not make a trompet to be blowen before the, as the hypocrites do, in assemblies and in the streates, for to be praysed of men. Verely I saye vnto you, they haue their meade. But when thou doest thyne almes / let not thy lyft hande knowe / what thy ryghte hande dothe, that thyne almes maye be secrete: and thy father whiche seyth in secret, shall rewarde the openly. ✣

And when thou prayest, thou shalte not be as the hypocrytes are. For they loue to stande and pray in the synagoges, and in the corners of the stretes, because they wolde be sene of men. Verely I saye vnto you, they haue their rewarde. But when thou prayest, entre into thy chaumber, and shut thy dore to the, and praye thy father whiche is in secrete: and thy father which seyth in secret, shall rewarde the openly.

And when ye praye, bable not moche, as ✣ hethen do: for they thynke they shalbe herde, for their moche bablynge. Be ye not lyke them therfore. For your father knoweth wherof ye haue nede, before ye aske of hym. After this maner therfore praye ye.

✳ That is ✣ we which before haue serued the worlde here after may cō vnder the dominyon of a kingdome of Christ as he promiseth. Math.xix.c.

Our father whiche art in heauen, halowed be thy name. ✳ Let thy kyngdome come. Thy wyll be done, as well in earthe, as in heauen. Geue vs to daye our dayly bred. And forgeue vs oure dettes, euen as we forgeue oure detters. And leade vs not into temptation: but deliuer vs from euyll. For thyne is the kingdome and the power, and the glory for euer. Amen. For yf ye shall forgyue other men their trespaces, youre heuenly father shall also forgeue you. But if ye will not forgyue men their trespaces, no more shall youre father forgyue you youre trespaces.

✳ By this it apereth that the true fast

✣ Moreouer when ye faste, ✳ be not sad as the hypocrites are. For they disfigure their faces, that they myghte be sene of men howe they faste. Verely I saye vnto you, they haue their reward. But thou, when thou fastest, anoynte thyne heed, and washe thy face, that it appere not vnto men how that thou fastest: but vnto thy father whiche is in secrete: & thy father whiche seyth in secrete, shall rewarde the openly.

Hourde not vp treasures vnto you on the erth where rust and mouthes corrupte, and where theues breake thorough and steale. But hourde ye treasures vp in heauen where neyther rust nor mouthes corrupte, & where theues breake not vp, nor yet steale. For where your treasure is, there will your hert be also. ✣

The syght of the body is the eye. Wherfore yf thyn eye be syngle, al thy body shalbe lightsome. But yf thyne eye be wycked, all thy body shalbe full of darckenesse. Wherfore yf the lyght that is in the, be darckenes: how great is that darckenes.

✣ No man can serue two maisters. For either he shall hate the one and loue the other: or els leane to the one and despyse the other: ye can not serue God and Mammon. Therfore I saye vnto you, be not carefull for youre lyfe what ye shall eate, or what ye shal drinke, nor yet for your body, what ye shall put on. Is not the lyfe more worth then meat, and the body more of value then rayment? Beholde the foules of the ayer: for they sowe not, neyther reepe, nor cary into the barnes: and your heuenly father feedeth them. Are ye not moche better then they?

Whiche of you (by takynge thought) can put one cubit vnto his stature? And why care ye then for rayment? Consydre the lylies of the felde, howe they growe. They labour not neyther spynne. And yet I tell you, that Salomon in all his royaltie was not arayed lyke vnto one of these. Wherfore yf God so clothe the grasse, which is to daye in the felde, and to morowe shalbe caste into the fournayce / shall he not moche more do the same vnto you, O ye of lytle faith?

Therfore take no thoughte, sayenge: what shal we eate, or what shal we drinke, or wherwith shall we be clothed? After all these thinges seke the hethen. For your heuenly father knoweth that ye haue nede of al these thinges. But seke ye first the kyngdome of heauen and the ryghtwysnes therof, and all these thinges shalbe vnto you. ✣

Care not the for the morow, but let the morow care for it selfe: for the daye presente hath euer ynoughe of his owne trauayle.

¶ He forbiddeth folyth iugement: reproueth hypocrysye: exhorteth vnto prayer / warneth to beware of false prophetes.

CAPI. VII.

IUge not, ✣ ye be not iuged. For as ye iuge, so shal ye be iuged. And w̄ what measure ye mete, it shalbe measured to you agayn. Why sepst thou a mote in thy brothers eye, & perceyuest not the beame that is in thyne owne eye. Or why sayst thou to thy brother: suffre me to plucke out the mote, out of thyne eye, & behold a beame in thyn owne eye. Hypocrite, first cast out the beame out of thyne owne eye, & then thou

Two maisters.

Foules.

Lylyes.

A

thou shalte se clerely to plucke out the mote of thy brothers eye.

Geue not that ✳ is holy to dogges, neither caste ye your pearles before swyne / lest they treade them vnder their feete, and the other turne agayne and all to rent you.

Aske and it shal be geuen you. Seke and ye shall fynd. Knocke, and it shall be opened vnto you. For who so euer asketh, receyueth / and he that seketh fyndeth / and to him that knocketh it shal be opened. Is there any mā among you whiche yf his son asketh hym bread, wyll offre hym a stone? Or if he asketh fyshe, wyl he proffer hym a serpent? Yf ye then whiche are euyll can geue your childrē good gyftes, how moche rather shall youre father in heuen geue good thynges yf ye aske hym?

Therfore what so euer ye wyll that men sholde do to you, euen so do ye to them. This is the lawe and the prophetes.

Enter in at the strayte gate: for wyde is the gate, and brode is the waye that leadeth to destruction, & many there be whiche go in therat. For strayte is the gate, and narow is the way whith leadeth vnto lyfe, and few there be that fynd it. ✣ Beware of ✣ false prophetes, which come to you in shepes clothynge, but inwardly are rauenynge wolues. Ye shall knowe them by their frutes. Do men gather grapes of thornes? or fygges of bryers? So euery good tree bryngeth forth good frute. But a bad tree bringeth forth euyl frute. A good tree can not bryng forth bad frute: nor a bad tree can bryng forth good frute. Euery tree that bryngeth not forth good frute, is hewen downe and caste in to the fyre. Wherfore by their frutes ye shall knowe them.

Not all that saye vnto me, Lorde, Lorde, shall enter in to the kyngdom of heuen: but he that dothe my fathers wyll whiche is in heuen. ✣ ✳ Many shall saye to me in that daye: Lorde Lorde, haue we not in thy name prophesyed? And in thy name haue cast out deuyls? And in thy name haue wone many myracles? And then shall I confesse vnto them, I neuer knewe you. ✳ Departe fro me ye workers of wickednes.

Who so euer therfore heareth of me these sayinges, and dothe them, I wyll lyken hym vnto a wyse man, whiche bylte his house on a rocke / and the rayne descended, and the floodes came, and the wyndes blewe & bet vpon that house, and it fell not, because it was grounded on the rocke. And who so euer heareth of me these sayinges and dothe them not, shall be lykened vnto a folysshe man whiche bylt his house vpon the sande: and the rayne descended and the floudes came / and the wyndes blewe, and bet vpon that house / and it fell / and great was the fall of it.

And it came to passe, when Jesus had ended these sayinges, ✳ the people were astonyed at his doctryne. For he taught them as one hauyng power, and not as the scribes.

¶ Christ clenseth the leper / healeth the capteyns seruaunt, and many other diseases / helpeth Peters mother in law / stylleth the see and wynde, and dryueth the deuyls out of the possed in to the swyne.

CAPI. VIII.

WHen he was come downe from the mount, moche people folowed hym. And lo / there came a leper and worshypped hym, sayeng. Master yf thou wylte, thou canst make me clene. And Jesus put forth his hande and touched him saying: I wyl, be thou clene / and forthwith his leprye was clensed. And Jesus sayde vnto hym: se thou tell no man / but go, and shewe thy selfe to the preest / and ✳ offer the gyfte that Moses commaunded in wittnes to them.

A Mar.i.b. A leper.

Leui.xiiii.a Luc.v.a

✣ When Jesus was entred in to Capernaum, there came to hym a certayne Centurion, and besought hym sayenge: ✳ Master, my seruaunt lyeth sycke at home of the palsye, and is greuously payned. And Jesus sayd vnto hym: I wyll come and heale hym. The Centurion answered and sayd: Syr I am not wor thy that thou sholdest come vnder my rofe, but speake the worde onely, and my seruaunt shall be healed. For I also my selfe am a man vnder the power of an other, and haue soudyers vnder me, and I say to one go, and he goeth / and to an other come, and he cometh / and to my seruaunt, do this, & he doth it. When Jesus herde that, he merueyled, and said to them that folowed hym: Verely I say vnto you, I fynde not founde so great fayth, no, not in Israel. ✳ I say therfore vnto you, that many shall come from the est and west, and shal rest with Abraham, Isaac, and Jacob, in the kyngdome of heauen: but the chyldren of the kyngdome shall be cast out in to vtter darknes: there shall be weping and gnasshyng of teth. Then Jesus sayd vnto the ✳ Centurion, go thy way / and as thou bileuest, so be it vnto the. And his seruaunt was healed the selfe houre. ✣

Centurion. Luke vii.a John.iiii.g.

Luke.xiii.f.

Vtter darknes. Mar.i.c Luke.iiii.f

And then Jesus went to Peters house, and sawe his wyues mother lying sycke of a feuer, and touched her hande, and the feuer left her / and she arose and ministred vnto them

When the euen was come, they brought vnto hym many that were possessed with deuyls. And he cast out the spyrites with a worde, and healed all that was sycke / to fulfyll, that was spoken by Esaye the Prophete, sayenge: ✳ He toke on hym our infirmyties, and bare our sycknesses.

C Esay.liiii.b

When Jesus sawe moche people about hym / he commaunded to go ouer the water And there came a Scribe and sayd vnto hym. ✳ Master, I wyll folowe the whyther so euer thou goest. And Jesus sayde vnto hym: the foxes haue holes / and the byrdes of the ayer haue nestes / but the sonne of man hathe not wheron to rest his heed. An other that was of his disciples sayd vnto hym: Master, suffre me fyrst to go and burye my father. But Jesus sayd vnto hym, folowe me, and let the deed burye their deed.

Luke.ix.g

Christ calleth hym selfe the sonne of man that is very natural man shewing that his humilyte & goodnes / whiche humbled hym selfe so lowe for oure saluacion.

✣ And he entred in to a shyp, and his disciples folowed hym. And beholde there arose a greate tempest in the see / in so moche that the shyp was couered with wawes / but he slepte. And his disciples came to hym, and awoke hym, sayenge: Master saue vs, we perysshe.

And

And he ſayd to them : why are ye fearfull : O ye of lytle fayth? Then he aroſe and rebuked the wyndes and the ſee / and there folowed a great calme. And the men merueyled and ſayd: what man is this that bothe the wyndes and ſee obey hym? ⊢

D And when he was come to the other ſyde in to the countrey of the Gergeſytes, there met hym two poſſeſſed of deuyls, which came out of the graues, and were out of meaſure fearce, ſo that no man was hable to paſſe by the waye. And

Mar.v.a Luke.viii.d.

beholde they cryed out ſaying: what haue we to do with the, ✶ o Jeſu ſon of god? Art thou come hyther to torment vs before the tyme? And there was a farre of from them a greate heerd of ſwyne, fedynge. Then the deuyls beſought him ſayenge: yf thou caſt vs out, ſuffre vs to go our waye in to ye heerd of ſwyne. And he ſaid vnto them: go your wayes. Then went they out/ & departed in to the heerd of ſwyne. And behold the hole heerd of ſwyne ran heed

Mar.v.b

ling in to the ſee/ & dyed in the water. ✶ Then the heerdmen fledde and went in to the citye, and tolde euery thynge what had fortuned vnto the poſſeſſed of the deuyls. And beholde all the citye came out & met Jeſus/ and when they ſawe hym, they beſought hym to departe out of theyr partyes.

¶ He healeth the palſey. Called Mathew from the cuſtome/ anſwered for his diſcyples/ healeth the woman of the bloody yſſue/ helpeth Jayrus doughter/ gyueth two blynd men theyr ſight/ maketh a domme man to ſpeake, and dryueth out a deuyll.

CAPI. IX. ✠

A THen he entred in to a ſhyppe and paſſed ouer and came in to his owne citye. And lo, they brought to hym a man ſycke of

Palſeye.

the palſye lyinge in his bed. And when Jeſus ſawe the faythe of them, he ſayd to the ſycke of the palſye: ſonne be of good chere, thy ſynnes be forgyuen the. And beholde certayne of the Scrybes ſayd in them ſelues, this man blaſphemeth. And when Jeſus ſawe theyr thoughtes, he ſayd. Wherfore thinke you euyl in your hertes? Whether is eaſyer to ſaye, thy ſynnes be forgyuen the, or to ſaye: aryſe and walke? But that ye may knowe that the ſonne of man hath power to forgyue ſynnes in erth/ then ſaid he vnto the ſicke of the palſy:

This miracle ſhalbe a ſigne to you that I haue power to forgyue ſynnes.

Mar.ii.b Luke.v.e John.v.b

✶ aryſe, take vp thy bed/ & go home to thyne houſe. And he aroſe and departed to his owne houſe. And when the people ſawe it they merueyled and glorifyed God, whiche had gyuen ſuche power to men. ⊢

Mathew

✠ And as Jeſus paſſed thence, he ſawe a man ſytting at the cuſtome houſe, named Mathew, and ſayd to hym: folowe me. And he aroſe and folowed hym. And it came to paſſe as he ſate at meate in the houſe: beholde many

B Publicans and ſynners came and ſate downe alſo with Jeſus and his diſcyples.

Publicans ſate ẃ Jeſus

When the Phariſees ſawe that they ſayd to his diſcyples: Why eateth your maſter with Publycans and ſynners? When Jeſus herde that, he ſayde vnto them: The hole nede no phyſycyon, but the ſycke. Go and learne what is: I wyll mercye and not

Mercye not ſacrifi... Oſee.vi.

ſacrifyce. For I am not come to call ryghtous, but the ſynners to repentaunce. ⊢

✠ Then came the diſcyples of Johñ to hym ſayinge: Why do we and the Phariſees faſte ofte, but thy diſcyples faſte not? And Jeſus ſayde vnto them: Can the weddynge chyldren mourne as longe as the brydegrome is with them? The tyme wyll come when the brydegrome ſhall be taken from them / and then ſhall they faſte. No man peceth an olde garment with a pece of newe clothe. For then taketh he awaye the pece agayne from the garment/ and the rente is made greater. Neyther do mē put new wyne in to old veſſels, for then the veſſels breake, and the wyne runneth out, and the veſſels peryſhe. But they poure newe wyne in to newe veſſels, and ſo are bothe ſaued togyther. ⊢

Mar.ii.c. Luke.v.f

C

✠ Whyle he thus ſpake vnto them, ✶ beholde there came a certeyn ruler & worſhypped hym ſayenge: my doughter is euen now diſceaſed/ but come and laye thy hande on her & ſhe ſhall lyue. And Jeſus aroſe and folowed hym with his diſcyples. And beholde a woman whiche was diſeaſed with an yſſue of bloode.xii. yeres came behynde hym and touched the hem of his garment. For ſhe ſayd in her ſelfe: yf I maye touche but euen his garment onely I ſhall be ſafe. Then Jeſus turned hym aboute, and behelde her ſayenge: Doughter be of good comforte, thy ✶ fayth hath made the ſafe. And ſhe was made hole euen that ſame houre.

✶ Fayth is rightwiſ... of a chriſt... man whi... ſetteth at p... te them... & receyue... the herytage... euer laſtyn... Galath...

And when Jeſus came in to the rulers houſe, and ſawe the mynſtrels & the people in a rore/ he ſaid vnto them: get you hēce/ for the mayde is not deed, but ſlepeth. And they laughed him to ſcorne. As ſone as the people were put forth he went in and toke her by the hande, and the mayde aroſe. And this was noyſed throughout all that lande.

D

And as Jeſus departed thence/ two blynde men folowed hym crying and ſaying: O thou ſon of Dauid, haue mercy on vs. And when he was come home/ the blynde came to hym. And Jeſus ſaid vnto them, byleue ye that I am hable to do this? And they ſayd vnto hym, yea lorde. Then touched he theyr eyes ſaying: according to your faith be it vnto you. And their eyes were opened. And Jeſus charged them, ſayinge. Se no man know of it. But they as ſone as they were departed, ſpred abrode his name throughout all the lande.

Two blynde are cured.

Mar.viii.d. Luke.xi.c

As they went out, ✶ beholde they brought to hym a domme man poſſeſſed of a deuyll. And as ſone as the deuyll was caſte out, the domme ſpake. And the people merueyled ſayinge: It neuer appeared ſo in Iſrael. But the Phariſees ſayd, he caſteth out deuyls by the power of the chefe of deuyls.

Domme.

Chefe of deuylles.

And Jeſus went about all cytyes and townes, teachynge in theyr ſynagoges and preachynge the glad tydynges of the kyngdome and healynge all maner ſyknes and diſeaſe amonge the people. But when he ſawe the people he had compaſſyon on them, bycauſe they were forſaken and ſcattered abrode, euen as ſhepe hauyng no ſhepherde.

Then ſayd he to his diſcyples, the ✶ harueſt is great, but the labourers are fewe. Wherfore pray the lorde of the harueſt to ſende forth labourers into his harueſt.

¶ Chryſte ſendeth out his.xii. apoſtles to preache in Iurye, gyueth them charge, teacheth and cōforteth them agaynſt perſecucion and trouble.

CAPI. X.

A AND he called his.xii. diſciples vnto hym and gaue them power ouer vnclene ſpirytes, to caſt them out, and to heale all ſyckneſſes and diſeaſes.

The names of the.xii. Apoſtles are theſe: The fyrſt. Symon called Peter, and Andrew his brother. James the ſonne of Zebede, and Johñ his brother. Philip & Bartylmew. Thomas and Mathew the publican. James the ſone of Alphe, and Lebbeus ſurnamed Thaddeus. Symon the Cananyte/ and Judas Iſcariot, which alſo betrayed hym.

Theſe.xii. dyd Jeſus ſend, and commaunded them, ſaying: Go not in to the ways that lede to ye gentyles/ and in the cityes of the Samaritans enter ye not. But go rather to the loſte ſhepe of the houſe of Iſrael. Go and preache, ſayenge: the kyngdome of heuen is at hande. Heale the ſycke/ clenſe the lepers / rayſe the deed/ caſt out the deuyls. Frely ye haue receyued,

B frely gyue. Poſſeſſe not golde ne ſyluer, nor money in your gyrdels, nor yet a ſcrip towarde your iourney; neither two cotes, neither ſhoes, nor yet a ſtaffe. For the workeman is worthye his meate. In to what ſo euer citye or towne ye ſhal come enquyre who is worthy in it, and there abyde tyll ye departe. And when ye come in to an houſe, grete it. And yf the houſe be worthye, your peace ſhall come vpon it. But yf it be not worthye, your peace ſhall returne to you agayne.

And who ſo euer ſhall not receyue you, nor heare your preaching: when ye departe out of that houſe or that citye, ſhake of the duſte of your fete. Truly I ſay vnto you: it ſhall be eaſyer for the lande of Sodom & Gomorre in the daye of iudgement, then for that city.

Beholde I ſende you forth as ſhepe amonge wolues. Be ye therfore wyſe as ſerpentes, and inocent as doues. Beware of the men, for they ſhall delyuer you vp to the councels, and ſhall ſcourge you in theyr aſſembles. And ye ſhall be brought to the rulers and kynges for my ſake/ in wytnes to to them and to the gentyles.

C But when they delyuer you vp, take no thought how or what ye ſhall ſpeke, for it ſhal be gyuen you in that ſame houre what ye ſhall ſaye. For it is not ye that ſpeke, but the ſpirite of your father which ſpeaketh in you. The brother ſhall betraye the brother to deth, and the father the ſonne. And the chyldren ſhall ryſe agaynſt their fathers and mothers, and ſhall put them to deth: and ye ſhall be hated of all for my name, but he that endureth to the ende, ſhall be ſaued.

When they purſue you in one citye, flee in to the other. I tell you for a truthe, ye ſhall not finyſhe all the cityes of Iſrael tyll the ſonne of man be come. The diſcyple is not aboue his maſter: nor the ſeruaunt aboue his lorde. It is ynoughe for the diſcyple to be as his maſter is, and the ſeruaunt as his Lorde is. Yf they haue called the mayſter of the houſe Belzebub, how moch more ſhal they call them of his houſhold ſo? Feare them not therfore. There is nothing ſo cloſe, that ſhall not be opened, and nothyng ſo hyd, that ſhall not be knowen.

What I tell you in darknes, that ſpeake ye in lyght. And what ye heare in the eare, that preache ye on the houſe toppes.

Feare.

And feare ye not them whiche kyll the body and be not hable to kyll the ſoule. But rather feare him which is hable to deſtroy both ſoule and body in hell: Are not two ſparowes ſoulde for a farthynge? And none of them dothe fall on the grounde without your father. Yea all the heares of your heed are nombred. Feare ye not therfore ye are of more value then many ſparowes.

Sparowes.

Confeſſe.

Who ſo euer then ſhall confeſſe me before men, hym wyll I confeſſe alſo before my father which is in heuen. But who ſo euer ſhall deny me before men, him wyll I alſo deny before my father whiche is in heuen.

Denye.

Thynke not I am come to ſend peace in to the erth. I came not to ſend peace, but a ſwerde

D For I am come to ſet man at variaūce againſt his father, & the doughter againſt her mother, and the doughter in lawe agaynſt her mother inlawe. And a mans foes ſhall be they of his owne houſholde.

A ſwerde.

He that loueth his father, or mother aboue me, is not mete for me. And he that loueth his ſonne or doughter aboue me, is not mete for me. And he that taketh not his croſſe and foloweth me, is not mete for me. He that ◊ fyndeth his lyfe, ſhal loſe it: and he that loſeth his lyfe for my ſake, ſhall fynde it.

◊ To fynde his lyfe(is to ſatyſfye the deſyre of his herte.

Receyue.

He that receyueth you, receyueth me: and he that receyueth me receyueth him that ſent me. He that receyueth a prophete in the name of a prophete, ſhall receyue a prophetes rewarde. And he that receyueth a ryghtous mā in name of a ryghtous man, ſhall receyue the rewarde of a ryghtous man. ✶ And who ſo euer ſhall gyue vnto one of theſe lytle ones to drynke, a cuppe of colde water onely in name of a diſcyple: truly I tell you he ſhall not loſe his rewarde.

Mar.ix.f

¶ Johñ Baptyſt ſendeth his diſcyples to Chryſte/ which gyueth them theyr anſwere, rebuketh the vnthankful cityes, and louingly exhorteth men to take his yoke vpon them.

CAPI. XI.

AND it came to paſſe when Jeſus had made an ende of commaundyng his.xii. diſcyples / he departed thence to teache and preache in theyr cityes. A

Luke.vii.c.

✠ ✶ When Johñ in the pryſon herde the workes of Chryſt / he ſent two of his diſcyples and ſayd vnto hym. Arte thou he that is commynge, or loke we for an other. Jeſus anſwered and ſayd vnto them. Go and ſhewe Johñ what ye haue herde and ſene. The blynde ſe, the halte go, the lepers are clenſed: the deef heare / the deed ryſe agayne / and the goſpell is preached to the poore. And happy is he that is not greued by me.

✠ The reede is a figure of the doctryne that is not of God/ whiche waueth with euery wynde

And as they departed, Jesus began to speke vnto the people of Johñ. What went ye out in to the wyldernesse to se? a ✠ reede shaken with the wynde? eyther what went ye out to se? a mã clothed in soft rayment? Beholde they that weare soft clothyng, are in kynges houses. But what went ye out to se? A prophete? Yea I say to you and more then a pphete. For this is he of whom it is wrytten. Behold I send my messenger before thy face, whiche shall prepare thy way before the. ✠

B Mala.iii.a.

✠ Verely I say vnto you amonge the chyldren of women arose there not a greater then Johñ the Baptist. Notwithstandynge he that is lesse ✠ in the kyngdome of heuen is greater then he. From the tyme of Johñ Baptyst hytherto the kyngdome of heuen is intruded, and intruders plucke it vnto them. For all the prophetes and the lawe prophesyed vnto the tyme of Johñ. And yf ye will receyue it, this is Helias which sholde come. He that hath eares to heare let hym heare. ✠

Christ which humbled him self to ✠ crosse was lesse. Luke.xvi. Mala.iii.b.

But wherevnto shall I lyken this generacion? ✠ It is lyke vnto chyldren whiche syt in the market and call vnto theyr felowes, and say: we haye ypped vnto you, and ye haue not daunsed? We haue mourned vnto you, and ye haue not sorowed. For Johñ came neyther eatynge nor drynkynge / and they saye he hath a deuyll. The sonne of man came eatyng & drynkyng/ & they saye/beholde a glutton & drynker of wyne/and a frend vnto publicans & synners. And ✠ wysdome is iustifyed of her chyldren.

Esa.xxvi. L

✠ wysdom is iustifyed. &c. That is they that are the chyldren of God/receyue his doctryne & his worde as truthe and wysdome/all thoughe the contrary parte do not so receaue it.

✠ Then began he to vpbrayde the cityes, in whiche most of his myracles were done, because they repented not. Wo be to the Cozasin. Wo be to the Bethsaida: for yf the myracles which were shewed in you had ben done in Tyre and Sydon/ they had repented longe agone in sacke cloth and asshes. Neuertheles I saye to you: it shall be easyer for Tyre and Sydon at the day of iudgement, then for you. And thou Capernaum, which art lyft vp vnto heuen, shalte be brought downe to hell. For yf the myracles whiche haue ben done in the, had ben shewed in Sodom they had remayned to this daye. Neuertheles I saye vnto you: it be easyer for the lande of Sodom in the day of iudgement, then for the. ✠

D

✠ At that tyme Jesus answered and sayd: I prayse the o father Lorde of heuen and erth/ because thou hast hyd these thynges from the wyse and prudent/and hast opened them vnto babes: euen so father, for so it pleased the. All thynges are gyuen vnto me of my father. And no mã knoweth the son but the father: neither knoweth any man the father, saue the son, and he to whom the sonne will open hym.

The wyse knewe not.

Come vnto me all ye that labour & are laden and I will ease you. Take my yoke on you & lerne of me/ for I am meke and lowly in herte: and ye shall fynd rest vnto your soules. For my yoke is easy, and my burthen is lyght. ✠

✠ Ye that labour, those are here cõfited to labour ✠ knowledge theyr synnes and are poore in spyrite.

¶ The disciples plucke the eares of corne / he reuileth them/ healeth the dryed hande / helpeth the possessed that was blynde & dom: rebuketh the vntrayth full that wold nedes haue tokens/ and sheweth who is his brother, syster, and mother.

CAPI. XII. ✠

A

Marke.ii. Luke.vi.

At that tyme Jesus wente on the Saboth dayes through the corne, and his disciples were an hongred, and began to plucke the eares of corne/ and to eate. When the pharysees sawe that, they sayd vnto hym: Beholde, thy disceyples do that whiche is not lawfull to do vpon the Saboth daye. He sayd vnto them. Haue ye not red what Dauid dyd whē he was an hõgred, & they also which were with hym? How he entred in to the house of God, and ate the shewbreed whiche were not lawfull for him to eate, neither for them which were with hym, but onely for the preestes. Or haue ye not red in the lawe, how the preestes in the temple breake the Saboth daye, and yet are blamelesse? But I say vnto you, that here is one greater then the temple. Wherfore yf ye had wyst what this sayenge meaneth: I will mercy and not sacrifice: ye wold not haue condemned the gyltles. For the sonne of man is Lorde euen of the Saboth daye.

1. Reg.xxi.

Num.xxviii.

Ose.vi.

And he departed thence, and went in to their synagoge: and beholde there was a mã which had his hande dryed vp. And they asked hym sayeng: Is it lawfull to heale on the Saboth dayes? because they might accuse hym. And he sayd vnto them: which of you, yf he shall haue a shepe fallen in to a pytte on the Saboth day wolde not take hym and lyfte hym out? And how moche is man better then a shepe? Wherfore it is lefull to do a good dede on the Saboth daye. Then sayd he to the man: stretch forthe thy hande. And he stretched it forth. And it was made hole agayne lyke vnto the other.

A

Mar.iii. Joh.v.

✠ ✠ Then the pharysees went out, and helde a counsell agaynst hym, how they myght destroy hym. When Jesus knewe that, he departed thence/ & moche people folowed hym/ and he healed them all / and charged them they sholde not make hym knowen: to fulfyll that was spoken by Esay the prophet, which sayth:

Esaie.xlii.

✠ Beholde my childe, whome I haue chosen my beloued, in whome my soule delyteth. I will put my spirite on hym/and he shal shewe iudgement to the gentiles. He shal not stryue/ he shall not crye / neyther shall any man heare his voyce in the stretes/ a bruised rede shal he not not breake / and the smokynge flaxe he shall quenche, tyll he sende forthe iudgement vnto victorye, and in his name shall the Gentyles truste. ✠

Then was brought to hym one possessed with a deuyll, whiche was bothe blynde and domme, and he healed hym, in somoch that he which was blynd and domme, both spake and saw. And all the people were amased, and sayd: ✠ Is not this that sonne of Dauid? But when the pharysees herde that/ they sayd: This fellowe dryueth not forthe the deuyls but by the helpe of Belzebub chefe of the deuyls.

Luke.xi.

Marcill.c. Luke.xi.

But Jesus knewe theyr thoughtes and sayd to them. Euery kyngdome diuided agaynst it selfe, is brought to nought. Neyther shall any city or housholde deuyded agaynst it self stande. So yf Satan cast out Satan, he is deuyded agaynste hym selfe. How shall then his kyngdome stande? And if I by the help of Belzebub cast

J

out deuyls: by whose helpe do your chyldren cast them out? Therfore they shalbe your iudges. But yf I cast oute the deuyls by the spyrite of God: then is the kyngdome of God come on you.

Either how can a man entre in to a stronge mans house, and bereue hym of his goodes: onlesse he fyrst bynde the strong man, and the spoyle his house? ✠ He that is not with me, is agaynst me. And he that gathereth not with me, scattereth abrode. Wherfore I saye vnto you, all maner of synne and raylynge shall be forgyuen vnto men: but the raylynge agaynst the spyrite, shall not be forgyuen vnto men. And who so euer speaketh a worde agaynste the sonne of man, it shall be forgyuen hym. But who so euer speaketh agaynst the holye ghost, it shall not be forgyuen hym, neither in this worlde, neither in the worlde to come. Either make the tre good, and his frute good also: or els make the tree cuyll, and his frute cuyll also. For the tre is knowen by his frute. O generacyon of vypers, how can ye say wel, when ye youre selues are cuyll? For of the aboundaunce of the hert, the mouth speaketh. A good man, out of the good treasure of his herte, bryngeth forth good thynges. And an euell man out of his cuyll treasure, bryngeth forthe cuyll thynges. But I saye vnto you, that of euery idell worde that men shall haue spoken: they shal yelde accomptes at the day of iudgement. For by thy wordes thou shalt be iustifyed: and by thy wordes thou shalt be condemned. ✠

✠ Then answered certayn of the Scribes and of the Pharisees, sayinge: ✠ Master, we wolde fayne se a sygne of the. He answered and saide to them: The cuyl and aduoutrous generacyon seketh a sygne, but there shall no sygne be gyuen them, saue the sygne of the Prophete Jonas. For as Jonas was thre dayes and thre nyghtes in the whales bely: so shall the sonne of man be thre dayes and thre nyghtes in the herte of the earth. ✠ The men of Ninive shall ryse at the day of iudgement with this nacyon, and condemne them: for they amended at the preachyng of Jonas. And beholde, a greater then Jonas is here.

Mat.xii. Joh.v.

✠ The quene of the south shall ryse at the daye of Judgemente with this generacyon, and shall condemne them: for she came from the furthest parties of the worlde, to heare the wysdome of Salomon. And beholde a greater then Salomon is here.

When the vncleane spyrite is gone out of a man, he walketh thrugh oute drye places, seking rest and fyndeth none. Then he sayeth: I will retourne agayne into my house, from whence I came oute. And when he is come, he fyndeth the house emtye and swepte, and garnysshed. Then he goeth his waye, and taketh vnto hym seuen other spyrites worse the hym selfe, and so entre they and dwell there. And the ende of that man is worse then the beginnynge. Euen so shall it be with this cuyll nacyon.

Whyle he yet talked to the people: ✠ beholde, his mother and his brethre stode with-

out, desyrynge to speake with hym. Then one sayde vnto hym: beholde thy mother and thy brethren stande without, desyringe to speake with the.

He answered and sayde to hym that tolde hym: Who is my mother? or who are my brethren? And he stretched forth his hand ouer his disciples and sayde: beholde my mother and my brethren. For whosoeuer doth my fathers wyll which is in heuen, the same is my brother, syster and mother ✠

¶ The parable of the seed, of the tares, of the mustarde seed, of the leuen, of the treasure hyd in the felde, of the the perles, and of the net.

CAPI. XIII.

A

Marck.iiii. Luke.viii.

The same day went Jesus oute of the house, and sat by the see syde, and moch people resorted vnto hym, so greatlye that he went, and sat in a shyp, & al the people stode on the shore. And he spake many thinges to them in parables, saying: Behold the sower went forth to sowe. And as he sowed, some fell by the wayes syde, & the foules came and deuoured them vp. Some fell vpõ stony ground where they had not moch erth and anone they sprange vp, because they had no depth of erth: and when ✠ sunne was vp, they caught heate, and for lacke of rotynge, wythered awaye. Some fell among thornes and the thornes sprange vp and choked the. Parte fell in good grounde, & brought forth good frute: some an hundreth fold, some sixtye folde some thyrtye fold. Whosoeuer hath eares to heare let hym heare.

B

And the disciples came and sayde to hym: Why speakest thou to them in parables? He answered and sayde vnto them, vnto you is it gyuen to knowe the secretes of the kyngdome of heauen, but to them it is not gyuen. For whosoeuer hath, to hym shall be gyuen: and he shall haue aboundaunce. But whosoeuer hath not: from him shal be taken away euen that he hath. Therfore speake I to the in parables: for though they se, they se not, and hearynge they heare not: neither vnderstande. And in them is fulfylled the prophecye of Esay, whiche sayth: with the eares ye shall heare and shall not vnderstande, and with the eyes ye shall se, & shall not perceyue. For this peoples hertes are waxed grosse, & theyr eares are dull of hearynge, and theyr eyes haue they closed, lest they shuld se with their eyes, and heare with their eares, and shulde vnderstande with their hertes, & shuld cueme that I myghte heale them.

Esa.vi.

C

But blessed are youre eyes, for they se: and your eares, for they heare. Verely I saye vnto you, that many prophetes, and perfect mẽ haue desyred to se those thynges which ye se, & haue not sene the: & to heare those thinges which ye heare, & haue not herd them. Heare ye therfore the parable of the sower. Whoso euer heareth the worde of the kyngdome & vnderstandeth it not, there commeth the wicked & catcheth away ✠ which was sowen in his hert. And this is he which was sowen by the way syde. But he that was sowen the

the stony greunde, is he whiche heareth the
wozd of God, and anone with ioye receyueth
it, yet hath he no rote in him selfe, and ther-
fore dureth but a season: for as soone as try-
bulacyon or persecucyon ariseth because of
the worde, forthwith he is offended. He that
was sowen amonge thornes, is he that hea-
reth the worde of God: but the care of this
worlde, and the disceytfulnesse of ryches choke
the worde, and so is he made vnfrutefull. He
whiche is sowen in the good grounde, is he
that heareth the wozde and vnderstandeth it:
which also beareth frute and bryngeth forth,
some an hundred folde, some sixtye folde, and
some thyrtye folde.

D And other parable he propounned vnto the,
sayinge: ✣ The kyngdome of heauen is lyke
vnto a mā which sowed good seed in his feld.
But whyle the men slepte, there came his en-
nemye and sowed tares amonge the wheate,
& wēt his way. Whē the blade was sprōg vp
and had brought forthe frute, then appeared
the tares also. Then came the seruauntes to
the housholder, and sayde vnto him: Syr, so-
wedest not thou good seed in thy greunde, frō
whence then hath it tares? He sayd to them:
the enemye hath done this. Thē the seruaun-
tes sayde vnto hym: wylt thou then that we
go and wede them out? But he sayd: nay, lest
whyle ye go about to wede out the tares, ye
plucke vp also with them the wheate by the
rotes: let bothe growe together tyll haruest
come, and in tyme of haruest, I wil say to the
reapers, gather ye fyrste the tares, and bynde
them in sheaues to be brente: but gather the
wheate in to my barne. ✣

Marck.iiii.d ✣ An other parable he put forth vnto them
saying: The kyngdome of heauen is lyke vn-
to a mustarde seed that a man taketh and so-
weth in his felde, which is the leest of all se-
des. But when it is growen, it is the greatest a
monge herbes, and it is a tree, so that the byr-
des of the ayer come and buyld in the braun-
ches of it.

E An other symylitude sayd he to them. The
kingdom of heauen is lyke vnto leuen which
a woman taketh and hydeth in thre pecks of
mele, tyll all be leuended.

Marck.iiii.e All these thynges spake Jesus vnto the
people by similitudes, and without similitu-
des spake he not thyng to them, to fulfyl that
Psal.lxxviii.a was spoken by the Prophete, sayinge: ✣ I
wyll open my mouth in parables, and wyll
speake forth thynges which haue bene kepte
secrete, from the begynnyng of the worlde. ✣

✣ Then sent Jesus the people awaye, and
came home. And his disciples came vnto him,
saying: declare vnto vs the parable of the ta-
res of the felde. Then answered he, and sayd
vnto them: He that soweth the good seed is
the sonne of man. And the felde is the worlde.
And the chyldren of the kyngdome, they are
the good seed. And the tares are the chyldren
of the wycked. And the enemye that soweth
them, is the deuyll. The harueste is the ende
of the worlde. And the reapers be the Angels.
Tares are re-
pounded. For euen as the tares are gathered and brent
in the fyre: so shall it be in the ende of this
worlde. ✣ The sonne of man shall send forth Synecdo.
his Angels, and they shall gather out of his F
kyngdome all greefes, and them whiche doo
wickednes, and shall cast them in to a furnes
of fyre. There shalbe wayling and gnasshyng
of teth. ✣ Then shal the ryghtous men shine Sapien.
as bryght as the sonne in the kyngdome of
their father. Whosoeuer hath eares to heare
let hym heare. ✣

✣ Agayne the kyngdom of heauen is lyke
vnto treasure hydde in the felde, whiche a
man fyndeth and hydeth: and for ioye therof
goeth and selleth all that he hath, and byeth
that felde.

Agayne the kyngdome of heuen is lyke to
a marchaunt that seketh fayre perles, which
when he had founde one precyous peele, wēt
and solde all that he had, and bought it.

Agayne the kyngdom of heuen is lyke vn-
to a net cast in to the see, that gathereth of
all kyndes of fyshes: which when it is ful,
men draw to land, and syt & gather the good
in to vessels, and cast the bad away. So shall G
it be at ỹ end of the worlde. The angels shal
come out and seuer the bad from the good, &
shall caste them in to a furnes of fyre: there
shall be waylynge and gnasshynge of teeth.

Jesus sayde vnto them. Vnderstand ye all
these thynges? They sayd: yea Lorde. Then
sayde he vnto them. Therfore euery Scribe
whiche is taught vnto the kyngdom of hea-
uen is lyke an housholder, whiche bryngeth
forth of his treasur, thinges both newe and
olde. ✣

And it came to passe when Jesus had en-
ded these symylytudes, he departed thence
and came into his own countrey, and taught
them in their synagoges: in so moch that they
were astonyed and sayd: whence commeth al
this wysdoome and power vnto hym? Is not
this the Carpenters sonne? Is not his mo-
ther called Marye? and his brethren be cal-
led James & Joses and Symon and Judas?
And are not his systers al here wt vs? Whēce
hath he all these thynges. And they were of-
fended by hym. Then Jesus sayde to them, a
Prophete is not without honour, saue in his
owne countrey, and amonge his owne kyn.
And he did not many myracles there, because
of their vnbelefe.

¶ Johñ is taken and beheeded. Christ feedeth fyue
thousande men with .v. loues and two fyshes, and
appeareth by nyght vnto his disciples vpon the see.

CAPI. XIIII.

AT that tyme Herode the Tetrarcha H
hearde of the fame of Jesu and sayde
vnto his seruauntes: this is Johñ the
Baptist. He is rysen agayne from death and
therfore are suche myracles wrought by hym.
For Herode had taken Johñ, and bound him
and put him in prysion for Herodias sake, his
brother Philips wyfe. For Johñ sayde vnto
hym it is not lawfull for the to haue her.
And when he wolde haue put hym to death,
he feared the people because they helde hym
as a Prophete.

But when Herodes byrth daye was come,
the doughter of Herodias daunced before
them, and pleased Herode. Wherfore he pro-
mysed with an othe, that he wolde gyue her
what so euer she wolde aske. And she beynge
informed of her mother before, sayde: gyue
me here Johñ Baptystes heed in a platter.
And the kynge was sory. Neuertheles because
of his othes, and them also whiche sate at the
table, he commaunded it to be gyuen her, and
sent and beheeded Johñ in the pryson, and his
heed was brought in a platter, and gyuen to
the damsell, and she brought it to her mother.
And his disceples came and toke vp his bodye
and buryed it, and went and tolde Jesus.

When Jesus herde that, he departed thence
by shyp in to a wyldernes place out of the waye.
And when the people had herde therof, they
folowed hym a fote out of theyr cytyes. And
Jesus went forth and sawe moche people, and
his hert dyd melte vpon them, and he healed
of them those that were sycke. Now when e-
uen was come, his disciples came to hym say-
inge: this is a deserte place, and the daye is
spente, let the people departe, that they maye
go in to the townes and bye them vytayles.
But Jesus sayd to them: They haue no nede
to go awaye. Gyue ye them to eate. Then
sayde they vnto hym: we haue here but fyue
loues and two fyshes. And he sayde: bynge
them hyther. And he commaunded the people
to syt downe on the gralle, and toke the .v. lo-
ues and the two fyshes, & loked vp to heuen
and ✣ blessed, and brake and gaue the loues
to his disceples, and the disceples gaue them
to the people. And they dyd all eate and were
sufficed. And they gathered vp of the gobets
that remayned .xij. baskets full. And they that
ate, were in nombre aboute fyue thousande
men beside women and chyldren.

✣ And streyght waye Jesus made his disci-
ples entre in to a shyp, and to go ouer before
hym, whyle he sent the people awaye. And as
sone as he had sent the people awaye, he went
vp in to a mount apart alone to pray. And when
nyght was come, he was there him self alone.
And the shyppe was nowe in the myddes of
the see, and was tost with wawes, for it was a
contrary wynde. ✣ And in the fourth watche
of the nyghte Jesus came vnto them walk-
ynge on the see. And when his disceples
sawe hym walkynge on the see, they were
troubled, sayinge: it is some spirete, and cried
out for fere. And forthwith Jesus spake vn-
to them sayinge: be of good chere, it is I, be
not afrayde.

Peter answered hym, and sayd: master, yf
thou be he, byd me come vnto the on the wa-
ter. And he sayd, come. And when Peter was
come downe out of the shyppe, he walked on
the water to go to Jesus. But when he sawe
a myghty wynde, he was afrayde. And as he
beganne to syncke, he cryed sayinge: Master
saue me. And forthwith Jesus stretched forth
his hande and caught hym, and sayd to hym:
O litle faythful, wherfore diddest thou doubt?
And as sone as they were come in to the shyp,
the wynde ceased. So they in the shyp, came
and worshypped hym, sayinge: Certaynly
thou arte the sonne of God. And when they
were come ouer, they wente in to the lande
of Genazareth. And the men of that place
hauynge knowlege of hym, sente out in to all D
that countrey rounde about, and brought vn-
to hym all that were sycke, and besought hym
that they myght but touche the hemme of his
garmente. And as many as touched, were
made safe.

¶ Christe. excuseth his disciples/and rebuketh the
scribes and Pharises. The thynge that goeth in to
the mouth defyleth not. He delyuereth the woman
of Canaances daughter/healeth the multitude/ and
with .vii. loaues and a fewe lytle fyshes feedeth
iiii.M. men.

CAP I. XV. ✣ A

THen came to Jesus Scribes and Pha-
rysees frome Jerusalem sayinge: Why
do thy disceples breake the tradicyon
of the elders, for they washe not their han-
des when they eate breed. He answered and
sayd vnto them: Why do ye also breake the
commaundement of God thorow your tradi-
cyon? For God commaunded, saying: ✣ Ho- Exodi.xx.c.
nour thy father and mother, and he that cur- Deutr.v.b
seth father or mother shall suffre deth. But ye
saye, euery man shall saye to his father or mo-
ther: that whiche thou desyrest of me to helpe
the with: is giuē God: and so shal he not ho-
nour his father or his mother. And thus haue
ye defeated the cōmaundement of God thrugh
your tradicion. Hypocrytes, well prophecyed Esai.xxix.d
of you Esaie sayinge. This people draweth
vnto me with their mouthes, and honoureth
me with their lyppes, but their hertes are B
farre frome me: in vayne they worshyppe
me, teachynge doctrynes, the precyptes of
men.

And he called the people vnto him and sayd
to them: heare and vnderstande. That which
goeth in to the mouthe defyleth not the man,
but that whiche commeth out of the mouthe
defyleth the man.

Then came his disceples and sayde vnto
hym: Perceyuest thou not howe the Pha-
rysees are offended in hearynge this sayinge?
He answered and sayd: all plantynge whiche
my heuenly father hath not planted, shall be
plucked vp by the rootes. Let them alone,
they be the blynde leaders of the blynde. Yf
the blynde leade the blynde, bothe shall fall in
to the dyche.

Then answered Peter and sayd to hym, de-
clare vnto vs this parable. Then sayd Jesus:
are ye yet without vnderstandynge? perceyue
ye not, that what so euer goth i at the mouth C
descendeth downe in to the bely, and is cast out
in to the draught? But those thynges which
come forth of the mouth, come from the herte,
and they defyle the man. For out of the herte
come cupll thoughtes, murders, aduoutrys,
horedome, theftes, false wytnesbearynge, blas-
phemy: These are the thyngs which defyle a
man. But to eate with vnwashen handes, de-
fyleth not a man. ✣

✠ And Jesus went thence, and departed in to the coostes of Tyre and Sydon. And beholde, a woman of Cane came out of the same coostes, and cryed vnto hym, sayinge: Haue mercy on me Lorde, thou sonne of Dauid, my doughter is sore vexed with a deuyll. And he gaue her neuer a worde to answere. Then came to hym his disciples and besought hym sayinge: Sende her awaye for she folowyth vs cryinge. He answered and sayde, I am not sente, but vnto the lost sheepe of the house of Israel. Then she came and worshypped hym, saying: master helpe me. He answered & sayd: it is not good to take the chyldrens breed and cast it to ✠ dogges. She answered and sayde: trouth Lord, neuertheless the dogges eate of the crommes whiche fall from theyr masters table. Then Jesus answered & sayd vnto her. O woman great is thy fayethe, be it to the as thou desyrest. And her doughter was made hole at that same houre. ✠

✠ The Jewes cal the Hethē and gentyles dogges / because of their ydolatrye.

D

Then Jesus went away from thence, and came nye vnto the see of Galile, and went vp in to a mountayne, and sat downe there. And moche people came vnto hym, hauynge with them, halt, blynde, domme, maymed, and other many, and cast them downe at Jesus fete. And he healed them, in so moche that the people wondred to se the domme speke, the maymed hole, the halt go, and the blynde se. And they glorifyed the god of Israel.

Then Jesus called his disciples to hym, and said: I haue compassion on the people because they haue continued with me now .iij. dayes, and haue nought to eate, and I wyll not let them go fastyng, lest they perysshe in the way. And his disciples sai vnto hym: whēce shulde we get so moche breed in the wylderne to fyll so great a multitude? And Jesus sayde vnto them: how many loues haue ye? They sayde seuen, & a fewe lytle fyshes. And he cōmaunded the people to syt downe on the grounde, and takynge the seuen loues, and the fyshes, gaue thākes, and brake them, and gaue to his disciples, and the disciples gaue them to the people. And they dyd all eate, and were fylled. And they toke vp of the fragmētes that were lefte seuen baskets full. And yet they that ate were foure .M. men, besyde women & chyldren. And he sent awaye the people, and toke shyp and came in to the partyes of Magdala.

¶ The Pharises requyre a token. Jesus warneth his disciples of Pharises doctrine. The confession of Peter. The keyes of heauen. The faythfull must beare the crosse after Christ.

CAPI. XVI.

A
Mar.viii.b. Joh.vi.d Luke.xii.g.

✠ Then came the Pharysees and Saduces temptynge hym, and desyred hym to shewe them some sygne from heuen. He answered and sayde vnto them. ✠ At euen ye saye, we shall haue fayre wedder, for the skye is redde. And in the morynge ye saye, to daye shall be foule wedder, for the skye is cloudye and redde. O ye hypocrytes, ye can discerne the countenaunce of the skye: and can ye not discerne the sygnes of seasons? The frowarde nacion and aduoutrous seketh a sygne, & there shall none other sygne be gyuen them, but the sygne of the ✠ Prophete Jonas. So lefte he them and departed. Jona.ii.a

And when his disciples were come to the B other syde of the water, they had forgotten to take breed with them. Then Jesus sayd vnto them: Take hede and beware of the leuen of the Pharisees and of the Sadduces. But they thoughte in them selues sayinge: we haue brought no breed with vs. When Jesus vnderstode that, he sayde vnto them. Ye of lytle fayth, why are your myndes cumbred because ye haue brought no breed? Do ye not yet perceyue neyther remembre those .v. loues when there were fyue thousande men, and how many baskets toke ye vp? Neyther the .vij. loues when there were .iiij. thousande, and how many baskets toke ye vp? Why perceyue ye not then, that I spake not vnto you of breed, why I sayd, beware of the leuen of the Pharysees and of the Sadduces? Then vnderstode they that he bade not them beware of the leuen of breed, but of the doctryne of the Pharisees, and of the Sadducees.

✠ When Jesus ✠ came in to the costes of C Mar.viii. Luke.ix.b. the cite whiche is called Cesarea Philippi, he asked his disciples sayinge: whome do men saye that I the sonne of man am? They sayd some saye thou arte Johñ Baptyst, some Helyas, some Jeremias, or one of the prophetes. He sayd vnto them: but whome saye ye that I am? Symon Peter answered and sayde: Mar.viii.b Luke.ix.c ✠ Thou arte Christ the sonne of the lyuynge God. And Jesus answered and sayde to hym: Happy art thou Symon the sonne of Jonas, for flesshe and bloode hathe not opened vnto the that, but my father which is in heuen. And I saye also vnto the, that thou art Peter, and ‡ vpon this rocke I wyll buylde my congregacion, and the gates of hell shal not preuayle against it. And ✠ I wyl gyue vnto the, the keyes of the kyngdom of heuen: what so euer thou byndest vpon erthe, shall be bounde in heuen, and what so euer thou lowsest on erth, shall be loosed in heuen. ✠

‡ Vpon this rocke, that is as sayeth Augustine vpon the confession which he hathe made, knowledgynge me to be Christe the sonne of the lyuynge God, I buylde my congregacion or churche.

D

✠ To the I wyl gyue the keyes &c. Origen wrytynge vpon Mathan the first homelie affirmeth that these wordes were as wel spoken to all the rest of ✠ Apostles as to Peter, and proueth it by ✠ Christ. John.xx.c sayethe. Receyue the holy goost

Then he charged his disciples, that they shulde tell no man that he was Jesus Christ. From that tyme forth Jesus began to shewe vnto his disciples that he muste go vnto Jerusalem, and suffre many thynges of the elders, and of the byghe preestes, and Scribes, and muste be kylled, and ryse agayne the thyrde daye. But Peter toke hym a syde, and began to rebuke hym sayinge: Master fauoure thy selfe, this shall not come vnto the. Then turned he aboute, and sayd vnto Peter: come after me Sathan, thou offendest me, because thou sauourest not thynges of God, but thynges of men.

Jesus then said to his disciples. If any man wyl folow me, let hym deny hym self, and take vp his crosse, and folowe me. For who so euer wyll saue his lyfe shal lose it. And who so euer shal lose his lyfe for my sake, shal fynd it. What shall it profyte a man, thoughe he shulde wyn all the hole worlde, if he lose his owne soule? Or els what shall a man gyue to redeme his soule agayne withall? For the sonne of man shall come in the glory of his father, with his aungels: and then shall he reward euery man accordynge to his dedes. Verely I saye vnto you, some there be among them that here stāde which shal not taste of deth, tyll they shall se the sonne of man come in his kyngdome.

¶ The transfyguracion of Christe vpon the mount of Tabor. He healeth the lunatyke, and payeth tribute.

CAPI. XVII. ✠

And after syxe dayes Jesus toke Peter and James and Johñ his brother, and brought them vp in to an hygh mountayne out of the waye, and was transfygured before them: & his face did shyne as the sonne, and his clothes were as whyte as the lyght. And beholde there appeared vnto them Moses and Hely, talkynge with hym. Then answered Peter, and sayd to Jesus: master here is good being for vs. If thou wilt, let vs make here .iij. tabernacles, one for the, & one for Moses, and one for Hely. Whyle he yet spake, beholde a bright cloud shadowed them. And ✠ beholde there came a voyce out of that cloude saying: this is my dere sonne, in whom I delyte, heare hym. And when the disciples herde that they fell on theyr faces and were sore afrayde. And Jesus came and touched them, and sayd; aryse and be not afrayde. And when they loked vp, they sawe no man saue Jesus onely.

And as they came downe from the mountayne, Jesus charged them sayinge: See ye shewe the vysyon to no man, vntyll the sonne of man be ryssen agayne from dethe. ✠ And his disciples asked hym saying: ✠ Why then saye the Scribes that Hely muste fyrst come? Jesus answered and sayde vnto them: Hely shall fyrst come, and restore all thynges. And I say vnto you that Hely is come already, and they knewe him not, but haue done vnto him what soeuer they lusted. In lykewyse shal also the sonne of man suffre of them. When the disciples perceiued that he spake vnto them of Johñ Baptyst. And when they were come to the people, there came to hym a certayne man and kneled downe to hym, and sayde. Master haue mercye on my sonne, for he is lunatycke, and is sore vexed. And oft tymes he falleth in to the fyre, and ofte in to the water. ✠ And I brought hym to thy disciples, and they coulde not heale hym. Jesus answered and sayd: O faythles nacyon and croked: how longe shall I be with you? how longe shall I suffre you? bynge hym hyther to me. And Jesus rebuked the deuyl, & he came out of hym. And the chylde was healed euen that same houre. ✠

Then came the disciples to Jesus secretly, and sayde: Why could not we cast hym out? Jesus sayd vnto them: Because of your vnbelefe. For I saye verely vnto you: ✠ yf ye had fayth as a mustерd seed, ye shulde say vnto this mountayne, remoue hence to yonder place, and he shuld remoue: neither shuld any thynge be vnpossible for you to do. How be it this kynde goth not out but by prayer and fastynge. As they went about in Galile, Jesus said vnto them: ✠ the sonne of man shal be betrayed in to the handes of men, and they shal kyll him, & the thyrde day shall he ryse agayne. And they sorowed greatly. Matth.xvii.c Mar.viii.d Luke.ix.c.

✠ And when they were come to Capernaum, they that were wont to gather tribute money, came to Peter and sayd: Dothe your master paye tribute? He sayd yea. And when he was come in to the house, Jesus preuented hym, sayinge: what thynkest thou Symon? of whome do the kynges of the erth take tribute or taxe money? of theyr chyldren, or of straungers? Peter sayd vnto hym: of straungers. Then sayde Jesus vnto hym: Then are the chyldren free. Neuertheless, lest we shulde offende them: go to the see, and cast in thyne angle, and take the fyshe that fyrst commeth vp: and when thou hast opened his mouthe, thou shalt fynde a pece of twentye pence, that take and paye for me and the. ✠

¶ He teacheth his disciples to be humble and harmles to auoyde occasions of euell, and one to forgyue anothers offence.

CAPI. XVIII. ✠

The same tyme the disciples came vnto Jesus sayinge: ✠ who is greater in the kyngdome of heauen? Jesus called a chylde vnto hym, and set hym in the myddes of them and sayde: Verely I saye vnto you, ✠ except ye turne & become as children, ye can not entre in to the kyngdom of heuen. Who so euer therfore humbleth him self as this chyld, the same is the greater man in the kyngdome of heauen. And who so euer receyueth suche a chyld in my name, receyueth me. ✠ But who so euer offende one of these lytle ones, whiche byleue in me: it were better for hym a mylstone were hanged about his necke, and were drowned in the depth of the see. Woo worth the worlde for offendynges. How be it, it can not be auoyded but that offences shall be gyuen. Neuertheless woo worth the man by whome the offendyng commeth. Q
Mar.ix.e.x.b Luke.ix.f
Mar.x.b Luke.xviii.
Luke.xvii.a

Wherfore yf thy hande or thy fote offende the, ✠ cut hym of and cast hym from the. It is better for the to entre in to lyfe halte or maymed, then thou shuldest haue two handes or two fete be cast in to euerlastynge fyre. And yf thyne eye offende the, plucke it out, and caste it from the. It is better for the to entre in to lyfe with one eye, then hauyng two eyes to be cast in to hell fyre. See ye despyse not one of these lytelones. For I tell you, that in heuen theyr aungels alwayes beholde the face of my father whiche is in heuen. ✠ For the sonne of man is come to saue that whiche is lost. How thinke ye? if a man haue an hūdred shepe, and one of them be gone astray, doth he not leaue the .iij. score and .xix. in the mountaynes, & go and seke that one whiche is gone astraye. ✠ If it happen that he fynde hym, verely I say vnto you, he reioyseth more of that shepe, thē of the .iij. score and .xix. which went not astraye: So it is not the wyll of your father in heuen that one of these lytelones shulde be lost. B
✠ Cut him of This is expounded in Mathew.v.e
Luke.xv.a C
✠ Moreouer ✠ yf thy brother trespace a-

Leuit.xix. c. Eccle.xix. b. Deut.xix.b

gaynste the. Go and tell hym his faute betwene hym and the alone. Yf he heare the, thou hast wonne thy brother: But if he heare the not, then take yet with the one or two,

‡Iacobi.v.b 1.Corin.xiii.a Hebre.x.c

that ‡ in the mouth of two or three witnesses euery word may stande. Yf he heare not then, tell it vnto the congregacion. Yf he heare not the congregacyon, take hym as an heathen man, and as a publican. Verely I saye vnto you, ✳ what so euer ye bynde on erth, shall be bounde in heuen. And what so euer ye lose on erth, shall be loosed in heuen. Agayne I say vnto you, that yf two of you shall agree in erthe vpon any maner thing, what so euer they shal desyre: it shall be gyuen them of my father which is in heuen. For where two or three are gathered togyther in my name, there am I in the myddes of them.

✳whatsoeuer ye bynde &c. that is what soeuer ye condempne by my worde in erthe / the same is condempned in heuen. And ye alowe by my worde in erth is alowed in heuen.

D

Then came Peter to hym, and sayd: master how oft shal I forgyue my brother if he synne agaynste me, seuen tymes? Iesus sayde vnto hym: I saye not vnto the. vij. tymes, but seuenty tymes. vij. tymes. ✠ ✠ Therfore is the kyngdom of heuē lykened vnto a certeyn king which wold take accomptes of his seruāntes. And when he had begon to recken, one was brought vnto hym, which ought hym. x. thousande talentes: whom bicause he had nought to pape, his master cōmaunded hym to be sold and his wyfe, and his children and all that he had, & payment to be made. The seruaunt fell downe and besought hym saynge: Sir, gyue me respyte, and I wil pay it euery whit. Then had the Lorde pitye on that seruaunt, and losed hym, and forgaue hym the dette.

And the sayd seruaunt went out and found one of his felowes whiche ought hym an hundred pence, and layd handes on hym, and toke him by the throte, saynge: pape me that thou owest. And his felow fell downe and besought hym saying: haue patience with me, & I wyll pay the all. But he wolde not, but went & cast hym in to prysō, tyll he sholde pape the det. When his other felowes saw what was done they were very sory, and came and tolde their Lord all that had happened. Then his Lorde called hym, and sayd vnto him. O euyl seruant I forgaue the all that det, bicause thou prayedst me: was it not mete also that thou sholdest haue had compassion on thy felowe, euen as I had pity on the? And his Lorde was wroth and delyuered him to the iaylers, tyll he sholde pape all that was due to him: So ✳ likewyse

✳Mat.vi.b Mar.xi.d

shall my heuenly father do vnto you, excepte ye forgyue with your hertes eche one to his brother their trespaces. ✠

¶ Christe geueth answere concernynge marryage / and teacheth not to be carefull nor to loue worldly ryches.

CAPI. XIX.

A AND it came to passe when Iesus had ended these sayinges, he gat hym from Galile, and came into the costes of Iurye beyonde Iordan, and moche people folowed hym, and he healed them there.

✳Mar.x.a ✳ Then came vnto him the pharisees tempting hym, and sayinge to hym: Is it laufull for a man to put awaye his wyfe for all maner of causes? He answered and sayde vnto them: Haue ye not redde, how he ✳ which ✳Genes.i.b made man at the begynnyng, made them man and woman, and sayd: ✳ for this thyng shall ✳Gene.ii. Ephe.v.g man leaue father and mother, and cleue vnto 1.Corin.vi. his wyfe, and they twayne shal be one flesshe. Wherfore now are they not twayne, but one flesshe. Let not man therfore put asonder that God hath coupled. Then sayde they to hym: why dyd Moses cōmaunde to gyue a testimo- Deut.xxiiii. niall of diuorsement, and to put her awaye? Iere.iii.a Malac.c He sayd to them: Moses bicause of ȳ hardnes of your hertes, suffered you to put awaye your wyues: but from the begynnynge it was not so. I saye therfore vnto you, who so euer putteth awaye his wyfe, except it be for aduoutry and maryeth an other, commytteth aduoutry. And who so euer maryeth her which is diuorsed doth commyt aduoutrye.

B

Then sayd his disciples to hym: yf the matter be so bitwene man and wyfe, it is not good to marye. He sayd vnto them, all men can not awaye with that saynge, saue they to whom it is gyuen. For there are some gelded, whiche were so borne out of their mothers belly. And there are gelded, whiche be made of men. And there be gelded, whiche haue gelded them selues for the kyngdome of heuen. He that can take, let hym take. Then were brought to hym yonge children, that he sholde put his handes on them and praye. And the disciples rebuked them. But Iesus sayde: suffre the children, and forbyd them not to come to me, for of suche is the kyngdome of heauen. And when he had put his handes on them, he departed thence,

And beholde one came and sayd vnto hym: Good master, what good thynge shall I do, that I may haue euerlastynge lyfe? He sayde vnto hym: why callest thou me good? there is none good but one, and that is God. But if thou wylt entre in to lyfe, kepe the cōmaundementes. The other said to hym: Which? And C Iesus said: thou shalt not kil, thou shalt not cōmyt aduoutry, thou shalt not stele, thou shalt not bere false witnes, honour father and mother. & thou shalte loue thy neyghbour as thy selfe. And the yong man said vnto him, I haue obserued al these things from my youth, what lacke I yet? And Iesus said vnto him, ✳ if thou ✳Mar.x Luke.xviii.b wylt be perfecte, go sell that thou hast, & gyue and xix.d it to the poore, and thou shalt haue treasure in heuen, and come folowe me. When the yonge man herde that saynge, he went away mournynge. For he had great possessions.

Then Iesus sayd vnto his disciples: Verely I saye vnto you, it is harde for a ryche man to enter in to the kyngdome of heuen. And moreouer I saye vnto you: it is easyer for a camell to go through the eye of a nedle, then for a ryche man to entre in to the kyngdom of God. When his disciples herde that, they were exceedyngly amased, saynge: who then can be saued? Iesus beheldē them, and sayde vnto them: with mē it is impossible, but with God all thynges are possyble.

✠ Then

D ✠ Then answered Peter, and sayde to hym: Beholde, we haue forsaken all and folowed the / what shall we haue? Iesus sayde vnto them: Verely I saye vnto you: when the sonne of man shall syt in the seate of his maiestie, ye whiche folowe me in the newe byrth, shall sytte also vpon the twelue seates and iudge the twelue tribes of Israel. And whosoeuer forsaketh houses, or brethren, or systers, or father or mother, or wife or children, or landes for my name, shall receyue an hundred folde, and shall inheryte euerlastynge lyfe. ✠ Many that are fyrst shall be last, and the laste shall be fyrste.

¶ Christe teacheth by a symilitude that God is better vnto no man and how he is alway callynge men to his laboure. He teacheth his disciples to be lowly, and gyueth two blynde men their syght.

CAPI. XX.

A FOr the kyngdome of heuen is lyke vnto an housholder, whiche wente oute early in the morynge to hyer labourers into his vyneyarde. And he agreed with the labourers for a peny a daye and sent them in to his vyneyarde. And he went out about the thyrde houre, and sawe other standynge ydell in the market place, and said vnto them, go ye also in to my vyneyarde: and what so euer is ryght, I wyll gyue you. And they went their waye. Agayne he went out aboute the syxte and nynth houre / and dyd lykewyse. And he wente out aboute the eleuenth houre, and founde other standynge ydle, and sayde vnto them: Why stande ye here all the dyae ydle? They sayde vnto hym: bycause no man hath hyred vs. He sayde to them: go ye also in to my vyneyarde / and what so euer is ryght, that shall ye receyue.

When euen was come, the Lorde of the vyneyarde sayde vnto his stewarde: call the labourers, and gyue them their hyer / begynnynge at the laste, tyll thou come to the fyrst. And they whiche were hyred aboute the eleuenth houre came and receyued euery man a penye. Then came the fyrst, supposynge that B they sholde receyue more / and they lykewyse receyued euery man a penye. And when they had receyued it, they murmured agaynste the goodman of the house, saynge: These laste haue wroughte but one houre, and thou hast made them equall vnto vs whiche haue borne the burthen and heate of the daye.

He answered to one of them, saynge: frende I do the no wronge: bydest thou not agree with me for a penye? Take that is thy dutye and go thy waye, I wyll gyue this laste as moche as the. Is it not lawfull for me to do as me lysteth with myne owne? Is thyne eye euyll bycause I am good? ✳ So the last shall be fyrst, and the fyrst last. For many are called and fewe be chosen. ✠

C ✠ And Iesus ascended to Ierusalem, and toke the. xij. disciples aparte in the waye / and sayd to them. ✳ Beholde we go vp to Ierusalem, and the sonne of man shal be deliuered vnto the chefe preestes, and vnto the scribes, and they shall condemne hym to dethe, and shall delyuer hym to the Gentyles to be mocked, and scourged, and to be crucifyed, & the thyrde daye he shall ryse agayne.

✠ Then came to hym the mother of Zebedes children, with her sonnes ✳ worshyppynge hym, and desyrynge a certayne thynge of hym. And he sayde vnto her: what wylte thou haue? She sayde vnto hym: Graunte that these my two sonnes maye sytte, one on thy ryght hande, and the other on the lefte hande in thy kyngdome. ✳Mar.i.c

Iesus answered and sayde: Ye wote not what ye aske. Are ye able to drynke of the cuppe that I shall drynke of, and to be baptysed with the baptysme that I shall be baptysed with. They answered to hym, that we are. And he sayde vnto them: Ye shall drynke of my cuppe, and shall be baptysed with the baptysme that I shall be baptysed with. But to syt on my ryght hande and on my lefte hande is not myne to gyue, but to them for whome it is prepared of my father. ✠ D

✳And when the ten herde this, they disdayned at the two brethren: But Iesus called them vnto hym and sayde: ✳ Ye knowe that the rulers of the Gentyles haue dompnacion ouer them. And they that are greate exercyse power ouer them. It shall not be so amonge you. But who so euer wyll be great amonge you, let him be your minister / and who so euer wyll be chefe, let hym be your seruaunt / euen as the sonne of man came not to be mynystred vnto, but to minister, and to gyue his lyfe for the redemption of many. ✠ ✳Mar.x.f Luke.xxii.e Mar.x.g

And as they departed from Hiericho, moche people folowed hym. ✳ And beholde, two blynde men syttynge by the waye syde, when they herde Iesus passe by, cryed saying: Thou Lorde the sonne of Dauid haue mercy on vs. And the people rebuked them, bycause they sholde holde their peace / but they cryed the more saynge: haue mercye on vs thou Lorde whiche arte the sonne of Dauid. Then Iesus stode styll and called them, and sayde: What wyll ye I sholde do to you? They sayde to hym: Lorde, that our eyes maye be opened. Iesus had compassion on them, and touched their eyes, and forthwith their eyes receaued syght. And they folowed hym. ✳Mar.x.g Luke.xviii.g Mar.x.g

¶ He ryeth into Ierusalem / dryueth the marchaūtes out of the temple / curseth the fyg tree / and rebuketh the Pharises with the similitude of the two sonnes and of the husbandemen.

CAPI. XXI. ✠

A WHen they drewe nye vnto Ierusalem, and were come to Bethphage, vnto mount Oliuete: then sente Iesus two of his disciples, saying to them: Go in to the towne that lyeth ouer agaynst you, and anone ye shall fynde an Asse bounde, and her colte with her: loose them and bryng them vnto me. And yf any man saye ought vnto you, saye the Lorde hath nede of them, and forthwith he wyll let them go. All this was done to fulfyll that was spoken by the prophete, saynge

Zacha.ix.a Mat.xxi.a c Luke.xix.c Esaye.lxii.d

Esay.lxii.d
zecha.ix.b
John.xii.c
Luke.xix.f

tell the doughter of Syon: ✱ Beholde, thy kyng commeth to the, meke and sytting vpon an asse and a colt, the sole of an asse vsed to the yoke. The disciples went and did as Jesus cõmaunded them, and brought the asse and the colte, and layde on them theyr clothes, and set hym theron. And many of the people spredde theyr garmẽtes in the way. Other cut downe braũches from the trees, and strawed them in the waye. Moreouer the people that went before, & they also that came after, cryed sayinge: Hosanna to the sonne of Dauid. Blessed be he that cõmeth in the name of the Lorde, ✱ Hosanna in the hyest. ✠

✱ Hosanna / in Hebrewe Hoshahna / ✠ is to saye. I praye ✠ geue helth.

✠ And when he was come to Jerusalem, all the citye was moued sayinge: Who is this? And the people sayde: this is Jesus the Prophete of Nazareth a city of Galile. And Jesus went in to the temple of God, and cast out all them that soulde & bought in the temple, and ouerthrew the tables of the money chaũgers, and the seates of them that solde doues, & said to them: It is written, ✱ my house shalbe called the house of prayer. But ye haue made it a den of theues.

✱ Jere.vii.c

And the blynde & the halte came to hym in the temple, and he healed them.

✱ Psa.viii.a

When the chefe preestes and Scribes sawe the meruayles that he dyd, and the chyldren cryinge in the temple and sayinge: Hosanna to the sonne of Dauid / they disdayned, & sayde vnto hym: Hearest thou what these saye? Jesus sayd vnto them, yea, haue ye not red, ✱ of the mouthe of babes and suckelynges, thou hast ordeyned prayse? And he lefte them, and went out of the citye vnto Bethanie, and lodged there. ✠

Mar.xi.d
Luke.xx.a

In the mornynge as he returned in to the city he hungred, and spyed a fygge trees in the waye, and came to it, and founde nothynge theron, but leues, and sayde to it: neuer frute growe on the hence forwardes. And anone the fygge tree wyddered awaye. And when his disciples sawe that, they meruayled sayinge. How sone is the fygge tree wyddered awaye? L Jesus answered and sayd vnto them: Verely I saye vnto you, if ye shall haue fayth and shal not doubte, ye shall not onely do that which I haue done to the fygge tree, but also yf ye shall saye vnto this mountayne, take thy self away and cast thy selfe in to the see, it shall be done. And what so euer ye shall aske in prayer (yf ye beleue) ye shall receyue it.

✠ And when he was come in to the temple, the chefe preestes and the elders of the people, came vnto hym as he was teachynge, and sayd: by what auctorite doest thou these thynges? and who gaue the this power? Jesus answered and sayde vnto them: I also will aske of you a certayne question, whiche yf ye assoyle me, I in lykewyse will tell you by what auctorite I do these thynges. The baptysme of Johñ: whence was it? from heuen, or of men? Then they reasoned amonge them selues sayinge: yf we shall saye from heuen, he will saye vnto vs: why dyd ye not then beleue hym? But yf we shall saye ✠ of men, then feare we the people. For all helde Johñ as a prophet. And they answered Jesus and said: we can not tell. And he likewise said vnto them: neyther tell I you by what auctoritie I do these thynges. ✠ What saye ye to this? ✠ A certayne man had two sonnes, and came to the elder and sayd: sonne go & worke to day in my vyneyarde. He answered & sayd, I will not: but afterwarde repented & went. Then came he to the seconde, and sayde lykewyse. And he answered and sayd: I will syr, yet went not. Whether of them twayne dyd the will of the father? And they sayde vnto hym: the fyrst. Jesus sayd vnto them: verily I saye vnto you that the publicans & the harlottes shall come in the kyngdome of God before you. For Johñ came vnto you in the way of ryghtwysnes / and ye beleued hym not. But the publicans and harlets beleued hym. And yet ye, though ye sawe it) were not yet moued with re pentaunce, that ye myght afterwarde haue beleued hym. ✠

D
Mar.xii.a
Luke.xx.b
Esaye.v.a
Jeremy.ii.d

✠ Herken an other parable. ✱ There was a certayne housholder whiche planted a vyneyarde, and hedged it rounde aboute and made a wynepresse in it, and bylte a toure, and let it out to husbandmen, and went in to a straũge countrey. And when the tyme of the frute drewe neare, he sent his seruauntes to the husbandmen to receaue the frutes of it. And the husbandmen caught his seruauntes / and beat one, killed an other, and stoned an other. Agayne he sent other seruauntes, mo then the fyrst, and they serued them lykewyse. But last of all, he sent vnto them his owne sonne, sayynge: they will feare my sonne. But when the husbandmen sawe the sonne, they sayd amonge them selues. ✱ This is the heyre, come let vs kyll hym, and let vs take his inheritaunce to our selues. And they caughte hym, and thrust hym out of the vyneyarde, & slewe hym. When the Lorde of the vyneyarde commeth, what will he do with those husbandmen? They sayd vnto hym: he wyl cruelly destroye those cuyll persons, and will let out his vyneyarde vnto other husbandmen, which shall delyuer hym the frute at tymes conuenient. Jesus sayd vnto them: dyd ye neuer rede in the scriptures: The stone whiche the buylders refused, the same is set in the pynnepall parte of the corner: this was the Lordes doynge / and it is meruelous in our eyes. Therfore saye I vnto you, the kyngdome of God shall be taken from you, and shall be gyuen to the Gentyles, whiche shall bryngе forthe the frutes of it. And who so euer shall fall on this stone, he shall be broken / but on who so euer it shall fall vpon, it will grynde hym to powder. And when the chefe preestes and Pharyses herde his parables, they perceaued he spake of them. ✱ And they wente aboute to laye handes on hym, but they feared the people, because they toke hym as a Prophete. ✠

✱ Genesis xxxvii. d

Johñ.vii.d

¶ The mariage of the kynges sonne. Tribute to be geuen to the emperour. Christ confuteth the opinion of the Saduces concernynge the resurrection / and answereth the Scribe vnto his question.

CAPI. XXII.

And

A
And

And Jesus aunswered, and spake vnto them agayne, in parables, sayenge.

✠ The kyngdome of heauen is lyke vnto a man beynge a kynge, whiche maryed his sonne, and sent forthe his seruauntes, to call them that were byd to the weddynge, & they wolde not come. Agayne he sente forthe other seruauntes, sayenge. Tell them whiche are bydden: beholde I haue prepared my dynner, myne oxen and my fatlynges are kylled, & all thynges are redy, come vnto the mariage. But they regarded not, and wẽt their wayes: one to his house in the coũtrey, another about his marchaundyse, the remnaunt toke his seruauntes, and intreated them foule, and slew them. When the kynge hearde that, he was wrothe, and send forth his warryers, and destroyed those murtherers, and brent vp their cytye.

Then sayde he to his seruauntes: the weddynge is prepared. But they which were bydden, were not worthy. Go ye therfore out into the hyghe wayes, and as many as ye fynde byd them to the mariage. The seruantes wẽt out into the hyghe wayes, and gathered together as many as they coulde fynde, both good and bad, and the weddynge was furnysshed with gestes. Then the kynge came in, to vyset the gestes, and spyed there a man whiche had not on a ✠ weddynge garment, and sayde vnto hym: Frende, how fortuned it that thou camest in hyther, and hast not on a weddynge garment? But he had neuer a worde to saye.

B
Then sayde the kynge to his mynisters: take and bynde hym hande and fote, and caste hym into vtter darckenes, there shall be weppynge, and gnasshynge of teeth. For many are called but fewe be chosen. ✠

✠ Then went the Pharises and toke cõsell how they might trappe him in his wordes And they sent vnto him their disciples, with Herodes officers, sayeng: ✱ Master, we know thou art true, and teachest the waye of God truly, neyther carest for any man, for thou cõsyderest not mens estate. Tell vs therfore: how thinkest thou? Is it lawfull to geue trybute vnto Cesar or not? Jesus perceyued their wickednes, and sayd: Why tempte ye me, ye hypocrites? Let me se the coyne of the trybute money. And they toke hym ✠ a penye. And he sayde vnto them: Whose is this Image and superscription? They sayd vnto him: Cesars. Then sayde he vnto them: Geue therfore to Cesar, that whiche is Cesars: and geue vnto God, that which is Gods. ✠ Whē they herd that, they marueled, and left him, and went their waye.

The same daye the Sadduces came to hym, (which saye that there is no resurrection) and asked him sayenge: Master, Moses bade, yf a man dye hauyng no children, that the brother mary his wyfe, and rayse vp seed vnto his brother. There were with vs seuen brethren and the first maryed and deceased without yssue & left his wyfe vnto his brother. Lykewyse the second and the thirde euen vntyll the seuenth. Last of all the woman dyed also. Now in the resurrection whose wyfe shall she be of the seuen? For all had her. Jesus answered & sayde vnto them ✱ ye are deceyued and vnderstand not the scriptures, nor yet the power of God. For in the resurrection they neyther mary nor be gyuẽ in mariage: but are as angels in heuẽ

✱ Mar.xii.b

As touchynge the resurrection of the dead: haue ye not red what is sayd vnto you of god which sayth: ✱ I am Abrahams God, and Isaacs God, and the God of Jacob? God is not the God of the dead: but of the lyuynge. And when the people herde that, they were astonyed at his doctryne.

✱ Exodi.iii.b

✠ When the Phariſes had herde, howe he hadde stopped the Sadduces mouthes, they drewe togither, and one of them a doctour of lawe, asked him a question, temptinge hym, & sayenge: Master which is the chefe cõmaundement in the law? Jesus sayde to hym: Thou shalt loue the Lorde thy God with all thyne herte, with all thy soule, & with all thy mynd. This is the firſt and the chefe commaundmẽt. And the seconde lyke vnto this. Thou shalt loue thy neyghboure as thy selfe. In these .ij. commaundementes hange all the lawe & the Prophetes.

Deutre.vi.d xxx.b

Leuitic.xix.c Roma.xiii.b

Whyle the Pharises were gathered togyther, Jesus asked them sayeng: What thinke ye of Christ? Whose sonne is he? They sayde vnto hym, The sonne of Dauid. He sayd vnto them: How then doth Dauid in spirite, call hym Lorde, sayenge: The Lorde sayd to my Lorde, syt on my ryghte hande, tyll I make thyn enemyes thy fote stole. If Dauid cal him Lorde: howe is he then his sonne? And none coulde answere him agayne one worde: neyther durst any frome that daye forth, aske him any mo questions. ✠

¶ Christe reproueth wo ouer the Phariſes Scribes and hypocrites / and prophecieth the destruction of Jerusalem.

CAPI. XXIII.

A
Then spake Jesus to the people, and to his disciples, sayeng: The Scribes and Phariſes ✠ syt in Moses chayre. All therfore whatsoeuer they byd you kepe, that kepe, and do: but after their workes do not: for they saye, and do not. For they bynde heuy burdẽs and greuous to be borne, and laye theym on mennes shoulders: but they them selues will not moue theym with their fynger. All their workes they do, to be sene of men. They set abrode their philacteries, and make large borders on their garmentes, and loue to syt vppermoste at feastes, and to haue the chefe seates in the assembles, & gretynges in the marketes, and to be called of men Rabbi.

✠ To syt in Moses chaire, is to reache, not their own dremes, but the lawe of god, promulgate by Moses.

B
But ye shall not suffre youre selues to be called Rabbi. For one is youre master, that is to wyt Christ, and all ye are brethren. And call no man youre father vpon the earthe, for there is but one your father, and he is in heauen. Be not called masters, for there is but one your master, and he is Christ. He that is greatest amonge you, shalbe youre seruaunt. But whosoeuer exalteth hym selfe, shalbe humbled. And he that humbleth hym selfe, shalbe exalted. Wo be vnto you Scribes and Phariſes hy-

ses, Hypocrites, because ye shut vp the kyngdome of Heauen before men: for ye youre selues go not in, nether suffre ye them that come to enter in.

Wo be to you Scribes and Pharises, Hypocrites: because ye deuoure wydowes houses: and that vnder a colour of prayenge longe prayers, wherfore ye shall receaue the greater damnacion.

Wo be to you Scribes and Pharises, Hypocrites, which cõpasse see and lande, to bring one into your beleke: and when he is brought ye make hym two folde moare the chylde of hell, then ye your selues are.

Wo be vnto you blynde guydes, which say: Who so euer sweare by the temple, it is nothynge: but who so euer sweareth by the gold of the temple, is bounde. Ye foles and blynde: whether is greater the golde or the temple that sanctifyeth the golde? And who so euer sweareth by the aulter, it is nothinge: But whosoeuer sweareth by the offerynge that lyeth on the aulter, is bounde. Ye foles and blynde: whether is greater the offerynge, or the aulter whiche sanctifyeth the offerynge? Who so euer therfore sweareth by the aulter, sweareth by it, and by all that there on is.

¶ And whosoeuer sweareth by the temple, sweareth by it and by hym that dwelleth therin. And he that sweareth by heauen, sweareth by the trone of God, and by hym that sytteth theron.

Wo be to you Scribes and Pharises, Hypocrites, whiche tythe mynt, anyse, and cõmyn, and leaue the waighteyer matters of the lawe vnwne: iudgement, mercy, and faithe. These ought ye to haue wne, and not to leaue the other vndone. Ye blynde guydes whiche strayne out a gnat, and swalowe a camell.

Wo be to you Scribes and Pharises, Hypocrites, whiche make cleane the vtter syde of the cuppe, and of the platter: but within they are full of raupne and excesse. Thou blynde Pharyse, clense first the innerside of the cup and platter, that the outeryde of them maye be cleane also.

Wo be to you Scribes and Pharises, Hypocrites, for ye are lyke vnto paynted tombes which appeare beautyful outwardly: but are within full of dead bones, and of al fylthynes. So also ye, outwardly ye appeare righteous vnto men, when within, ye are full hypocrisy and wickednes.

Wo be vnto you Scribes and Pharises hypocrites: for ye buylde the tombes of the Prophetes, and garnysshe the sepulchres of the ryghteous, and saye: yf we hadde bene in the dayes of our fathers, we wold not haue bene parteners with them, in the bloud of the Prophetes. So then ye be wytnesses vnto youre selues, that ye are the children of them which kylled the Prophetes. Fulfill ye also the measure of your fathers. Ye serpentes and generacion of vipers, howe shulde ye escape the iudgement of hell?

✠ Wherfore, beholde I sende you Prophetes, wyse men and scribes, of them some ye shall kyll and crucifye: & some ye shall scourge in youre assembles, and pursue frome cytie to cytie, that vpon you maye come all the righteous bloude that was sheed vpon the erthe, frome the bloude of ryghteous Abell, vnto the bloude of Zachary, the sonne of Barachias, whome ye slewe betwene the temple and the aulter. Verely I saye vnto you, all these thynges shall lyght vpon this generacion. Jerusalem, Jerusalem whiche kyllest the Prophetes, and stonest them whiche are sent to the: howe often wolde I haue gathered thy chyldren togyther, as the hen gathereth her chickens vnder her wynges, and ye wolde not: Beholde, youre habitacion shalbe lefte vnto you desolate. For I saye to you, ye shall not se me hence forth, tyll that ye saye: blessed is he that cometh in the name of the Lorde. ✠

Luce.xiii.d

¶ Christ sheweth his disciples the destruction of the temple/the tokens of the latter dayes/and warneth them to wake/for the worlde shall sodenly perysshe.

CAPI. XXIIII.

A

AND Jesus went out and departed from the temple: and his disciples came to hym, to shew hym the buyldyng of the temple. Jesus sayde vnto them: se ye not all these thinges? Verely I saye vnto you: there shall not be here lefte one stone vpon another, that shall not be cast downe.

Luke.xxi.g

And as he sat vpon the mount Oliuete, his disciples came vnto hym secretly, sayeng. Tell vs when these thinges shalbe, and what signe shalbe of thy cõmynge and of the ende of the worlde? And Jesus answered and sayde vnto them: ✠ Beware no man deceyue you. For many shall come in my name, sayenge: I am Christ: and shall deceyue many. Ye shal heare of warres, and rumours of warres: but se that ye be not troubled. For al must come to passe, but the ende is not yet. For nacion shall ryse against nacyon, and realme against realme: & there shalbe pestilence, hõger and erthquakes in all places. All these are the begynnynge of sorowes.

✠Ephes.iiii.b

Then shall they put you to trouble, & shall kyll you: and ye shalbe hated of all nacyons, for my names sake. And then shall many be offended, and shall betraye one another, and shall hate one the other. And many false prophetes shall aryse, and deceyue many. And because of the aboundaunce of wyckednes, the charitie of many shall waxe colde. But he that endureth to the ende, shalbe safe. And this glad tydinges of the kyngdome shalbe preached in all the worlde, for a wytnes vnto all nacyons: and then shall the ende come.

B

When therfore ye shall se the abhominacion of desolation, spoken of by Daniel the Prophete, standynge in the holy place: let hym that redeth it, vnderstande it. Then let them which be in Jury, flee into the mountaynes. And hym whiche is on the house toppe, not come downe to fet any thing out of his house. Neyther let hym which is in the felde, returne backe to fetche his clothes. Wo be in those dayes to women with chylde, and to them that geue sucke. But praye that youre flyghte be not in the wynter, neyther on the Saboth

Daniel.ix.e
Marc.xiii.b
Luke.xxi.e

daye.

For then shalbe great tribulation, such as was not from the begynnyng of the worlde to this tyme, nor shalbe. And except those dayes shulde be shortened, there shoulde no flesh be saued: but for the chosens sake, those dayes shalbe shortened.

Then yf any man shall saye vnto you: lo, here is Christ, or there is Christ: beleue it not. For there shall aryse false Christes, and false Prophetes, and shall do great myracles and wonders. In so moche that yf it were possible euen the chosen persons shulde be deceaued. Take hede, I haue tolde you before. Wherfore yf they shall saye vnto you: ✠ beholde he is in the wyldernesse, go not forth: beholde in the secret places, beleue not. For as the lightnynge cometh out of the east, and shyneth into the west: so shall the cõmynge of the sonne of man be. For where soeuer a dead karkas is euen thyther wil the egles resorte. Forthwith ✠ after the tribulations of those dayes shall the sonne be derkened: & the mone shall not geue her lyght, and the starres shall fall frome heauen, and the powers of heauen shall moue. And then shall appeare the tygne of the sonne of man in heauen. And then shall all the kynredes of the earthe mourne, and they shall se the sonne of man come in the clowdes of heauen, with power and great glorye. ✠ And he shall sende his aungels with the greate voyce of a trompette, and they shall gather togyther his chosen, frome the. iiij. wyndes, and frome the one ende of the heauen to the other.

Luke.xxi.g

Lerne a parable of the fygge tree: When his braunches are yet tender, and his leaues sprynge, ye knowe that somer is nyghe. So lykewyse, when ye se all these thynges, be ye sure that it is neare, euen at the dores. Truely I say vnto you, that this age shall not passe tyll all these be fulfilled. Heauen and earthe shall passe, but my wordes shall not passe.

But of that daye and houre knoweth no man no not the aungels of heauen, but my father onely.

✠ As the tyme of Noe was, so shall the cõmynge of the sonne of man be. For as they were in the dayes before the floude: eatynge and drynkynge, marryenge and gyuen in mariage, euen vnto the daye that Noe entred into the shyppe, and knewe of nothynge, tyll the floude came, and toke them all awaye, so shal also the commynge of the sonne of man be. Then two shalbe in the felde, the one is receyued, and the other refused, two wemen grynding at the myl, the one is receyued, and the other refused. ✠ Wake therfore, because ye knowe not what houre your master wil come. Of this be sure, that yf the housholder knewe what houre the theef wolde come: he wolde surely watche, and not suffre his house to be broken vp. Therfore be ye also redy, for in the houre ye thinke not: the sonne of man cometh. Who is the faithfull seruaunt and wyse, who his master hath made rular ouer his household to geue them meate in season: happy is that seruaunt whom his master (when he cometh) shall fynde so doynge. Verely I tell you, he shall make him rular ouer all his goodes.

That yf the euyll seruaunte shall saye in his herte, my master tarieth, and begyn to smyte his felowes, yea to eate and to drynke with the dronken: the master of that seruaunte shall come in a daye when he loketh not for hym, & in an houre that he is not ware of, and shall hewe hym, and geue him his part with hypocrites. There shalbe weppynge and gnashynge of teeth.

¶ The ten virgins. The talentes delyuered to the seruauntes/and of the generall iudgement.

CAPI. XXV.

THen the kyngdome of heauen shalbe lykened vnto ten virgins, whiche toke their lampes, & went to mete the brydegrome: fyue of them were folysshe, and fyue were wyse. The folysshe toke their lampes, but toke none oyle with them. But the wyse toke oyle with them in their vessels togyther with their lampes. Whyle the brydgrome tarryed, all slombred and slepte, at mydnyght, a crye was made: beholde, the brydegrome cometh, go mete hym. Then all these virgins arose, and prepared their lampes. And the folysshe sayde to the wyse: Geue vs of your oyle for our lampes be out. But the wyse answered, sayenge: Not so, lest there be not ynough for vs and you: but go rather to them that sel and bye for youre selues. And whyle they went to bye, the brydegrome came: and they that were redy, went in with hym to the weddyng and the gate was shut vp. Afterwardes came also the other virgins, sayenge: Lorde Lorde open to vs. But he answered, and sayde. Verely I tell you: I knowe you not. Watch therfore: for ye knowe neyther the daye, nor yet the houre, when the sonne of man shall come. ✠

A

B

✠ For lyke as a certayne man redy to take his iourney to a straunge countrey, called his seruauntes, and delyuered to them his goodes. ✠ And vnto one he gaue. v. talentes, to an other. ij. and to an other one: to euery man after his habilyte, and forthwith departed. Then he that hadde receyued the fyue talentes, wente and bestowed them, and made other fyue talentes. Lykewyse he that receyued two, gayned other two. But he that receyued the one talent, went and dygged a pyt in the earth, and hyd his masters money. After a longe season, the Lorde of those seruauntes came and rekened with them. Then came he that receyued fyue talentes, and brought other fyue talentes, sayenge: Master, thou delyueredst vnto me fyue talentes: beholde, I haue gayned with them fyue talentes moo. His master sayde vnto hym: Oh good seruaunt and faythfull. Thou hast bene faythfull in lytell, I wyll make the ruler ouer moche: entre into thy masters ioye. Also he that receyued two talentes, came and sayde: Master thou delyueredst vnto me two talentes: beholde, I haue wonne two other talentes with them. And his master sayde vnto hym, Oh good seruaunt and faythfull. Thou hast bene faythfull in lytell, I will make the rular ouer moche entre into thy masters ioye. ✠

✠ Matheu xxiiii.d
Luke.xii.e
Luke.xix.b.
Marci.xiii.d.

Then

Then he whiche hadde receyued the one talente, came and sayde: Master, I considered that thou arte an harde man, reppnge where thou sowedst not, and gathcrpng where thou strawedst not, and was therfore afrayde, and wente and hyd thy talent in the earthe: Beholde, thou haste thyne owne. His master answered and sayde vnto hym: thou cupll seruaunte, and slowthfull, thou knewest that I repe where I sowed not, and gather where I strawed not: thou oughtest therfore to haue put my money to the exchaungers, and then at my commyng, I shulde haue receyued myne owne, with gaynes. Take therfore the talent frome hym, and geue it vnto hym which hath ten talentes. For vnto euery one that hath it, shalbe gyuen, and he shall haue abundance, and frome hym that hath not, shall be taken awaye, euen that he hath. And caste that vnprofytable seruaunte, into vtter derckenesse: There shall be weppnge, and gnasshynge of teeth.

✝ When the sonne of man commeth in his glorye, and all the holy angels with hym, the shall he syt vpon the seate of his glorye, and before hym shalbe gathered all nacyons. And he shall parte them one frome another, as a shepeherde dyuydeth the shepe frome the gootes. And he shall set the shepe on his ryghte hande, and the gootes on the lyft. Then shall the kynge saye to them on his ryghte hande: Come ye blessed children of my father, inherete the kyngdome prepared for you, frome the begynnynge of the worlde. For I hongred, and ye gaue me meate. I thursted, and ye gaue me drynke. I was a straunger, and ye lodged me. I was naked and ye clothed me. I was sicke and ye vysyted me. I was in pyson, and ye came vnto me. Then shall the ryghteous answere hym, sayenge: Lorde, when sawe we the an hongred, and fed the? or a thurst, and gaue the drynke? When sawe we the a straunger, and lodged the? Or naked, and clothed the? Or when sawe we the sycke, or in pyson and came vnto the? And the kynge shall answere and saye vnto them: Verely I saye vnto you: in as moche as ye haue done it vnto one of the leaste of these my brethren, ye haue done it to me.

Then shall the kynge saye vnto them on his lyfte hande: departe frome me ye cursed, into euerlastynge fyre: whiche is prepared for the deuyll and his aungels. For I hungred, and ye gaue me no meate. I thursted, and ye gaue me no drynke. I was a straunger, and ye lodged me not. I was naked, and ye clothed me not. I was sycke, and in pyson, and ye vysyted me not.

Then shall they also answere him, sayenge: Lorde, When sawe we the an hungred, or a thurst, or a straunger, or naked, or sicke, or in pyson, and dyd not mynister vnto the? Then shall he answere them, and saye: Verely I saye vnto you, in as moche as ye dyd it not to one of the least of these, ye dyd it not to me. And these shall go into euerlastynge payne: & the ryghteous into lyfe euerlastynge. ✝

¶ The Magdalene anoynteth Chryst. They eate the Passouer, and the supper of the Lorde. Judas betrayeth hym. Peter lamyeth of Malcus eare. Chryst is accused by false witnesse. Peter denyeth hym.

CAPI. XXVI.

And it came to passe, when Jesus hadde endred all these sayenges, he sayde vnto his disciples: ✝ ✳ Ye knowe that after two dayes shall be Easter, and the sonne of man shall be delyuered to be nayled to the crosse. Then assembled the chiefe prestes and the scribes, and the elders of the people to the palace of the hyghe prestes, called Cayphas, & toke counsell, howe they myghte take Jesus by gyle, and kyll hym. But they sayde, not on the feastfull daye, least any aroure arysse in the people. a Mar.xiiii. Luke.xxii.

When ✳ Jesus was in Bethanye, in the house of Simon the leper, there came vnto hym a woman, whiche had an alabaster bore of precyous oyntement, and powred it on his hedde, as he sate at the boorde. When his disciples sawe that, they disdayned, sayenge: What neded this waste? This oyntement myght haue bene sold for moch money, & gyue to the poore. When Jesus vnderstode that, he sayde vnto them: Why trouble ye the woman? She hath wrought a good worke vpon me. For ye haue poore folke alwayes with you but me haue ye not allwayes. For where as this woman hathe casten this oyntement on my body, she dyd it to burye me with. Verely I saye vnto you, Where so euer this Gospell shalbe preached throughout the hole worlde, there shall also this that she hath wone be told for a remembraunce of her. Mar.xiiii. Luke.vii.

Then one of the twelue, called Judas Iscariot, went vnto the chiefe prestes, & sayde: What will ye geue me, ✳ and I shall delyuer hym vnto you? And they appointed vnto him thirty peces of syluer. And frome that tyme he sought opportunite to betraye hym. b Mar.xiiii. Luke.xxii.

✳ The first daye of swete breed, the disciples came to Jesus, sayenge vnto him: where wilt thou we prepare for ỹ to eat the passouer? And he sayde: go into the cytie, to such a man and saye to him, the master sayeth my tyme is at hande, I wyll kepe myne Easter at thy house with my disciples. And the disciples did as Jesus had appointed them, and made redy the Easterlambe. Mar.xiiii. Luke.xxii.

✳ When the euen was come he sate downe with the .xij. And as they dyd eate, he sayde: Verely I saye vnto you, one of you shall betraye me. And they were very sorowfull, and began euery one of them to saye vnto hym: is it I master? He answered and sayde: he that hath dypped his hande with me in the dysshe, the same shall betraye me. ✳ The sonne of man goeth as it is wrytten of hym: but wo be to that man, by whome the sonne of man is betrayed. It hadde bene good for that man, yf he hadde neuer bene borne. Then Judas whiche betrayed hym, answered and sayde: is it I master? He sayde vnto hym: Thou haste sayde. Whyle they dyd eate, Jesus toke breed and Mar.xiiii. Luke.xxii. Joh.xiii. c Psalmo.xl.

and when he hadde geuen thankes, brake it, and gaue it to the disciples, and sayde: ✳ Take eate, this is my body. And he toke the cup, & thanked, and gaue it them, sayenge: drynke of it euery one. For this is my bloude of the newe couenaunt shedde for many, to the forgeuenesse of synnes. I saye vnto you: I shall not drynk hence forth of this frute of the vyne tyll that daye, when I shall drynke it new vnto you in my fathers kyngdome.

And when they hadde gyuen prayses, they went oute into mounte Olyuete. Then sayd Jesus vnto them: all ye shall be offended by me this nyght. For it writen: ✳ I will smyte the shepeherde, and the shepe of the flocke shal be scattered abrode. But after I am ryen agayne, I will go before you into Galile. Peter answered, and sayde vnto hym: thoughe all men shulde be offended by the, yet wolde I neuer be offended. Jesus sayde vnto hym: Verely I saye vnto the, that this same nyght before the cocke crow, thou shalt denye me thryse. Peter sayde vnto hym: ✳ If I shulde dye with the, yet wolde I not denye the. Lykewyse also sayde all the disciples. d

Then wente Jesus with them into a place called Gethsemane, and sayde vnto his disciples, syt ye here, whyle I go and praye yonder. And he toke with him Peter and the two sonnes of Zebede, and began to wexe sorowfull, and to be in an agonye. Then sayde Jesus vnto them: ✳ my soule is heuy euen vnto the deth. Tary ye here: and watche with me. And he went a lytell forth, and fell flat on his face, and prayed, sayenge: My father, yf it be possible, ✳ let this cuppe passe frome me: neuertheles, not as I will, but as thou wylte. And he came vnto the disciples, and founde them a slepe, and sayde to Peter: What, myghte ye not watche with me one houre: Watche: and praye that ye fall not into temptacion. The spirite is prompte, but the flesshe is weake.

He wente forthe ones agayne, and prayed, sayenge: My father, yf this cup can not passe away frome me, but that I drynke of it, thy wyll be done. And he came, and founde them a slepe agayne. For their eyes were heuy. And he left them and went agayne, and prayed ỹ thirde tyme, sayenge the same wordes. Then came he to his disciples, and sayde vnto them: Slepe henceforth, and take your rest. Behold the houre is at hande, and the sonne of man is betraped into the handes of synners. Ryse, let vs be goyng: beholde, he is at hande that betrayeth me. Whyle he yet spake: Lo, Judas one of the .xij. came, and with him a great multitude with swerdes and staues, sent from the chefe prestes, and elders of the people. And he that betrayed hym, hadde gyuen a token, sayenge: Whosoeuer I kysse, that same is he, laye handes on hym. And forthwith he came to Jesus, and sayde, hayle Master: and kyssed hym. And Jesus sayde vnto hym: frend wherfore arte thou come. Then came they, & layde handes on Jesus, and toke hym.

And beholde, one of them which were with Jesus, stretched oute his hande, and drue his swerde, and stroke a seruaunte of the hyghe prestes, and smote of his eare. Then sayde Jesus vnto hym: Put vp thy swerde into his place. ✳ For all that take the swerde, shal perysshe with the swerde. Eyther thynkest thou that I can not nowe praye to my father, and he wall geue me mo then .xij. Legions of angels? But howe then shulde the scriptures be fulfylled: that so it oughte to be. The same tyme sayde Jesus to the multitude: ye be come out as vnto a theefe, with swerdes and staues for to take me. I sate dayely teachynge in the temple amonge you, and ye toke me not. All this was done that the scriptures of the prophetes myght be fulfilled. ✳ Then all the disciples forsoke hym and fled. And they toke Jesus and led hym to Cayphas the chiefe Priest, where the Scribes and elders were assembled. Peter folowed him a farre of, vnto the hyghe prestes palace: and went in, and sate with the seruauntes to se the ende. Gene.iii.a Johñ.xviii.b Esaie.liii.d Psal.xxi.lxix. Mar.xiiii. e Luke.xxii. f. Johñ.xviii.b f

The chiefe prestes and elders, and all the concile, sought false witnesse against Jesus, to put him to death, but founde none: in so moch that when many false wytnesses came, yet founde they none. At last came two false wytnesses, and sayde: This man sayde: I can destroy the temple of God, and buylde it agayn in thre dayes. And the chefe Priest arose, and sayde to hym: answerest thou nothinge? How is it that these beare witnesse against the. But Jesus held his tongue. And the chiefe preste answered, and sayde to hym: I conjure the in the name of the lyuyng God, that thou tell vs, whether thou be Christ the sonne of God. Jesus sayde to hym: thou hast sayde. Neuertheles I say vnto you ✳ hereafter shal ye se the sonne of man sytynge on the ryghte hande of power, and come in the cloudes of the heauen. Mar.xiiii. g. Luke.xxii. g.

✳ Then the chiefe preste rent his clothes, sayenge: he hath blasphemed: what nede we any mo wytnesses? Beholde, nowe ye haue herde his blasphemy: what thinke ye? They answered and sayde: he is gylte of deathe. Then spat they in his face and buffeted hym with fystes. And other smote hym with the palme of their handes on the face, sayenge: Prophecye vnto vs thou Christ, who is he ỹ smote the? Mar.xiiii.g. Luke.xxii. f. G

Peter sate without in the palace. And a damsell came to him, sayenge: Thou also wert with Jesus of Galile: but he denyed before them al sayenge: I wote not what thou sayst. When he was gone oute into the porche, an other wenche sawe hym, and sayde vnto them that were there. This felowe was also with Jesus of Nazareth. And agayne he denyed with an othe, I knowe not the man. And after a whyle came vnto hym they that stode by and sayde vnto Peter: ✳ Surely thou arte one of them, for thy speache bewrayeth the. Then began he to curse and to sweare, that he knew not the man. And by and by the cocke krewe. And Peter remembred the wordes of Jesus, which sayde vnto him: before the cocke crow, thou shalt denye me thryse: and went out at the doores and wept bytterly. Mar.xiiii.g. Luke.xxii. f. Johñ.xviii.c

¶ Chryst

¶ Chryst is delyuered vnto Pilate. Judas hangeth hymselfe. Chryste is crucifyed amonge theues. He dyeth and is buryed. watchmen kepe the graue.

CAPI. XXVII.

a Mar.xv.a Luke.xxiii.a. WHen the mornynge was come, ✻ all the chiefe prestes, and the elders of the people helde a counsayle agaynste Jesus, to put hym to deathe, and brought hym bounde, and delyuered hym vnto Poncius Pylate the deputie.

Then when Judas whiche betrayed hym, sawe that he was condempned, he repented hym selfe, and brought agayne the .xxx. plates of syluer to the chiefe Prestes and elders, sayenge: I haue synned betrayenge the gyltles bloude. And they sayde: what is that to vs? See thou to that. And he caste downe the syluer plates, in the temple, and departed, and went and hounge hym selfe.

And the chiefe prestes toke the syluer plates and sayde: It is not lawfull to put them into the treasure, because it is the pryce of bloude. And they toke counsell, and boughte with them a potters felde, to bury straungers in. Wherfore that felde is called ℔ felde of bloud, eyll this daye. Then was fulfylled, that was spoken by Jerempe the Prophete, sayenge. Jere.xxxii.b zacha.xi.c. And they toke thirty syluer plates, the pryce of hym that was valued, whō they bought of the chyldren of Israel, and they gaue theym for the potters felde, as the Lorde appoynted me. b Mar.xv.a. Luke.xxiii.a John.xviii.f ✻ Jesus stode before the deputye: and the deputye asked hym, sayenge: Arte thou the kynge of the Jues: Jesus sayde vnto hym. Thou sayest. And when he was accused of the chiefe Prestes, and elders, he aunswered nothynge. Then sayde Pilate vnto hym: Hearest thou not, howe many thynges they laye againste the? And he answered hym to neuer a worde: in so moche that the deputie meruayled greatly.

At that feast, the deputie was wont to delyuer vnto the people a prysoner, whom they wolde desyer. He had then a notable prysonner called Barrabas. And when they were gathered togyther, Pilate sayde vnto them: Mar.xv.a John.xviii.g ✻ Whether wyll ye that I gyue loolse vnto you Barrabas or Jesus whiche is called Christe? For he knewe well, that for enuye they hadde delyuered hym.

When he was set wone to geue iugement his wyfe sent to hym, sayeng: Haue thou nothinge to w th that iuste man. For I haue suffered many thynges this daye in a dreame, aboute hym. But the chiefe prestes and elders hadde persuaded the people, that they shulde aske Barrabas, and shulde destroye Jesus. Then the deputie aunswered and sayde vnto them: whether of the twayne will ye that I let loolse vnto you? And they sayde, Barrabas. Pilate sayde vnto them: what shall I then with Jesus, whiche is called Christe? They all sayde to hym: let hym be crucifyed. Then sayde the deputie: What eupll hath he done? And they cryed the more, sayenge: Let hym be crucifyed. When Pilate sawe that he preuayled nothynge, but that more busynesse was made, he toke water, and washed his handes before the people, sayenge: I am innocent of the bloude of this ✻ iuste person, a- ✻ His confesse him to ryse you. Then answered all the people, and sayde: his bloude be on vs, and on oure chyldren. Then let he Barrabas loolse vnto them and scourged Jesus, and delyuered hym to be crucyfyed.

Then the soudiours of the deputie toke Jesus vnto the comune hall; and gathered vnto hym all the companye. And they strypped hym and put on hym a purpyl robe, and platted a crowne of thornes and put vpon his hed and a reede in his ryghte hande: and bowed their knees before hym, and mocked hym, sayenge: Hayle kynge of Jewes: and spytted vpon hym, and toke the rede, and smote hym on the heed.

And when they hadde mocked hym, they toke the robe of hym agayne, & put his owne d rayment on hym, and led hym awaye to crucyfye hym. And as they came out, they founde a man of Cyren, named Simon: hym they compelled to beare his crosse. And when they came vnto the place, called Golgotha (that is to saye, a place of dead mens sculles) they gaue hym vyneger to drynke, mengled with gall. And when he had tasted therof, he wold not drynke.

When they hadde crucyfyed hym, they parted his garmentes, and dyd cast lottes: to fulfill that was spoken by the Prophet. ✻ They deuyded my garmentes amonge theym: and vpon my vesture dyd caste lottes. And they sate and watched hym there, and they set vp ouer his hed the cause of his deathe wryten. This is Jesus the kynge of the Jewes. ✻ And there were two theues crucyfyed with hym, Mar.xv.b Luke.xxiii.e one on the ryghte hande, and an other on the lyfte. e

They that passed by, reuyled hym, waggynge their heddes, and sayenge: Thou that destroyest the temple of God, and buyldest it in thre dayes, saue thy selfe. If thou be the sonne of God, come downe frome the crosse. Lykewyse also the hyghe Prestes mockynge hym, with the Scrybes and elders, sayde: He saued other, hym selfe he can not saue. If he be the kynge of Israel: let hym nowe come downe frome the crosse, and we wyll beleue hym. He trusted in God, let hym delyuer him nowe, yf he wyll haue hym: for he sayde, I am the sonne of God. That same also the theues, whiche were crucifyed with hym, cast in his teeth.

Frome the syxte houre was there derckenes ouer all the lande vnto the nynth houre. And aboute the nynthe houre, Jesus cryed with a f loude voyce, sayenge: Eli Eli lama sabacthani. Mar.xv.b Psal.xxii. That is to say: ✻ my God, my God, why haste thou forsaken me? Some of theym that stode there, when they herde that, sayde, this man calleth for Helf. And forthwith one of them ran and toke a sponge, and fylled it full of vyneger, and put it on a rede, and gaue him to drynke. Other sayde, let be: let vs se whether Helf wyll come, and delyuer hym. Jesus cryed

cryed agayne with a loude voyce and yelded vp the ghoste.

And beholde the ✻ vayle of the temple dyd rent in twayne, frome the hyghest to the lowest, and the earthe dyd quake, and the stones dyd rent, and graues dyd open: and the bodyes of many sayntes whiche slepte, arose, and came oute of the graues after his resurrection, and came into the holy cytie, and appeared vnto many. ✻ When the Centurion, and they that were with hym watchynge Jesus, sawe the earthe quake, and those thynges whiche happened, they feared greately, sayenge. Truely this was the sonne of God.

✻ And many wemen were there, beholding him a farre of, whiche folowed Jesus frome Galile, mynistringe vnto hym. Amonge whyche was Mary Magdalen, and Mary the mother of James and Joses, and the mother g of Zebedes chyldren.

✻ When the euen was come, there came a ryche man of Aramathia named Joseph, whyche man also was Jesus disciple. He went to Pilate and craued the bodye of Jesus. Then Pilate commaunded the body to be delyuered. And Joseph toke the body, and wrapped it in a clene lynnen clothe, and put it in his newe tombe, whiche he hadde hewen oute, euen in the rocke, and rolled a greate stone to the wre of the sepulcre, and departed. And there was ✻ Mary Magdalene, & the other Mary, syttynge ouer against the sepulcre. The nexte daye, that folowed the daye of preparing the Sabboth, the hyghe prestes and Pharises gat them selues to Pilate, and sayde: Syr, we remembre, that this deceyuer sayde whyle he was yet alyue. After thre dayes, I shall aryse agayne. Commaunde therfore that the sepulcre be made sure tyll the thirde daye, leste his disciples come and steale hym awaye, and saye vnto the people, he is ryssen frome deathe and the laste errour be worse then the fyrste. Pylate sayde vnto them. Ye haue a watche: Go, and make it as sure as ye can. And they went and made the sepulcre sure with watche men, and sealed the stone. ℣

¶ The resurrection of Chryste. The hye prestes gyue the soudiers monye to saye that Chryste was stollen out of his graue. Chryste appeareth to his disciples / and sendeth them to preache and to baptyse.

CAPI. XXVIII.

IN the euenynge of the Sabboth dayes, which dawneth vnto one of the Sabothes Mary Magdalene and the other Mary, came to se the sepulchre.

And beholde there was a great erth quake. For an aungell of the Lorde descended frome heauen, and came and rolled backe the stone frome the wre, and sate vpon it. His countenaunce was lyke lyghtnynge, and his rayment whyte as snowe. And for feare of hym the kepers were astonyed, and were as deed.

✻ The aungell aunswered and sayde to the wemen, feare ye not. I know that ye seke Jesus whiche was crucyfyed: he is not here: he is ryssen as he sayde. Come, and se the place where the Lorde was put: and goo quickely, and telle his disciples, that he is ryssen frome deathe. And beholde, he goeth before you into Galile, there ye shall se hym. Lo I haue tolde you. ℣ B

✻ And they departed quickly frome the sepulcre with feare and greate ioye: and ran to tell his disciples. And as they went to tell his disciples: beholde Jesus met them, sayenge: All hayle. And they came and helde hym by ℔ fete, and worshypped hym. Then sayde Jesus vnto them: Be not afrayde. Go and tell my c brethren, that they go into Galile, and there shall they se me. When they were gone: Beholde, some of the kepers came into the cytie, and shewed vnto the hyghe Prestes, all the thinges that were happened. And they gathered them togyther with the elders, and toke counsell, and gaue large money vnto the soudiours, sayenge: Say that his disciples came by nyght, and stole hym away whyle ye slept. And yf this come to the rulars eares, we will appease hym, and saue you harmelesse. And they toke the money, and dyd as they were taughte. And this sayenge is noysed amonge the Jewes vnto this daye. ℣

✻ Then the .xi. disciples went awaye into d Galile, into a mountayne, where Jesus had appoynted them. And when they sawe hym, they ✻ worshypped hym. But some of theym Mark.xvi.d doubted. And Jesus came and spake vnto the sayenge. All power is gyuen vnto me in heauen, and in earth. Go therfore and teache all nacyons, Baptysynge them, in the name of the father, and the sonne, and the holy ghost: Teachynge the to obserue all thinges, what so euer I commaunded you. And lo, I am with you alwaye, euen vntyll the ende of the worlde. ℣

¶ Here endeth the Gospell after S. Mathew.

The Gospell after S. Marcke.

¶ The office of John Baptist. The baptisme of Christe/his fastynge/preachynge/ and the callynge of Peter. Andrew/ James and John. Christe healeth the man with the vncleane spirite / helpeth Peters mother in lawe and cleuseth the leper.

CAPI. I. ✠

A ✠ The begynnynge of the Gospell of Jesu Christe, the sonne of God, as it is written in the Prophetes, ✠ Beholde, I sende my messenger before thy face, whiche shall prepare thy waye before the. The voyce of a cryer in the wildernesse: ✠ prepare ye the waye of the Lorde, make his pathes streyght. Mala.iii.a Esaye.xl.a Johñ dyd baptyse in the wildernesse, & preache the baptisme of repentaunce, for the remissiõ of synnes. And all that lande of Jurie and they of Jerusalem, went out vnto hym, and were all baptised of hym in the ryuer Jordan, confessynge their synnes.

Johñ was clothed with camels heare, and with a gyrdell of a skynne about his loynes. And he dyd eate locustes and wylde hony, and preached sayenge: a stronger then I commeth after me, whose sho latchet I am not worthy to stoupe downe and vnlose. I haue baptysed you with water: but he shall baptyse you ✠ the holy ghost. B The baptisme of Christ.

And it came to passe in those dayes, that Jesus came frome Nazareth, a citie of Galile: & was baptised of Johñ in Jordan. And assone as he was come out of the water: he sawe heauen open, and the holy ghost descendinge vpõ hym, lyke a due. And there came a voyce frõ heauen. Thou arte my dere sonne in whom I delyte.

And forthwith the spyrite draue hym into wyldernesse: and he was there in the wyldernesse. xl. dayes, and was tempted of Satan, & was with wylde beastes. And the angels ministred vnto hym. After Johñ was taken, Jesus came into Galile, preachynge the gospell of the kyngdome of God, sayenge: the tyme is come, and the kyngdome of God is at hande, repente and beleue the Gospell.

As he walked by the see of Galile, he sawe Simon and Andrew his brother, castyng nettes into the see, for they were fyshers. And Jesus sayde vnto them: folow me, and I wil make you fyshers of men. And forthwith, they forsoke their nettes, and folowed hym. And when he had gone a lytell further thence, he sawe James the sonne of Zebede, and Johñ his brother, whiche also in the shyp were mẽdynge their nettes. And anone he called them And they lefte their father Zebede in the shyp with his hyred seruauntes, and wente their waye after hym.

L And they go to Capernaum: and forthwith on the Saboth dayes, he entred into the Synagoge and taught, and they merueled at his learnynge. For he taughte theym as one that had power, and not as the Scribes.

And there was in their Synagoge a man vexed with an vncleane spirite, that cryed sayenge: Ah, what haue we a to with the, Jesu of Nazareth? Arte thou come to destroye vs? I knowe what thou art, that holy of God. And Jesus rebuked hym sayenge: be styll and come out of the man. And the vncleane spirite tare hym, and cryed with a loude voyce, & came out of hym. And they were all amased, in so moch that they demaunded one of an other amonge theim selues sayenge: What thinge is this? ✠ What newe doctrine is this? For he commaundeth the foule spirites with power, and they obey hym. And immediatly his fame spred abrode throughout all the region rounde about in Galile. ✠ Christes doctrine counted nought

And forthwith, assone as they were come oute of the Synagoge, they entred into the house of Symon and Andrew, with James & Johñ. And Symons mother in lawe lay sicke of a feuer. And anone they tolde hym of her. And he came and toke her by the hande, & lyft her vp: and the feuer forsoke her by and by: and she mynystred vnto theym. And at euen when the sonne was downe, they brought to hym all that were dyseased, and theym that were possessed with dyuels. And all the cyte gathered togither at the dore, and he healed many that were sicke of dyuers diseases. ✠ And he cast out many dyuels, and suffred not the dyuels to speake, because they knew him. D Luke.iiii.g Ephesia.iii.

And in the morynyng very erly, Jesus arose and went out into a solitary place, and there prayed. And Symon and they that were with him folowed after hym. And when they had founde him, they sayde vnto hym: all men seke for the. And he sayde vnto them: let vs go in to the next tounes, that I maye preache there also: for truely I came out for that purpose. And he preached in their Synagoges throughout all Galile, and cast the dyuels out.

✠ And there came a leper to hym, besechyng hym, and kneled downe vnto hym, and sayde to hym: Yf thou wilte, thou canste make me cleane. And Jesus had compassion on hym, & put forth his hande, touched hym, and sayd to hym: I will, be thou cleane. And assone as he had spoken, immediately the leprosy departed frome hym, and sent hym awaye forthwith, & sayde vnto hym: See thou saye nothinge to any man: but get the hence, and shewe thy self to the Preste, and offer for thy clensynge, those thinges which Moses commanded, for a witnesse vnto them. But he (assone as he was departed) began to tell many thinges, & to publysshe the dede: in so moche that Jesus coulde no more openly entre into the citie, but was without in deserte places. And they came to hym frome euery quarter. Matth.viii.d Luke.v.c L Leuit.xiiii.a

¶ He healeth the man of the palsye / calleth Leui the customer/ eateth with open synners/and excuseth his disciples.

CAPI. II.

A Fter a fewe dayes, he entred into Capernaum agayne, and it was noysed that he was in a house. And anone many gathered togither, in so moche ✠ now there was A Matthew.a Luke.v.d

no rowme to receyue them, no not so moche as about the dore. And he preached the worde vnto them. And there came vnto hym, that brought one sicke of the palsie, borne of foure men. And because they coulde not come nyghe vnto hym for preasse, they vncouered the rofe of the house, where he was. And when they hadde broken it open, they let downe the bed wherin the sicke of the palsye laye. When Jesus sawe their fayethe, he sayde to the sycke of the palsye, ✠ Sonne, thy synnes are forgyuen the. B

And there were certayne of the Scribes sittynge there, and reasonynge in their hertes: How weth this felowe so blaspheme? Who can forgyue synnes, but God onely? And immediatly when Jesus perceyued in his spyrite, that they so reasoned in them selues, he sayde vnto them: Why thynke ye suche thinges in your hertes? Whether is it easyer to saye to the sycke of the palsye, thy synnes are forgyue the: or to saye, aryse and take thy bedde, and walke? ✠ That ye maye know that the sonne of man hath power in erth to forgyue synnes, he spake vnto the sycke of the palsy: I say vnto the, aryse and take vp thy bed, and get the hense into thyne owne house. And by and by he arose, and toke vp the bed, and went forth before them all: in so moch that they were all amased, and glorified God, sayenge: we neuer sawe it on this fassyon.

And he wente agayne vnto the see, and all the people resorted vnto hym, and he taught them. And as Jesus passed by, he sawe Leui ✠ sonne of Alphey syt at the receyte of custome, and sayde vnto hym: folowe me. And he arose and folowed hym. ✠ And it came to passe, as Jesus sate at meate in his house, many publicans and synners sate at meate also with Jesus and his disciples. For there were many that folowed him. And when the Scribes & Phariseis sawe hym eate with publicans and synners, they sayde vnto his disciples: How is it, that he eateth and drynketh with publicans and synners? When Jesus herde that, he sayde vnto them. ✠ The hole haue no nede of the Physycion, but the sycke. I came not to call the ryghtwyse, but the synners to repentaunce. C

And the disciples of Johñ and the Phariseis dyd faste: and they come and say vnto hym. Why do the disciples of Johñ & of the Phariseis faste, and thy disciples fast not. And Jesus sayde vnto them: Can the children of a weddynge faste, whyles the brydegrome is with them? As longe as they haue the brydegrome with them, they cannot faste. But the dayes shall come when the brydegrome shalbe taken frome them, and then shall they faste in those dayes. D

Also no man soweth a pece of newe clothe vnto an old garment, for then taketh he away the new pece frome the olde, and so is the rent worse. In lykewyse, no man powreth newe wyne into olde vessels: for yf he do, the newe wyne breaketh the vessels, and the wyne runneth out, and the vessels perysshe. But newe wyne, must be powred into new vessels.

And it chaunced that he went thorow the corne teldes, on the Sabboth daye: and his disciples as they went in their waye, began to plucke the eares of corne. And the Phariseis sayde vnto hym: beholde, why do they on the Sabboth dayes, that whiche is not lawfull? And he sayd to them: haue ye neuer red what Dauid dyd, when he hadde nede, and was an hongred, bothe he / and they that were with hym? Howe he wente into the house of God in the dayes of Abiathar the hyghe preest, and dyd eate the halowed loues, whiche is not lawfull to eate, but for the preestes onely: and gaue also to them whiche were with hym? And he sayde to them the Sabboth was made for man, and not mã for the Sabboth. Wherfore the sonne of man is Lorde also of the Saboth daye. 1.Regũ.xxi.b.

¶ He helpeth the man with the dryed hand/choseth his Apostles/and castyth out the vncleane spyrite / whiche the Pharises ascribe vnto the deuyll. The brother/systers and mother of Christ.

CAPI. III.

A ✠ Nd he entred agayn into the Synagoge, and there was a man which had a ✠ wyddred hand. And they watched hym to se, whether he wolde heale him on the Sabboth daye, that they myght accuse hym. And he sayde vnto the man whyche hadde the wyddred hande: aryse, and stande in the myddes. And he sayde to them: whether is it lawfull to do a good dede on the Sabboth dayes, or an euyll? to saue lyfe or kyll? But they helde their peace. And he looked rounde about on them angerly mournynge on the blyndnes of their hertes, and sayde to the man, ✠ stretche forth thyne hande. And he stretched it oute. And his hande was restored, euen as hole as the other. a Matth.xii.b Luke.vi.c

And the Phariseis departed, and forthwith gathered a counsell, with them that belonged to Herode, against him, to destroye him. And Jesus auoyded with his disciples to the see. And a great multitude folowed him from Galile and from Jurie, and from Jerusalem, and frome Idumea, and from beyonde Jordane, ✠ and they that dwelled about Tyre and Sidõ a great multitude: which when they had herd what thinges he dyd, came vnto hym. Matth.iiii.d Luke.vi.c Johñ.vi.c

And he commaunded his disciples, that a shyppe shoulde wayte on hym, because of the people, lest they shoulde thronge hym. For he had healed many, in so moche that they preassed vpon hym, for to touche hym as many as had plages. And whē the vncleane spyrites sawe hym, they fell downe before hym, and cryed, sayenge: thou arte the sonne of God. And he straytly charged them that they shuld not vtter hym. B

✠ And he went vp into a mountayne, and called vnto hym whome he wolde, and they came vnto him. And he ordeyned the. xij. that they shulde be with hym, and that he myght sende them to preache: and ✠ they myght haue power to heale sykenesses, and to caste oute deuyls. And he gaue Symon to name Peter. Matthew.x.a Luke.vi.c C

And he called James the sonne of Zebede and Johñ James brother, and gaue them Bonargus to name, which is to saye, the sonnes of thounder. And Andrew, and Philip, & Bartlemew, and Mathewe, and Thomas, & James the sonne of Alphey, and Thaddeus, and Symon of Cane, and Judas Iscariot, whiche also betrayed hym.

And they came vnto houle, and the people assembled togither agayne, so greately that they had not leysur so moche as to eate bred. And when they that longed vnto him herde of it, they went out to laye handes on him. For they thought he had bene beside him selfe. ✳ And the Scribes which came frome Jerusalē, sayde: He hath Beelzebub, and by the power of the chiefe deupll, casteth oute deupls. And he called them vnto hym, and sayde vnto thē in similitudes.

Math.xii.b Luke.xi.c

How can Satan dryue out Satan? For yf a realme be deuided against it selfe, that realme can not endure. Or yf a houle be deuyded against it selfe, that houle can not continue: So yf Satan ryseth against hym selfe and be diuided, he can not continue but is at an ende No man can entre into a stronge mans houlle and take awaye his gooddes, oneles he fyrste bynde that stronge man, and then spoyle his houlle. Uerely I saye vnto you, all synnes shal be forgyuen vnto mens children and blasphemy wher with they blaspheme. But he that ✳ blasphemeth the holy goost, shall neuer haue forgeuenes: but is in daunger of eternall dānation: because they sayde, he had an vncleane spirite. Then came his mother and his brethrē and stode without, and sent vnto hym & called hym. And the people sate aboute him, and sayde vnto hym: Beholde thy mother and thy ✳ brethren seke for the without. And he answered them sayenge: Who is my mother & my brethren? And he loked rounde aboute on his disciples, whiche sate in compasse aboute him and sayde: Beholde my mother & my brethren. For who so euer weth the will of God, he is my brother, my suster and mother.

Math.xii.b Luke.xii.a Johñ.v.c

Gene.xlii.b Math.xii.d. Luke.viii.c

¶ The parable of the sower. Christ stilleth the tempest of the see/which obeyed him.

CAPI. IIII.

AND he began agayne to teach by the see syde. And there gathered togyther vnto hym moch people, so greatly that he entred into a shyp, and sate in the see, and all the people was by the see syde on the shore. And he taughte them many thinges in parables, and sayde vnto them in his doctrine. Herken: beholde, there went out a sower to sowe. And it fortuned as he sowed, some fell by the waye syde, and the fowles of the ayre came and deuoured it vp. Some fel on the stony grounde, where it had not moche erth: and by and by sprange vp, because it had not depth of earthe: but as sone as the sonne was vp, it caught heet, and because it had not rotynge, wyddred awaye.

And some fell amonge the thornes, and the thornes grewe vp, and choked it, so that it gaue no frute. And some fell vpon good groūd and dyd yelde frute that spronge and grewe, & brought forthe: some thirty folde, some sixtye folde, and some an hundred folde. And he sayd vnto them: he that hathe eares to heare, let him heare. ✠

And when he was alone, they that were aboute hym with the twelue, asked him of the parable. And he sayde vnto them. To you is it graūted to knowe the mysterye of the kyngdome of God. But vnto them that are without, shall all thinges be done in parables: that when they se, they shall se, and not discerne: and when they heare, they shal heare, and not vnderstande: leaste at any tyme they shoulde tourne, and their synnes shoulde be forgyuen them. And he sayde vnto them: Perceyue ye not this parable? and how ye shal vnderstand all other parables.

The sower soweth the worde. And they that are by the wayes syde, where the worde is sowen, are they to whome allone as they haue herde it, Satan commeth immediately, and taketh awaye the worde that was sowen in theyr hertes. And lykewyse they that are sowen on the stonye grounde, are they: whiche when they haue herde the worde, forthwith receyue it with gladnes, yet haue no rotes in them selues, and so endure but a tyme: and anon as trouble and persecucion ariseth for the wordes sake, they fall immediatly. And they that are sowen amonge the thornes, are suche as heare the worde, and the care of this worlde and the disceptfulnes of ryches, and the lustes of other thynges entre in & choke the worde, and it is made vnfrutful. And those that were sowed in good grounde, are they that heare the worde and receyue it, and bryngе forthe frute, some thyrty folde, some sixtye folde, some an hundred folde.

And he sayd vnto them: is the candell lyghted to be put vnder a bushell, or vnder the table, and not rather to be put on a candelstycke? For there is nothynge so preuye that shall not be opened, neyther so secrete, but that it shall come abrode. If any man haue eares to heare, let hym heare. And he sayde vnto them: take hede what ye heare. With what measure ye mete, with the same shall it be measured vnto you again. And vnto you that heare, shal more be gyuen. For ✳ vnto hym that hath, shall it be gyuen/and from him that hath not, shal be taken awaye, euen that he hath. Math.xiii.b

And he sayde: so is the kyngdome of God, as yf a man sholde sowe seed in the grounde, and sholde slepe, and ryse vp nyght and daye: and the sede sholde springe and growe vp, he not ware. For the earthe bringeth forth frute of her selfe: first the blade, then the eares, after that full corne in the eares. And as sone as the frute is brought forth, anone he putteth to the sykell, because the haruest is come.

And he sayde: Where vnto shall we lyken the kyngdome of God? or with what parable shall we compare it? It is lyke a grayne of mustardseed, whiche when it is sowen in the erth, is the leest of all seedes that be in ẏ erth: but

but after that it is sowen, it groweth vp, and is greatest of all herbes: and beareth greate braunches, so that the fowles of the ayre may dwell vnder the shadowe of it.

And with manye suche similitudes he preached the word vnto them, after as they might heare it. And without similitude spake he nothing vnto them. But when they were a part he expounded all thinges to his disciples. And the same daye when euen was come, he sayde vnto them: Let vs passe ouer vnto the other syde. And they lefte the people, and toke hym euen as he was in the shyppe. And there were also with hym other shyppes.

And there arose a great storme of wynde, & dashed the waues into the shyppe, so that it was full. And he was in the sterne a slepe on a pelowe. And they awoke him, and sayde to him: Master, caresi thou not that we perysh? And he rose vp, and rebuked the wynde, and sayd vnto the see: peace be still. And the wynde slayed, and there folowed a great calme. And he sayde vnto them: Why are ye so fearfull? Howe is it that ye haue no fayth? And they feared exceadyngly, and sayde one to another what felowe is this? For both wynde and see obaye hym.

¶ He deliuereth the possessed frome the vncleane spirite/ the woman from the bloudye yssue/and rayseth the captaynes doughter.

CAPI. V.

AND they came ouer to the other syde of the see, into the countrey of the Gadarenites. And when he was come out of the shyppe, there met him out of the graues a man possessed of an vncleane spirite, whiche had his abydinge amonge the graues. And no man coulde bynde him: no not with cheynes, because that when he was often bounde with fetters and cheynes, he plucked the cheynes a sunder, and brake the fetters in peces. Neither coulde any man tame him. And alwayes both nyght and daye he cryed in the mountaynes, and in the graues, and bet him selfe with stones. When he had spyed Jesus a farre of, he ran and worshypped hym, and cryed with a loude voyce, and sayde: What haue I to do with the Jesus the sonne of the moste hyghest God? I requyre the in the name of God that thou torment me not. For he had sayde vnto him: Come out of the man thou foule spirite. And he asked him: What is thy name? and he answered sayenge: My name is Legion, for we are many. And he prayed him instauntely, that he woulde not sende them awaye, oute of the countrey.

And there was nygh vnto the mountaynes a great herde of swyne fedinge, and all the deuels besought him sayenge: sende vs into the heerde of swyne, that we maye enter into the And anone Jesus gaue theym leaue. And the vncleane spirites went out and entred into the swyne. And the heerde startled, and ran hedlinge in to the see. They were aboute. ij. M. swyne, and they were drowned in the see. And the swyne herdes fled, and tolde it in the citie and in the countrey. And they came oute for to se what had happened: and came to Jesus and sawe hym that was vexed with the fende and had the Legion, syt, both clothed, and in his right mynde, and were afrayed. And they that sawe it tolde them, howe it had happened to hym that was possessed with the deuel and also of the swyne. ✳ And they beganne to praye hym, that he woulde departe frome their coostes. ✠ And when he was come into the shyp, he that had the deupll, prayed hym that he myght be with him. How be it Jesus wold not suffre hym, but sayde vnto hym: go home to thyne houle, and to thy frendes, and shew them what greate thynges the Lorde hathe done vnto the, and howe he hadde compassion on the. And he departed, and began to publysshe in the ten cytes, what greate thinges Jesus hadde done vnto hym, and all men did meruayle.

Math.viii.e. Luke.viii.d.

And when Jesus was come ouer agayne by shyp vnto the other syde, moche people gathered to him, and he was nyghe vnto the see. ✳ And beholde, there came one of the rulars of the Synagoge, whose name was Jairus: and when he sawe him, he fell downe at his fete, & besought him greatly sayenge: my daughter lyeth at poynt of deathe, I wolde thou woldest come, and laye thy hande on her, that she myght be safe, and lyue. And he wente with hym, and moch people folowed hym, & thronged hym.

Math.ix. Luke.viii.f Jairus.

And there was a certayne woman, whiche was dyseased of an yssue of bloude. xij. yeres, and had suffred many thinges of many physicions, and had spent all she had, and felt none amendement at al, but wered worse & worse. When she had herde of Jesus: she came into the preace behynde hym, and touched his garment. For she thought: yf I may but touche his clothes I shall be hole. And forthwith her fountayne of bloude was dryed vp, & she felte in her body, that she was healed of the plage.

And Jesus immediatly felt in him selfe, the vertue that went out of hym, and turned him rounde aboute in the preace, and sayde: who touched my clothes? And his disciples sayde vnto hym: seyst thou the people thrust the, and yet askest, who dyd touche me? And he loked rounde aboute, to se her that hadde wrought that thinge. The woman feared and trembled (for she knewe what was done in her,) & she came and fell downe before hym, and tolde him the hole trouthe. And he sayde to her: Daughter, thy faith hath made the hole: go in peace, and be hole of thy plage.

Math.ix.f Luke.viii.g.

✳ Whyle he yet spake, there came frome ẏ rular of the Synagoges houle, certayne whiche sayde: thy doughter is dea: Why dyseasest thou the Master any further? Assone as Jesus herde that worde spoken, he sayde vnto the ruler of the Synagoge: be not afrayed, onely beleue. And he suffred no man to folow hym, more then Peter and James, and Johñ the brother of James. ✳ And he came vnto the houle of the rular of the Synagoge, and sawe the wondryng: and them that wept & wayled greatly, and went in, and sayd vnto them Why make ye this a do, & wepe? The mayde

Math.ix.d Luke.viii.g.

is not deed, but slepeth. And they laught him to scorne. Then he put them all out, and toke the father and the mother of the mayde, and the that were with him, and entred in where the mayde laye, & toke the mayde by the hande and sayde vnto her: Tabitha, cumi: which is by interpretation: mayde, I saye vnto the, arise. And streyght the mayde arose, and went on her fete. For she was of the age of twelue yeres. And they were astonyed at it out of measure. And he charged theym straytely that no man shulde knowe of it, and commaunded to gyue her meate.

¶ Christe sendeth his Apostles to heale them that were diseased. Of Iohn and Herode. Of the. v. loues and .ii. fisshes. And of the walkinge on the see.

CAPI. VI.

Matth.xiii.g. Luke.viii.c

AND he departed thence, and came into his owne countrey, and his disciples folowed hym. And when the Sabboth daye was come, he began to teache in the Synagoge. And many that herde hym were astonyed, and sayde: From whence hathe he all these thinges? and what wysdome is this that is gyuen vnto hym: and such vertues that are wrought by his handes? Is not this that carpenter, Maryes sonne & the brother of James and Joses and of Juda and Simon? and are not his sisters here with vs? And they were offended by hym. And Jesus sayde vnto them: a Prophete is not despysed, but in his owne countrey, and amonge his owne kynne, and amonge them that are of the same housholde. And he coulde there shewe no myracles, but layde his handes vpon a few sicke folkes, and healed them, and he meruayled at their vnbelefe. ✠

The Jewes call a kynsman a brother.

And he went about by the townes that lay on euery syde, teaching. And he called the. xij. and began to sende theym, two and two, and gaue them power ouer vncleane spretes. And commaunded them, that they shulde take nothinge vnto their iourney, saue a rodde only* neyther scrippe, neyther bred, neyther money in their pourses, but shulde be shood with sandals. And that they shoulde not put on two cootes. And he sayde vnto them: Wher so euer ye entre into an house, there abyde tyll ye departe thence. And whosoeuer shall not receyue you, nor heare you, when ye departe thence, shake of the duste that is vnder youre fete, for a wytnesse vnto them. I saye verely vnto you, it shalbe easyer for Sowme & Gomorre at the daye of iudgement, then for that cyte. And they went oute and preached, that they shuld repent: and they cast out many dyuels. And they annoynted many that were sycke, with oyle, and healed them.

*Save a rod only. Although in Matthew.x.a and Luke.ix.a. He shulde seme to forbyde them a rode / yet the text meaneth not so in dede / but forbydeth cote shoes / rode &c by a figure / to the entent only that they shuld vtterly put from them all carefulnes of any such prouisions

And kynge Herode herde of hym (for his name was spred abrode) & sayde: Johñ Baptiste is risen agayne frome deathe, and therfore myracles are wrought by hym. Other sayd it is Helyas: and some sayd: it is a Prophete, or as one of the Prophetes. But when Herode herde of him, he sayd: it is Johñ whō I beheaded, he is risen frome deathe agayne.

✠ For Herode him selfe had sent forth, & had taken Johñ, and bounde him, and cast him into pryson for Herodias sake, whiche was his brother Philippes wyfe. For he had maryed her. For Johñ sayde vnto Herode: It is not lawfull for the to haue thy brothers wyfe. Herodias layd wayte for him, and would haue kylled him, but she coulde not. For Herode feared Johñ, knowynge that he was a iuste man and an holy: and gaue hym reuerence: & hearynge hym, he dyd many thinges, & herde hym gladly.

But when a conuenient daye was come: Herode on his byrth daye made a supper to ꝑ lordes, captaynes, and heddes of Galile. And the daughter of Herodias came in and daunsed, and pleased Herode, and theym that sate at bourde also. Then the kynge sayd vnto the mayde: aske of me what thou wilt, and I will geue it the. And he sware vnto her, what soeuer thou shalt aske of me, I will gyue it the, euen vnto the one halfe of my kyngdome. And she went forth and sayde to her mother: what shall I aske? And she sayde: Johñ Baptistes hed. And she came in streyght waye with haste vnto the kynge, and asked, sayenge: I will: thou gyue me forthwith in a charger the hed of Johñ Baptiste. And the kynge was sory: how be it bycause of his othe, and them whiche sate at supper also, he wolde not put her beside her purpose. And immediatly the kyng sent the hangman, and commaunded his hed to be broughte in. And he went and beheded hym in the prysō, and broughte his hed in a charger, and gaue it to the mayde, & the mayd gaue it to her mother. And when his disciples herde of it, they came and toke vp his body, & put it in a graue. ✠

And the Apostles gathered them selues together to Jesus, & tolde him all thinges, both what they had done, & what they had taught. And he sayd vnto them ✳ come apart into the wildernes, and reste a whyle. For there were many commers and goers, that they had no leasure so moch as to eat. And he went by ship out of the waye into a deserte place. But the people spyed theym when they departed: and many knew him, and ran afote thyther out of all cities, and preuented them, & came together vnto him. And Jesus went out & sawe moche people, & had compassion on them, bycause they were lyke shepe which had no shepherde. And he began to teache them many thinges.

Matth.xiiii.d Luke.ix.c Johñ.vi.a

Matth.xiv.d

✳ And when the daye was now farre spēt, his disciples came vnto hym, sayenge: This is a deserte place, and nowe the daye is farre passed, let them departe, that they may go into the countrey rounde aboute, and into the townes, and bye them bred: for they haue nothinge to eate. He answered, and sayde vnto them: gyue ye theym to eate. And they sayde vnto hym: Shall we go and bye. ij. C. penyworth of bred, & gene them to eate? He sayde vnto them: how many loues haue ye, go and loke. And when they had serched, they sayde v. & two fisshes. And he commaunded them to make them all sit downe by cōpanies vpō the grene grasse. And they sate downe here a rowe and

Matth.xiii.d Luke.ix.b Johñ.vi.b

and there a rowe, by hundredes and by fyftyes. And he toke the fyue loues and the two fysshes, and loked vp to heuen ✳ and blessed, and brake the loues, and gaue them to his disciples to put before them: and the two fysshes he deuyded amonge them all, and they all dyd eate, and were fylled. And they toke vp twelue baskets full of the fragmentes and of the fysshes. And they that ate were aboute .v. thousande men.

And streyght way he cauled his disciples to go in to the shyp, and to go ouer the water before vnto Bethsaida, whyle he sent away the people. ✳ And as soone as he had sent them away, he departed in to a mountayne to praye. ✳ And when euen was come, the shyp was in the myddes of the see, & he alone on the lande, and he sawe them troubled in rowyng, for the wynde was contrarye vnto them. And aboute the fourth watche of the nyght, he came vnto them walkynge vpon the see, and wolde haue passed by them. When they sawe him walking vpon the see, they supposed it had ben a spirite and cryed out: for they all sawe hym, & were afrayde. And anone he talked with them & sayd vnto them: be of good chere, it is I, be not afrayde. ✳ And he went vp vnto them in to the shyp, and the wynde ceased, & they were sore amased in them selues beyonde measure, and marueyled. For they remembred not of the loues, bycause theyr hertes were blynded.

And they came ouer, & went in to the lande of Genazareth, and arryued in to the hauen. And as soone as they were come out of the shyppe, anone they knewe hym, and ran forth throughout all the region rounde about, and began to cary aboute in beddes all that were sycke, to the place where they herde tell that he was. And whyther so euer he entred in to townes, cityes, or villages, they layde theyr sycke in the stretes, and prayed hym they myghte touche, and it were but the edge of his garment. And as many as touched hym, were safe. ✠

¶ The disciples eate with vnwasshen handes. The commaundement of God is trangressed by manes traditions. Of the woman the Sirophenissa. Of the Saboth.

CAPI. VII.

AND the Pharysees came togyther vnto hym, and dyuers of the Scribes which came from Jerusalem. And when they sawe certayne of his disciples eate bred with common handes (that is to saye, with vnwasshen handes) they complayned. For the Pharysees and all the Jewes, onelesse they washe their handes ofte, eate not, obseruyng the traditions of the elders. And when they come frō the market, excepte they washe, they eate not. And many other thynges there be which they haue taken vpon them to obserue, as the washyng of cuppes and crues, and of brasen vessels, and of tables.

Then asked hym the Pharysees & Scrybes why walke not thy disciples accordyng to the traditions of the elders, but eate bread with vnwasshen hādes? He answered and sayd vnto them: wel prophecied Esaie of you hypocrites as it is wryten: ✳ This people honoureth me with their lyppes, but their hert is farre from me: In vayne they worshyp me, teachyng doctrynes the cōmaundementes of men. For the commaundement of God layde asyde, ye obserue the tradicions of men, as the washynge of crues and of cuppes, and many other suche lyke thynges ye do. Esaie.xxix.b Mc ath.xv.b

And he said vnto them, well, ye cast asyde the cōmaundement of god to kepe your owne traditions. ✳ For Moses said: honour thy father and thy mother, & who so euer curseth father or mother, let hym dye the deth. But ye say: a mā shal say to father or mother Corban, which is, that thou desyrest of me to helpe the with, is gyuen to God. And so ye suffre him no more to do ought for his father or his mother, makyng the worde of God of none effect, through your tradicions which ye haue ordeyned. And many suche thynges do ye. Exodi.xx.b Deutro.v.b. Ephesi.vi.a Exodi.xxi.c Leuitic.xx.b. Prouer.xx.b.

And he called all the people vnto him, & said vnto them: herken vnto me euery one of you and vnderstande. ✳ There is nothyng without a mā that can defyle him when it entreth in to him, but those thinges which procede out of him are those which defyle the mā. If any mā haue eares to heare, let him heare. And whē he came to the house apart frō the people, his disciples asked hym of the symilitude. And he sayd vnto them: Are ye so without vnderstandyng? Do ye not yet perceyue, that what so euer thynge from without entreth in to a man, it can not defyle him, bycause it entreth not in to his hert but in to the belly, and goeth out in to the draught purgynge all meates? Matth.xv.b

And he sayd, that defyleth a man whiche commeth out of a man. For from within, euen out of the hert of men proceade euyll thoughtes, aduoutery, fornication, murther, theffte, couetousnes, wyckednes, deceyte, vnclennes, and wycked eye, blasphemye, pryde, foolyshnes: all these euyll thynges come from within, and defyle man. ✳ And from thence he rose and went in to the borders of Tyre and Sydon, and entred in to an house, and wolde that no man shulde haue knowen. But he coulde not be hyd. For a certayne woman whose doughter had a foule spiryte herd of hym, and came and fell at his fete, The woman was a Sirophenicia, and she besought hym that he wolde cast out the deuyll out of her doughter. And Jesus sayd vnto her: let the chyldren fyrst be fedde. For it is not mete to take the chyldrens bred, and to cast it vnto whelpes. She answered and sayde vnto hym: euen so master, ✳ neuertheles, the whelpes also eate vnder the table of the childrens crommes. And he sayd vnto her: for this saying, go thy way, the deuyll is gone out of thy doughter. And when she was come home to her house, she founde the deuyll departed, and her doughter lyenge on the bed. Matth.xv.b

✠ And he departed agayn from the costes of Tyre & Sydon, and came vnto the see of Galile, thorow the myddes of the costes of the .x. cityes. And they brought vnto hym one that was dese and stambred in his speche, & prayde hym Matth.xv.c Matth.xi.d

hym to put his hande vpon hym. And he toke hym aside frome the people, and put his fyngers in his eares, and dyd spytte and touched his tonge, and loked vp to heuen, and sighed and sayd vnto hym: Ephatha, that is to saye be opened. And anone his eares were opened, and the stringe of his tonge was losed, and he spake playne. And he commaunded them they shold tel no mã. But the more he forbad them, the more a great deale they publyshed it, and were beyonde measure astonyed, saying: ✳ He hath done all thynges well, and hathe made bothe the deafe to heare, and the domme to speake.

Genesis.i.d Eccl.xxxix.

¶ The myracle of the seuen loues. The Pharises aske a sygne. The leuen of the Pharises. The blynde receyueth his sight.

CAPI. VIII. ✣

A Math.xv.d

IN those dayes when ther was a very great company, and had nothynge to eate, Jesus called his disciples vnto hym, and sayd vnto them: I haue pitye on this people, because they haue now ben with me thre dayes, and haue nothynge to eate: and yf I sholde sende them awaye fastynge to their houses, they sholde faynt by the waye. For dyuers of them came from farre. And his disciples answered hym: where sholde a man haue breed here in the wyldernes to satisfye these? And he asked them, how many loues haue ye? They sayde seuen. And he commaunded the people to syt downe on the grounde. And he toke the seuen loues, gaue thankes, brake, and gaue to his disciples, to set before them. And they dyd set them before the people. And they had a fewe small fyshes. And he blessed them and commaunded them also to be set before them. And they ate and were full. And they toke vp of the broken meate that was lefte seuen baskettes full. And they that ate were in nomber aboute foure thousande. And he sente them awaye. ✣

B Math.xv.a. Luke.xi.d John.vi.d

And anone he entred in to a shyp with his disciples, and came in to the partyes of Dalmanutha. ✳ And the Pharysees came forthe and began to dispute with hym, askyng of hym a sygne from heuen, and temptynge hym. And he sighed in his spirite and sayd: why doth this generacion seke a sygne. Truly I tell you there shall no sygne be gyuen to this generacion. And he left them and went in to the shyp agayne, and departed ouer the water.

Math.xvi.a. Luke.xii.a

And they had forgotten to take breed with them, neyther had they in the shyp with them more then one lofe. And he charged them saynge. ✣ Take hede and beware of the leuen of the Pharysees, and of the leuen of Herode. And they reasoned amonge them selues, saynge: we haue no breed. And whē Jesus knewe that, he sayd vnto them: why take ye thought bycause ye haue no breed? perceyue ye not yet neyther vnderstand? Haue ye your hertes yet blynded. Haue ye eyes and se not? and haue ye eares and heare not? Do ye not remembre? when I brake .v. loues amonge .v. thousande, How many baskets of fragmētes toke ye vp? They sayd vnto hym, twelue. When I brake seuen amonge foure thoulande: How many baskets of fragmentes toke ye vp? They said seuen. And he sayd vnto them: how is it that ye vnderstande not?

✣ And he came to Bethsaida, & they brought a blynde man vnto hym, and desyred hym to touche hym. And he caught the blynde by the hande, and led him out of the towne, and spat in his eyes, and put his handes vpon him, and asked hym whether he sawe ought. And he loked vp, and said: I se men, for I se them walke as they were trees. After that he put his handes agayne vpon his eyes, and made hym se. And he was restored to his syght, & saw euery mã clerely. And he sent him home to his house sayinge: neyther go in to the towne, nor tell it to any in the towne. ✣

And Jesus went out and his disciples in to the townes that longe to the citye called Cesarea Philippi. And by the waye he asked his disciples, sayinge: whom do men saye I am? And they answered: some saye thou art Johñ Baptist, some saye Helye, and some one of the prophetes. And he said vnto them: but whom saye ye I am? ✳ Peter answered and said vnto hym, thou art euen Christ. And he charged them they sholde tell no man of hym. And he began to teache them that the sonne of man must suffre many thinges, and sholde be reproued of the elders and of the hyghe priestes and Scrybes, and be kylled, and after thre dayes aryse agayn. And he spake that saying openly. And Peter toke him aside, and began to chyde him. Then he turned about, and loked on his disciples, and rebuked Peter saying. Go after me Sathan, for thou sauourest not the thynges of God, but the thynges of men.

C Math.xvi.d Luke.ix.d

✳ And he called the people vnto hym, with his disciples also, and sayd vnto them. Who so euer wyll folowe me, let him deny him selfe and take his crosse and folow me. For who so euer wyll saue his lyfe, shall lose it. But who so euer shall lose his lyfe for my sake and the gospels, shall saue it. What shall it profyte a man, yf he sholde wyn all the worlde, and lose his owne soule? or els what shal a man gyue to redeme his soule agayne? Who so euer therfore shall be ashamed of me, and of my wordes amonge this aduoutrous and synfull generacion, of hym shall the sonne of man be ashamed, when he commeth in the glory of his father with the holy aungels. And he sayd vnto them: Verily I say vnto you, there be some of them that stande here, which shall not taste of deth, tyll they haue sene the kyngdome of God come with power.

Mar.viii.d and.x.d Luke.ix.c and.xviii.d

¶ The transfyguracion. The lunatycke is healed. The disputacion who shuld be the greatest. Offences are forbydden.

CAPI. IX.

A Math.xvii. Luke.ix.d

AND after syx dayes Jesus toke Peter, James and Johñ, and ledde them vp in to an hygh mountayne out of the way alone, and he was transfygured before them. And his rayment did shyne and was made very whyte, euen as snowe, so whyte as no fuller can make vpon the erth. And there appered vnto them Hely with Moses: & they talked with Jesu. And Peter answered and sayde to Jesu: Master here is good being for vs, let vs make thre tabernacles, one for the, one for Moses, and one for Helias. For he wyst not what he sayd: for they were afrayde. And there was a cloude that shadowed them. And a voyce came out of the cloude sayinge: ✳ This is my deare sonne, heare hym. And sodeynly they loked rounde about them, & sawe no man more then Jesus onely with them.

And as they came downe from the hyll, he charged them, that they sholde tell no man what they had sene, til the sonne of man were risen frome deathe agayne. And they kepte that sayinge with them, and demaunded one of an other what the rysynge frome deathe agayne sholde meane? And they asked hym, sayinge: Why then saye the Scrybes, that Helyas muste fyrste come? He answered and sayd vnto them: ✳ Helyas verily shall fyrste come and restore all thynges. And also the sonne of man as it is wrytten, that suffre many thinges, and shall be set at nought. Moreouer, I saye vnto you that Helyas is come, and they haue done vnto him what so euer pleased the, as it is wrytten of hym.

And he came to his disciples, & sawe moche people about them, and the Scrybes questionyng with them. And anone all the people when they beheld hym, were amased and ranne to hym, and greted hym. And he sayde vnto the Scrybes: What questyone ye with them? ✣ ✳ And one of the companye answered and sayd: Master, I haue brought my sonne vnto the, which hath a domme spirite. And when so euer he taketh hym, he teareth hym, and he fometh & gnasheth with his teth, and pyneth awaye. And I spake to thy disciples that they sholde cast hym out, and they coulde not.

He answered hym and sayd: O vnfayethfull generacion, how longe shall I be with you? How longe shall I suffre you? Bryng hym hyther to me. And they brought him vnto him. And as sone as the spirite sawe hym, he tare hym. And he fell downe on the grounde walowyng and fomyng. And he asked his father, how long is it ago, sythens this hath happened him? He sayd, of a chylde, and ofte tymes casteth hym in to the fyre, and also in to the water to destroye hym. But yf thou canste do any thynge haue mercye on vs, and helpe vs. And Jesus sayde vnto hym: Yf thou couldest beleue, all thynges are possyble to hym that beleueth. And forthwith the father of the chylde cryed with teares: sayinge: Lorde I beleue, helpe myne vnbelefe.

When Jesus sawe that the people came runnynge togyther vnto hym, he rebuked the foule spirite, saying vnto hym: Thou domme and deafe spirite, I charge the, come out of hym, and entre no more in to hym. And the spirite cryed, and rent hym sore, and came out: and he was as deed, in so moch that many said he is deed. But Jesus caught his hande, and lyfte hym vp, and he arose. And when he was come in to the house, his disciples asked hym secretly, why coulde not we caste hym out?

And he sayde vnto them: This kynde can by none other meanes come forth, but by prayer and fastynge. ✣

✣ And they departed thence, and toke their iourneye thorowe Galile, and he wolde not that any man sholde haue knowen it. For he taught his disciples and sayd vnto them: ✳ the sonne of man shall be delyuered in to the handes of men, and they shall kyll hym, and after that he is kylled, he shal aryse agayn the third daye. But they wyste not what that sayinge meant, and were afrayde to aske hym. And he came to Capernaum. And when he was come to house, he asked them, what was it that ye reasoned betwene you by the way? And they helde their peace: for by the waye they reasoned amonge them selues, who sholde be the chefest. ✳ And he sate downe and called the .xij. vnto hym, and said to them: yf any man desyre to be fyrst, the same shal be last of all, & seruant vnto all. And he toke a chylde, and set hym in the myddes of them, & toke him in his armes and sayde vnto them: who so euer receyueth one of such children in my name, receyueth me. And who so euer receyueth me, receyueth not me, but hym that sent me. ✣

E Mat.xvi.c Luke.ix.c

Math.xviii.b Luk.ix.c

F

Johñ answered hym, sayinge: ✣ Master, we sawe one castynge out deuyls in thy name, whiche folowyth not vs, and we forbad hym bycause he folowyth vs not. But Jesus sayde, forbyd hym not. For there is no man that shall do a myracle in my name, that can lyghtly speake euyll of me. Who so euer is not agaynste you, is on your parte. And who so euer shall gyue you a cup of water to drinke for my names sake, bycause ye belonge to Christe, verily I saye vnto you he shall not loose his rewarde. And who so euer shall offende one of these lytelones that beleue in me, it were better for hym that a mylstone were hanged aboute his necke, and that he were cast in to the see. Wherfore yf thy hande offende the, cut hym of. It is better for the to entre in to lyfe maymed, then haynge two handes go in to hell in to fyre vnquenchable, where their worme dyeth not, and the fyre neuer goeth out. Lykewyse yf thy foote let the, cut hym of. For it is better for the to go halte in to lyfe, then haynge two fete, to be caste in to hell in to fyre vnquenchable, where his worme dyeth not, and the fyre neuer goeth out. Euen so, yf thyne eye let the, plucke hym out. It is better for the to go in to the kyngdome of God with one eye, then haynge two eyes to be caste in to hell fyre: where their worme dyeth not, and the fyre neuer goeth out. ✣

G

Every man therfore shall be salted with fyre. And euery sacrifyce shall be seasoned with salte. Salte is good. But yf the salte be vnsauery, what shall ye salte therwith? Se that ye haue salte in your selues: and haue peace amonge your selues, one with an other.

Saltynge

¶ Of denoyrement. The rich man questioneth with Christe. Of the sonnes of Zebede. Barthymeus the blynde man.

CAPI. X.

And

A Math.xix.a

AND he arose from thence and went into the coostes of Jury, throughe the regyon that is beyonde Jordane. And the people resorted vnto hym a fresshe, and as he was wont, he taught them agayne. And the Pharysees came and asked hym a questyon: whether it were lawful for a man to put away his wyfe, temptynge hym. And he answered and sayd vnto them: * what dyd Moses byd you do? And they sayde: Moses suffred to wryte a testimonyall of deuorcement, and to put her awaye. And Jesus answered and sayd vnto them: For the hardnes of your hertes he wrote this precepte vnto you. But at the fyrste creacion God made them man and woman. * For this cause shall man leaue his father and mother, and sycke to his wyfe, and they twayne shall be one flesshe. So then are they now not twayne, but one flesshe. Therfore what God hath coupled, let not man departe.

Deut.xxiiii.a Math.xix.a

Genesis.ii.d. 1 Corint.vi.d Math.v.e and.xix.a Ephe.v.g.

B And in the house his disciples asked hym agayne of that matter. And he sayd vnto them. Who so euer putteth away his wyfe and marryeth an other, is an aduoutrer to herwarde. And yf a woman forsake her husbande and be maried to an other, she committeth aduoutry. * And they brought chyldren to hym that he shulde touche them. And his disciples rebuked those that brought them. When Jesus saw that, he was displeased and said to them: Suffre the chyldren to come vnto me, and forbyd them not. For of suche is the kyngdome of God. Verely I saye vnto you, who so euer shall not receyue the kyngdome of God as a chylde, shal not enter therin. And he toke them vp in his armes, & put his handes vpon them, and blessed them.

Math.xix.b. Luke.xviii.d

C ✠ * And when he was come in to the way there came one runnynge and kneled to hym, and asked hym: Good master, what shal I do that I may inherite euerlastynge lyfe? Jesus said to him: why callest thou me good? There is no man good but one, which is God. Thou knowest the commaundementes. Do no aduoutry, kyll not, steale not, bere no false wytnes, defraude no man, honour thy father and mother. He answered and said to him. Master all these I haue kepte from my youth. Jesus beheld him, and had a fauour to hym, and said vnto hym: one thynge is lackynge vnto the. Go and sell all that thou hast, and gyue to the poore, and thou shalt haue treasure in heuen, and come and folowe me, and take vp the crosse. But he was discomforted with that sayinge, and wente awaye mournynge, for he had great possessions.

Math.xix.c. Luke.xviii.d

D And Jesus loked rounde aboute, and sayd vnto his disciples: what an harde thynge is it for them that haue ryches to entre in to the kyngdome of God. And his disciples were astonyed at his wordes. But Jesus answered agayne, and sayde vnto them: chyldren howe harde is it for them that trust in ryches to entre in to the kyngdome of God? It is easyer for a camell to go throughe the eye of a nedle, then for a ryche man to entre in to the kyngdome of God. And they were astonyed out of measure, sayinge betwene them selues: who then can be saued? Jesus loked vpon them, and sayde: with men it is impossible, but not with God, for with God all thynges are possible.

And Peter began to saye vnto hym: Lo, E we haue forsaken all, and haue folowed the. Jesus answered and sayd: Truly I tell you, there is no man that forsaketh house, or brethren or systers, or father or mother, or wyfe or chyldren, or landes for my sake and the gospels which shall not receyue an hundred folde now in this tyme: houses and brethren and systers, and mothers and chyldren, and landes with persecutions: and in the worlde to come euerlastynge lyfe. Many fyrst, shall be laste / and the last, fyrst. And they were in the waye goyng vp to Jerusalem. And Jesus went before them, and they were amased, and as they folowed, were afrayde.

And Jesus toke the.xij. agayne, and began to tell them what thynges shold happen vnto hym. * Beholde we go vp to Jerusalem, and the sonne of man shall be delyuered vnto the hyghe preestes, and vnto the Scrybes: and they shall condemne hym to deathe, and shall delyuer hym to the heathen: and they shall mocke hym, and scourge hym, and spytte vpon hym, and kyll hym. And the thyrde daye he shall ryse agayne.

Math.xvi. and.xvii.c. and.xviii.c Luke.xviii. and.xxiii.c

And then James and Johñ the sonnes Zebede came vnto hym, sayinge: Master, we wold thou sholdest do for vs what so euer we desyre. He sayde vnto them: What wolde ye I shulde do vnto you? They sayde to hym: Graunt vs we may syt, one on thy right hand and the other on thy lefte hande, in thy glory. But Jesus sayd vnto them, ye wote not what Je aske. Can ye drynke of the cup that I shall drynke of, and be baptised in the baptisme that I shall be baptysed in? And they sayde vnto hym: we can. Jesus sayd them: ye shal drinke of the cup that I shall drynke of, and be baptised with the baptysme that I shall be baptised in, but to syt on my ryght hande & on my lefte hande is not myne to gyue, but to them for whom it is prepared.

F

* And when the.x. herd that, they began to disdayne at James and Johñ. But Jesus called them vnto him, & sayd to them: ye knowe that they whiche seme to bere rule among the gētyles, raygne as lordes ouer them. And they that be greate amonge them, exercyse auctorite ouer them. So shal it not be among you, but who so euer of you wyll be great amonge you, shall be your seruaunt. And who so euer wyll be chiefe, shall be seruaunt vnto all. For euē the sonne of man came not to be ministred vnto: but to minister, and to gyue his lyfe for the redemption of many.

Math.xx.b

G

And they came to Hierico. * And as he went out of Hierico with his disciples, and a great nombre of people: Barthimeus the sonne of Thimeus whiche was blynde, sate by the hye wayes syde, beggyng. And when he herde that it was Jesus of Nazareth, he began to cry and to saye: Jesus the sonne of David, haue mercy on me. And many rebuked hym, that he sholde holde his peace. But he cryed the more a great deale, thou sonne of David haue mercy on me: And Jesus stode styll, and commaunded hym to be called. And they called the blynde, saying vnto hym: Be of good comforte: aryse, he calleth the. And he threwe awaye his cloke, and rose and came to Jesus. And Jesus answered and sayd vnto hym: what wylte thou that I do vnto the? The blynde sayde vnto hym: Master, that I myght se. Jesus sayd vnto hym: Go thy waye, thy fayth hath saued the. And anone he receyued his syght, and folowed Jesus in the waye.

Math.xx.b Luke.xviii.c

¶ Chryst rydeth to Jerusalem. The syggetre dryeth vp. The byers and sellers are caste oute of the temple. The Pharises question with Chryste.

CAPI. XI.

AND when they came nye to Jerusalem vnto Bethphage and Bethanie, besydes mounte Oliuete, he sente forthe two of his disciples, and sayd vnto them. Go your wayes in to the towne that is ouer against you. And as sone as ye be entred in to it, ye shal fynde a colt bound, wheron neuer man sate: lose hym & bringe hym. And yf any man saye vnto you: why do ye so? Saye the Lorde hathe nede of hym: and anone he wyll lende hym hyther. And they wente theyr waye and founde a colte tyed by the doore without at a partynge of a waye, and they losed hym. And dyuers of them that stode there, sayde vnto them: what do ye losynge the colt? And they sayd vnto them euen as Jesus had commaunded them, & they let the go. And they brought the colte to Jesus, and caste theyr garmentes on him, and he sat vpon hym. And many spred their garmentes on the way. Other cut downe braunches of the trees, and strawed them in the way. And they that went before and they that folowed, cryed saying: Hosanna, blessed be he that commeth in the name of the Lorde. Blessed be the kyngdom that commeth in the name of hym that is Lorde of our father David: Hosanna in the hyest.

And the Lorde entred in to Jerusalem, and in to the temple. And when he had loked rounde about vpon all thynges, & now the euen tyde was come, he went out vnto Bethanye, with the twelue. And on the morowe when they were come out from Bethany, he hūgred, and espyed a tygge tree a farre of haupnge leues, and went to se whether he myghte fynde any thynge theron. But when he came therto, he founde nothynge but leues, for the tyme of tygges was not yet. And Jesus answered and sayd to it: neuer man eate frute of the hereafter wyple the worlde standeth. And his disciples herde it.

And they came to Jerusalem. And Jesus went in to the temple, and began to caste out the sellers and byers in the temple, and ouerthrew the tables of the money chaungers, and the stoles of them that solde doues: & wolde not suffre that any man caried a vessel thorow the temple. And he taught sayinge vnto them, * Is it not wrytten: my house shall be called the house of prayer vnto all nacions? But ye haue made it a den of theues.

Hieerem.vii.a iii.Reg.viii.d

And the Scrybes and hyghe preestes herde it, and sought howe to destroye hym. For they feared hym, because all the people merueyled at his doctryne. And when euen was come, he went out of the cite. * And in the morynge as they passed by, they saw the tygge tree dryed vp by the rotes. And Peter remembred, and sayde vnto hym: Master, beholde, the tygge tree which thou cursedest, is wyddered away. And Jesus answered and sayde vnto them: haue fayth in God. ✠ Verely I saye vnto you, that who so euer shall saye vnto this mountayne: take away thy self, and cast thy selfe in to the see, and shall not wauer in his hert, but shall byleue those thynges whiche he sayth shal come to passe, what so euer he sayth shal be done to hym. Therfore I say vnto you, * what so euer ye desyre when ye pray, byleue that ye shall haue it, and it shall be done vnto you. And when ye stande and praye, forgyue yf ye haue any thing against any man: that your father also whiche is in heuen, maye forgyue you your trespaces.

Math.xxi.b

Fayth

D Math.xxi.c Johyn.xvi.c

And they came agayne to Jerusalem. * And as he walked in the temple, there came to him the chyefe preestes, and the Scrybes and the elders, and sayd vnto hym: by what auctorite doest thou these thynges? and who gaue the this auctorite to do these thynges? Jesus answered and sayde vnto them: I wyll also aske of you a certayne thynge, and answere ye me, and I wyl tell you by what auctorite I do these thynges. The baptysme of Johñ, was it from heuen, or of men? Answere me. And they thought in them selues, saying: yf we say from heuen: he wyll saye / why then dyd ye not byleue hym? but yf we shall saye, of men/ then feare we the people. For all men counted Johñ, that he was a very Prophet. And they answered and said vnto Jesu, we can not tell. And Jesus answered and sayd vnto them, neither wyll I tell you, by what auctorite I do these thynges.

Luke.xx.a Math.xxi.c

¶ The vyneyarde is let out. Gyue to Cesar that he longeth to Cesar. Of the Saduces/of the doctor of lawe. hypocrytes must be eschewed/the offrynge of the poore wedowe.

CAPI. XII.

A AND he began to speke vnto them in parables. A certeyn man planted a vyneyarde, and compassed it with an hedge, and ordeyned a wyne pyelle, and bilt a toure in it. And he let it out to hyre vnto husbandmen, And went in to a straūge countrey. And when the tyme was come, he sent to the tenauntes a seruaunt, that he might receyue of the tenaūtes of the frute of the vyneyarde. And they caught him and bet him, and sent him agayne empty. And agayn he sent vnto them an other seruāt, and at him they cast stones and brake his heed and sent him agayne all to reuiled. And agayn he sente an other, & him they killed, and many other, beatyng some, and kyllynge some.

Math.xxi.d Luke.xx.b Esaye.v.a

Wherfore haupnge yet one sonne whom he loued tenderly, hym also he sente at the laste vnto

vnto them, sayinge, they wyll reuerence my
Math.xxi.d. sonne. ✱ But the tenauntes sayde amongest
Gen.xxxvii.d them selues: this is the heyre/come let vs kyl
Luke.xx.c him, and the inheritaunce shall be ours. And
they toke hym and kylled him, and caste hym
out of the vineyarde. What shal then the lorde
of the vyneyarde do? He wyll come & destroy
the tenauntes, and let out the vyneyarde to
Psal.cxviii.c other. Haue ye not redde this scripture. ✱ The
Math.xxi.d. stone whiche the buylders dyd refuse, is made
the chiefe stone in the cornet. This was done
of the Lorde, and is maruelous in our eyes.
And they went aboute to take hym, but they
feared the people. For they perceyued that he
spake that parable against them. And they left
Math.xxii.d. him and went their waye.
Luke.xx.d ✱ And they sent vnto him certeyn of the pha-
B risees with Herodes seruauntes, to trap him
in his wordes. And when as they were come,
they sayde vnto hym: Master, we knowe that
thou arte true, and carest for no man/for thou
considerest not the personage of men, but tea-
chest the waye of God truly: Is it lawfull to
paye tribute vnto Cesar, or not? Ought we to
gyue, or ought we not to gyue? He vnderstode
their dissemblynge, and said vnto them: Why
tempte ye me? Bryng me a peny, that I may
se it. And they brought. And he said vnto them
C Whose is this ymage, & superscription? And
Roma.xiii.b. they said vnto him, Cesars. And Jesus answe-
Math.xii.c. red and sayd vnto them: ✱ Then gyue to Ce-
sar that whiche belongeth to Cesar: and to
God that whiche pertayneth to God. And
they marueyled at him.

Then came the Sadduces vnto him, which
saye there is no resurrection. And they asked
Math.xxii.a. him sayinge: ✱ Master, Moses wrote vnto
Luke.xx.b vs: If any mannes brother dye, and leaue his
Deute.xxv.b wyfe behynde him, and leaue no children: that
then his brother shulde take his wyfe, & reyse
vp seed vnto his brother. There were seuen
brethren, and the first toke a wyfe, and when
he dyed left no sede behynde him. And the se-
conde toke her, and dyed, neyther left any seed.
And the thyrde lykewyse. And seuen had her,
and lefte no seed behynde them. Laste of all
the wyfe dyed also. In the resurrection then
when they shall ryse agayne, whose wyfe shall
she be of them? For seuen hadde her to wyfe.
Jesus answered and sayde vnto them: Are ye
not therfore deceyued, bicause ye vnderstande
not the scriptures, neither the power of God?
L For when they ryse agayne from dethe, they
neither marye, nor are maryed/but are as the
aungels which are in heuen. As touchyng the
deed, that they shall ryse agayne, haue ye not
redde in the boke of Moses, how in the bushe
God spake vnto hym, sayinge: ✱ I am the
Exodi.iii.b. God of Abraham, and God of Isaac, and the
God of Jacob? He is not the God of the ded,
but the God of the lyuynge. Ye are therfore
greatly deceyued.

Math.xxii.d ✱ And there came one of the Scrybes that
had herde them disputynge togyther, and per-
ceyued that he had answered them well, and
asked him: whiche is the fyrste of all the com-
maundementes? Jesus answered him, the first
of all the commaundementes is. Heare Israel:
✱ The Lorde God is one Lorde. And thou Math.xx
shalte loue thy Lorde thy God with all thy Exod.xx
herte, and with all thy soule, and with all thy Deutro.
mynde, and with all thy strength. This is the
first commaundement. And the seconde is lyke
vnto this: ✱ Thou shalte loue thy neighbour Leuitic.x
as thy selfe. There is none other commaunde- Ephath.
ment greater then these. Roma.x
Galath.

And the Scrybe said vnto him: wel master
thou hast sayde the truthe, that there is one
god, and that there is none but he. And to loue
him w all the hert, and with al the mynde, and
with all the soule, & with all the strength, and
to loue a mannes neighbour as him selfe, is a
greater thing then all burnt offrynges and sa-
crifices. And when Jesus sawe that he answe-
red discreetly, he said vnto him: ✱ Thou art not
farre from the kyngdome of God. And no man
after that, durst aske him any question.

And Jesus answered and said, teachynge in
the temple: how say the Scrybes that Christ
D is the sonne of Dauid? for Dauid him selfe Psal.cx
inspyred with the holy ghost, sayd. The Lorde
sayd to my Lorde, syt on my ryght hande, tyll
I make thyne ennemyes thy fote stole. Then
Dauid him selfe calleth him Lorde/ & by what
meanes is he then his sonne? And moche peo-
ple herde him gladly.

And he said vnto them in his doctryne: be-
ware of the Scribes, which loue to go in long
clothynge, and loue gretynges in the market
places, and the cheefe seates in the assemblies,
and to sit in the vppermost rowmes at feestes,
and deuour wydowes houses, and that vnder
a colour of longe prayinge. These shall receyue
greater damnation.

✝ And Jesus sat ouer agaynst the treasury, E
and sawe howe the people put money into
the treasury. And many that were ryche cast in
moche. And there came a certayne poore wy-
dow, and she threw in two mites, which make
a farthyng. And he called vnto hym his disci- The poore
ples and said vnto them: Verely I saye vnto widowes
you, that this poore wydowe hath caste more offrynge.
in, then all they which haue cast in to the trea-
sury. For they all dyd cast in of their superfluite,
but she of her pouertie dyd caste in all that she
had, euen all her substaunce,

¶ The ende of the worlde. The daye and the houre is vnknowen.

CAPI. XIII.

A ✝ ND as he went out of the temple, one A Mat.xx
of his disciples said vnto him: Master, Luke.xx
se what stones, and what buyldynges
are here. And Jesus answered and sayde vnto
him: Seest thou these great buyldinges? There
shall not be left stone vpon stone, that shal not
be throwen downe. And as he sate on mounte
Olyuet, ouer against the temple: Peter, and
James and John, and andrew asked him se-
cretly: Tell vs when shall these be? And
what is the sygne when all these shall be ful-
fylled? And Jesus answered them, and began Mat.xxiii
to saye: ✱ take hede lest any man disceyue you Luke.xxi
For many shall come in my name, sayinge: I
am Christ, and shal disceyue many.

When

When ye shal heare of warre, and rumours
of warre, be ye not troubled. For suche thinges
must nedes be. But the ende is not yet. For
there shall nacion aryse agaynst nacion, and
realme agaynst realme. And there shall be erth
quakes in all quarters, and kaympchment and
troubles. These are the begynnynges of so-
rowes. ✱ But take hede to your selues. For
they shall bryng you vp to the conceples, and
in to the synagoges, and ye shal be beaten, yea
and shall be brought before rulers and kyn-
ges for my sake for a wytnes vnto them. And
the Gospell must fyrst be publysshed amonge
all nacions.

✱ But when they lede you and betraye you
take no thought afore hande what ye shal say,
neyther ymagen: but what so euer is gyuen
you at the same tyme, that speake. For it shall
not be ye that shall speake, but the holy ghost.
Yea and the brother shall deliuer the brother
to deth, and the father the sonne, and the chil-
dren shall ryse agaynst their fathers and mo-
thers, and shall put them to deth. And ye shall
be hated of all men for my names sake. But
who so euer shall endure vnto the ende, the
same shall be safe.

✱ Nowe, when ye se the abhominacion of
desolacion, whereof is spoken by Daniel the p
pher, stande where it oughte not, let him that
redeth vnderstande. Then let them that be in
Jury, flee to the mountaynes. And let them that
is on the house top not come downe in to the
house, neither entre therin to fetche any thyng
out of his house. And let him that is in ỳ felde,
not turne backe agayn vnto the thinges whi-
che he lefte behynd him for to take his clothes
with him. Wo shall be then to women with
chylde, and to them that gyue soucke in those
dayes. But pray that your flyght be not in the
wynter. For there shall be in those dayes suche
tribulacion, as was not from the beginning of
creacion whiche God created vnto this tyme,
neither shal be. And except that the Lord shold
shorten those dayes, no flesshe shold be saued.
But for the electes sake which he hath chosen,
he hath shortned those dayes.

✱ And then yf any man saye to you: lo, here
is Christ: lo, he is there, byleue not. For false
Christes shall aryse, and false prophetes, and
shal shewe myracles and wondres, to disceyue
(yf it were possyble) euen the chosen. But take
ye hede: beholde I haue shewed you all thin-
ges before.

✱ Moreouer in those dayes, after that tri-
bulacion, the sonne shall wexe darke, and the
mone shall not gyue her lyght, and the sterres
of heuen shall fall/ and the powers which are
in heuen shall moue. And then shall they se the
sonne of man commynge in the clowdes, with
great power and glory. And then shal he sende
his aungels, and shal gather togither his cho-
sen from the fower wyndes, and from the one
ende of the worlde to thother.

D Lerne a similitude of the fygge tree. When
his braunches are yet tender, and hath brought
forth leaues, ye knowe that sommer is neare.
So when ye se these come to passe, vnderstande
that it is nye, at the dores. Verely I saye vnto
you, that this generation shal not passe, tyl all
these thynges be done. Heuen and erth shall
passe, but my wordes shall not passe. But of
the daye and houre knoweth no man, no not
the aungels which are in heuen: ỳ neither the
sonne him selfe, saue the father onely. ỳ Neyther the sonne him selfe &c. As co cernynge his manhode he was lesse then his father / & therfore knewe it not although by his Godhede he knewe it.

Take hede, watche, and pray, for ye knowe
not when the time is. As a man which is gone
in to a straunge countrey, and hathe lefte his
house, and gyuen auctorite to his seruauntes,
and to euery man his worke, and commaun-
ded the porter to watche. Watche therfore,
for ye know not when the master of the house
wyll come, whether at euen, or at mydnyght/
whether at the cocke crowynge, or in the dau-
nynge: lest yf he come sodeynly, he shulde fynde
you sleppynge. And that I saye to you, I saye
to all, watche.

¶ Mary Magdelen anoynteth Chryst. The passe-ouer is eaten. Christ is taken. Peter denyeth him: with many other thynges that were demaunded of Chryst.

CAPI. XIIII.

A ✝ Fter two dayes folowed Ester, and A Math.xxvi.a
the dayes of swete breed. And the hygh Luke.xxii.a
preestes and the Scrybes sought howe
to take hym by gyle and put him to deth. But
they sayd: not in the feest daye, lest any rore
aryse amonge the people.

✱ When he was in Bethani, in the house Math.xxvi.a
of Symon the leper, as he sate at meate, there John.xii.a
came a woman, hauynge an alabaster bore of
oyntmente called narde, that was pure and
costly / and she brake the bore and powred it
on his heed. Now there were some that were
not content in them selues, and sayde: what
neded this waste of oyntment? For it might
haue ben solde for more then. iij. hundred pens,
and ben giuen vnto the poore. And they grud-
ged agaynst her.

But Jesus sayde: let her be in reste, why
trouble ye her? She hathe wrought a good
worke on me. For ye haue poore with you al-
wayes / and when so euer ye wyll ye maye do
them good, but me ye haue not alwayes. She
hath done that she coulde/ she came aforehande
to anoynt my body to his buryingwarde. Vn-
doubtedly I saye vnto you: wher so euer this
gospell shall be preached throughout the hole
worlde, this also that she hath done, shall be
tolde in remembraunce of her.

✱ And Judas Iscariot one of the twelue B
went away vnto the hyhest preestes, to betrap Math.xxvi.b
him vnto them. When they herde that, they Luke.xxii.a
were glad, and promysed to gyue him money.
And he sought howe he myght conuenyently
betraye hym.

And the fyrst daye of swete breed, when men
offre the Paschall lambe, his disceples sayde
vnto hym: Where wylte thou that we goo
and prepare that thou mayste eate the Ester
lambe? And he sent forth two of his disciples
and sayd vnto them. Go ye in to the cytie, and
there shal a man mete you bearyng a tankard
of water, folowe hym. And whither so euer he
goeth in, say to the goodman of the house, the

master asketh where is the gest chābre, where I shall eate the Ester lambe with my discyples, and he wyll shewe you a greate parlour paued and prepared/ there make redye for vs. And his disciples went forth and came to the city, and founde as he had said vnto them, and made redy the Ester lambe.

C Mat.xxvi.b. Luke.xxii.b. John.xiii.c.

* And at euen he came with the.xij. And whyle they sate at borde and ate: Jesus sayd: Verely I saye vnto you, that one of you shall betraye me whiche eateth with me. And they began to mourne, and to saye to hym one by one: is it I? And an other sayd: is it I? He answered and said vnto them: One of the.xij. whiche dyppeth with me in the platter. The sonne of man goeth as it is wrytten of hym: but wo be to that man by whom the sonne of man is betrayed. Good were it for him, if that man had neuer ben borne.

The lordes supper.

And whyle they ate, Jesus toke breed, blessed and brake, and gaue to them and sayd. Take, eate, this is my body. And he toke ye cup, gaue thankes, & gaue it to them, and they al dranke of it. And he said vnto them: this is my blood of the new couenaunt, which is shed for many. Verely I say vnto you, I shal drynke no more of this frute of the vyne, tyll that daye that I drynke it newe in the kyngdome of God. And when they had gyuen prayses, they went out to mount Oliuet.

And Jesus saith vnto them: All ye shal be offended thorow me this night. For it is wrytten: I wyll smyte the shepherde, and the shepe shal be scattered. But after I am rysen agayne, I wyll go in to Galile before you. * Peter sayd vnto him. Although all men sholde be offended yet wold not I. And Jesus said vnto him. Verely I saye vnto the, that to daye euen in this nyght before the cocke crowe twyse, thou shalt deny me thryse. And he spake boldlyer, no/ yf I sholde dye with the, I wyl not deny the. Lykewyse also sayd they all.

Zache.xiii.b Math.xxvi.c. Luke.xxii.d. John xiii.d

D Math.xxvi.d

And they came in to a place named Gethsemani. And he sayth to his discyples: Syt ye here while I go apart & pray. And he toke with hym Peter, James and Johñ, and he began to waxe abasshed, and to be in an agony, and said vnto them: My soule is very heuy euen vnto the deth, tary here and watche. And he went forth a litle, and fel downe on the grounde and prayed, that if it were possible, the hour might passe from hym. And he sayd: * Abba father, all thynges are possible vnto the, take away this cup from me. Neuerthelesse, not what I wyll, but what thou wylt, be done.

Math.xxvi.d Luke.xxii.c

E

And he came and founde them slepyng, and sayd to Peter: Symon slepest thou? Couldest not thou watche with me one houre? watche ye and praye, lest ye entre into temptacion, the spirite is redye, but the flesshe is weyke. And agayne he went awaye and prayde and spake the same wordes. And he returned and founde them a slepe agayne / for theyr eyes were heuye: neyther wyst they what to answere him. And he came the thyrde tyme, and sayde vnto them: slepe hensforth and take your ease, it is ynough. The hour is come/ beholde, the sonne of man shall be delyuered in to the handes of synners. Ryse vp, let vs go. Lo, he that betrayeth me, is at hande.

And forthwith whyle he yet spake, came Judas one of the twelue, and with hym a greate route of people with swerdes and staues from the hyghe preestes and Scrybes, and elders. And he that betrayed hym had gyuen them a watche worde, sayinge: who so euer I do kysse, he it is: take hym and leade hym awaye warely. And as sone as he was come, he wente anone to hym, and sayde vnto hym: master master, and kyssed hym. And they layde theyr handes on hym, and toke hym. And one of them that stode by, drewe out his swerde, and smote a seruaunt of the hyghe preest, and cut of his eare.

F

And Jesus answered and said vnto them/ ye be come out as vnto a thefe with swerdes and with staues to take me. I was dayly with you in the temple teachynge / and ye toke me not, but that the scriptures sholde be fulfylled. And they all forsoke hym and ranne awaye. And there folowed him a certayne yonge man, clothed in lynnen vpon the bare, & the yonge men caught him, and he lefte his lynnen, and fledde from them naked. * And they led Jesus away to the hyest preest of all, and to hym came all the hye preestes and the elders, and the Scrybes. And Peter folowed hym a great way of, euen in to the palace of the hye preest, and sat with the seruauntes, and warmed hym selfe at the fyre.

Math.xx Luke.xx John.x

And the hyghe preestes, and all the councyle sought for wytnes agaynst Jesu, to put him to deth, & founde none. For many bare false wytnes agaynst hym, but their witnes agreed not togither. And there arose certeyn and brought false wytnes agaynst hym, sayinge. We herde hym say: I wil destroye this temple made with handes, and within thre dayes I wyll buylde an other made without handes. But their witnesse agreed not togyther.

And the hyghest preest stode vp amongest them, and asked Jesus, sayinge: Answerest thou nothynge? Howe is it that these beare wytnes agaynst the? And he helde his peace, and answered nothynge. Agayne the hyghest preest asked him, and sayd vnto hym. Art thou Christ the sonne of the blessed? Jesus sayd, I am. * And ye shall se the sonne of man syt on the ryghte hande of power, and come in the cloudes of heuen. Then the hyest preest rente his clothes and sayde: what nede we any further of witnes? ye haue herd blasphemy, what thinke ye? And they all condempned him that he was worthye of dethe. And some began to spyt at him, and to couer his face, and to beate hym with fystes, and to saye vnto hym, arede vnto vs. And the seruauntes boffeted hym on the face.

G Math.xx Luke.xxii

And as Peter was benethe in the palace, there came one of the wenches of the hyghest preest / and when she sawe Peter warmynge him selfe, she loked on him and sayd: wast not thou also with Jesus of Nazareth? And he denied it saying: I knowe him not, neither wote I what thou sayest. And he went out in to the porche, and the cocke crewe. And a damsell

Math.xx Luke.xx John.x

saw

sawe him, and agayne began to saye to them that stode by, this is one of them. And he denyed it agayn. And anone after they that stode by, sayd agayne to Peter: surely thou art one of them, for thou art of Galile, and thy speche agreeth therto. And he began to curse and to sweare, sayinge: I knowe not this man of whome ye speake. and agayn the cocke crewe, * and Peter remembred the worde that Jesus sayde vnto hym, before the cocke crowe twyse, thou shalte denye me thryse, and began to wepe.

¶ The passyon of Christ. Of his deth and buryall.

CAPI. XV.

AND anone in the dauning, the hye preestes helde counsell with the elders and the Scrybes, and the hole cōgregacion, and bounde Jesus and led him away and deliuered him to Pylate. And Pilate asked him: art thou the kynge of the Jewes? And he answered & sayd vnto him: thou sayest. And the hye preestes accused him of many thinges. Pilate asked him agayne sayinge: * Answerest thou nothyng? Beholde how many thynges they lay vnto thy charge. Jesus answered neuer a worde, so that Pylate meruayled.

At that feest Pilate was wont to deliuer at their pleasure a prysoner, whome so euer they wolde desyre. Now there was one named Barrabas, which lay bound with them that made insurrection, & in the insurreccion commytted murther. And the people called vnto him, and began to desire accordyng as he had euer done vnto them. Pylate answered them and sayde: Wyll ye that I loose vnto you the kynge of Jewes? For he knewe that the hygh preestes had deliuered him of enuy. But the high preestes had moued the people that he sholde rather delyuer Barrabas vnto them.

And Pilate answered agayn, and said vnto them: * what wyl ye then that I do with him whome ye call the kynge of Jewes? And they cryed agayne: crucifye him. Pylate sayd vnto them: what euyl hath he done? And they cried the more feruently: Crucifye him. And so Pylate wyllyng to cōtent the people, loosed them Barrabas, and delyuered Jesus when he had scourged him, for to be crucifyed.

B

And the soudiers ledde him awaye in to the commen hall, and called togither the hole multitude, and they clothed him with purple, and they platted a crowne of thornes & crowned hym withall, and began to salute him. Hayle kynge of the Jewes. And they smote hym on the heed with a rede, and spat vpon him, and worshypped him.

And when they had mocked him, they vnclothed hym of the purple, and put his owne clothes on him and ledde him out, to crucifye hym. * And they compelled one that passed by called Symon of Syrene (whiche came out of the countrey, and was father of Alexander and Rufus) to beare his crosse. And they broughte hym to a place named Golgotha (whiche is interpreted, the place of deed mens sculles) and they gaue hym to drynke, wyne myngled with myrre, but he toke it not.

C

And when they had crucified him, they parted his garmentes, castynge lottes for them, what euery man sholde haue. Nowe it was aboute the thyrde houre, and they crucified him And the tytle of his cause was wrytten: The kynge of the Jewes. And they crucifye with him two theues: the one on the ryght hande, and the other on his lefte. And the scripture was fulfylled which sayth: * he was counted amonge the wycked.

Esaye.liii.d.

* And they that wēt by rayled on him: waggyng their heedes and sayinge: Wo be to the that destroyest the temple, and buildest it in.iij. dayes: saue thy selfe, and come downe frome the crosse. Lykewyse also mocked hym the hyghe preestes amonge them selues with the scribes, and said: he saued other men, him selfe he can not saue. Let Christ the kyng of Israel now descende from the crosse, that we maye se and byleue. And they that were crucifyed with him, reuyled him also.

Mat.xxvii.e. Luke.xxiii.e.

And when the sixte houre was come, darknes arose ouer all the erth tyl the nynth hour. And at the nynth houre Jesus cryed with a loude voyce, sayinge: Eli Eli, lamaasbathani, whiche is interpreted: * My God my God, why hast thou forsaken me. And some of them that stode by, when they herde that said: beholde he calleth for Help. And one ranne and fylled a sponge full of vynegre, and put it on a rede, and gaue hym to drynke: sayinge: let hym alone, let vs se whether Help wyll come and take hym downe

Psal.xxi.a D

But Jesus cryed with a loude voyce, and gaue vp the ghoste. And the vayle of the temple dyd rente in two peces, frome the toppe to the botome. And when the Centurion whiche stode before him, sawe that he so cryed & gaue vp the ghost, he sayde Truly this man was the sonne of God. There were also women a farre of beholdyng hym, amonge whome was Mary Magdaleyn, and Mary the mother of James the lytle, and of Joses, and Mary Salome: whiche also when he was in Galile, folowed him, and ministred vnto him, and many other women which came vp with him vnto Jerusalem.

And now when night was come (bicause it was the euen that goeth before the Saboth) Joseph of Arimathia a noble Senatour, which also loked for the kyndome of God, came and wente in boldly vnto Pylate and begged the bodye of Jesu. And Pylate marueyled that he was alredy deed, and called vnto him the Centurion, and asked of hym whether he had ben any while deed. And when he knewe the truth of the * Centurion, he gaue the bodye to Joseph. And he bought a lynnen clothe, and toke hym downe, & wrapped him in a lynnen cloth, and layd him in a tombe that was hewen out of the rocke. And Mary Magdaleyn, & Mary Joses behelde where he was layde. F

* Centurion is a Captayn of an hūdred men.

¶ Christ is risen agayne and apered to the Apostles to whom he commytteth the preachynge of the Gospell.

CAPI. XVI.

 And

A Mat.xxviii.a Luke.xxiiii.a John.xx.a

AND when the Saboth daye was past Mary Magdaleyn, & Mary of James, and Salome, bought odours that they myght come and anoynt him. And erly in the mornyng the next day after the Saboth daye, they came vnto the sepulcre, when the sonne was rysen. And they sayd one to an other, who shall roll vs awaye the stone from the doze of the sepulcre? And when they loked, they sawe how the stone was rolled awaye, for it was a very great one. And they went in to the sepulcre, and saw a yong man syttyng on the ryght syde, clothed in a longe whyte garment, and they were abashed. ✶ And he sayd vnto them, be not afrayde: ye seke Jesus of Nazareth, whiche was crucified. He is rysen, he is not here. Beholde the place where they dyd put hym. But go your way and tell your disciples and namely Peter, that he goeth before you in to Galile: there shall ye se hym, as he said vnto you. ✠ And they went out quickly and fled from the sepulcre, for they trembled and were amased. Neyther sayd they any thynge to any man, for they were afrayde.

Mat.xxviii.a Luke.xxiiii.a B

✠ When Jesus was rysen the mozow after the Saboth daye, he appeared fyrst to Marye Magdaleyn, out of whom he cast seuē deuyls. And she went and tolde them that were with him as they mourned and wepte. And though they herd that he was alyue, and had appered to her, yet they byleued it not. ✶ After that he appered vnto two of them in a straunge figure as they walked and went in to the countrey. And they wente and tolde it to the reste. But they byleued them neyther. ✠

Luke.xxiiii.b

✠ After that, he appered vnto the eleuen, as they sate at meate/ and cast in their teth their vnbylefe and hardnes of hert, bycause they byleued not them whiche had sene hym after his resurrection. And he sayde vnto them: Go ye in to all the worlde, and preache the glad tydynges to all creatures/ he that byleueth and is baptysed, shall be saued. But he that byleueth not, shall be dampned.

C

And these thynges shall folowe them that byleue. In my name they shall cast out deuyls, and shall speke with newe tonges, and shal kyl serpentes. And if they drinke any deedly thing, it shall not hurte them. They shall laye their handes on the sycke, and they shall recouer.

So then when the Lorde had spoken vnto them, he was receyued in to heuen, and sate hym downe on the ryghte hande of God.

But they wente forthe and preached euery where. And the Lorde wroughte with them, and confyrmed the worde with sygnes that folowed. ✠

☞

The ende of the Gospell after S. Marke.

(?)

The Gospell after S. Luke.

FOr as moche as many haue taken in hand to compyle a treatyse of those thynges, whiche are surely knowen amonge vs, euen as they declared them vnto vs which from the begynnynge sawe them their selues, and were ministers at the doyng: I thought good also, serchynge dilygently all thynges from the begynning, to wryte orderly vnto the good Theophilus, that thou myghtest knowe the certeyntie of those thinges wherof thou wert by mouthe instructed.

The conception and byrth of John the baptyst. The conception of Christ. The thankfull songes of Mary and Zachary.

CAPI. I.

A THere was in the dayes of Herode the kynge of Jurye a certeyn preest named Zachary, of the course of Abia. And his wyfe was of the doughters of Aaron / & her name was Elizabeth. Bothe were perfecte before God, and walked in all the lawes and ordinaunces of the Lorde without reproue. And they had no chylde, bicause Elizabeth was bareyn, and bothe were well stryken in age.

And it came to passe, as he executed the prestes office before God, as his course came (according to the custome of the preestes office) his lot was to burne encense. And he went in to the temple of the Lorde, and the hole multitude of the people were without in prayer whyle the incese was a burning. And there appered vnto hym an aungell of the Lorde standyng on the ryght syde of the auiter of incense. And when Zachary saw hym, he was abashed, and feare came on hym.

B But the aungell sayd vnto hym: feare not Gene.xvii.b Zachary, for thy prayer is herde: ✶ And thy wyfe Elizabeth shall beare the a sonne, & thou shalt call his name John, and thou shalt haue ioye and gladnes, and many shal reioyce at his byrth. For he shall be great in the syght of the Lorde, & shall neither drynke wyne ne stronge drynke. And he shall be fylled w the holy ghost, euen in his mothers wombe: and many of the chyldren of Israel shal he turne to their Lorde God. And he shall go before hym in the spyrite and power of Helias, to turne the hertes of the fathers to the chyldren, and the vnbyleuers to the wysdome of the iust men/ to make the people redy to the Lorde.

And Zachary said vnto the aungell: wherby shall I knowe this: seynge I am olde, and my wyfe well stryken in yeres. The aungell answered and sayde vnto hym. I am Gabriel that stande in the syght of God/ and am sent to speke vnto the: and to shewe the these glad tydynges. And beholde, thou shalte be domme, and not be able to speake, tyll the tyme that these be performed, bycause thou byleuedst not my wordes, which shalbe fulfylled in their season.

And the people wayted for Zachary, and marueyled

marueyled that he tarryed in the temple. And when he came out, he coulde not speake vnto them, wherby they perceyued that he had sene some vision in the temple. And he beckened vnto them, and remayned specheles.

C ✠ And it fortuned, as sone as the tyme of his office was out, he departed home in to his owne house. And after those dayes, his wyfe Elizabeth conceyued, and hyd her selfe. v. monethes, saying: This wise hath god delt with me, in the dayes when he loked on me, to take from me the rebuke that I suffred among men. And in the sixte moneth the aungell Gabriel was sent from God vnto a city of Galile, named Nazareth, to a virgyn spoused to a man whose name was Joseph of ỹ house of Dauid, and the virgins name was Mary. And the aungell went in vnto her, and sayd. Hayle full of grace, the Lorde with the: blessed arte thou amonge women.

When she sawe hym, she was abashed at his sayinge: and cast in her mynde what maner of greetynge that sholde be. And the aungell sayd vnto her: feare not Marye, for thou hast founde grace with God. Lo, thou shalte conceyue in thy wombe, & shalt beare a sonne, and shalt cal his name Jesus. He shal be great, and shal be called the sonne of the highest. And the Lorde God shall gyue vnto him the seate of his father Dauid, and he shall raygne ouer the house of Jacob for euer, and of his kyngdome shall be none ende.

D Then sayd Mary vnto the aungell: How shall this be, sythens I knowe not man? And the aungell answered and sayd vnto her: The holy ghost shal come vpon the, and the power of the hyest shall ouershaddowe the. ✶ Therfore also that holy thyng which shal be borne, shall be called the sonne of God. And beholde thy cosyn Elizabeth, she hath also conceyued a son in her age. And this is her syxte moneth, whiche was called bareyn: for with God can nothynge be impossible. And Mary sayde: beholde the handemayde of the Lorde: be it vnto me as thou hast sayde. ✠ And the aungell departed from her.

✠ Mary arose in those dayes, and went in to the mountaynes with haste, in to a citye of Jury, & entred in to the house of Zachary, and greted Elizabeth. And it fortuned as Elizabeth herde the greetyng of Mary, the babe sprange in her bely. And Elizabeth was filled with the holy ghost, and cryed with a loude voyce, and

E sayd: Blessed arte thou amonge women, and blessed is the frute of thy wombe. And whence happeneth this vnto me, that the mother of my Lorde sholde come vnto me? For lo, as sone as the voyce of thy greetynge sounded in myne eares, the babe sprang in my bely for ioye. And blessed art thou that bileuedst, for those thiges shall be performed, which were tolde the from the Lorde. And Mary sayd:

My soule magnifieth the Lorde. And my spyrite reioyseth in God my sauyour. ✠ For he hath loked on ỹ baselnes of his handmayde. Beholde nowe from henceforth shall all kynredes call me blessed. For he that is myghtye hathe done to me greate thynges, and holy is his name. And his mercy is on them that feare hym throughout all generations. He sheweth strengthe with his arme, he scattereth them that are proude in the deuyse of their herte. He putteth downe the myghtye from their seates, and lifteth vp the lowly. He filleth the hongrye with good thynges, and sendeth the ryche emptye. He remembrynge mercye, hath taken his seruaunt Israel.

✶ Euen as he promysed to our fathers, to Abraham, and to his seed for euer. And Marye abode with her about a. iij. monethes, and returned agayne to her owne house. Gene.xxii.c F

✠ Elizabethes time was come that she sholde be delyuered, and she broughte forthe a sonne. And her neyghbours and her cosyns herde tell how the Lorde had shewed great mercy vpon her, and they reioyced with her.

And it befell the eyght day, they came to circumcyse the chylde, and called his name Zacharye, after the name of his father. And his mother answered and sayd: not so, but he shal be called John. And they said vnto her. There is none of thy kynne that is named with this name. And they made signes to his father how he wolde haue hym called. And he askynge for wrytynge tables wrote sayinge: his name is John. And they merueyled all. And his mouth was opened forthwith, and his tonge, and he spake, prayinge God. And fere came on al them that dwelt nygh vnto them. And all these sayinges were noysed abrode throughout all the hyll countrey of Jury, and all they that herde them, layde them vp in their hertes, sayinge: What maner child shal this be? And the hand of the Lorde was with him.

And his father Zachary was fylled with the holy ghost, and prophecyed, sayinge:

Benedictus G

Blessed be the Lorde God of Israel, for he hathe vysyted and made redempcyon of his people. ✠

And hath reysed vp an horne of helth vnto vs in the house of his seruaunt Dauid.

Euen as he promysed by the mouth of his holy prophetes which were sithens the worlde began. That we sholde be saued from our enemyes, and from the handes of all that hate vs.

To fulfyll the mercye promysed to our fathers, and to remembre his holy couenaunt.

✶ And to performe the othe which he sware to our father Abraham. And to gyue vnto vs, that we delyuered out of the handes of our enemyes, myght serue hym without feare, all the dayes of our lyfe, in holynes and ryghtwysnes before hym. And thou chylde shalte be called the Prophete of the hyghest: for thou shalte go before the face of the Lorde, to prepare his wayes. And to gyue knowledge of helthe vnto his people, to the forgyuenes of synnes. Throughe the tender mercye of our God, wherby the ϕ dayespringe from an hygh hath vysited vs. Gene.xxii.c ϕ Christe is the dayespringe that gyueth lyght to them that syt in darknes of the ignorance of God.

To gyue lyght to them that sate in darknes, and in shadowe of deth, and to direct our feete in to the waye of peace. And the chylde grewe and wered strong in spirite, and was in wyldernes, tyll the daye came when he sholde shewe hym selfe vnto Israel.

¶ The byrth and circumcisyon of Chryst. How he was receyued in to the temple / how Symeon and Anna prophecye of hym/and how he was founde in the temple amonge the doctours.

CAPI. II.

A ✠ Nd it chaunced in those dayes, that there went out a cõmaundement from August themperour, that all the worlde sholde be taxed. And this taxing was the fyrst, and executed when Syrenius was lieutenaũt in Siria. And euery man went vnto his owne citye to be taxed. And Joseph also wente vp frome Galile in to a citye called Nazareth, in to Jury, vnto the city of Dauid whiche is called Bethleem, bicause he was of the house and lynage of Dauid, to be taxed with Marye his spouseld wyfe whiche was with childe.

And it fortuned whyle they were there, her tyme was come that she sholde be delyuered. And she brought forth her fyrst begoten sonne, and wrapped him in swadlynge clothes, and layde him in a manger, bicause there was no rowme for them within the Inne.

B And there were in the same regyon shepeherdes abydynge in the felde, and watchynge theyr flocke by nyght. And lo, thaungell of the Lorde stode harde by them, and the brightnes of the Lorde shone rounde about them, & they were sore afrayde. But the aungell sayde vnto them. Be not afrayde. For beholde, I bring you tydynges of greate ioye that shall come to all the people, for vnto you is borne this daye in the city of Dauid, a sauiour whiche is Chryste the Lorde, & take this for a sygne: ye shal fynde the childe swadled, and layde in a manger. And sodenly there was with the aungell a multitude of heuenly sowdyers, praysyng God, and sayinge: Glorye to God on hye, and peace in the erth, in men reioysynge.

Gloria in excelsis.

C And it fortuned, as soone as the aungelles were gone awaye frome them in to heauen, ✠ the shepherdes sayd one to an other: let vs go vnto Bethleem, and se this thynge that is happened, whiche the Lorde hath shewed vnto vs. And they came with haste, and founde Marye and Joseph, and the babe layde in a manger. And when they had sene it they publysshed abrode the sayinge, whiche was tolde them of that childe. And all that herd it, wondred at those thynges, which were tolde them of the shepherdes. But Mary kept al those sayinges, ponderynge them in her herte. And the shepherdes returned glorifyng and prayesynge God for all that they had herde and sene, euen as it was tolde vnto them. ✠

✠ And when the eyght day was come that the childe sholde be circumcised, his name was called Jesus, which was named of the aungell before he was conceyued in the wombe. ✠

✠ And when the tyme of their purifycacion (after the lawe of Moses) was come, they broughte him to Hierusalem, to present him to the Lorde (as it is wrytten in the lawe of the Lorde: euery man childe that firste openeth the wombe, shall be called holy to the Lorde) and to offre (as it is sayde in the lawe of the Lorde) a payre of turtle doues, or two yonge pygyons. And beholde, there was a man in Hierusalẽ, whose name was Symeon. And the same man was iuste and feared God, and longed for the comforte of Israel, and the holy goost was in him. And an answere was gyuen him of the holy ghoste, that he sholde not se deth, before he had sene the Lordes Chryste. And he came in spirite in to the temple.

D Leuit.xii.b

Exod.xiii.a

And when the father and mother brought in the childe Jesus, to do for hym after the custome of the lawe, then toke he hym vp in his armes and sayd. Lorde, nowe lettest thou thy seruaunt departe in peace, accordynge to the worde. For myne eyes haue sene the sauiour sent frome the. Whiche thou hast prepared before the face of all people. A lyghte to lighten the gentyles, and the glory of thy people Israel. ✠

Nunc dimittis.

E

✠ And his father and mother merueyled at those thynges which were spoken of him. And Symeon blessed them, & said vnto Marye his mother, beholde, this childe shal be the fall and ryssynge of many in Israel, and a sygne whiche shall be spoken agaynste. And moreouer the swerde shall pearce thy soule, that the thoughtes of many hertes may be opened.

F And there was a prophetesse, one Anna the doughter of Phanuel, of the tribe of Aser: which was of a great age, and had lyued with an husbande seuen yeres frome her virginitie. And she had ben a wedowe aboute. iiij. score and foure yere / whiche went neuer out of the temple, but serued God with fastynge and prayer night and day. And the same came forth that same houre and prayesed the Lorde, and spake of hym to all that loked for redemption in Hierusalem.

And as sone as they had performed al thynges accordyng to the lawe of the Lorde, they returned in to Galile to their owne city Nazareth. And the childe grewe and waxed stronge in spirite, and was fylled with wysdome, and the grace of God was with him. ✠

And his father and mother went to Hierusalem euery yere at the feest of Ester. ✠ And when he was. xij. yere olde, they wente vp to Hierusalem after the custome of the feest. And when they had fulfilled the dayes, as they returned home, the childe Jesus abode styll in Hierusalem vnknowing to his father and mother. For they supposed he had ben in the companye, and therfore came a dayes iourney and soughte hym amonge their kynsfolke and acquayntaunce. And when they founde him not, they went backe agayne to Hierusalem, and soughte him. And it fortuned after thre dayes that they founde him in the temple, sytting in the myddes of the doctours, both hearing them and askyng them. And all that herde him maruepled at his vnderstandyng and answeres.

And when they saw him they were astonied. And his mother sayd vnto him: Sonne, why hast thou thus dealte with vs? Beholde, thy father and I haue sought the sorowynge. And he sayd vnto them, howe is it that ye sought me? Wist ye not that I must go about my fathers busines? And they vnderstode not that sayinge that he spake to them. And he wente with

with them, and came to Nazareth, and was obedient to them. But his mother kepte all these thinges in her herte. And Jesus increased in wysdome and age, and in fauoure with God and man. ✠

¶ The preachynge, baptysme, and prysonmente of John. The baptysme of Chryste / and a reherfall of the generacion of the fathers.

CAPI. III.

A ✠ N the fyftene yere of the raygne of Tiberius Themperour, Pontius Pilate beyng rular of Jury, and Herode beyng Tetrarch of Galile, and his brother Philip, Tetrarche in Iturea, and in the region of Traconites, & Lysania the Tetrarche of Abyline, when Anna and Cayphas were the hyghe Prestes, the worde of God came vnto Johñ the sonne of Zachary, in the wyldernes. And he came into all the coostes about Jordan, preachynge the Baptysme of repentaunce for the remission of synnes, as it is wrytten in the boke of the sayenges of Esay the Prophete, which sayth. ✠ The voyce of a crear in wyldernes: prepare ye waye of the Lorde, make his pathes straight. Euery valley shalbe fylled, and euery mountayne and hyl, shalbe brought lowe. And crooked thinges shalbe made streight: & the rough wayes shalbe made smooth: and all fleshly shal se the sauour sent of God. ✠

B Then sayd he to the people that were come to be baptised of hym. O generacion of vypers who hath taught you to flee frome the wrath to come? Bryng forthe due frutes of repentaunce, and begyn not to saye in your selues, we haue Abraham to oure father. For I saye vnto you: God is able of these stones / to reyse vp children vnto Abraham. Now also is the axe layde vnto the rote of the trees: so that euery tre which bringeth not forth good frute is hewen downe, and cast into the fyre.

And the people asked hym, sayenge: what shall we then? He answered, and sayde to them: He that hath two cotes, let him parte C with him that hath none: and he that hathe meate, let him do lykewyse.

Then came also publicans to be baptised, & sayde vnto hym: Master, what shall we do? And he sayde vnto them: Oppresse you no man: neyther sklaunder any man: but be content with your wages.

As the people were in a doute, and all men disputed in their hertes of Johñ, whether he were very Christ: Johñ answered and sayd to them all: I baptyse you with water, but a stronger then I cometh after me, whose shoe latcher I am not worthy to vnlouse: he will baptyse you with the holy goooste, and with fyre: who hath his fanne in his hande, & will purge his flore, and will gather the corne into his barne: but the chaffe will he burne with fyre vnquencheable. And many other thynges in his exhortation, preached he vnto the people.

Then Herode the Tetrarch (when he was D Matth.iii.a Mar.i.b. rebuked of hym for Herodias his brother Philippes wyfe, and for all the cuyls whiche Herode had done) put this to aboue all other cuyls, and put Johñ in pryson.

✠ And it befelle as all the people receyued Matth.iii.a. Marke.i.b baptyme (and when Jesus was baptysed, & dyd praye) the heauen was opened, and the holy ghost came downe in a bodely shape lyke a doue vpon hym, and a voyce came from heauen sayenge: Thou arte my dere sonne, in the do I delyte.

And Jesus hym selfe was begynnynge as E about thirty yere of age, as was supposed the sonne of Joseph: Whiche was of Heli:

Whiche was of Mathat:
Whiche was of Leui:
Whiche was of Melchi:
Whiche was of Janna:
Whiche was of Joseph:
Whiche was of Matathias:
Whiche was of Amos:
Whiche was of Nahum:
Whiche was of Esli:
Whiche was of Nagge:
Whiche was of Maath: ✠
Whiche was of Matathias:
Whiche was of Semei:
Whiche was of Joseph:
Whiche was of Juda:
Whiche was of Joanna: ✠
Whiche was of Rhesia:
Whiche was of Zorobabel:
Whiche was of Salathiel:
Whiche was of Neri:
Whiche was of Melchi: F
Whiche was of Abdi:
Whiche was of Cosam:
Whiche was of Helmadam:
Whiche was of Her: ✠
Whiche was of Jesu:
Whiche was of Helyezer:
Whiche was of Jorim:
Whiche was of Mattha:
Whiche was of Leui:
Whiche was of Simeon: ✠
Whiche was of Juda:
Whiche was of Joseph:
Whiche was of Jonam:
Whiche was of Heliachim:
Whiche was of Melea:
Whiche was of Menam:
Whiche was of Mathathan:
Whiche was of Nathan: G
Whiche was of Dauid:
Whiche was of Jesse:
Whiche was of Obed:
Whiche was of Boos: ✠
Whiche was of Salmon:
Whiche was of Naason:
Whiche was of Aminadab:
Whiche was of Aram:
Whiche was of Esrom:
Whiche was of Phares: ✠
Whiche was of Juda:
Whiche was of Jacob:
Whiche was of Isaac:
Whiche was of Abraham:

Whiche was of Thatra:
Whiche was of Nachor:
Whiche was of Saruch: ✠
Whiche was of Ragau:
Whiche was of Phalec:
Whiche was of Heber:
Whiche was of Sala: ✠
Whiche was of Cainan:
Whiche was of Arphaxat:
Whiche was of Sem:
Whiche was of Noe:
Whiche was of Lamech:
Whiche was of Mathusala:
Whiche was of Enoch: ✠
Whiche was of Jareth:
Whiche was of Malaleel:
Whiche was of Cainan:
Whiche was of Enos:
Whiche was of Seth:
Whiche was of Adam:
Whiche was of God.

¶ Jesus is led in to the wyldernesse / ouercommeth the deuyll/preacheth at Nazareth and Capernaum the Jewes despyse him/the deuyls knowledge him he cõmeth in to Peters house and doth great myracles.

CAPI. IIII.

A Math.iiii.a. Marke.i.b

IEsus then full of the holy ghoste returned from Jordan, and was caryed of the spyrite into wyldernesse, and was. xl. dayes tempted of the deuyl. And in those dayes ate he nothynge. And when they were ended, he afterwarde hongred. And the deuyll sayde vnto hym: Yf thou be the sonne of God, cõmaunde this stone that it be breed. And Jesus answered hym, sayenge: ✠ It is wrytten, man shall not lyue by breed onely, but by euery worde of God. Deut.viii. a.

And the deuyll toke him into an hyghe mountayne, and shewed hym all the kyngdome of the worlde euen in the twynklynge of an eye. And the deuyll sayde vnto hym: all this power will I gyue the, and the glory of theym: for they be delyuered to me, and to who so euer I wil, I gyue them. If thou therefore wilt worshyp me, they shalbe all thyne. Jesus answered him and sayde: Hence fro me Satã. For it is wrytten: ✠ Thou shalt honoure the Lorde thy God and him onely serue. Deut.vi.e

And he caryed hym to Jerusalem, and set hym on a pynacle of the temple, and sayd vnto hym: Yf thou be the sonne of God, caste thy selfe downe from hens. For it wrytten, ✠ he shall gyue his aungels charge ouer the, to kepe the, and with their handes they shal stay the vp, that thou dashe not thy fote against a stone. Jesus answered and sayde to hym, it is sayde: ✠ thou shalt not tempte the Lorde thy God. As sone as the deuyll had ended all his temptations: he departed from hym for a season. Psal.xxxx.v. Deute.vi.e

C Math.iiii.c Marke.i.c

✠ And Jesus returned by the power of the spyrite into Galile, and there wente a fame of hym thorow out all the region rounde about. And he taught in their Synagoges, and was commended of all men.

Math.xiii.b. ✠ And he came to Nazareth where he was nourysed, and as his custome was, went into the Synagoge on the Sabboth dayes, & stode vp for to reede. And there was delyuered vnto hym the boke of the Prophete Esai. And whe he hadde opened the boke, he founde the place, where it was wrytten. ✠ The spyrite of the Lorde vpon me, because he hathe annoynted me: to preache the Gospell to the poore, he hath sent me: and to heale the broken harted: to preache delyueraunce to the captiue, and syght to the blynde, and to delyuer the bruised in forgyuenes, and preache the acceptable yere of the Lorde. Marke.vi. Esaie.lxi.a

And he closed the boke, and gaue it agayne to the minister, and sate downe. And the eyes of all that were in the Synagoge, were fastened on hym. And he began to saye vnto them. This day is this scripture fulfilled in your eares. And all bare hym wytnesse, and wondred at the gracious wordes whiche proceded oute of his mouthe. ✠ and sayde: Is not this Josephs sonne? D

And he sayde vnto theym: In any wyse ye wyll saye vnto me this parable. Phisicion, heale thy selfe. ✠ Whatsoeuer we haue herde done in Capernaum, do the same here lykwyse in thyne owne countrey. And he sayde, verely I saye vnto you: No Prophet is receyued in his owne countrey.

But I tell you of a trouthe, ✠ many wyddowes were in Jsrael in the dayes of Dely / when heauen was shut thre yeres, and syx monethes, when greate famyshemente was throughe oute all the lande, and vnto none of them was Dely sent, saue into Sarepta beydes Sydon, vnto a woman, that was a wyddowe. ✠ And many lepers were in Jsrael in the tyme of Heliseus the Prophete: and yet none of theym was healed, saue Naaman of Syria. E iii. Reg.xvii.b Jacob.v.d iiii.Reg.v.b

✠ And as many as were in ỹ Synagoge whe they herde that, were fylled with wrath: and rose vp, and thrust hym out of the cytie, & led hym euen vnto the edge of the hyll, wher on their cytie was buylt, to cast hym downe hedlynge. But he wente his waye euen thorowe the myddes of the. ỹ ✠ ✠ And came into Capernaum a cytie of Galile, and there taughte them on the Sabboth dayes. And they were astonyed at his doctryne: For his preachynge was with power. ✠ And in the Synagoge there was a man, hauynge a spyrite, of an vncleane deuell, and cryed with a lowde voyce, sayenge: Let be, what haste thou to do with vs, thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the, what thou arte, euen the holy of God. And Jesus rebuked him sayenge: Be styll and come out of hym. And the deuell threwe hym in the myddes of them and came out of hym, and hurt hym not. And feare came on them all, & they talked amonge them selues, sayenge: What maner a thynge is this? For with auctorytie / and power / he commanderh the foule spyrites, and they come oute? And the fame of hym spred abrode thorowoute all places of the countrey rounde aboute. ỹ Matth.viii.b Marcke.i.d Matth.viii.b Marcke.i.e F Matth.viii.d

✠ ✠ And he arose vp, and came out of the Synagoge, and entred into Simons house. And Simons mother in law was taken with a great ague, and they made intercessiõ to hym for her. And he stode ouer her, and rebuked the feuer: and it left her. And she forthwith arose and ministred vnto them.

When the sonne was downe, all they that had sycke persons taken with dyuers diseases brought them vnto hym: and he layde his hãdes on euery one of them, and healed them. ✠ And deuels also came oute of many of them, cryenge & sayenge: thou arte Christ the sonne of God. And he rebuked them, and suffered them not to speake: for they knewe that he was Christ.

As sone as it was daye, he departed & went awaye into a wylsome place, and the people sought hym and came to hym, and kepte hym that he shulde not departe from them. And he sayde vnto them. I muste to other cyties also preache the kyngdome of God: ỹ for therfore am I sente. And he preached in the Synagoges of Galile.

¶ Christe preacheth in the shyppe. The disciples forsake all and folowe hym. He cleanseth the leper, healeth the man of the palsey, calleth Mathew the customer, and eateth with open synners.

CAPI. V.

A IIt came to passe as the people preased vpon hym, to heare the worde of God, that he stode by the lake of Genezareth: ✠ and saw two shyppes stande by the lake syde, but the fysshermen were gone oute of them, and were washynge their nettes. And he entred into one of the shyppes, whiche pertayned to Simon, and prayed him, that he wold thrust out a lytell from the lande. And he sate downe and taught the people oute of the shyp. When he had left speaking, he sayd vnto Simõ: launche out into the depe, and let syp your nettes to make a draught. And Simon aunswered and sayde to hym: Master, we haue labored all nyght, and haue taken nothynge: Neuertheles at thy word I will lose forth the net. And when they had so done, they inclosed a greate multitude of fysshes. And their net brake: but they made signes to their felowes which were in the other shyp, that they shuld come & helpe them. And they came: and filled both ỹ shyppes that they soncke agayne. Luce.v.a

When Simon Peter sawe that, he fell downe at Jesus knees, sayenge: Lorde, go from me, for I am a synfull man. For he was vtterly astonyed and all that were with him, at the draught of fysshe whiche they toke: and so was also James and Johñ, the sonnes of Zebede, whiche were partyners with Simõ. And Jesus sayde vnto Simon: Feare not, frõ hencefoorthe thou shalte catche men. And they brought the shyppes to lande, and forsoke all and folowed him. ỹ

C Luce.v.d

✠ And it happened as he was in a certayne cytie: Beholde, there was a man full of Leprosy: and when he had espyed Jesus, he fell on his face, and besought hym, sayeng: Lord, yf thou wilt, thou canst make me cleane. And he stretched forth his hande, and touched him sayenge: I will, be thou cleane. And anone the leprosy departed from him. And he warned him, that he shulde tell no man: but that he shoulde goo, ✠ and shewe hym selfe to the Preste, and offer for his clensynge accordynge as Moses commaundement was, for a wytnes vnto them. Leuitti.xiiii.a

But the more went the fame abrode of him and moche people assembled to heare, and to be healed of him, of their diseases. And he kept him selfe apart in the wyldernesses, and gaue hym selfe to prayer. Marcke.ii.d D

✠ And it happened on a certayn daye, that he taughte: and there sate the Pharises, and doctours of lawe, whiche were come out of al the townes of Galile, Jurie, and Jerusalem. And the power of the Lorde was to heale the. Mathew.ix.d Marcke.ii.e

✠ And beholde, men brought a man lyenge in his bed, whiche was taken with a palsy: and sought to bringe him in, and to laye hym before hym. And when they coulde not fynde by what waye they myghte bringe hym in, because of the preasle, they went vp on the toppe of the houlle, and let hym downe thorow the tylynge, bed and all, in the myddes before Jesus. When he sawe their faith, he sayde vnto hym: Man, thy synnes are forgyuen the. And the Scribes and Pharises beganne to thynke, sayenge: Who is this, whiche speaketh blasphemy? ✠ Who can forgyue synnes but God onely. Math.ix.d Marcke.ii.e E

When Jesus perceyued their thoughtes, he aunswered, and sayde vnto them: What thynke ye in your hertes? Wherher is easyer to saye, thy synnes are forgyuen the, or to say: aryse and walke? But that ye maye knowe, that the sonne of man hath power to forgyue synnes on earth, he sayd vnto the sycke of the palsye: I saye to the, aryse, take vp thy bed, and go home to thy house. And anone he rose vp before them, and toke vp his bed wher on he laye, and departed to his owne house, prayesinge God. And they were all amased, and they lauded God, and were fylled with feare, sayenge: We haue sene straunge thynges to daye. ỹ

✠ And after that he went forth and sawe a customer named Leuy, sittynge at the receyte of custome, and sayde vnto hym: folowe me. And he left all, rose vp, and folowed hym. And that same Leui made hym a greate feaste at home in his owne house. And there was a great company of publicans and of other that sate at meate with him. ✠ And the Scribes & Pharises murmured against his disciples, sayenge: Why eate ye and drynke ye with customers and synners? Jesus answered, and sayd vnto them: They that are hole, nede not the Phisicion: but they that are sicke. I came not to call the ryghtwyse, but synners, to repentaunce. F Mathy.ix.a Marcke.ii.b

Then they sayd vnto him: Why do the disciples of Johñ fast often, and praye, and the disciples of the Pharises also: but thyne eate and drynke? And he sayde vnto them: ✠ Can ye make the children of the brydegrome fast, as longe as the brydegrome is present with the? G Math.ix.b Marcke.ii.c

The

The dayes shall come, when the bridegrome shall be taken awaye frome them: then shall they fast in those dayes.

Then he spake vnto them a symilitude: No man putteth a pece of a newe garment, into an olde garment: for yf he do: then breaketh he the newe, and the pece that was taken out of the newe, agreeth not with the olde. Also no man powreth new wyne into olde vessels. For yf he do, the newe wyne shall breake the vessels, and shall renne out it selfe, & the vessels shall perysshe: But newe wyne muste be powred into newe vessels, and bothe are preserued. Also, no man that drynketh old wyne forthwith can awaye with newe, for he saith, the olde is better.

The excuseth the disciples that plucke the eares of corne/ he healeth the man with the wydered hande choseth his twelue Apostles/ maketh a sweete sermon and teacheth to do good for euyll.

CAPI. VI.

A Math.xii.a Marcke.ii.d

IT happened on an after Sabboth, that he went thorowe the corne felde, and that his disciples plucked the eares of corne, and ate and rubbed them in their hãdes. And certayne of the Pharises sayde vnto them: Why do ye that whiche is not lawfull to do on the Sabboth dayes? And Jesus answered them, and sayde: ✻ Haue ye not red what Dauid dyd, when he hym selfe was an hungred, and they which were with hym: howe he went into the house of God, and toke and ate the loues of halowed bred, and gaue also to them whiche were with hym: whiche was not lawefull to eate, but for the prestes only. And he sayd vnto them: The sonne of man is Lorde of the Sabboth daye.

1.Kegũ.xxi.a

B Math.xii.a Marcke.iii.a

✠ ✻ And it fortuned in an other Sabboth also, that he entred into the Synagoge, and taughte. And there was a man whose ryghte hande was dryed vp. And the Scribes & Pharises watched hym, to se whether he wolde heale on the Sabboth daye, that they myght fynde an accusation against him. But he knew their thoughtes, and sayde to the man which had the wydered hande: Ryse vp, and stande forthe in the myddes. And he arose and stepped forthe. Then sayde Jesus vnto them: I wyll aske you a question: Whether is it lawfull on the Sabboth dayes to do good, or to do euyll? to saue lyfe or for to destroy it? And beholding them all rounde about, sayde vnto the man: Stretche forth thy hande. And he dyd so: and his hande was restored, and made as hole as the other. And they were fylled full of madnes and spake togyther, what they myghte do to

C Math.xiiii.a March.vi.d Johñ.vi.a

Jesu. ✠

✻ And it befell in those dayes, that he went out into a mountayne for to praye, and continued all nyght in prayer to God. And as sone as it was daye, he called his disciples, and of them he chose twelue, whiche also he called

þ Apostles signify legats Embaßadours or messangers.

þ Apostles. Simon whome, he named Peter, and Andrewe his brother. James and Johñ, Philippe and Bartelemewe, Matthewe and Thomas, James the sonne of Alpheus / and Simon called Zelotes, and Judas James sonne, and Judas Iscariot, which same was the traytour.

✠ And he came downe with them and stode in the playne felde, with the companye of his disciples, and a great multitude of people out of all parties of Jurie and Jerusalem, and from the see coste of Tyre and Sydon, which came to heare him, and to be healed, of their dyseases: And they also that were vexed with foule spyrites, and they were healed. And all the people prealed, to touche hym: For there went vertue out of hym, and healed them all.

The bra- tudes of Mo- ses.

And he lyfted vp his eyes vpon the disciples and sayde: Blessed be ye poore: for yours is þ kyngdome of God. Blessed are ye that honger now: for ye shal be fylled. Blessed are ye that wepe now: for ye shall laughe. Blessed are ye when men hate you, and thrust you oute of their companye, and raple, and abhorre your name as an euyll thynge, for the sonne of mãs sake. Reioyse ye then, and be glad: for behold youre rewarde is greate in heauen. ✠ After this maner, their fathers entreated the Prophetes.

But wo be to you that are ryche: that haue eherin youre consolacion. Wo be to you that are full: for ye shall honger. Wo be to you that nowe laughe: For ye shall waple, and wepe. Wo be to you when all men prayse you for so dyd their fathers to the false Prophetes.

But I saye vnto you whiche heare: Loue your ennemyes. Do good to them which hate you. Blesse them that curse you. And praye for them, whiche wrongfullye trouble you. And vnto hym that smyteth the on the one cheke, offer also thother. And him that taketh away thy gowne, forbyd not to take thy cote also. Gyue to euery man that asketh of the. And of hym that taketh awaye thy goodes, aske thẽ not agayne. ✻ And as ye wolde men shuld do to you: so do ye to them lykewyse.

E Math.vii.b

If ye loue theym, whiche loue you: what thanke are ye worthye of? For the very synners loue their louers. And yf ye do for them, whiche do for you: what thanke are ye worthy of? For the very synners do the same. If y elende to them of whom ye hope to receyue, what thanke shall ye haue? for the very synners lende to synners, to receyue as moche agayne. Wherfore, loue ye your ennemyes, do good and lende, lokynge for nothyng agayne: and your rewarde shall be great, and ye shall be the children of the hyghest: for he is kynde vnto the vnkynde and to the euyll.

F Math.vii.a

✠ Be ye therfore mercyfull, as your father is mercyfull. ✻ Judge not, and ye shal not be iudged. Condemne not, and ye shall not be condemned. Forgyue, and ye shall be forgeuẽ. Gyue, & it shalbe gyuen vnto you: good measure, prested downe, shaken togyther, & runnynge ouer, shall men gyue into youre bosomes. ✻ For with what measure ye mete, with the same shall men mete to you agayne.

Math.vii.a Marcke.iiii.

And he put forthe a symilitude vnto them: Can the blynde, leade the blynde? Doo they not bothe then fall into the dyche? The disciple is not aboue his master. Euery man shall be perfecte, euen as his master is. Why seyste thou

thou a moote in thy brothers eye, and consyderest not the beame þ is in thyne owne eye? Eyther howe canst thou saye to thy brother: Brother, let me pull out the moote that is in thyn eye: when thou perceyuest not the beame that is in thyne owne eye? Dissembler, caste out the beame out of thyne owne eye first, and then shalte thou se perfectely, to pull oute the mote of thy brothers eye. ✠

5 ✻ It is not a good tree that bringeth forth euyll frute: neyther is that an euyll tree, that bringeth forth good frute. For euery tree is knowen by his frute. Neyther of thornes gather men fygges, nor of bushes gather they grapes. A good man out of the good treasure of his herte, bryngeth forth good. And an euil man out of the euyll treasure of his hert, bringeth forth euyll. For of the aboundance of the hert, his mouth speaketh.

Why call ye Master, Master: and do not as I byd you? Whosoeuer cometh to me, and heareth my sayenges, and doeth the same, I wyll shewe you, to whome he is lyke. He is lyke a man whiche buylte an housse, and dyged depe, and layd the foundacion on a rocke. When the waters arose, the floude bet vpon that house, and coulde not moue it. For it was grounded vpon a rocke. But he that heareth and doeth not, is lyke a man that without foundacion buylt an house vpon the earthe / against whiche the floude dyd beate: and it fell by and by. And the fall of that house was greate.

The healeth the Captaynes seruaunt: rayseth vp the wydowes sonne, enformeth þ disciples of John, commendeth John, and reproueth the Jewes for theyr vnfaythfulnes. He eateth with the Pharisee. The woman washeth his fete.

CAPI. VII.

A

WHen he had ended al his sayinges in the audience of the people, he entred into Capernaum. And a certayne ✻ Centurions seruaunt was sycke & redy to dye, whiche was deare to hym. And when he herde of Jesu, he sent vnto him the elders of the Jewes beseechinge hym that he wolde come and heale his seruaunt. And they came to Jesus and besought him busyly, sayenge: He is worthy þ thou shouldeste do this for him. For he loueth our nacyon, and hath buylt vs a Synagoge. So Jesus went with them.

B

And when he was not farre from the house the Centurion sent frendes to hym: sayenge vnto hym. ✻ Lorde trouble not thy selfe: for I am not worthy that thou shuldest enter vnder my rofte. Wherfore I thought not my selfe worthy to come vnto the: but saye the worde and my seruaunt shalbe hole. For I also am a man vnder power, and haue vnder me souldiours, and I saye vnto one: go, and he goeth. And to an other, come: and he commeth. And to my seruaunt, do this: and he weth it. Whe Jesus herde this, he merueyled at hym, and turned hym about, and sayde to the people þ folowed hym: I saye vnto you, I haue not founde so greate fayth, no, not in Israel. And they that were sente, turned backe home agayne, and founde the seruaunte that was sicke, hole.

✠ And it befell after that, that he went into a cytie called Naim, and many of his disciples went with him, and moch people. Whe he approched to the gate of the cytie: beholde there was a dead man caryed out, which was thonely begotten sonne of his mother, and the was a wydwe, and moche people of the cytie was with her. Whom when the Lorde saw, he had compassion on her, and sayde vnto her: wepe not. And he went and touched the beer, & they that bare hym, stode styll. And he sayde: Yonge man, I saye vnto the, aryse. And the dead sate vp, and began to speake. ✻ And he deliuered hym to his mother. And there came a feare on them all. And they glorified God, sayeng: a great Prophete is rysen amonge vs and God hath vysited his people. ✠ ✠ And this rumor of him went forth throughout all Jurie, and thorow out all the regions whiche lye rounde about.

C 1.Kegũ.iii.b 1111.Kegũ.viii.b

And the disciples of Johñ shewed hym of al these thynges. And Johñ called vnto him two of his disciples, and sente them to Jesus, sayenge: Arte thou he that shulde come: or shall we loke for an other? When the men were come vnto hym, they sayde: Johñ Baptiste sent vs vnto the, sayenge: Arte thou he, that shulde come: or shall we wayte for an other? And at that same howre, he cured many of their dyseases and plages, and of euyll spyrites, and vnto many that were blynde, he gaue syght. And Jesus answered, and sayde vnto them: Go your wayes and shew Johñ what thinges ye haue sene & herde, how the blynde se, the halt go, the lepers are clensed, þ deafe heare, the dead aryse, to the poore is the glad tydinges preached, and happye is he, that is not offended by me.

D

When the messengers of Johñ were departed, he beganne to speake vnto the people, of Johñ. What went ye out to the wyldernesse to see? a reede shaken with the wynde? But what wente ye oute to se? A man clothed in softe rayment? Beholde, they which are gorgeously apparelled, and lyue delycately, are in kynges courtes. But what went ye forthe to se? A Prophete? Yea, I saye to you, and more then a Prophete. This is he, of whome it is wrytten: Beholde, I sende my messenger ✻ before thy face, to prepare thy waye before the. For I saye vnto you: a greater Prophete then Johñ, amonge wemens chyldren is there none. Neuertheles, He that is lesse in the kyngedome of God, is greatter then he. ✠

Malach.iii.a

E

And all the people that herde, and the publicans, iustified God, and were baptised with the baptysme of Johñ. But the Pharises and lerned men in the lawe, despysed the counsell of God against them selues, and were not baptysed of hym.

So the Lorde sayd: Whervnto shall I lyken the men of this generacion, and to what are they lyke? They are lyke vnto children syttinge in the market place, and cryenge one

to an other, and sayeng: We haue ypped vnto you, and ye haue not daunsed: We haue mourned to you, and ye haue not wepte. For Foꝛ Johñ Baptiſt came, neyther eatyng bꝛed, ne dyynkynge wyne, and ye saye: he hathe a dyuell. The sonne of man came eatynge and dyynkynge, and ye saye: Behold, a man whiche is a glotton, & a dyynker of wyne, a frend of publicans and synners. And wyſdome is iuſtifyed of all her childꝛen.

F ✣ One of the Phariſes deſyꝛed hym that he wolde eate with hym. And he went into the Phariſes houſſe, and sate downe to meate. And beholde, a woman in that cytie, whiche was a ſynner, as sone as she knewe that Jeſus sate at meate in the Phariſes houſſe, she bꝛought an Alabaſter boxe of oyntment, and she stode at his fete behynde hym, weppynge, & began to waſſhe his fete with teares, and dyd wype them with the heares of her heed, and kyſſed his fecte, and annoynted theym with oyntement.

When the Pharile whiche bade hym, sawe that, he spake with in hym ſelfe, sayenge: If this man were a Pꝛophete, he wolde surely haue knowen who and what maner woman this is whiche toucheth hym, foꝛ she is a ſynfull woman. And Jeſus aunſwered and sayde vnto hym: Simon, I haue some what to say vnto the. And he sayd: maſter, saye on. There was a certayne creditoure whiche hadde two detters, the one ought fyue hundꝛed pence, & the other fyftye. When they hadde nothinge to pape, he foꝛgaue theym bothe. Whiche of them tell me, shall loue him moſt? Simon answered, and sayde: I suppoſe, that he to whom he foꝛgaue moſt. Thē he sayd vnto him: Thou haſt ꝛightly iudged.

G And he turned to the woman, and sayd vnto Simon: Seeſt thou this woman? I entred in to thy houſe, and thou gaueſt me no water to my fete: but this hathe waſſhed my fete with teares, and wyped theym with the heeres of her heed. Thou gaueſt me no kyſſe: but this, ſythens the tyme I came in, hathe not ceaſed to kyſſe my fete. Myne heed with oyle thou dyꝺeſt not annoynte: but this woman hathe annointed my fete with oyntment. Wheꝛfoꝛe I saye vnto the: Many synnes are foꝛgyuen her: Becauſe she loued mothe. To whome leſſe is foꝛgyuen, the same weth leſſe loue. And he sayde vnto her, thy synnes are foꝛgyuen thē. And they that sate at meate with hym, began to saye with in theym ſelues: Who is this, whiche foꝛgyueth synnes alſo? And he sayde to the woman: Thy faythe hathe ſaued the: Go in peax. ✣

¶ Chꝛyſte with his Apoſtles goeth fꝛome towne to towne and pꝛeacheth, the parable of the ſede, who is his mother and his bꝛother, ſtylleth the ſee, delyuereth the poſſeſſed, and dꝛyueth the deuylles in to the herde of ſwyne, and helpeth the ſycke woman, and Jairus daughter.

CAPI. VIII.

And it befell after that, that he him ſelf went thꝛoughe out cyties and townes, pꝛeachynge, and ſhewynge the kyngdome of God, and the twelue with hym. And also certayne wemen, whiche were healed of cupll ſpꝛetes, & ſickeneſſes. Mary called Magdaleyn, out of whome went ſeuen deuyls, and Joanna the wyfe of Chuſa Herodes ſtewarde and Suſanna, and many other: which mynſtred vnto hym of their ſubſtaunce.

✣ ✶ When moch people were gathered together, and were come to hym out of al cyties he ſpake by a parable. A ſower went oute to ſowe his ſeede: and as he ſowed, some fell by the waye ſyde, and it was troden downe, and foules of the ayꝛe deuoured it vp. And some fell on the stone, & as sone as it was ſpꝛonge vp, it wyddꝛed awaye, becauſe it lacked moyſtenesſe. And some fell amonge thoꝛnes, and the thoꝛnes ſpꝛange vp with it, & choked it. And some fell on good gꝛounde, and ſpꝛange vp, & bare fꝛute, an hundꝛed folde. And as he sayde theſe thinges, he cryed: He that hath eares to heare, let hym heare.

And his diſciples aſked hym, sayenge: what maner ſymilitude is this? And he sayd: Vnto you it is gyuen to knowe the myſteries of the kyngdome of God: but to other in ſimilitudes: that when they ſe they ſhoulde not ſe, and when they heare / they ſhoulde not vnderſtande.

The parable is this. The ſede is the woꝛde of God. Thoſe that are beſyde the waye, are they that heare, and afteꝛwarde commeth the dyuell, and taketh awaye the woꝛde oute of their hertes, leaſt they ſhoulde beleue, and be ſaued. They on the ſtonnes, are they whiche when they heare, receyue the woꝛde with ioye And theſe haue no rotes, whiche foꝛ a whyle beleue, and in tyme of temptation go awaye. Nowe, that whiche fell amonge thoꝛnes, are they whiche heare, and as they go are choked with cares, and with ryches, and voluptꝛeous lyuynge, and bꝛynge foꝛthe no fꝛute. That in the good gꝛounde, are they whiche with a good and pure herte, heare the woꝛde, & kepe it, and bꝛynge foꝛth fꝛute with pacience. ✣

C ✶ No man lyghteth a candell, and couereth it vnder a veſſell, neyther putteth it vnder a bedde, but ſetteth it on a candelſticke, that they that enter in, maye ſe the lyght. Foꝛ nothinge is in ſecꝛet, that ſhall not come abꝛode: Neyther any thynge hyd, that ſhall not be knowen, and come to lyght. Take hede theꝛfoꝛe, howe ye heare. Foꝛ who ſoeuer hath, to hym ſhalbe gyuen: And who ſo euer hath not, euen that whiche he ſuppoſed that he hathe, ſhalbe taken fꝛome hym.

Then came to him his mother and his bꝛethꝛen, and couldе not come at him foꝛ pꝛeaſe. And they tolde hym sayenge: Thy mother & thy bꝛethꝛen ſtande without, and wold ſe the. He aunſwered and sayde vnto theym: my mother and my bꝛethꝛē are theſe which heare the woꝛde of God, and do it.

✣ It befell on a certayne daye he went into a ſhyp, and his diſciples alſo, and he sayd vnto them: Let vs go ouer vnto thother ſyde of the

the lake. And they launched foꝛthe. And as they sayled, he fell a ſlepe, and there aꝛose a ſtoꝛme of wynde in the lake, and they were fylled with water, and were in ieopardy. So they wente to him, and awoke him, sayenge: Maſter, Maſter, we are loſt. Then he aꝛose and rebuked the wynde, and the tempeſte of water, and they ceaſed, and it waxed calme. And he sayde vnto them: where is youꝛ faith? But they feaꝛynge, wondꝛed, sayenge one to an other: What perſon is this? Foꝛ he commaundeth bothe the wyndes and water, and they obeye hym? ✣ And they sayled vnto the region of the Gadꝛenites, whiche is ouer against Galile.

And as he went out of the shyppe to lande, there met him a certayne man out of the citie, which had a dyuell longe tyme, and ware no clothes, neyther abode in any houſe: but amonge graues.

When he sawe Jeſus, he cryed, and fell wbne before hym, & with a loude voyce sayd: What haue I a do with the, Jeſu the ſonne of the hyghell God? I beſeche the, toꝛment me not. Foꝛ he commaunded the foule ſpꝛete to come oute of the man. Foꝛ ofte tymes he caught hym, and he was bounde with chaynes, and kept with fetters: and he bꝛake the bondes, and was caryed of the fende, into wyldeꝛneſſe.

E So Jeſus aſked him sayenge: What is thy name? And he sayde: ✶ Legion, becauſe many deuels were entred into him. And they beſoughte him, that he wolde not commaunde them to go out into the depe. And there was there by an heꝛde of many ſwyne, fedynge on an hyll, and they beſought him, that he wold ſuffre them to enter into them. And he ſuffred them. Then went the deuyls out of the man, and entred into the ſwyne: And the heeꝛd ruſhed in hedlonge into the lake, and were choked. When the heeꝛdmen sawe what was wne, they fled, and tolde it in the cytie, and in the villages.

Now, they came out to ſe what was wne: and came to Jeſus, and founde the man, out of whome the deuyls were departed, ſyttinge at the fete of Jeſus, clothed and in his ryghte mynde, and they were afꝛayed. They also whiche sawe it tolde them howe he that was poſſeſſed of the deuyll, was healed. And all ꝑ multitude of the Gadarenes, beſoughte him that he wolde departe fꝛome them: foꝛ they were taken with gꝛeat feare. But he takinge shyp returned. ✶ Then the man out of whom the deuyls were departed, beſought him to be with him. But Jeſus ſent him awaye, sayeng Retourne into thy houſe, and ſhewe all that euer God hathe wne to the. And he went his waye, and pꝛeached thoꝛowe oute all the cytye, what thinges Jeſus had wne vnto him.

It happened when Jeſus was come agayn that the people receyued him. Foꝛ they all wayted foꝛ him: ✶ And beholde, there came a man named Jairus (and he was a tulat of the Synagoge) and he fell wbne at Jeſus fete, and beſought him to entre into his houſe foꝛ he hadde one onely doughter, vpon a. xij. yeꝛe of age, and she laye a dyenge. Nowe as he went the people thꝛonged him.

And a woman haupnge an yſſue of bloude twelue yeꝛes (whiche hadde ſpent all her ſubſtaunce amonge Phyſicions, neyther couldе be healed of any) came behynde hym, and touched the hem of his garmente, and anone her iſſue of bloude ſtaunched. And Jeſus sayde: Who is it that touched me? When euery mā denyed, Peter and they that were with him, sayde: Maſter, the people thꝛuſt the and bexe the: and sayeſte thou who touched me? And Jeſus sayde: Some body hath touched me. Foꝛ I peꝛceyue vertue to haue gone out of me When the womā sawe that she was not hyd she came tꝛembynge, and fell at his fete, and tolde hym beꝛoxe all the people foꝛ what cauſe she had touched him, and howe she was healed immediatly. And he sayd vnto her: Daughter be of good comfoxte. ✶ Thy faith hathe made the hole, go in peax. Matth.ix.d Mar.v.d.

G Whyle he yet spake, there came one fꝛome the rular of the Synagogis houſe which sayd to him: thy doughter is deed, dyſeaſe not the maſter. When Jeſus herde that, He aunſwered the father, sayenge: ✶ Feare not, beleue onely, and she ſhall be made hole. And when he came to the houſe, he ſuffred no man to go in with him, ſaue Peter, James and Johñ, & the father and mother of the mayde. Nowe, euery perſon wept, and soꝛowed foꝛ her. And he sayde: Wepe not: foꝛ she is not deed, but ſlepeth. And they lowghe him to ſcoꝛne, knowynge that she deed. But he dꝛyuynge them all oute, caught her by the hande: and cryed, sayenge: Mayde aryſe. And her ſpꝛete came agayne, and she aꝛose foꝛthwith. And he commaunded to gyue her meate. And the father, and the mother of her, were aſtonyed. But he warned them, that they ſhoulde tell no man what was done. Matth.ix.d Marcke. v.d

¶ He ſendeth out the. xii. Apoſtles to pꝛeache. He feedeth fyue thouſande with fyue loaues and two fyſhes, the diſciples cōfeſſe him to be the ſonne of God, he tranſlygureth him ſelfe. Teacheth his diſciples to be lowly. They deſyꝛe vengeaunce, but he ꝛebꝛoueth them.

CAPI. IX.

A Then called he the twelue togither, & gaue them power and auctoꝛitie ouer al deuyls, and to heale dyſeaſes. And he ſent them to pꝛeache the kyngdome of God, & to cure the ſycke. And he sayd to them: Take nothinge towardes youꝛe iourney, neyther ſtaffe, noꝛ ſcꝛippe, neyther bꝛeed, neyther money, neyther haue ye two cootes. And whatſo euer houſe ye enter into, there abyde, and thence departe. And who ſo euer wyll not receyue you, when ye go out of that cytie, ſhake of euen the duſt fꝛome youꝛ fete, foꝛ wytneſſe against them. But they departinge went thoꝛow the townes, pꝛeachinge the goſpell, and healynge euery wheare. ✣ Matth.x.a Marke.vi.a

Nowe Herode the Tetrarche heaꝛde of all that was done by hym, and doubted, because

it was sayde of some, that Johñ was rysen a-
gayne frome deathe: and of some, that Hely
had appeared: and of some, that one of the
olde Prophetes was rysen agayne. And He-
rode sayth: Johñ haue I beheaded: who is
this of whome I heare such thinges? And he
desyred to se hym.

B Math.xiiii.b Marcke.vi.b Johñ.vi.a And the Apostles retourned: and told him what they had wone. ✻ And he toke them and went a syde into a solytary place, nygh to a cytie called Bethsaida. Whiche the people knowynge, folowed him. And he receyued them, and spake vnto them of the kyngdome of God, and healed them that had nede to be healed. But the daye began to weare awaye, then came the twelue, and sayde vnto hym: Sende the people awaye, that they maye go in to the townes and villages rounde about, to some Inne, and get meate, for we are here in a place of wildernesse. He sayde vnto theym: Gyue ye them to eate. And they sayde. We haue no mo but fyue loaues and two fisches, oneles we shulde go, and bye meat for all this people. Nowe they were aboute fyue thou-sande men. And he sayde to his disciples: Make them syt downe by fyftyes in a company. And they dyd so, and made them all syt downe. And he toke the fyue loaues, and the two fis-ches, and loked vp to heauen, and blessed the and brake, and gaue to the disciples, to set before the people. And they ate, and were all fylled. And there was taken vp of the frag-
Math.xvi.b Marke.viii.c mentes that they leaued, twelue baskets ful.

✻ And it fortuned as he was alone prayng
L his disciples were with him, and he asked the sayenge: Who saye the people that I am? They aunswered, and sayde: Johñ Baptiste: Some saye Hely. And some saye, one of the olde Prophetes is rysen agayne. He sayd vn-to them, But who saye ye that I am? Peter
M aunswered and sayde: Thou art the Christ of God. And he warned and commaunded them that they shulde tell this to no man, sayenge: The sonne of man must suffre many thynges, and be reproued of the elders, and of the hygh preestes and scribes, and be slayne, and the.iij. daye, ryse agayne.

And he sayde to them all, yf any man wyll come after me, let him denye hym selfe, and and take vp his crosse dayely, and folowe me. Who so euer will saue his lyfe, shall lose it. And who so euer shall lose his lyfe for my sake the same shall saue it. For what auauntageth it a man to wynne the hole worlde, yf he lose him selfe, or runne in dommage of him selfe? For who so euer is ashamed of me, and of my wordes, of hym shall the sonne of man be as-hamed, when he commeth in his glorye, and in the glorye of his father, and of the holye Aungels. And I tell you of a trouthe. There be some of them that stande here, which shall not taste of deathe, tyll they se the kyngdome of God.

And it folowed aboute an. viij. dayes af-ter these sayenges, he toke Peter, James, and Johñ, and went vp into a mountayne to praye. And as he prayed, the hue of his coun-tenaunce was altered, and his garment was whyte and shoon. And behold, two men talked with hym, whiche were Moses and He-
D ly, who sene in glorye shewed his departinge, whiche he shoulde ende at Jerusalem. Peter and they that were with hym, were heuye with slepe. And when they awoke, they sawe his glorye, and the two men standinge with hym.

And it chaunced, as they departed frome hym, Peter sayde vnto Jesus: Master, it is good for vs to be here, and let vs make three tabernacles, one for the, and one for Moses, and one for Hely, not knowynge what he sayde. Whyle he thus spake, there came a cloude, and shadowed theym, and they feared when they were come vnder the cloude. And there came a voyce oute of the cloude, sayeng: This is my deare sonne / heare hym. And as
M sone as the voyce was past, Jesus was found
E alone. And they kept it close: and tolde no mã in those dayes, any of those thinges, whyche they had sene.

And it chaunsed on the nexte daye, as they came downe frome the hyll, moche people met hym. And beholde, a man oute of the multi-tude cryed oute, sayenge: Master, I beseche the behold my sonne, for he is all that I haue, And se, a spyrite taketh him, and sodenly he cryeth, and he teareth him that he foometh a-gayne, and with moche payne departeth from hym, when he hath rent hym, and I besought thy disciples to caste hym out, and they could not. Jesus aunswered and sayde. O faythles
F generacion, and croked: howe longe shall I be with you, and shall suffre you? Bynge thy sonne hyther. As he yet was commynge, the deuyll rent him and tare hym. And Jesus re-buked the vncleane spyrite, and healed the child and rendred hym to his father. So they were all amased at the myghty worke of God.

Whyle they wondred euery one at al thin-ges whiche he dyd, he sayde vnto his disciples Let these wordes synke downe into your ea-res. The tyme shall come, when the sonne of man, shalbe delyuered into the handes of mẽ. But they wiste not what that worde mente, and it was hyd frome them, that they vnder-stode it not. And they feared to aske hym of ỹ sayenge.

Mat.xviii.a Marcke.ix.c Luke.ix.b ✻ Then there entred a debate amonge thẽ who shoulde be greattest. When Jesus per-
S ceyued the thoughtes of their hartes, he toke a childe, and set hym harde by hym, and sayd vnto them.

Who so euer receyueth this childe in my
N name, receyueth me. And who so euer recey-ueth me, receyueth hym that sent me. For he that is least amonge you all, that same shall be greate.

Johñ aunswered, and sayde: Master / we sawe one castinge oute deuyles in thy name, and we forbade hym, because he foloweth not with vs. And Jesus sayde vnto hym: forbyd ye hym not. For he that is not agaynste vs, is with vs.

And it folowed when the dayes were come of his assumption, he set his face to go to Je-rusalem, and sent messengers before hym.

And

And they wente and entred into a cytie of the Samaritans to make redy for him. And they receyued hym not, because his face was as thoughe he wold go to Jerusalem. When his disciples, James and Johñ, sawe that, they sayde. Lorde, wilt thou that we commaunde that fyre come downe frome heauen, and con-
L.ii.b sume them, as Hely dyd? Jesus turned about and rebuked theym, sayenge: Ye wote not of
G what spyrite ye are. The sonne of man is not come to destroye mennes sowles, but to saue them. And they went to an other towne.

✻ And it chaunsed as he went in the waye, a certayne man sayde vnto hym: I wil folow
G the, whether so euer thou go. Jesus sayde to hym: Foxes haue holes, & byrdes of the ayer haue nestes: but the sonne of man hathe not where on to laye his heed.

And he sayde vnto an other: folowe me. But he sayde: Lorde, suffre me first to go bu-ry my father. Jesus sayde to hym. Let ỹ deed bury their deed: go thou and preache ỹ kyng-dome of God.

And an other sayde: I wyll folow the Lord: but let me first go byd them farewell, whiche are at home at my house. Jesus sayd vnto him No man that putteth his hande to the plowe and loketh backe, is mete to the kyngedome of God. ✠

¶ He sendeth the seuentye before him to preache, prayeth his heauenly father, answereth the Scribe that tempted him, sheweth who is a mans neyghbourc, Martha receyueth the Lorde, Magdalene is feruent in hearynge his worde.

CAPI. X.

A ✠ After these, the Lorde appoynted o-
1 ther seuenty also, and sent theym two and two before hym into euery cytie & place, whyther he hym selfe shulde come. And sayde vnto them, the haruest is great, but the labozers are fewe. Praye therfore the Lorde of the haruest, to sende forth labozers into his haruest. Go your wayes: beholde, I send you forthe as lambes amonge wolues. Beare no wallet, ne scryppe, nor shoes, & grete no man by the waye. Into whatsoeuer house ye enter
B first say: Peace to this house. And yf the sonne of peax be there, your peax shall rest vpon him yf not, it shall returne to you. And in the same house remayne, eatynge and drynkynge suche as they haue. For the labozer is worthy his rewarde. ✠

Go not frome house to house: & into whatsoeuer cytie ye entre, yf they receyue you, eate that is set before you, and heale the sicke that are there, and saye vnto them: the kyngdom of God, is approched vpon you. ✻ But into whatsoeuer cytie ye enter, yf they receyue you not, go your wayes out into the stretes of the same and saye: euen the dust, which cleaueth to vs of your cytie, we wype of againste you: Yet knowe this, that the kyngdome of God was come nyghe vpon you. I saye to you: it shalbe easyer in that daye for Zodome, then for that cytie.

C Wo to the Chorazin: wo to the Bethsai-
da. For yf the miracles had bene wone in Tyre and Sidon, whiche be done in you, they had longe sythens repented sittinge in heare and asshes. Neuertheles it shalbe easier for Tyre and Sidon, at the iudgement, then for you. And thou Capernaum whiche arte exalted to heauen, shalt be thrust downe to hell. ✻ He Mathew.x.d
John.xiii.c
D that heareth you, heareth me: and he that dis-pyseth you, despyseth me: and he that despy-seth me, despyseth him that sent me.

And the seuenty turned agayne with ioye, sayenge: Lorde, the very dyuels are subdued to vs thorow thy name. He sayde vnto them: I sawe Satan, as lightenyng fall downe frõ heuen. Beholde, I gyue you power to treade on serpentes & scorpions, and ouer all power of the enemy, and nothyng shal hurt you. Ne-uertheles, in this reioyce not that the spyrites are subiecte to you / but reioyse, bicause youre names are wryten in the heuens.

That same tyme reioysed Jesus in the spyrite, and said, I confesse vnto the father: ✻ Lord of
D heuen and erth, that thou hast hyd these from Math.xi.d the wyse & prudent, and hast opened them to the babes. Euen so father, for so pleased it the. All are gyuen me of my father. And no man knoweth who the son is, but the father / and who the father is, saue the sonne / and he to whom the sonne wyll shewe hym.

And turnyng to his disciples, sayd secretly. ✠ Happy are the eyes which se that ye se. For I tell you, that many prophetes and kynges haue desyred to se that ye se, and haue not sene / and to heare that ye heare, and haue not herde.

And beholde a certeyn lawyer stode vp, and tempted him, sayinge: ✻ Master, what shall I
E do, to inherite eternal life? He said vnto him. Math.xxii.b. What is wrytten in the lawe? Howe redest thou? And he answered, & sayd: ✻ Thou shalt Deut.vi.b loue thy Lorde God w all thy hert, and with all thy soule, and with all thy strengthe, and with all thy mynde, and thy neighbour as thy selfe. And he sayde vnto him: Thou hast an-swered ryght. This do, and thou shalte lyue. He wyllynge to iustifye him selfe, sayde vnto Jesus: Who is my neyghbour?

Jesus answered, and said: A certayne man came downe frome Hierusalem to Hierico, and fell in to the handes of theues, which rob-bed him of his rayment, and wounded hym / and departed, leuynge him halfe deed. And by chaunce there came a certeyn preest that same way, and when he saw hym, he passed by: And lykewyse a Leuyte, when he was come nye to
F the place, wente and loked on him, and passed by. Then a certayne Samaritane, as he tour-neyed, came nye vnto him, and when he sawe him, he had compassion on him, and went to him and bounde vp his woundes, and poured in oyle & wyne, & put hym on his owne beest, and brought him to a cõmon Inne, and made prouision for him. And on the morowe when he departed, he toke out two pence and gaue them to the host, & said vnto him. Take cure of him, and what so euer thou spendest more when I come agayne, I wyll recompence the. Which nowe of these thre thinkest thou

was neyghboure vnto him that fell into the theues handes? And he sayd: he that shewed mercye on him. Then sayde Jesus vnto him: Go and do thou lykewyse. ℣

✠ It befell as they went, he entred in to a
B certayne towne. And a certayne woman named Martha, receyued him into her house. This woman had a sister called Mary, whiche sate at Jesus fete, and herde his preaching So Martha was combred about moche seruice, and stode and sayde: master, doest thou not care, that my sister hathe left me to minister alone? Byd her therfore, that she helpe me. And Jesus answered, and sayde vnto her
C Martha, Martha, thou carest, and art troubled about many thinges: but one thinge is nedefull. Mary hathe chosen her that good parte, whiche shall not be taken away frome her. ℣

The teacheth his disciples to praye. Rebuketh the blasphemous Pharises. They requyre sygnes. He eateth with the Pharisee.

CAPI. XI.

A And it fortuned as he was prayenge in a certayne place: when he ceased, one of his disciples sayde vnto him Master, teache vs to praye, as Johā taught his disciples. And he sayde vnto them: when ye praye, Patet noster saye: O our father whiche arte in heauen, halowed be thy name. Thy kyngdome come. Thy will be done in earth, as in heauen. Our dayly bred geue vs dayly. And forgeue vs our synnes: For also we forgeue euery man that trespaseth vs. And leade vs not into temptation. But deliuer vs from euyll.

And he sayde vnto theym: ✠ yf any of you shulde haue a frende, and shulde go to him at mydnyght, and saye vnto him: frende, lende me three loues, for a frende of myne is come out of the waye to me, and I haue nothinge to set before him: and he within shoulde answere & saye, trouble me not, the dore is now shut, and my seruauntes are with me in the chamber, I can not ryse and geue them to ℣. I saye vnto you, thoughe he wolde not aryse and geue hym, because he is his frende: yet because of his vnshamefastnes he wold ryse, & geue him as many as he neded. And I saye vnto you: ✠ aske, & it shalbe gyuen you. Seke, and ye shall fynde. Knocke, and it shalbe opened vnto you. For euery one that asketh, receyueth: and who seketh fyndeth: and to him that knocketh, shal it be opened. Yf the sonne shall aske bred of any of you that is a father: will he geue him a stone? Or yf he aske fysshe, will he for a fysshe geue hym a serpent? Or yf he aske an egge: will he offer him a scorpion? Yf ye then beynge euyll, can geue good gyftes vnto your children, how moche more shal the father of heauen geue an holy spyrite to them, that aske him? ℣

✠ And he was castinge out a deuyll, whiche was domme. And it folowed when the deuell was gone out, the domme spake, and the people wondred. But some of them sayde he casteth out deuels by the power of Belzebub the chefe of the deuels. And other temted him, seekynge of hym a sygne frome heauen. But he knowinge their thoughtes, sayde vnto them: Euery kyngdome deuyded in it selfe is made wildernesse: and one house shall fall vpon an other. So yf Satan be deuyded in him selfe: how shall his kyngdome endure? Because ye say I cast out deuyls by the power of Belzebub. If I, by the power of Belzebub cast out deuels: by whome do youre children cast theym oute? Therfore shall they be youre iudges. But yf I, with the finger of God cast out deuels, assuredly the kyngdom of God is come vpon you.

When a stronge man armed watcheth his house: that he possesseth is in peace. But when a stronger then he commeth vpon him, and ouercommeth him: he taketh frome him his harnes wherein he trusted, and deuydeth his spoyles. He that is not with me, is against me. And he that gathereth not with me, scatereth.

When the vnclene spyrite is gone out of the D man, he walketh throughe waterlesse places, seking rest. And when he fyndeth none, he sayth: I will returne vnto my house, whence I came. And when he commeth, he fyndeth it swept and garnyshed. Then goeth he and taketh to him seuen other spyrites worse then him selfe: and they enter in, and dwell there. And so the extremes of that man, be worse then the begynnynges.

And it happened as he spake these thinges, a certayne woman of the company lyft vp her voyce, and sayde vnto him: Happy is the wombe that bare the, and the breastes whiche gaue the sucke. But he sayde: Nay, happy are they that heare the worde of God, and kepe it. ℣

When the people were gathered thicke together: he began to saye: This is an euyl nacion: they seke a sygne, and there shal no sygne be gyuen them, but the sygne of Jonas ℣ Prophet. For as Jonas was a sygne to the Ninuites, so shall the sonne of man be to this nacion. ✠ The quene of the southe shall ryse at the iudgement, with the men of this generacion, and condempne them: for she came from the ende of the worlde, to heare the wysdome of Salomon. And beholde, a greater then Salomon is here. The men of Ninue shall arise in the iudgement with this generacion: and shall condemne them: for they repented at the preachinge of Jonas. And beholde, a greater then Jonas is here.

✠ ✠ No man lyghteth a candell, and putteth it in an hyd place, ne vnder a bushel: but on a candelstycke, that they that come in may se the lyght. The light of thy body is the eye. Therfore when thyne eye is syngle: then is al thy body full of lighte. That yf thyne eye be euyll: then shall all thy body be full of darcknesse. Take hede therfore that the lyght whiche is in the, be not darckenesse. For yf all thy body shall be lighte, hauinge no parte darcke: then shall all be full of lyght, euen as when a candell doeth lyghte the with his bryghtnesse. ℣

And

And as he spake, a certayne Pharisee besought hym to dyne with him: and Jesus wēt in and sate downe to meate. When the Pharise sawe that, he merueled that he hadde not F first washed before dyner. And the Lorde sayd to him: ✠ Nowe do ye Pharyses, make clene the outside of the cup, & the platter: but youre inwarde part is full of rauyne and wickednes Foles, dyd not he that made that whiche is without: make that which is within also? Neuertheles that ye haue gyue in almes, and beholde all is clene to you. But woo be to you Pharises, for ye tythe the mynt and rewe, and all maner herbes, and passe ouer iudgement & the loue of God. These ought ye to haue done and those not to haue left.

Woo to you Pharises: for ye loue the fyrste seates in assembles, and greetynges in the markets. Woo to you Scribes and Pharises Hypocrites, for ye are as graues whiche appeare not, and the men that walke ouer theym are not ware of them. Then answered one of the lawyers, and sayd to hym: Master, thus sayenge thou puttest vs to rebuke also. Then he sayde: Woo to you also ye lawyers: for ye lade men with burdens importable, and your selues touche not the packes with your one fynger. Woo to you, ye buylde the sepulcres of ℣ Prophetes, whom as your fathers kylled the, truely ye beare witnesse, that ye alowe the dedes of your fathers: for they kylled them, but ye buylde their sepulcres. Therfore also sayde the wysdome of God: I will send them Prophetes and messangers, and of them they shal slay and persecute: that the bloude of all the Prophetes, whiche was shedde frome the begynnynge of the worlde, maye be requyred of this generacion, frome the bloude of ✠ Abel, vnto the bloude of Zacharye, who perysshed betwene the aulter and the temple. Verely I tell you: it shalbe requyred of this nacion.

Woo to you lawyars: for ye haue taken awaye the keye of knowledge, ye entred not in your selues, & the entrers in, ye forbade. Whē he thus spake vnto them, the lawyers and ℣ Pharises began to were busy about him, and to stop his mouth with many questions, lying in wayte for him, and seking to catche some thinge of his mouthe, wherby they myghte accuse hym.

The leuen of the Pharises, Chryste conforteth his disciples agaynste persecution, warneth them to beware of couetousnes. He wyll not haue them to hange vpon erthly thynges.

CAPI. XII.

A As there gathered togither an innumerable multitude of people (in so moche that they trood one an other) he began to saye vnto his disciples: firste of all beware of the leuen of the Pharises, whiche is ℣ hypocrysy. For there is nothinge couered, that shall not be vncouered: ne hyd, that shall not be knowen. For what so euer ye haue spoken in darckenes: shall be herde in the lighte. And that ye haue spoken in the eare euen in secrete places, shall be preached on the top of houses.

I saye to you my frendes: be not afrayde of them that kyll the body, and after that haue no more that they can do. But I will shewe B you, whome ye shall feare. Feare hym whiche after he hath kylled, hath power to cast into hell. Surely I saye vnto you, hym feare. Are not. v. sparowes bought for two farthinges? And yet not one of them is forgotten of God. Also euen the very heeres of youre heedes are nombred. Feare not then: ye are more worth than many sparowes.

I saye vnto you: whosoeuer confesseth me before men, hym shall the sonne of man confesse also before the aungels of God. And he that denieth me before men: shal be denied be- G fore the aūgels of God. And whosoeuer speketh a worde against the sonne of man it shall be forgyuen hym. But vnto hym that blasphemeth the holy ghoste, it shall not be forgyuen. When they bringe you vnto the assembles, and vnto the rulers and officers, take no thought howe or what ye shall answere or what ye shall speake. For the holy ghost shall teache you in the same houre, what ye ought to saye.

✠ One of the companye sayde vnto hym: Luce. xii. c. Master, byd my brother deuyde the enheritaunce with me. But he sayde vnto hym: Mā who made me a iudge or a deuyder ouer you? Wherfore he sayde vnto them: take hede, and beware of couetousnesse. For no mans lyfe standeth in the aboundaunce of thynges whi- E che he possesseth. And he put forthe a parable vnto theym, sayenge: The grounde of a certayne ryche men brought forth frutes plenteously, and he thoughte in him selfe, sayenge: what shall I doo? because I haue no rowme where to bestowe my frutes? And he sayde: This will I do. I will destroye my barnes, and buylde greater, and therin will I gather all my frutes, and my goodes: And I will saye to my soule: Soule thou hast moch goodes layde vp in stoore for manye yeares, take thyne ease: eate, drynke, and be mery. But God sayde vnto hym: Thou fole, this night will they fetche awaye thy soule agayne from the. Then whose shall the thinges be whiche thou haste prouyded? So is it with him that gathereth ryches? and is not ryche in God.

And he spake vnto his disciples: Therfore I saye vnto you: Take no thought for youre lyfe, what ye shall eate; ne for youre bodye, what ye shall put on. The lyfe is more then meate, and the body is more then rayment. Consydre the rauens, for they neyther sowe nor repe, who neyther haue stoore houlse ne barne, and yet God fedeth them. Howe moche are ye better then foules? Whiche of you D with takynge thought, can put to his stature one cubyt? If ye then be not able to do that is least: why take ye thought for the reste? Consydre the lylies howe they growe: They labour not: they spyn not: and yet I tell you Salomon in all his royalte, was not clothed lyke to one of these.

That yf the grasse, beynge to daye in the felde, and to morowe shalbe cast into the fornace, God so arayeth, howe moche more will

he clothe you, o lytle faithfull? And aske not you what ye shall eate or what ye shal drinke and be ye not caryed in the clowdes: for all these the hethen people of the worlde seke for. Youre father knoweth that ye haue nede of these thinges. Wherfore seke ye after ꝑ kyngdome of God, and all these shall be cast vnto you. ✣ Feare not lytell flocke, for it is your fathers pleasure, to gyue you a kyngdome. Sell your substaunce, and gyue in almes. And make you bagges, whiche were not olde, and treasure that fayleth not in heauen, where no theefe commeth, neyther mooth corrupteth. For where your treasure is, there shalbe your herte also.

E Let your loynes be gyrt aboute, and youre lyghtes brennynge, and your selues lyke vnto men that wayte for their master, when he wil returne frome the weddinge: that assone as he commeth and knocketh, they maye open vnto hym. Happy are those seruauntes, whiche the Lorde when he commeth, shall fynde wakynge. Verely I saye vnto you, he wyll gyrde hym selfe about, and make them to syt downe to meate, and walke by, and minister vnto theym. And yf he come in the seconde watche, yea yf he come in the thirde watche, & shall fynde them so, happy are those seruauntes. This vnderstonde, that yf the housholder knewe what houre the theefe wolde come, he wolde surely watche: and not suffre his house to be broken vp. Be ye redy therfore: for what houre ye thynke not, the sonne of man commeth. ꝑ

Mat.xxiiii.d Marke.xiii.c

Then Peter sayde to hym: ✳ Master, speakest thou this similitude vnto vs, or to all me? And the Lorde sayde: Who thinkeste thou is faithfull seruaunt and wyse, whom his Lorde shall make ruler ouer his housholde, to gyue them their ductie of meate at due season: happy is that seruaunt, whome his master when he commeth, shall fynde so wynge. Of a truth F I saye vnto you: he wil make hym rular ouer all that he hath. But yf the seruaunt shall say in his hert: My master differreth his cõmyng and shall begyn to smyte the seruauntes and maydens, and to eate, and drynke, and to be dronken: the lorde of that seruaunt will come in a daye when he thinketh not, & at an houre when he is not ware, and will departe him, & put his part with the infideles.

The seruaunt that knewe his masters will and prepared not hym selfe, ne dyd accordyng to his will, shall be beaten with many strypes. But he that knewe not, and yet dyd cõmitte thinges worthy of strypes, shalbe beatẽ with fewe strypes. For vnto whome moche is gyuen, of him shalbe moche required. And to whom men moche commit, the more of him will they aske.

G I am come to sende fyre on erth: and what is my desyre, but that it were al redy kyndled? Notwithstandinge I must be baptysed with a baptysme: and howe am I prested tyll it be ended? Suppose ye that I am come to sende peare on earthe? I tell you naye, but rather dissension. For frome hence forthe there shall be fyue in one house deuyded, three against two, and two against thre. The father shall be deuyded against the sonne, and the sonne against the father. The mother against the doughter, and the doughter against the mother. The mother in lawe against her doughter in lawe, and the doughter in lawe against her mother in lawe.

Then sayde he to the people: when ye se a clowde ryse out of the weste anone ye saye, a shower commeth, and so it is. And when ye se the south wynde blowe, ye saye: we shall haue heet, and it commeth to passe. Hypocrites, ye can skyll of the fashion of the skye, and of the earthe, but howe is it, that ye can not trye this tyme? Yea and why iudge ye not of your selues what is right?

For whyle thou goest with thyne aduersary to the ruler: as thou arte in the waye, gyue diligence that thou mayst be delyuered frome hym, least he brynge the to the iudge, and the iudge delyuer the to the taylar, and the taylar cast the into pryson. I tell the, thou departest not thence, tyll thou haste yelded the vttermoste myte.

¶ Of the Galileans whom Pilate slewe. The symylitude of the fygge tre. Of the mustarde sede and leuen. Fewe entre into the kyngdome. Christ reproueth Herode and Jerusalem.

CAPI. XIII.

THere were presente at the same season A that shewed him of the Galileãs, whose bloude Pilate mengled with their sacrifice. And Jesus answered, and sayde vnto them: Suppose ye that these Galileans were greater synners then all thother Galileans, because they suffred suche punysshemente? I tell you naye: but oneles ye repente, ye shall all lyke wyse perysshe. Or those. xviij. vpon D whiche the toure in Syloe fell, and slew thẽ, thinke ye that they were synners aboue all men that dwell in Jerusalem? I tell you naye But oneles ye repente, ye all shall lyke wyse perysshe.

✣ He put forthe this parable: a certayne B man had a fygge tree planted in his vyneyard and he came and sought frute theron, & found none. Then sayde he to the dresser of his vyneparde: Beholde, these. iij. yeares haue I come and sought frute in this fygge tree, and fynde none: cut it downe: why occupyeth it the grounde? and he answered, and sayd vnto him: Lorde let it alone this yere also, tyll I dygge rounde about it, and donge it, and if it beare frute well and good, if not then thou shalte cut it downe. And he taughte in one of their Synagoges on the Sabboth dayes. And beholde, a woman whiche had a spyrite of infirmitie. xviij. yeares: & was made cruen croked, and coulde not ones lyft vp her self. Whe Jesus sawe her, he called her to him, and sayd E to her: woman thou art delyuered frome thy disease. And he layde his handes on her, and forthwith she was streyght, & glorifyed God. Now the rular of the Synagoge aunswering and disdayninge (because that Jesus hadde hea-

healed on the Sabboth day) sayd vnto the people. There are sixe dayes in which men ought to worke: in them come and be healed, & not on the Sabboth daye.

Then answered hym the Lorde, and sayde: ✳ hypocryte, dothe not eche one of you on the Sabboth daye, lose his oxe or his asse from the stall, and leade him to the water? And ought not this doughter of Abraham, whom lo, Satan hath bound. xviij. yeres, be loosed from this bond on the Saboth daye? And when he thus sayd, all his aduersaryes were ashamed / and all the people reioysed on al the glorious dedes that were done by him. ꝑ

Then sayde he: What is the kyngdome of God lyke? or wherto shall I compare it? It is like a graynе of mustard seed, which a mã toke and sowed in his garden / and it grew & wexed in to great tre, and the foules of the ayre made nestes in the braunches of it.

And agayne he sayd: whervnto shall I lyken the kyngdome of God? It is lyke leuen which a woman toke and hyd in three busshels of floure, tyll all was thorow leuened. And he went thorowe cityes and townes teachynge and iourneyinge towardes Jerusalem. Then E sayd one vnto him: Lorde, are there few that shall be saued? And he sayd vnto them / Stryue to entre in at the strayte gate: for many I saye vnto you wyll seke to entre, and shall not be able.

When the goodman of the house is ryssen vp, and hath shut the doore, ye shall begyn to stande without and to knocke at the doore, sayynge: Lorde Lorde, open vnto vs, and he shall F answere and saye vnto you, I knowe you not whence ye are. Then shall ye begyn to saye: We haue eaten in thy presence and dronke / and thou hast taught i our stretes. And he shal saye: I tell you I knowe ye not whence ye are: departe from me all ye workers of wyckednes. There shal be weppyng and gnasshing of teeth, when ye shall se Abraham, and Isaac, and Jacob, and all the Prophetes in the kingdome of God, and your selues thrust out. And they shall come frome the East and West and north and south, and syt in the kyngdome of God. And beholde, they be last, which shall be fyrst. And they be fyrst, which shal be last.

G The same daye there came certayne of the pharises and said vnto him / get the out of the waye, and departe hence, for Herode wyl kyll the. And he sayd vnto them. Go tell that fore beholde I cast out deuyls and heale the people to daye and to morowe, and the thyrde daye I make an ende. Neuertheless, I muste walke to daye and to morowe, and the day folowynge / for it can not be, that a Prophet perysshe any other where then at Jerusalem.

✳ Jerusalem, Jerusalem, whiche kyllest H Prophetes, and stonest them that are sent to the: howe ofte wolde I haue gathered thy chyldren togyther as the henne gathereth her nest vnder her wynges, but he wolde not. Beholde your habitacion is lefte to you desolate. For I tell you, ye shall not se me tyll the tyme come that ye shall saye / blessed, that commeth in the name of the Lorde.

¶ Jesus eateth with the Pharisee, healeth the dropsy vpon the Sabboth, teacheth to be lowly, telleth of the great supper. The salt of the erth.

CAPI. XIIII.

AND it chaunced that he wente in to A the house of one of the chefe Pharisees to ✳ eate breed on the Saboth daye: and they watched hym. And beholde, there was a man before hym, whiche had the dropsye. And Jesus answered and spake vnto the lawyers and Pharisees, sayynge: is it lawfull to heale on the Saboth daye? But they helde theyr peare. And he healed hym, and let hym go: and answered them, sayynge: Whiche of you shall haue an asse or an oxe fallen in to a pyt, and wyll not forthwith pull him out on the Saboth daye? And they coulde not answere him to that.

(✳ To eate breed, ꝑ is to dyne, or to take a repast)

He put forthe a symylitude to the gestes, markynge howe they chase the byghest rowmes, and sayd to them: When thou arte byd to a weddynge of any man, syt not downe in B the byghest rowme, leest a more honourable man then thou be bydden of him, and he that bade bothe hym and the, come and saye to the, gyue this man rowme, and thou then begyn with shame to take the lowest rowme. But rather when thou arte bydde, go and sytte in the lowest rowme, that when he that bade the commeth, he maye saye vnto the / frende syt vp higher. Then shalt thou haue worshyp in the presence of them that syt at meat with C the. ✳ For who so euer exalteth him selfe, shal be humbled. And he that humbleth him selfe, shall be exalted. ꝑ

Math.xxiii.b Luke.xviii.c

Then sayd he also to him that had desyred him to dyner. ✣ When thou makest a dyner or a supper: call not thy frendes, nor thy brethren, ne thy kynsmen, neyther ryche neyghbours, lest they byd the agayne, and a recompence be made the. But when thou makest a feest, call poore, maymed, lame and blynde, and thou shalte be happy, for they can not reacquyte the. But thou shalte be recompensed in the vprysynge of the iust men.

When one of them that sate at meate also herde that, he said vnto him / happy is he that eateth breed in the kyngdome of God. ꝑ D Then sayd he to him. ✣ A certayne man ordeyned a greate supper, and bade many, and sent his seruaunt at supper tyme, to saye to them that were bydden, come / for all thynges are now redye. And they all at ones began to make excuse. The fyrste sayde to him: I haue bought a pece of grounde, and I muste go se it, I praye the haue me excused. And an other sayde: I haue bought fyue yoke of oxen, and I go to proue them, I praye the haue me excused. The thyrde sayde: I haue maryed a wyfe, therfore I can not come. And the seruaunte wente, and tolde his master these thynges.

Math.xxii.d Apocali.xix.a

Then was the housholder displeased, and said to his seruaunt: Go out quyckly in to the stretes and quarters of the city, and brynge in hither the poore, & maymed, and halt & blynde.

And

And the seruaunt sayde, Lorde it is done as thou commaundest, and yet is there rowme. And the Lorde sayd to the seruaunt: Go out in to the hygh wayes and hedges, and compel them to come in, that my house may be fylled. For I saye vnto you, that none of those men which were bydden, shal taste of my supper. ✠

There went a greate companye with him, Math.xvi.d. And he turned and sayd vnto them. ✠ Yf a Math.xvii.d man commeth to me, and hate not his father F and mother, and wyfe and chyldren, and brethren and systers, moreouer and his owne life he can not be my disciple. And who so euer beare not his crosse and come after me, can not be my disciple.

Whiche of you wyllynge to buylde a toure sytteth not downe first and counteth the cost, whether he hath to perfourme it? lest after he hath layde the foundacion and is not hable to perfourme it, all that behold it begyn to mocke him, sayinge: this man began to buylde, and G was not hable to fynysshe. Or what kynge goyng to make battayle agaynst an other kynge doth not syt downe first and consider whether he be hable with ten thousande to mete hym that cōmeth agaynst hym with twenty thousande. Or els whyle he is yet a great waye of, he sendeth ambassadours and desyre peare. So lykewise euery one of you that renounceth not all that he hath can be my disciple. ✠

Mathew.v.b Marcke.ix.g ✠Salt is good, but if salt be vnsauery, wher with shall it be sauered. It is mete neyther for the lande, nor for the donghyll, they cast it out at the dores. He that hath eares to heare, let him heare.

¶ The louyng mercye of God is openly set forth in the parable of the hundreth shepe, and of the sonne that was lost.

CAPI. XV.

A Math.ix.b Marcke.ii.b Luke.v.f THen resorted vnto him all the Publicās and synners to heare him. And the pharisees and Scribes grudged, saying: He receyueth synners, and eateth with them. And he spake this parable to them, saying: What man of you haupnge an hundred shepe, yf he lose one of them, doth not leaue nyntye and.ix in the wyldernes, and go after that whiche is lost tyll he fynde him? And when he hathe founde him, he putteth him on his shoulders with ioye. And as sone as he commeth home, he calleth togither his frēdes and neighbours saying vnto them: Reioyse with me, for I haue B founde my shepe whyche was lost. I say vnto you, that so ioye shall be in heuē ouer one synner that repenteth, more then ouer foure score and nyntene eyghtous persons, which nede no repentaunce. Either what woman haupng.x. grotes, yf she lose one, doth not lyght a candel, and swepe the house, and seke diligently tyll she fynde it? And when she hath founde it, she calleth her frendes and her neighbours saying: C Reioyce with me, for I haue founde the grote which I had lost. So I saye vnto you, ioye is made before the aungels of God ouer one synner that repenteth. ✠

Filius prodigus. ✠ And he sayde: A certayne man had two sonnes, and the yonger of them said to his father/father giue me the part of the goodes that to me belongeth. And he deuyded vnto them his substance. And not longe after, the yonger son gathered all that he had togither, and toke his iourney in to a farre countrey, & there ✠ he Prouerb.xxix wasted his goodes with ryotous lyuyng. And when he had spent all that he had, there arose a great derth throow out all that same lande and he began to lacke. And he went & claue to a citezyn of that same coūtrey, which sent him to his feld to kepe his swyne/& he wolde fayne haue fylled his bely with the coddes that the swyne ate, and no man gaue to him.

D Then he came to hym selfe and sayde: how many hyred seruauntz at my fathers haue breed ynough, and I dye for honger. I wyl arise and go to my father, and wyll saye vnto him: father: I haue synned agaynst heuen, and before the, and am no more worthye to be called thy son, make me as one of thy hyred seruauntes. And he arose & wente to his father. And when he was yet a greate waye of, his father sawe him, and had compassion, and ran and fell on his necke, and kyssed hym. And the sonne sayde vnto him: father, I haue synned agaynst heuen, and in thy sight, and am no more worthy E to be called thy sonne. Then his father said to his seruauntes, bryng forth that best garment and put it on him, and put a ring on his hand, and shoes on his fete. And bryngе hyther that fatted calfe and kyll hym, and let vs eate and be mery: for this my sonne was ded, and is reuiued, he was lost, and is nowe founde. And they began to be merye. The elder brother was in the felde, and when he came & drewe nyghe to the house, he herde mynstrelsy and daunsynge, and called one of his seruauntes, I and asked what those thynges meante. And he sayde vnto hym: thy brother is come, and thy father hath kylled the fatted calfe, because he hath receyued him safe and sounde. So he was angry, and wolde not go in. Then came his father and entreated him. But he answered and sayd to his father: Lo these many yeres haue I haue done the, seruyce/neyther haue I broken at any tyme thy commaundement, and yet gauest thou me neuer so moche as a kydde to make mery with my frendes/ but as soone as this thy sonne was come, whiche hath deuoured thy goodes with harlottes, thou hast for him kylled the fatted calfe. And he sayde vnto hym: Sonne, thou arte euer with me, and all that I haue is thyne: it was mete that we sholde make merye and be glad, for this thy brother was deed, and is alyue agayne: and was lost, and is founde. ✠

¶ The parable of the wycked Mammon. Not one tytle of Gods worde shall perish. Of the ryche man, and poore Lazarus.

CAPI. XVI.

A HE sayd also vnto his disciples. ✠ There was a certayne ryche man, which had a stewarde, that was accused vnto him that he had wasted his goodes. And he called him, and sayth vnto him: Howe is it that I heare

heare this of the? Kendre accomptes of thy stewardshyp: for thou mayst be no longer stewarde. The stewarde sayde within him selfe: what shall I do? for my master wyll take away from me the stewardshyp. I can not dyg, and to begge I am ashamed. I wote what I shal do, that whē I am put out of the stewardshyp, they may receyue me in to their houses.

B So called he all his masters detters, and sayd vnto the fyrst: howe moche owest thou vnto my master? And he said an hundred tonnes of oyle. And he sayd to hym: take thy bill and syt downe quyckly, and wryte fyfty. Then said he to an other: what owest thou? And he sayd, an hundred quarters of whete. He sayd to him: Take thy bill, and wryte foure score. And the Lorde commended the vnryghtous G stewarde, bycause he had done wisely. For the chyldren of this worlde are in theyr kynde, wyser then the chyldren of lyght. And I saye also vnto you: Make you frendes of the wicked Mammon, that when ye shall departe, they maye receyue you in to euerlastynge habitacions. ✠

✠ He that is faythfull in the lest, is faythfull also in moche. And he that is vnryghtous in the lest: is vnryghtous also in moche. So then yf ye haue not ben faythfull in the wycked Mammon, who wyll byleue you in that whiche is true? And yf ye haue not ben faythfull in an other mannes bulynes: who shall gyue you your owne? No seruaunt can serue two masters, for eyther he shall hate the one and loue thother, or els he shall leane to the one, and dispise the other. Ye can not serue God and Mammon.

D All these herde the Pharysees also, whiche were couetous, and they mocked him. And he said vnto them: Ye are they which iustify your selues before men, but God knoweth youre hertes. For that whiche is hygh amonge men, is abhominacion before God.

The lawe and the Prophetes reygned tyll the tyme of Johū/and frō that tyme the kyngdome of God is preached, and euery man styreth to go in. Soner shall heuen and erth perysshe, then one tytle of the lawe shall perisshe. Who so euer forsaketh his wyfe and maryeth an other, dothe aduoutrye. And who so euer E marieth her that is diuorsed from her husband commytteth aduoutrye.

✠ There was a certeyn ryche man, whiche was clothed in purple and costly lynnen, and fared deliciously euery daye. Now there was a certayne begger named Lazarus, whiche laye at his gate full of sores, desyrynge to be fylled with the crommes whiche fell frome the ryche mans table. Neuertheless the dogges came and lycked his sores. And it fortuned that the begger dyed, and was caryed by the aungels F in to Abrahams bosome. The ryche man also dyed, and was buryed.

And beinge in hell in tormentes, he lyfte vp his eyes and saw Abraham a farre of, and Lazarus in his bosome, and he cryed and said: father Abraham, haue mercye on me, and sende Lazarus, that he maye dyp the typ of his fynger in water, and cole my tong: for I am tormented in this flame. But Abraham said vnto him: Sonne, remembre that thou in thy lyfe time, receyuedst thy good thynges, & Lazarus lykewyse payne. Nowe therfore is he comforted, and thou art punished. Besyde all this, betwene you and vs is a great bawte set, so that they whiche wolde go frome hence to you can not, neither may come from thence to vs. G

Then he said, I praye ꝑ therfore father that thou wyll sende him to my fathers house. For I haue fyue brethren: for to warne them lest they also come into this place of tormēt. Abraham said vnto him: they haue Moses and the prophetes, let thē heare them. And he said, nay father Abraham, but yf one come vnto them from the ded, they wolde repent. He said vnto hym: Yf they heare not Moses and the Prophetes, neither wyll they byleue, thoughe one rose from deth agayne.

¶ Christ teacheth his disciples to auoyde occasions of euyll, one to forgyue another, stedfastly to trust in God and no man to presume in his owne workes. He healeth the ten lepers, speaketh of the latter dayes, and of the end of the worlde.

CAPI. XVII.

THen sayde he to his disciples, it can not A be auoyded but that offences come. But Mat.xviii.a Marcke.ix.f wo to him thorow whom they come. It were better for hym that a millstone were hanged about his necke, and that he were caste in to the see, then he sholde offende one of these litleones. Take hede to your selues. ✠ Yf thy brother trespace agaynst the, rebuke him/ and if he repent, forgyue him. And though he synne agaynste the seuen tymes in a daye, and seuen tymes in a day turne agayne to the, sayinge/ it repenteth me, forgyue him. Math.xviii.f Leuitic.xix.c Eccles.xix.b

And the apostles sayd vnto the Lorde: encrease our fayth. And the Lorde said: yf ye had fayth lyke a grayne of mustard seed, ye sholde B saye vnto this sycampyne tree, plucke thy selfe vp by the rootes, and plant thy selfe in the see and he sholde obey you.

Who is it of you, yf he had a seruaunt eareynge or fedynge catell, that wolde saye vnto him when he were come frome the felde: Go quyckly and syt downe to meate, and wolde not rather saye to him, make redye wherwith I maye sup, and gyrde vp thy selfe and serue me tyll I haue eaten and dronken, and afterwarde, eate thou, and drynke thou? Dothe he thanke that seruaunt bicause he did that was commaunded hym? I trowe not. So also ye C when ye haue done all whiche are commaunded you, saye: we are vnprofytable seruauntes. We haue doone that whiche was oure dutye to do.

✠ And it befell as he wente to Jerusalem, he passed thorowe Samaria and Galile. And as he entred in to a certayne towne, there met hym ten men that were lepers. Whiche Ten lepers stode a farre of, and put forthe theyr voyces, and sayde: Jesu master, haue mercye on vs. When he sawe them, he sayde vnto them: Go and shewe your selues vnto the preestes.

And

D And it came to passe as they went, they were
clensed. And one of them when he saw he was
clensed, turned backe agayne, and with a loude
voyce praysed God, and fell downe on his face
at his fete, and gaue him thankes. And the
same was a Samaritane. And Jesus answe-
red and sayd: are there not ten clensed? But
where are those nyne? There are not founde
that returned agayne to gyue God prayse
saue onely this straunger. And he sayde vnto
him: aryse and go thy waye, thy fayth hath
saued the. F

E ✠ When he was demaunded of the Phary-
sees when the kyngdome of God shulde come
he answered them, and sayd: The kyngdome
of God cōmeth not with wayting for. Neither
shall men saye: Lo here, lo there. For beholde
the kyngdome of God is within you.

And he sayde vnto the disciples: the dayes
wyll come, when ye shall desyre to se one day
of the sonne of man, and ye shall not se it. And
they shall saye to you. Se here. Se there. Go
ye not, nor folowe them/ for as the lyghtnyng
that appereth out of thone part of heuen, and
shyneth vnto the other part of heuē: ✠ So shal
the sonne of man be in his daye. But fyrst must
he suffre many thynges, and be refused of this
nation.

As it happened in the tyme of Noe, so shall
it be in the tyme of the sonne of man. They
ate they dranke, they maried wyues, & were gi-
uen in mariage, euen vnto that same day that
Noe went in to the arke, and the floode came
and destroyed them all. Lykewyse also, as it
chaunced in the dayes of Lot. They ate, they
dranke, they bought, they solde, they planted,
they buylte. And euen the same daye that Lot
went out of Sodom it rayned fyre and brym-
stone from heuen and destroyed them all. After
these exemples shal it be in the daye when the
sonne of man shall appere.

G And that day, he that is on the house toppe
and his vessels in the house, let him not come
downe to take it out. And lykewyse let not
him that is in the felde, turne backe agayne to
that he lefte behynde. Remembre Lots wyfe.
Who so euer wyll seke to saue his lyfe, shall
lose it/ and who so euer wyll lose his lyfe, shall
saue it. I tell you, in that nyght there shall be
two in one bed, the one shall be receyued, and
thother forsaken. Two women shall be grynd-
ynge togyther/ thone shall be receyued, & the
other forsaken. And they answered, and sayde
to him: where Lorde? And he said vnto them:
where so euer the body shall be, thyther wyll
the Egles resorte.

¶ He teacheth to be feruent in prayer. Pharisee and
the publican. Christ answereth the ruler, and pro-
mysseth reward vnto such as suffre losse for his sake.

CAPI. XVIII.

A ✠ And he spake a parable vnto them, sig-
nifyinge that men ought alwayes to
pray, and not to be wery, saying. There
was a Judge in a certayne city, whiche feared
not God, neither regarded man. And there
was a certeyn wydow in the same city, which
came vnto him, sayinge: reuenge me of myne
aduersary. And he wolde not for a whyle. But
afterwarde he sayde to him selfe: thoughe I
feare not God, nor care for man, yet bycause
this wydow troubleth me, I wyl reuenge her
cause, lest at the last she come and hagge on me B
And the Lorde sayd: heare what the vnrigh-
teous Judge sayth. And shall not God auenge
his chosen, whiche crye daye and nyght vnto
him, though he deferre them? I tel you he wyl C
auenge them and that quyckly. ✠ Neuertheles
when the sonne of man commeth, suppose ye
he shall fynde fayth on the erth.

✠ And he spake this symilitude, vnto cer-
tayne whiche trusted in them selues that they
were perfecte, and despysed other. Two men
went vp in to the temple to praye: the one a
Pharisey, and thother a Publican. The Pha-
risey stode and prayed thus with him self. God E
I thanke the that I am not as the rest of men,
extortioners, vniust, aduoutrers, or as this pu
blican. I fast twyse in the weke, I gyue tythe
of al that I possesse. And the publican standing
a farre of, wolde not lyft vp his eyes to heuen,
but smote his brest, saying: God be mercyfull
to me synner. I tel you this mā departed home
to his house iustified more then the other, ✠ for Math.xxiii.
euery man that exalteth hym selfe, shall be
lowyed: And he that lowyeth him selfe, shal
be exalted. F

✠ They brought vnto him also babes, that D
he shulde touche them. When his disciples saw Math.xix.
that, they rebuked thē. But Jesus called them Marcke.x.
vnto him, and sayde: Suffre the chyldren to
come vnto me, & forbyd them not. For of suche
is the kyngdom of God. Verely, I say to you:
who so euer receyueth not the kyngdome of
God as a chylde: shall not entre therin.

And a certayne ruler asked hym, sayinge:
good master: what ought I to do, to obtayne
euerlastynge lyfe? Jesus sayde to hym: Why
callest thou me good? None is good, saue God Exodi.xx.
onely. Thou knowest the commaundementes:
Thou shalt not commyt aduoutry/ thou shalt
not kyll/ thou shalt not steale/ thou shalte not
beare false wytnes. Honoure thy father and
thy mother. And he sayd, all these haue I kept
from my youthe. When Jesus herde that, he
sayde vnto him: Yet lackest thou one thynge.
Sell all that thou hast, and distribute it vnto
the poore, and thou shalt haue treasure in he- E
uen, and come folowe me. When he herd this
he was heuy, for he was very ryche.

When Jesus sawe him mourne, he sayde:
How hardly shall they that haue ryches en-
ter in to the kyngdome of God: it is easyer
for a camell to goo thorowe a nedles eye,
then a ryche man to entre into the kyngdom
of God. Then sayd they that herde that. And
who shall then be saued? And he sayd: Those
thinges that are impossible with men, are pos-
sible with God. F

Then Peter sayd: Lo, we haue left all, and Math.xix.
haue folowed the. And he said vnto thē. ✠ Ue- Marcke.x.
rely I saye vnto you/ there is no man that le-
ueth houle, eyther father and mother, eyther
brethren, or wyfe, or chyldren for the kyng-
dome of God, whyche shall not receyue moche
more in this world, and in the worlde to come
lyfe euerlastynge.

✠ He toke vnto him the twelue, and sayde
vnto them. Beholde we go vp to Jerusalem,
and all shall be fulfylled that are wrytten by
the prophetes of the sonne of man. He shal be
delyuered vnto the gentyles, & shal be mocked
and shall be despytfully entreated, and shall be
spytted on/ and when they haue scourged him
they shall put him to deth, and the thyrd daye
he shall aryse agayne. But they vnderstode
none of these thynges. And this sayinge was
hyd from them. Neither they perceyued the
5 thinges whiche were spoken.

✠ And it came to passe as he approched nye
vnto Hiericho, a certeyn blynde man sate by the
way syde begging. And when he herd the peo-
ple passe by, he asked what it meant. And they
told vnto him, that Jesus of Nazareth passed
by. And he cryed, sayinge: Jesus the sonne of
Dauid, haue mercye on me. And they whiche
went before rebuked him, that he shold be styl.
But he cryed so moche the more, ✠ thou sonne
of Dauid, haue mercye on me. So Jesus stode
styl, and commaunded him to be brought vnto
him. And whe he was come nere, he asked him
saying: what wylt thou that I do vnto the?
And he said, Lorde, þ I maye receyue my sight.
Jesus sayde vnto him/ receyue thy sight, thy
fayth hath saued the. And anone he sawe, & fo-
lowed him praysing God. And all the people
when they sawe it, gaue prayse to God. F

¶ Of Zacheus, and the ten seruauntes to whome the
talentes were delyuered. Christ rydeth to Jerusa-
lem, and weepeth ouer it.

CAPI. XIX.

A ✠ And he entred and went thorow Hie-
rico. And beholde there was a man na-
med Zacheus, whiche was a ruler a-
monge the Publicans, and was ryche. And he
sought to se Jesus, what he shold be: & could
not for the preace, bycause he was lytle of sta-
ture. And runnynge before, clymed vp in to a
wylde sygge tree to se him/ for he sholde come
that waye. And when Jesus came to the
place, he loked vp, and sawe hym/ and said vn-
to him: Zache, haste the downe, for to day
I must abyde at thy house. And he came dowe
hastely, and receyued hym ioyfully. And when
they sawe that, they all grudged, saying: He
is gone in to tarye with a synfull man.

B And Zache stode forthe and sayde vnto the
Lorde: Beholde Lorde, the halfe of my goo-
des I gyue to the poore/ and yf I haue done
any man wronge, I restore hym foure folde.
And Jesus sayde to him: this daye is healthe
come vnto this house, for as moche as he al-
so is become the chylde of Abraham. ✠ For
the sonne of man is come to seke and to saue
the lost. F

As they herde these, he put to and spake:
bycause he was nye to Hierusalem, and by-
cause they thoughte the kyngedome of God
sholde shortly appeare. He sayde therfore:
✠ ✠ A certayne noble man wente in to a
farre countrey, to receyue hym a kyngdome,
and to come agayne. So he called his tenne
seruauntes, and delyuered them tenne poun-
des, sayinge vnto them. Occupye tyll I come.
But his citezyns hated hym, and sent a mes-
sage after him, saying: we wyll not haue this
man to reygne ouer vs.

And it came to passe when he was come a- E
gayne and had receyued his kingdom, he com-
maunded his seruantes to be called vnto him
(to whome he gaue his money) to wyt what
euery man had marchaundysed. Then came
the fyrst, sayinge: Lorde, thy pounde hath en-
creased ten poundes. And he sayde vnto hym.
✠ Well good seruaunt, bycause thou hast ben Math.xxv.b.
faythfull in a very lytle thynge, haue thou au-
ctoritie ouer ten cityes. And the seconde came,
saying: Lorde, thy pound hath encreased fyue
poundes. He sayde also to this: and be thou
also ruler ouer fyue cityes.

And an other came and sayd: Lord beholde
thy pounde, whiche I haue kepte in a napkyn,
for I feared the bycause thou art a sterne man:
thou takest vp that thou laydest not downe/
and repest that thou dydest not sowe. And he
sayd vnto him: ✠ Of thyne owne mouth iudge Math.xxv.c.
I the, thou cursed seruaunt. Knewest thou that D
I am a sterne man/ taking vp that I layde not
downe, & reping that I dyd not sowe. Wher-
fore then gauest not thou my money in to the
banke, that at my commynge I myght haue
requyred myne owne with gaynes?

And he sayd to them that stode by: take frō
him that pounde, and gyue it hym that hathe
ten poundes. And they sayd vnto him, Lorde
he hath tenne poundes. I saye vnto you, that
vnto euery one that hathe, it shall be gyuen/
and from him that hath not, euē that he hath
shal be taken from him. Moreouer those myne E
enemyes which wolde not I shold reigne ouer
them, bringe hither, and slē them before me.
✠ And when he had thus spoken, he went be- Math.xxi.a.
fore, goynge vp to Jerusalem. F Marcke.xi.a.

And it fortuned, when he was come nye to
Bethphage and Bethany, beside mount cal-
led Oliuet, he sent two of his disciples, say-
inge: Go in to the towne ouer agaynste you.
In whiche as soone as ye are come, ye shall
fynde a colte tyed wheron yet neuer man sate.
Loose hym and bringe hym hyther. And yf
any man aske you, why do ye loose him/ thus
ye shall saye vnto him, the Lorde hath nede of
him.

They that were sent, went theyr way and
founde euen as he had said vnto them. And
as they were loosinge the colte, the owners of
it sayd vnto them: why loose ye the colt? And
they sayd, the Lorde hathe nede of him. And
they brought him to Jesus. And castynge their
rayment on the colte, they sate Jesus theron. F
And as he went, they spredde theyr clothes in
the waye.

And when he nowe approched nere to the
descente of the mounte Oliuet, the hole mul-
tytude of the disciples began to reioyse, and
prayse God with a great voyce, for all the my-
racles that they hadde sene, sayinge: blessed
be the kyng that commeth in the name of the
Lorde

Lorde: peax in heuen, and glory in the highest. And some of the Pharisees of the trayne sayd to him: Master, rebuke thy disceples. He answered and sayd vnto them: I tell you if these sholde hold your peare, the stones wolde crye.

✣ And when he was come nere, he beheld the city, & wept on it sayinge. Yf thou knewest also euen in this daye the thinges apteynyng vnto thy peare. But nowe are they hyd frome thyne eyes. For the dayes shall come vpon the that thy enemyes shall cast a banke about the and besiege the, and kepe the in on euery syde, and make the euen with the ground, with thy
S thyldren which are in the. And they shall not leue in ỹ one stone vpon an other, bicause thou knowest not the tyme of thy visitacion.

And he entred the temple, and began to cast out them that soulde therin, and them that bought, sayinge vnto them: it is wrytten/my
Esaye.lvi.b. house is the house of prayer, but ye haue made
Hierem.vii.a it a den of theues. And he taught dayly in the
Johñ.viii.e temple. ✠ ✳ The high preestes and the Scri-
Marcke.xi.b bes and the chiefe of the people went about to destroye him, but coulde not fynde what to do. For all the people did hange of his mouth hearynge him.

¶ They aske Christe one question, and he asketh them an other. The parable of the vynyard. Of tribute to be gyuen vnto Cesar, and how Christ stoppeth the mouthes of the Sadducees.

CAPI. XX.

A ✣ And it befell in one of those dayes as he taught the people in the temple and preached the gospell, the chiefe preestes and Scribes came with the elders, and spake
Wath.xxii.e. vnto him, sayinge: ✳ Tell vs by what auc-
Marck.xi.d. toritie thou doest these thynges? Either who is he that gaue the this auctoritie? He answered and sayde vnto them: I also will aske you a word, and answere me. The baptisme of Johñ was it from heuẽ or of men? And they thought within them selues, sayinge: yf we shall saye from heuen: he will saye: why then beleued ye hym not? But yf we shall saye, of men/ all the people wyl stone vs. For they be ascerteyned that Johñ is a Prophet. And they answered, they coulde not tell whence it was. And Jesus sayde vnto them: neyther tell I you by what auctoritie I do these.

B Then began he to speake to the people this
Wath.xxii.c. parable. ✳ A certayne man planted a vyne-
Marck.xii.b. yarde, and let it forth to husbandmen, & went him selfe in to a straunge countrey for a greate season. And when the tyme was come, he sent a seruant to the husbandmen that they sholde gyue him of the frutes of the vyneyarde. And they dyd beat him, and sent him away empty. And agayne he sente yet an other seruaunte. But they dyd beate him, and foule entreated him also, and sent him awaye emptye. He sent the thyrde to, and him they wounded, and cast
C out. Then sayd the Lorde of the vyneyarde: What shal I do? I will sende my deere sonne, him peraduenture they will reuerence when they se him.

But when the fermers sawe him, they reasoned within them selues sayinge: this is the heyre, come let vs kyll hym, that the inheritaunce maye be ours. And they cast him out of the vyneyarde, and kylled him. Nowe, what shal the Lorde of the vyneyarde do vnto them? He will come and destroye these fermers, and will let out his vyneyarde to other. When they herde that, they sayd: God forbyd.

And he beheld them, and said: what meaneth this then that is wrytten: ✳ The stone Plal.cxvii.a
that the buylders refused, the same is made the Wath.xxi.
heed corner stone? Who so euer stomble at Marcꝰ.xii.
that stone shall be broken/ but on whom so euer it fall, it will grynde him to powder. And the yyghe preestes and Scribes the same houre went about to laye handes on hym/ but they feared the people. For they wyst he spake this parable agaynst them.

D And they watched hym, and sente forthe espyes, whiche sholde fayne them selues perfecte to take him in his wordes, and to deliuer him vnto the power and auctoritie of the ruler. And they asked him, sayinge: Master, we knowe that thou sayest and teachest ryghtly/ neyther consyderest thou the person, but teachest the waye of God truly. Is it laufull for vs to gyue Cesar tribute or no? He perceyued Wath.xxii.a
their craftines, and sayde vnto them: ✳ why Marcꝰ.xii.b
tempte ye me? Shewe me a penye. Whose ymage and superscription hathe it? They answered & sayde, Cesars. And he said vnto them Gyue then vnto Cesar that whiche belongeth vnto Cesar, & to God that which pertayneth to god. And they could not reproue his saying before the people. But they marueyled at his answere, and helde their peare.

E There came to him certayne of the Sadducees, whiche deny there is any resurrection. And Wath.xxii.
they asked him, sayinge: ✳ Master, Moses Marck.xii.b
wrote vnto vs: Yf any mans brother dye ha- Deute.xxv.
upynge a wyfe, and the same dye without issue, that then his brother sholde take his wyfe, and rayse vp seed vnto his brother. There were seuen brethren, and the fyrst toke a wyfe, and dyed without issue. And the seconde toke the wyfe, and he dyed childlesse. And the thyrde toke her/ lykewyse the reslydue of the seuen, and lefte no issue behynde them, and dyed. Last of all the woman died also. Now at the resurrection whose wyfe of them shall she be? For seuen had her to wyfe.

Jesus answered and sayde vnto them. The F
chyldren of this worlde mary wyues, and are gyuen to maryge, but they which shal be made G
worthye for that worlde, and for the resurrection from deth, neither marye wyues, ne are maryed, nor can dye any more. For they are aungell lyke, and are the sonnes of God, in as moche as they are the children of the resurrection. Now that the deed shall ryse agayne, Exod.iiii.b
also Moses signified besydes the busshe, when he sayde: ✳ the Lorde God of Abraham, and the God of Isaac, and the God of Jacob. But he is not the God of the deed, but of them which lyue. For all lyue in him. Then certeyn of the Pharisees answered and sayd: Master, thou hast well sayde. And after that durst they aske him nothyng any more.

Then

S Then sayd he vnto them: ✳ how say they
.m.o. that Christe is Dauids sonne? And Dauid
.m. d him selfe sayethe in the boke of the Psalmes:
.r.a ✳ The Lorde sayd vnto my Lorde, syt on my ryght hande, tyll I make thyne ennemyes thy fote stole. So Dauid calleth him Lorde: and how is he then his sonne?

Then in the audience of all the people, he sayde vnto his disciples: ✳ beware of the scribes, which will go in long clothyng/ and loue
.m.a greetynges in the markets, and the hyest seates
.m.d. in thassemblies, & the chefe rowmes at feestes, which deuour wydowes houses, and that vnder pretence of longe prayinge / these shall receyue greater damnacion.

¶ Christe commendeth the poore wyddow, telleth of the destruction of Jerusalem, of false teachers, of the tokens and troubles for to come, of the ende of the worlde, and of his owne commynge.

CAPI. XXI.

A ✣ And he behelde, he sawe the ryche men castynge in their offrynges in to the treasury. And he sawe also a certayne poore wydowe castynge in thyther two mytes. And he sayd: of a truthe I say vnto you, this poore wydowe hath put in more then they all. For they all haue of their superfluitie put to the gyftes of god, but this of her penury hath cast in all the substaunce that she had.

As some spake of the temple howe it was garnysshed with goodly stones and iewels, he sayde. ✳ The dayes will come, when of these whiche ye se/ shal not be lefte stone vpon stone that shall not be throwen downe. And they asked him, saying: Master when shal these be, and what signe is there when they shall come to passe.

And he said: take hede ye be not deceyued. For many shall come in my name, sayinge / I am he: and the tyme approcheth. Folowe ye not them therfore. But when ye heare of warres and seditions, be not afrayde. For these
L muste fyrste come, but the ende foloweth not forthwith. Then sayd he vnto them: Nacion shal ryse agaynst nacion, and kyngdom against kyngdom, and great erthquakes shall be in all quarters, and honger, and pestilence, and fearfull thinges. And greate signes shall there be from heuen.

But before all these they shal lay their handes on you and pursue you, deliuerynge you vp to thassemblies, and in to pryson/ and bryngе you before kynges and rulers for my name. And this shall chaunce you for a testimonye. Put therfore in your hertes, not to studye before what ye shall answere: For my selfe shal gyue you a mouthe and wysdome, whervnto all youre aduersaryes shall not be able to gaynsaye or resist. Yea, ye shall be betrayed of
D youre fathers and mothers, and of youre brethren, and kynsmen, and louers / and some of you shall they put to deth. And hated shall ye be of all men for my name. And an heare of your heed shall not perysshe. With your pacience possesse your soules.

And when ye se Jerusalem besieged with F
hostes/ then vnderstande, that the desolacion of it is nye. Then lette them whiche are in Jewrye, flee to the mountaynes. And let them whiche are in the myddes of it, departe out. And let not them that are in other countreys entre therin. For these be the dayes of vengeaunce, to fulfyll all that are wrytten. But woo to women with chylde, and to them that gyue sucke in those dayes: For there shall be E
greate trouble in the lande, and wrathe ouer all this people. And they shall fall on the edge of the swerde, and shall be lead captyue in to all nations. And Jerusalem shall be troden vnder fote of the Gentyles, tyll the tymes of the Gentyles be fulfylled.

✣ And there shall be sygnes in the sonne, and moone, and in sterres/ and vpon the erthe affliction of people, in despayre, the see and floode roryng, men consumynge for feare, and lokynge after those thynges which shall come on the erth. For the powers of the heuens shal moue. And then shall they se the sonne of man come in a cloude with power and great glory. When these thynges begyn to come to passe, then loke vp, and lyfte vp youre heedes, for your redempcion draweth nye.

And he spake to them a symilitude: Be- F
holde the sygge tree and all other trees, when they shoote forthe they budde, ye se and knowe of youre owne selues that sommer is nowe nere. So also ye (when ye se these come to passe) understande, that the kyngdome of God is nye. Verily I saye vnto you, this generacion shall not passe, tyll all be fulfylled. Heuen and erthe shall passe, but my wordes shall not passe. ✠

✣ Take hede to youre selues, leest youre hertes be greued with surfettynge and dronkennesse and cares of this worlde, and that G
day come sodeynly on you. For as a snare shall it come on all them that syt on the face of the erthe. Watche therfore continually, prayinge that he maye be hadde worthy to flee all this that shall come, and that ye may stande before the sonne of man. ✠

In the daye tyme he taughte in the temple, and at nyghte he wente out and lodged in the mounte Olyuete. ✳ And all the people Johñ.viii.a
came in the morynge to hym, in the temple, to heare hym.

¶ Christ is betrayed. They eate the Ester lambe. They stryue who shall be greatest. He prayeth vpon the mount. They take him and bryngе him to the hygh preestes house. Peter denyeth him thryse.

CAPI. XXII.

A ✣ The feest of swete breed drewe nie, whi- A
che is called Ester, and the high preestes Wath.xxvi.a
and Scribes sought howe to kyll hym Marc.xiiii.a
but they feared the people. Then entred Satan in to Judas, whose syr name was Iscariot (which was of the nombre of the twelue) and he wente and communed with the hygh preestes and rulers howe he myghte betraye hym to them. And they were gladde / and

H couenaunte

couenaunted to gyue hym money. And he consented, and soughte opportunytie to betraye hym vnto them when the people were awaye.

Math.xxvi.b Marc.xiiii.a. ✠ Then came the day of swete breed when of necessitie the Ester lambe muste be offred. And he sente Peter and Johñ, sayinge: Go prepare the Ester lambe, that we maye eate. They sayd to him. Where wylte thou, that we prepare? And he sayd vnto them. Beholde when ye be entred in to the citye, there shall a man mete you bearynge a pytcher of water/ him folowe in to the same house that he entreth in, and saye vnto the housholder. The master sayth vnto the: where is the geste chambre, where I shal eate my Passouer with my disciples? And he shall shewe you a greate paloure paued. There make redye. And they went, and founde as he had sayde vnto them/ and made redy the Passouer.

And when the houre was come, he sate downe and the twelue apostles with him, and sayd vnto them: I haue desyrynglye desyred to eate this Ester lambe with you before that I suffre. For I saye vnto you henceforth I wyll not eate of it any more, tyll it be fulfylled in the kyngdome of God. ✠ And he toke the cup, and gaue thankes and said. Take this, and deuyde it amonge you. For I saye vnto you, I wyll not drynke of the frute of the vyne, tyll ꝑ kyngdome of God be come.

Math.xxvi.c Marc.xiiii.e 1.Cozint.xi.e. And takyng breed and gyuyng thankes, he brake and gaue it to them, sayinge: This is my body whiche is gyuen for you. This do for my remembraunce. Lykewyse also the cuppe when he had supped, sayinge: This cuppe is the newe testament in my bloode, whiche is shedde.

But loo, the hande of him that betrayeth me, is with me on the table. And the sonne of man goeth as is appoynted: But wo to that man by whom he is betrayed. And they began to enquyre among them selues, which of them it shulde be that shulde do that.

L Mat.xviii.a. Marcke.ix.e Luke.ix.f ✠ And there was a stryfe amonge them, which of them shulde be taken for the greatest. But he said vnto them/ the kynges of the gentyles reygne ouer them, and they that beare rule ouer them are called gracious lordes. Ye shall not be so. But the greater amonge you, shal be as the yonger/ ꝑ the chiefe, as the ministre. For whether is greater he that sytteth at the table, or he that serueth? Is not he ꝑ sytteth at the table? But I am among you, as he that ministreth/ ye are they which haue abided with me in tentations. And I dispose vnto you a kyngdom as my father hath disposed to me: that ye may eate and drynke at my table in my kyngdom, and syt on seates, and iudge the. xii. trybes of Israel. ✠

D Math.xxvi.c. Marke.xiiii.c. And the Lorde said: Simon, Simon, beholde Satan hath desyred you, to syft you as it were whete / but I haue prayed for the, that thy fayth fayle not. And when thou art conuerted strengthen thy brethre. But he sayd vnto him ✠ Lorde I am redye to go with the in to pryson, and to deth. And he sayd: I tell the Peter the cocke shall not crowe this daye, tyll thou haue thryse denyed that thou knewest me.

And he sayde vnto them: when I sent you without wallet and scryppe and shoes: lacked ye oughte? And they sayde, no. And he sayd to them: But nowe he that hath a wallet, let him take it vp, and lykewyse his scrypp. And he that hathe no swerde, let him sell his cote and bye one. For I saye vnto you, that yet that whiche is wrytten muste be performed in me: ✠ Euen with the wicked was he nombred. For those thynges which are of me, haue an ende. And they sayd: Lorde, beholde here are two swerdes. And he sayd vnto them: it is ynough.

Esaie.liii.g Math.xxvi Marck.xiv Johan.xviii

And he came out, and went as he was wont to mounte Oliuet. And the disciples folowed him. And when he came to the place, he said to them, praye, lest ye fall in to temptacion.

And he was drawen from them aboute a stones cast, and kneled downe and prayed, sayinge: Father, if thou wylte, withdrawe this cup from me. Neuertheles, not my wyll, but thyne be fulfylled. And there appered an aungell vnto him from heuen, comfortynge hym. And beinge in an agonye, he prayed somwhat longer. And his sweat was lyke droppes of bloode, trickling downe to the grounde. And he arose vp from prayer and came to his disciples, and founde them sleepynge for heuynes. and said to them/ why slepe ye? Ryse & praye, lest ye fall in to temptacion.

Whyle he yet spake / beholde, there came a company, and that he was called Judas one of the twelue, went before them, and preased nye vnto Jesus to kysse him. And Jesus said vnto him. Judas betrayest thou the sonne of man w a kysse? When they whiche were aboute him sawe what wolde folowe, they said vnto him: Lorde shall we smyte with the swerde. ✠ And one of them smote a seruant of the hyest preest and smote of his right eare. And Jesus answered and said, suffre ye thus farre forthe. And he touched his eare, and healed him.

F Math.xxvi.f Marke.xiiii.f Johan.xviii.h

Then Jesus sayde vnto the chiefe preestes and rulers of the temple, and thelders whiche were come to him. Be ye come out as vnto a thefe with swerdes and staues? When I was dayly with you in the temple, ye layde no handes vpon me. But this is your houre, and the power of darkenesse. Then toke they him, and ledde hym, and brought him to the hyghe Preestes house. But Peter folowed afarre of.

When they had kyndled a fyre in the myddes of the palace, and were set downe together ✠ Peter also sate downe amonge them. And a certayne damsell behelde him as he sate by the fyre, and beholdyng him sayd: This was also with him. Then he denyed him, sayinge woman I knowe him not. And after a lytle whyle, an other sawe him and said: thou arte also of them. And Peter sayd/ man, I am not. And about the distaunce of an houre, an other affyrmed saying: verily this felowe was with him, for he is of Galile/ and Peter sayd/ man, I wote not what thou sayest. And forthwith whyle he yet spake, the cocke crewe. And the Lorde turned abacke and loked vpon Peter.

Math.xxvi.g Marc.xiii.g Johan.xviii.

And

And Peter remembred the wordes of the Lorde, how he said vnto him, before the cocke crowe, thou shalt denye me thryse. And Peter wente out, and wepte bytterly.

And the men that helde Jesus mocked him, smytynge and blyndfoldynge him, they strake him on his face. And asked him sayinge: arede who it is that smoote the? And many other thinges dispitfully said they against him.

And as sone as it was daye, the elders of the people, and the high preestes and scribes came togither and led him in to their concile saying art thou very Christe? tell vs. And he sayde to them: yf I shall tell you, ye wyll not byleue. And yf also I aske you, ye wyll not answere me or let me go. Hereafter shall the sonne of man syt on the ryghte hande of the power of God. Then sayd they all: art thou then ꝑ son of God? He sayd to them: ye saye that I am. Then sayde they: what nede we any further wytnes? We oure selues haue herde of his owne mouthe.

¶ Jesus is brought before Pilate and Herode. The wemen make lamentacion for him. He prayeth for his enemyes, forgyueth the theefe vpon his ryght hande, and dyeth on the crosse, and is buryed.

CAPI. XXIII.

A Nd the hole multytude of them arose, and led him vnto Pilate. And they began to accuse him, sayinge: We haue founde this man peruertynge the people, and forbyddyng to paye tribute to Cesar: sayinge that he is Christ a kyng. And Pylate examined him, saying: art thou the kyng of the Jewes? He answered him and said: thou sayest. Then said Pilate to the hyghe preestes, & to the people: I fynde no faute in this man. And they were the more fearce, saying. He maketh commocions in the people, teachinge throughout Jury, and began at Galile, euen to this place.

When Pylate herde mencyon of Galile, he asked whether the mā were of Galile. And as sone as he knewe that he was of Herodes iurisdiction, he sent him to Herode, which was also at Jerusalem in those dayes. And when Herode sawe Jesus, he was exceadyngly glad. For he was desyrous to se him of a longe season, bycause he hadde herde many thynges of him, and trusted to haue sene some myracle doone by him. Then questioned he with him of many thynges. But he answered him not one worde. The hyghe preestes and Scrybes stode and accused him sharpely. But Herode with his men of warre despysed hym, and after he had mocked him, arayed him in whyte, and sente hym agayne to Pylate. ✠ And the same daye Pylate and Herode were made frendes togyther. For before they were at bayaunce.

Pylate assembled the hyghe preestes, and rulers, and the people, and said vnto them: ye haue brought this man vnto me, as one that peruerted the people. And beholde I haue examined him before you, haue founde no faute in this man, of those thynges wherof ye accuse him. No nor yet Herode. For I sente you to him: and lo, nothynge worthy of deth is done to him. I wyll therfore chasten hym, and let hym go. ✠ For of necessitie he muste haue let one lose vnto them at that feest.

Mat.xxvii.d Marck.xv.a Johan.xviii.a

And all the people cryed togyther, sayinge: awaye with him, and delyuer to vs Barrabas: whiche for insurrection made in the citye and murther, was cast in pryson. Pylate spake agayne to them, wyllynge to dimylle Jesus. And they cryed, sayinge: Crucifye him, crucify him. He sayd vnto them the thyrd tyme. what euyll hath he done? I fynde no cause of dethe in him, I wyll therfore chasten hym, and let him lose. ✠ And they cryed with a loude voyce, and requyred that he myght be crucified. And the voyce of them and of the hyghe preestes preuayled.

Mat.xxvii.c Marck.xv.a Johan.xix.a

And Pylate gaue sentence that it shulde be as they requyred, and let lose vnto them, him that for insurrection and murther was caste in to pryson, whome they desyred/ and delyuered Jesus to do with him what they wolde. ✠ And as they led him awaye, they caught one Symon a Cyrenense commynge out of the felde, and on him layde they the crosse, to beare it after Jesus.

D Mat.xxvii.d Marck.xv.a

And there folowed him a great company of people and of women, whiche women bewayled & lamented him. But Jesus turned backe vnto them, and sayde: Doughters of Jerusalem, wepe not for me, but wepe for your selues and for your chyldren. For beholde, the dayes be commynge when men shall saye: ✠ happy are the bareyn, and the wombes that neuer bare, and the breastes which neuer gaue sucke. Then shall they begyn to saye to the mountaynes, fall on vs/ and to the hylles, couer vs. For yf they do this to a grene tree, what shall be done to the dye.

Esay.liiii.a Sapien.iii.c Galath.iiii.d

And there were two felons led with him to be slayne. ✠ And when they were come to the place called Caluary, there they crucifyed him, and the felons, one on the right hande, and an other on the left. Then said Jesus: father, forgyue them, for they wote not what they doo. And they parted his rayment, and cast lottes. And the people stode and behelde.

Mat.xxvii.d. Marcke.xv.c Johan.xix.d E

Also the rulers mocked him with them sayinge/ he holpe other, let him helpe him selfe/ yf he be Christe the chosen of God. The soudyours also mocked him, and came and gaue him vyneger and said: Yf thou be that kyng of the Jewes, saue thy selfe. And his inscription was wrytten ouer him, in Greke, and Latyn, and Hebrue letters: This is the kyng of the Jewes.

F

Nowe, one of the felons whiche hanged, rayled on him, sayinge: Yf thou be Christe, saue thy selfe, and vs. The other answered and rebuked him, saying: Neither fearest thou God, bycause thou arte in the same damnacion? We are iustly punyshed, for we receyue accordynge to our dedes: But this man hath done nothynge amysse. And he sayd vnto Jesus: Lorde, remembre me when thou commest in thy kyngdome. And Jesus sayde vnto him: Verely I saye vnto the, to daye shalt thou be with me in Paradyse.

It was aboute the sixte houre. And there
Psal.xxx.a came a darkenes ouer all the lande, tyll the .ix. houre, and the sonne was darkened. And the vayle of the temple dyd rent euen thorow the myddes. And Jesus cryed with a great voyce and sayd: Father, in to thy handes I cõmende my spyrete. And when he thus had said, he gaue
S vp the ghost. When the Centurion saw what had happened, he glorysied God, saying. Certaynly, this was a ryghtous man. And all the people that came together to that syght, beholdyng the thynges which were done, smote theyr brestes, and returned home. And all his acquaynteaunce, and the women that folowed hym frome Galile stode afarre of beholdynge these thynges.

And lo, a man named Joseph, a counceyloure, beyng a good man and a iuste, who was not consentynge to the counceil and dede of them, whiche was of Aramathia, a cityе of the Jewes: whiche same also wayted for the kyngdom of god: this man went vnto Pilate and begged the bodye of Jesus, and toke it downe, and wrapped it in a lynnen clothe, and layde it in an hewen tombe, wherin was neuer man before layde. ✠ And it was the daye of preparynge, and the Saboth drue on. The women that folowed after whiche came with him from Galile, beheld the sepulcre, and how his bodye was layde. And they returned and prepared odours and oyntmentes, but rested the Saboth day, accordyng to the commaundement.

¶ The women come to the graue, Chryst appereth vnto the two disciples that go towarde Emaus, standeth in the myddest of all his disciples, openeth theyr vnderstandynge in the scryptures, gyueth the charge, and ascendeth vp to heauen.

CAPI. XXIIII.

A
Math.xix.a. Marck.xvi.a Joh.xx.a
On the morow after the Saboth, early in the mornynge, they came vnto the tombe, and brought the spyces whiche they hadde prepared, and other women with them. And they founde the stone rolled away from the sepulcre, and went in, but founde not the body of the Lorde Jesu. And it happened as they were amased therat: Loo, two men stode by them in shynynge garmentes. ✠ And
Mat.xxviii.a Marck.xvi.b ☞ as they were afrayde, and bowed downe theyr faces to the erth, they sayd to them: why seke ye the lyuyng among the ded? He is not here, but is ryssen. Remembre howe he spake vnto you when he was yet with you in Galile, sayinge that the sonne of man must be delyuered in to the handes of synfull men, and be crucified, and the thyrde daye ryse agayne.

B
Mat.xxviii.d Marck.xvi.c
And they remembred his wordes, and returned from the sepulcre, and tolde all these vnto the eleuen, and to all the rest. ✠ It was Mary Magdaleyn, and Joanna, and Mary of James, and other that were with them, whiche tolde these thynges vnto thapostles/ and theyr wordes semed vnto them as a fable, neyther beleued they them. Then arose Peter, and ranne vnto the sepulcre, and stoupynge downe sawe the lynnen clothes layde alone, and departed wondrynge in hym selfe at the thynge happened. ✠

✠ And beholde, two of them went that same daye to a towne beynge frome Jerusalem aboute thre score fourlonges, called E- C
maus: and they talked together of all these thynges that had happened. And it chaunsed whyle they commoned together and reasoned, that Jesus hym selfe drewe nere, & went with them. But theyr eyes were holden, that they coulde not knowe him. And he sayd vnto them: What communicacyons are these that ye haue one to an other as ye walke and are sadde? And one of them named Cleophas, answered and and sayd vnto hym: arte thou alone a straunger in Jerusalem, and hast not knowen that haue chaunsed therin, in these dayes? To whome he sayde, what thynges?

And they sayd vnto hym: of Jesu the Nazarene, whiche was a Prophete myghtye in dede and worde before God, and all the people. And howe the hygh preestes, and our rulers delyuered him to be condempned to deth: and haue crucifyed him. But we trusted that it hadde ben he, that sholde haue delyuered Israel. And as touchynge all these thynges, to daye is euen the thyrde daye, sythens they were done.

D
Yea, and certayne women of our companye made vs astonyed, which came early vnto the sepulcre, and founde not his bodye/ and came, sayinge, they hadde sene a vision of aungels, whiche sayd that he was alyue. And certayne of them whiche were with vs went to the sepulcre, and founde it euen so as the women had sayd: but him they sawe not.

And he sayd vnto them: O foles and slowe in hert to beleue all that the Prophetes haue spoken: Oughte not Chryste to haue suffered these thynges, and to entre in to his glorye? And he began at Moses, and at all the Pro- E
phetes, and interpreted vnto thẽ in all the scriptures which were wrytten of him. And they approched the towne whiche they wente to. And he made as thoughe he wolde haue gone further. But they constrayned him sayinge, abyde with vs, for it drayweth towardes night, and the daye is farre passed. And he wente in to tarye with them.

And it came to passe, as he sate at table with them, he toke breed, blessed it, brake and gaue to them. And theyr eyes were opened, and they knewe him, and he vanyshed away from them. And they sayd bytwene them selues: Dyd not oure hertes burne within vs whyle he talked with vs by the way, & whyle he opened to vs the scriptures? And they rose vp the same houre, and returned to Jerusalem, and found the eleuen gathered togyther, and them that were with them, whiche sayd: the Lorde is ryssen in dede, and hath appeared to Symon. And they told what thynges was done in the waye, and howe they knewe hym in the breakynge of breed.

As they thus spake, ✠ Jesus hym selfe F
stode in myddes of them, and sayd vnto them: peare

peare be with you. And they were abasshed and afrayde, supposynge that they had sene a spirete. And he sayde vnto them: why are ye troubled, and why do thoughtes aryse in your hertes? Beholde my handes and my fete, for it is euen my selfe. Handle me and se: for spiretes haue not flesshe and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes and his feete. And whyle they yet beleued not for ioye and wondred, he sayd vnto them: Haue ye here any meate? And they gaue him a pece of a broyled fysshe, and of an hony combe. And he toke it, and ate it before them.

And he sayd vnto them. These are the wordes whiche I spake vnto you whyle I was yet with you, that all must be fulfylled whiche were wrytten of me in the law of Moses, and G
in the prophetes, and in the psalmes. ✠ Then opened he theyr mynde, that they myght vnderstande the scriptures, and sayd vnto them. Thus it is wrytten, & thus it behoued Chryst to suffre, and to ryse agayne frome deathe the thyrde daye, and that repentaunce and remission of synnes sholde be preached in his name amonge all nations, ✠ begynnynge at Jerusalem. Ye are wytnesses of these thynges. And lo, I sende the promyse of my father vpon you. ✠ But tary ye in the cityе of Jerusalem, tyll ye be endued with power frome an hye. And he led them out in to Bethanye, and lyfte vp his handes and blessed them. ✠ And it came to passe, as he blessed them, he departed from them, and was borne vp in to heuen. And they worshypppynge him, returned to Jerusalẽ with great ioye, and were continually in the temple prayslnge and blessyng god. Amẽ. ☞

¶ The ende of the Gospell after S. Luke. ☜

The Gospell after S. Johñ.

¶ The euerlastynge byrth of Chryste, and how he became man. The testimony of Johñ. The callynge of Andrew, Peter. &c.

CAPI. I. ✠

IN begynnynge was the
This wordes is the seconde ꝑson in Trinitye Jesus Chryste.
worde, and the worde was with God / and the worde was God. This was in begynnynge with God. All were made by it, and without it was made nothyng that was made. In it was lyfe, and the lyfe was the lyghte of men, and the lyghte shyneth in the darkenes, and the darkenes comprehended it not.

There was a man sent frome God, whose name was Johñ. This came for a wytnes, to testifye of the lyghte, that all men thrughe him might beleue. He was not the lyght, but to beare wytnes of the lyghte. That was the true lyght whiche lyghteth all men commyng in to the worlde. He was in the worlde, and the worlde was made by him, and the worlde knewe him not.

He came in to his owne, and his owne receyued him not. But as many as receyued B
him, to them he gaue power to be made the sonnes of God, beleuynge on his name whiche were borne, not of bloode, nor of the wyll of the flesshe, nor of the wyll of man, but of God.

And the worde was made flesshe, and dwelt amonge vs/ and we sawe the glorye of it, as the glorye of the onely begotten sonne of the father, full of grace and trouthe. ✠

✠ Johñ wytnesseth of him, and cryed sayinge: This was he of whome I spake, he that cõmeth after me, was before me, because he was fyrst er I was. And of his fulnes haue all we receyued, and grace for grace. For the lawe was giuen by Moses, but grace & trouth came by Jesus Chryst. No man hath sene God C
at any time. The onely begotten sonne, which is in the bosome of the father, he hath declared him. ✠

✠ And this is the recorde of Johñ: when the Jewes sent preestes and Leuites from Jerusalem, to aske him, what arte thou? And he confessed and denyed not, and confessed I am not Chryste. And they asked him: what then? Arte thou Hely? And he sayd: I am not. Arte thou the Prophet? And he answered no. Then sayd they vnto him: what arte thou, that we may gyue an answere to them that sente vs: What sayest thou of thy selfe? He sayd: I am a voyce of one crynge in the wyldernes, make Esaye.xl.a
strayte the waye of the Lorde, as sayd the prophet Esaie.

And they whiche were sente, were of the Pharisees. And they asked him, and said vnto him: Why baptyzest thou then, yf thou be not Chryste, nor Hely, neither the Prophete? Johñ answered them, sayinge: I baptise with water: but one is come amonge you, whome ye knowe not/ he it is that commeth after me, whiche was before me, whose shoo latchet I

am not worthy to vnlose. These thinges were done in Bethabara beyonde Jordane, where Johñ dyd baptyse.

✣ The nexte daye Johñ sawe Jesus commynge vnto him, and said: beholde the lambe of God, which taketh away the synne of the worlde. This is he of whome I said. After me commeth a man whiche was before me, for he was yer then I, and I knew him not, but that he shulde be declared to Israel/ therfore am I come baptisynge with water.

And Johñ wytnesed sayinge: I sawe the spyrite descende from heuen, lyke vnto a doue and abyde vpon him, and I knewe him not. But he that sent me to baptyse in water, he sayde vnto me, vpon whome thou shalt se the spyrete descende and tarye styll on hym, this is he whiche baptyseth with the holy ghoste. And I sawe and testifyed that this is the son of God. ✣

Math.iii.d Marcke.i.b. Luke.iii.d

The nexte daye after, Johñ stode agayne, and two of his disciples. And he beholde Jesus as he walked by, and sayde: Beholde the lambe of God. And the two disciples herd him speake and folowed Jesus. And Jesus turned aboute, and sawe them folowe, and sayd vnto them: What seke ye? They said vnto him: Rabbi (whiche is by interpretacion, Master) where dwellest thou? He sayde vnto them/ come and se. They came and sawe where he dwelt, and abode with him that daye. For it was about the tenth houre.

One of the two whiche herde Johñ speake and folowed Jesus, was Andrew Symon Peters brother. This fyrste founde his brother Symon, and sayde vnto hym: we haue founde Messias, whiche is by interpretacion, annoynted/ and broughte hym to Jesus. And Jesus beholde hym and sayde/ thou arte Symon the sonne of Jonas/ thou shalte be called Cephas, whiche is by interpretacion a stone.

Messias.

The daye folowynge Jesus wolde go in to Galile, and founde Philip, and said vnto him: folowe me. Philip was of Bethsaida the cite of Andrew and Peter. And Philip founde Nathanael, and sayd vnto hym. We haue founde him of whom Moses in the lawe and the prophetes dyd wryte, Jesus the sonne of Joseph, a Nazarene. And Nathanael sayde vnto him: can ther any good come out of Nazareth? Philip said to him: Come and se.

Jesus sawe Nathanael commynge to him/ and sayde of him. Beholde a ryght Israelyte, in whome is no gyle. Nathanael sayde vnto hym: where knewest thou me? Jesus answered, and sayde vnto him: Before that Philip called the, when thou wast vnder the fyg tree, I sawe the. Nathanael answered and sayde vnto him: Rabbi, thou art the sonne of God, thou art the kynge of Israel. Jesus answered and said vnto him: Because I sayd vnto the, I sawe the vnder the fygge tree, thou beleuest. Thou shalt se greater thynges then these. And he sayd vnto him: Verily, verily, I saye vnto you: hereafter shall ye se heuen open, and the aungels of God ascendynge and descendynge ouer the sonne of man.

¶ Christe turneth the water vnto wyne, and dryueth the byers and sellers out of the temple.

CAPI. II.

A And the thyrde daye, was there a maryage in Cana a cite of Galile, and the mother of Jesus was there. And Jesus was bydden also & his disciples vnto the maryage. And when the wyne fayled, the mother of Jesus said vnto him/ they haue no wine. Jesus sayde vnto her: woman, what haue I to do with the? myne houre is not yet come. His mother sayd vnto the ministres: what so euer he sayth vnto you, do. And ther were standing there, sixe water pottes of stone, after the maner of the purifying of the Jewes, containyng two or thre fyrkyns a pece.

water in to wyne.

And Jesus said vnto them: fyll the water pottes with water. And they fylled them vp to the brym. And he said vnto them: draw out nowe, and beare vnto the gouernour of the feest. And they bare it. When the ruler of the feest had tasted of the water that was turned vnto wyne, and knewe not whence it was, (but the mynistres whiche drewe the water knewe) He called the brydegrome and sayde vnto him: all men at the begynnyng set forth good wyne, and when men were dronke, then that whiche is worse. But thou hast kepte backe the good wyne tyll now.

B This begynnynge of myracles did Jesus in Cana of Galile, and shewed his glory, and his disciples beleued on him. ✣ After that he descended in to Capernaum, and his mother, and his brethren, and his disciples/ and there continued not many dayes.

C ✣ And the Jewes Ester was at hande, and Jesus went vp to Jerusalem, and founde sytynge in the temple those that solde oxen and shepe and dues, and chaungers of money. And he made a scourge of small cordes, and draue them al out of the temple, with the shepe and oxen, and powred out the chaungers money. and ouerthrew the tables, and said vnto them that solde doues: Awey with these thynges hēce, and make not my fathers house an house of marchaundyse. And his disciples remembred how that it was written: ✳ The zele of thyne house hath euen eaten me.

D Psal.lxviii.b

Then answered the Jewes, and sayd vnto him: What token shewest thou vnto vs, bycause thou doest these thinges? Jesus answered and said vnto them: ✳ destroye this temple, and in thre dayes I shal reare it vp agayn. Then said the Jewes. xlvj. yeres was this tēple a buyldynge, and wylt thou reare it vp in thre dayes? But he spake of the temple of his bodye. As sone therfore as he was risen from deth agayne, his disciples remembred that he thus sayd. And they beleued the scripture, and the wordes whiche Jesus had sayd.

Math.xxvi.d Marc.xiiii.d

E When he was at Jerusalem at Ester in the feest, many beleued on his name, when they sawe his myracles whiche he dyd. But Jesus put not hym selfe in theyr handes, bycause he knewe all men, and neded not that any shulde testifie of him. For he knewe what was in man. ✣

The

¶ The communycacion of Christ with Nycodemus The doctrine and baptisme of John, and what witnesse he beareth of Christe.

CAPI. III.

A man. ✣ There was a man of the Pharises named Nycodemus, a rular amonge the Jewes. The same came to Jesus by nyght, and sayde vnto him. Rabbi, we know thou arte a teacher come frome God. For no man can do these tygnes that thou west, except God were with. Jesus aunswered and sayde vnto him: Verely, verely I say vnto the: onles a man be borne a newe, he can not se the kyngdome of God. Nicodemus sayd vnto him how can a man be borne when he is olde? can he enter into his mothers wombe, & be borne agayne? Jesus answered: Verely, verely I saye vnto the: oneles a man be borne of water and spyrete, he can not enter in the kyngedome of God. That whiche is borne of the flesshe is flesshe: and that whiche is borne of the spyrite, is spirite. Maruayle not that I sayd to the, ye must be borne a newe. The ✣spirite breatheth where he lysteth, and thou hearest his sounde: but canst not tell whence he commeth, and whether he goeth. So is euery mā that is borne of the spirite.

B And Nycodemus aunswered and sayde vnto hym: howe can these be? Jesus aunswered and sayde vnto him: arte thou the master of Israel, and knowest not these thinges? Verely, verely I saye vnto the, we speake that we knowe, and witnesse that we haue sene: and ye receyue not oure wytnes. If when I tell you earthly thinges, ye beleue not: how shulde ye beleue, yf I shall tell you heauenly thinges?

And no man ascendeth vp to heuen, but he that came downe frome heauen, the sonne of man whiche is in heauen.

And as ✳ Moses lyfted vp the serpent in ỳ wyldernesse, euen so must the sonne of man be lyfte vp, that none that beleueth in hym perysshe: but shuld haue euerlastinge lyfe. ✣

Num.xxi.b

✣ For God so loueth the worlde, that he hath gyuen his onely sonne, that none that beleue in him, shulde perysshe: but shuld haue euerlastinge lyfe. For God sent not his sonne into the worlde, to condemne the worlde: but that the worlde through him, might be saued. He that beleueth on him, shall not be condēned. But he that beleueth not, is condemned all redy, bycause he beleueth not in the name of the only sonne of God. And this is the cōdemnacion, that light is come into the world and the men loued darcknes more then light because their dedes were cuyll. For euery mā that cuyll doeth, hateth the lyght: neyther commeth to lyght, lest his dedes shoulde be reproued. But he that doeth trueth, commeth to the lyght ỳ his dedes might be knowē, how that they are wrought in God. ✣

C After these came Jesus and his disciples into the land of Jewry, and there he abode with them and baptised. And Johñ also baptysed in Enon besydes Salim, bycause there was moche water there, and they came, and were baptysed. For Johñ was not yet caste in to pryson.

✣ There arose a question betwene Johñs disciples and the Jewes about purifyenge. And they came vnto Johñ, & sayde vnto him: Rabbi, he that was with the beyonde Jordan, to whome thou bareste wytnesse, beholde he baptyseth, and all men come to hym. Johñ answered, and sayde: A man can receyue nothinge, oneles it be gyuen him frome heauen. Ye your selues are witnesses, that I sayde: I am not Christ, but am sent before him. He ỳ hath the bryde, is the brydegrome. But the frende of the brydegrome, which standeth by & heareth him, reioyseth greately of the brydegromes voyce. This my ioye is fulfylled. He must increase: and I must abate.

He that commeth from an hyghe, is aboue all: He that is of the earthe, is earthly, and speaketh of the earthe. He that commeth frō heauen, is aboue all, and what he hathe sene and herde: that he testifieth: but no man receyueth his testimonye. He that hathe receyued his testimonye, hath set to his seale that God is true. For he whome God hathe sent, speaketh the wordes of God. For God gyueth not the spirite by measure. The father loueth the sonne, and hath gyuen all thinges into his hand. He that beleueth on the sonne hath euerlastinge lyfe: & he that beleueth not the sonne, shall not se lyfe, but the wrathe of God abydeth on him. ✣

¶ The louynge communicacion of Christ with the woman of Samaria by the welles syde. How he healeth the rulers sonne.

CAPI. IIII.

A As sone as the Lorde had knowledge, howe the Pharises had herde, that Jesus made and baptysed moo disciples then Johñ (thoughe that Jesus him selfe baptysed not: but his disciples) he lefte Jewry, & departed agayne into Galile. And it behoued him to go thorow Samaria. So came he to a cyte of Samaria called Sichar, besydes the possessiō that Jacob gaue to his sonne Joseph. And there was Jacobs well. Jesus then wered in his iorney, sate thus on the well. And it was about the sixte houre: and there came a woman of Samaria to drawe water. And Jesus sayd vnto her: gyue me drynke. For his disciples were gone awaye vnto the towne to bye meate. Then sayde the woman of Samaria vnto him: howe is it, that thou beynge a Jewe, askest drynke of me, beynge a Samaritane? For the Jewes medle not with ỳ Samaritans. Jesus answered and sayd vnto her: If thou knewest the gyfte of God, and who it is that sayethe to the gyue me drynke, thou woldest haue asked of him, and he wold haue gyuen the, lyuinge water. The woman sayd to hym. Syr thou hast nothinge wherewith to drawe, and the well is depe: frome whence then hast thou that water of lyfe? Arte thou greater then our father Jacob which gaue vs the well, and he him selfe dranke therof, and his children, and his catell?

B Jesus answered and sayde vnto her: whosoeuer

so euer drinketh of this water, shall thirste agayne. But who so euer shall drynke of the water that I shall gyue hym, shall neuer be more a thirste: but the water that I shal gyue him, shalbe in him a well of water, spryngyng vp into euerlastinge lyfe. The woman sayde to him: Syr, gyue me of that water, that I thyrst not, neyther come hyther to drawe. Jesus sayde vnto her. Go and call thy husband, and come hyther. And the woman answered, and sayde to him: I haue no husbande. Jesus sayde to her: Thou hast well sayd, I haue no husbande. For thou hast had fyue husbandes, and he whome thou now hast, is not thy husbande. That saydest thou truely.

The woman sayde vnto him: Syr, I perceyue, thou arte a Prophet. Our fathers worshypped in this mountayne: and ye saye that in Jerusalem is the place, where men oughte to worshyppe. Jesus sayde vnto her: woman beleue me, the houre is commynge, when ye shall neyther in this mountayne nor yet at Jerusalem, worshippe the father. Ye worshyppe ye wot not what: we knowe what we worshyppe. For helth commeth of the Jewes. But the houre commeth and nowe is, when the true worshyppers shall worshyppe the father in spryte, and trouthe. For suche also the father seketh to worshyp hym. God is a spryte and they that worshyp him, must worshyppe hym in spryte and trouthe.

The woman sayde vnto hym: I wot well that Messias shal come, which is called Christ When he is come, he will tell vs all. Jesus sayde to her: I that speake vnto the, am he. And euen with that came his disciples, & mercueled that he talked with the woman. Yet no man sayde vnto hym: What meanest thou, or why talkest thou with her? The woman the left her waterpot, and went her waye into the cytie, and sayde to the men. Come, se a man whiche tolde me all that euer I dyd. Is not he Christ? Then they went out of the cytie, & came to hym.

In the meane whyle, his disciples prayed him, sayenge: Master, eate. He sayde vnto them: I haue meate to eate, that ye knowe not of. Then sayde the disciples within them selues: hath any man brought him meat? Jesus sayde vnto them: my meate is to do the will of hym that sent me. And to fynyshe his worke Saye not ye: there are yet foure monethes, & then commeth haruest? Beholde, I saye vnto you, lyfte vp your eyes, and loke on the regions: for they are whyte alreedy vnto haruest. And he that reapeth receyueth rewarde, & gathereth frute vnto lyfe eternall: that both he that soweth, and he that reapeth, myghte reioyse togyther. And herein is the sayenge true, that one soweth and an other reapeth. I sente you to reape that wheron ye bestowed no labour. Other men laboured, and ye are entred into their labours.

Many of the Samaritans of that cytie beleued on him, for the sayenge of the woman / whiche testified: he tolde me all, that euer I dyd. Then when the Samaritans were come vnto hym they besought hym, that he would tary with them. And he abode there .ij. dayes. And many moo beleued, because of his owne wordes, and sayde vnto the woman: Now, we beleue not because of thy sayenge: for we haue herde him oure selues, and knowe that this is in dede Christe, the sauioure of the worlde.

After two dayes, he departed thence, and went into Galile. * And Jesus hym selfe testified that a Prophete hath none honoure in his owne countreye. Then as sone as he was come into Galile, the Galileās receyued him which had sene all that he dyd, at Jerusalem at the feast. For they went also vnto the feastfull daye. And Jesus came agayne into Cana of Galile, where he turned the water, into wyne. (Matth. xiii. Marcke vi. Luke, iiii.)

✣ And there was a certayne rular, whose sonne was sicke at Capernaum. This man as sone as he herde that Jesus was come oute of Jewry into Galile, wente vnto him, and besought him, that he wolde come downe, and heale his sonne. For he was at poynt of deth. Then sayde Jesus to hym: except ye se signes and wondres, ye can not beleue. The rular sayde vnto hym: Syr come away, or that my childe dye. Jesus sayde to him: Go thy waye thy sonne lyueth. And the man beleued the wordes that Jesus had spoken vnto him, and went his waye. And anone as he went on his waye, his seruauntes met him, and told him sayenge: thy child lyueth. Then enquyred he of them the houre when he began to amende. And they sayde vnto him: Yesterdaye the seuenth houre, the feuer left him. And the father knewe that it was the same houre, in whiche Jesus sayde vnto him: Thy sonne lyueth. And he beleued, and all his housholde. This is agayne the seconde myracle that Jesus dyd, after he was come oute of Jewry into Galile.

The healeth the man that was sick eyght and thirtye yere. The Jewes accuse him, he answereth for him selfe, and reproueth them.

CAPI. V.

After that, there was a feast of the Jewes, and Jesus went vp to Jerusalem And there is at Jerusalem, by the * slaughterhouse, a pole called in the Ebrewe tongue, Bethseda, hauynge fyue porches. in whiche lay a great multitude of sicke folcke, of blynde, halte and wyddered, waytinge for the mouynge of the water. For an angell went downe at a certayne season in to the pole, and troubled the water. Who so euer then first after the sterynge of the water, wente downe, was made hole of what so euer disease he had A certayne man was there, which hadde bene diseased. xxxviij. yeres. When Jesus sawe him lye, and knewe that he nowe longe tyme had bene diseased, he sayde vnto hym. Wilt thou be made hole? The sicke man answered him. Syr, I haue no man when the water is troubled, to put me into the pole. But in the meane tyme, whyle I am aboute to come, an other stepped downe before me.

And Jesus sayde vnto hym: arise, take vp thy

* The Greke hath there houses a place where they spilled the beastes that were offred.

thy bedde and walke. And forthwith the man was made hole, and toke vp his bed and walked. And the same daye was the Sabboth daye. The Jewes therefore sayde to hym that was made hole. It is the Sabboth daye, it is not lawfull for the, to take awaye thy bed. He aunswered them: he that made me hole, sayde vnto me: Take vp thy bed, and walke. Then asked they hym: What man is that, whiche sayde vnto the, take vp thy bed, and walke. But he that was healed, wist not who it was. For Jesus hadde gotten hym selfe awaye, because there was preace of people in the place.

After that, Jesus founde hym in the temple, and sayde vnto him: Beholde, thou arte made hole, synne no more, lest a worse thinge happen vnto the. The man departed and told the Jewes that it was Jesus, whiche hadde made him hole.

And therefore the Jewes dyd pursue Jesus, and sought to slee him, because he had done this on the Sabboth. And Jesus aunswered them: ✣ My father worketh hytherto, and I worke. Therefore the Jewes sought the more to kyll hym, not onely because he had broken the Saboth: but sayd also that God was his father, and made him selfe egall with God.

Then answered Jesus, and sayde to them: Verely, verely I saye vnto you: the sonne can nothinge of hym selfe, but that he seeth the father do. For what so euer he doeth, ꝑ doeth the sonne also. For the father loueth ꝑ sonne, and sheweth him all what so euer he doeth. And he will shewe hym greatter workes then these, so that ye shall maruayle. For as the father rayseth vp the deed, and quyckeneth the, so the sonne also quyckeneth whome he will. Neither iudgeth the father any man: but hath gyuen all iudgement vnto the sonne, that all men shulde honour the sonne, as they honour the father. Who so honoureth not the sonne, honoureth not the father, whiche hathe sent hym. Verely, verely I say vnto you: He that heareth my wordes and beleueth on him that sent me, hath euerlastinge lyfe, and shall not come into damnation: but hath passed frome death vnto lyfe.

Verely, verely I saye vnto you: the howre is commynge, and now is, when the deed shal heare the voyce of the sonne of God. And they that heare, shall lyue. For as the father hath lyfe in him selfe, so hathe he gyuen the sonne, to haue lyfe in hym selfe: and hath gyuen him power also to iudge, in that he is the sonne of man. Maruayle not at this: the houre shall come, in whiche all that are in the graues, shal heare his voyce, and shall come forthe: they that haue done good, vnto the resurrection of lyfe: and they that haue done euyll, vnto the resurrection of damnacion.

✣ I can of my selfe do nothing. As I heare I iudge, and my iudgement is iuste, because I seke not my wyll, but the wyll of the father whiche hathe sent me. If I beare wytnes of my selfe, my wytnesse is not true. There is an other that beareth wytnesse of me, and I am sure that the wytnesse, whiche he beareth of me, is true.

Ye sent vnto Johñ, and he bare wytnesse vnto the trouthe. But I receyue not the recorde of man. But these thinges I saye, that ye myght be safe. He was a burnynge, and a shynynge lyght, & ye wolde for a season haue reioyced in his light. But I haue greater wytnesse then the wytnesse of Johñ. For the workes, whiche the father hathe gyuen me to fynyshe: the same workes that I do, beare wytnesse of me, that the father sent me. And the father him selfe whiche hath sent me, beareth wytnesse of me. Ye haue nor herde his voyce at any tyme nor ye haue sene his shape: And his wordes haue ye not abydinge in you For whome he hath sent: hym ye beleue not.

Searche the scriptures, for in the ye thinke ye haue eternall lyfe: and they are they whiche testifye of me. And yet will ye not come to me, that ye myghte haue lyfe. I receyue not prayse of mē. But I know you, that ye haue not the loue of God in you. I am come in my fathers name, and ye receyue me not. If an other shall come in his owne name, hym wyll ye receyue. How can ye beleue which receyue glorye one of an other, and seke not the glory that commeth of God onely?

Do not thinke that I will accuse you to my father. There is one that accuseth you: euen Moses in whome ye truste. For hadde ye beleued Moses, ye wolde haue beleued me: for he wrote of me. But yf ye beleue not his wrytynges: howe shoulde ye beleue my wordes?

Jesus fedeth fyue thousande men, departeth awaye, that they shulde not make him kynge, and reproueth the fleshely hearers of his worde. The carnall are offended at him.

CAPI. VI.

After these Jesus went his way ouer the see of Galile nyghe to a cytie called Tiberias. And a great companye followed hym, because they had sene his myracles which he dyd on the diseased. And Jesus wēt vp into a mountayne, and there sate with his disciples. And Easter, a feaste of the Jewes, was nyghe.

✣ * Then Jesus lyft vp his eyes, and sawe a great company come vnto him, and sayd vnto Philip: Whence shall we bye breed that these might eate. This he sayde to proue him for him selfe knewe what he wolde do. (Matth. xiiii. Marcke. vi. Luke, ix.)

Philip aunswered him, two hundred penye worthe of bred are not sufficient for them, that euery one maye take a lytell. Then sayde vnto him one of his disciples, Andrewe Simon Peters brother. There is a ladde here, whiche hath fyue barley loaues and two fisshes: but what is that amonges so manye? And Jesus sayde: Make the people sit down: There was moche grasse in the place. And the men sate down, in nombre, about fyue thousand. Jesus toke the bred, and gyuynge thankes / gaue to the disciples / and his disciples / to them that were set downe. And lykewyse of the fisshes / as

as moche as they wolde.

When they had eate ynoughe he sayd vnto his disciples, gather vp the broken meate ye remayneth: that nothinge be loste. And they gathered it togither, and fylled twelue baskettes with the fragmentes, of the fyue barly loaues: whiche remayned vnto them that had eaten. Then the men, when they hadde sene the myracle that Jesus dyd, sayde: this is doubtles the Prophete that shulde come into the worlde, ⊢

When Jesus perceyued that they wolde come, and take him vp to make him kynge, ✶ he departed agayne into a mountayne, hym selfe alone. Math .xiiii.c Marcke.vi.f Luke,vi.c

And when euen was come, his disciples went vnto the see, and entred into a shyppe & went ouer the see vnto Capernaum. And anone it was darcke, and Jesus was not come to them. And the see arose with a great wynd that blewe. Nowe, when they had rowen a-
C bout. xxv. or. xxx. furlonges, they sawe Jesus walkynge on the see, & drawynge nyghe vnto the shyppe, and were afrayed. But he sayde vnto theym: It is I, be not afrayde. Then wolde they haue receyued hym into the shyp, and the shyp was forthwith at the land whyther they went.

The daye folowynge, the people whiche stode on the other syde of the see, sawe that there was none other shyppe there, saue that one into which his disciples were entred, and that Jesus entred not with his disciples in ye shyppe: but that his disciples were gone awaye alone. Howe be it, there came other shyppes frome Tiberias nygh vnto the place, where they ate breed, when the Lorde hadde blessed. Then when the people sawe that Jesus was not there, neyther his disciples, they also toke shyppynge, and came to Capernaũ, sekynge Jesus.

And when they hadde founde hym, on thother syde of the see, they sayde vnto hym: Rabbi, when camest thou hyther? Jesus aunswered them and sayde: Verely, verely I say vnto you: Ye seke me, not because ye sawe the myracles: but because ye dyd eate of the loaues, and were filled.

✝ Worke ye not the meate whiche peryssheth, but that endureth, vnto euerlastynge lyfe, whiche the sonne of man shall gyue vnto you. For him hath God the father sealed.

D Then sayde they vnto him: what shall we do that we myght worke the workes of God? Jesus aunswered and sayde vnto them. This is the worke of God, that ye beleue on hym, whome he hathe sent. They sayde vnto hym: what signe shewest thou then, that we maye se, and beleue the? What doest thou worke? Oure fathers dyd eate Manna in the wyldernesse, as it is wrytten: He gaue theym breed frome heauen to eate. Jesus sayde vnto thẽ: Verely, verely, I say vnto you: Moses gaue you not the breed frome heauen: but my father gyueth you the true breed frome heauen. For the breed of God is that commeth downe frome heauen, & gyueth lyfe vnto the worlde. Exodi.xvi.c Nume.xi.b Psal.lxxvii.c

Then sayde they vnto hym: Lorde, euermore gyue vs this breed. And Jesus sayde vnto them: I am the breed of lyfe. Who commeth to me, shall not honger: and who beleueth in me shall neuer thurst. ⊢

But I sayde vnto you: that ye haue sene me, and yet beleue not. All that the father gyueth me, shall come to me: and hym that cõmeth to me, I cast not to awai. For I came downe from heauen: not do myne owne will, but his will whiche hath sent me. And this is the fathers will whiche hath sent me, that of all whiche he hath gyuen me, I shulde lose nothinge: but shoulde rayse it vp agayne, at the last daye. And this is the wil of him that sent me: that euery man which seyth the sonne, & beleueth on hym, haue euerlastinge lyfe, and I will rayse hym vp at the last daye. The Jewes then murmured at him, because he sayd:
I am the breed whiche is come downe frome heauen, and sayde: Is not this Jesus the son of Joseph, whose father & mother we knowe? Howe is it then that he sayth, I came downe frome heauen? Jesus aunswered, and sayde vnto theym. Murmure not, within youre selues. ✝ ✶ No man can come to me, oneles the father which hath sent me, draw him/ and I will rayse him vp at the last daye. It is wrytten in the Prophetes, ✶ that they shalbe all taught of God. Euery man therfore that hath herde and hath lerned of the father, commeth vnto me, not that any man hathe sene the father, saue he whiche is of God, he hath sene the father. E Math.x.d Luce.x.d Hie.xxxi.c Esaye.liiii.c

Verely, verely, I saye vnto you, who beleueth on me, hath euerlastynge lyfe. I am the breed of lyfe. Youre fathers dyd eate Manna in the wyldernesse and are deed? This is that breed which commeth frome heauen, that one shulde eate of it, and not dye. I am the lyuing bred whiche came downe frome heauen. If any man eate of this bred, he shall lyue for euer. F
And the bred that I wyll gyue is my fleshe, which I will gyue for the lyfe of the world. ⊢

Then the Jewes stroue amonge them selues, sayenge: Howe can this man gyue his fleshe to eate? Jesus therfore sayde vnto thẽ: ✝ Verely, verely I saye vnto you, oneles ye eate the fleshe of the sonne of man, & drinke his bloude, ye haue not lyfe in you. Who so euer eateth my fleshe and drinketh my bloud hath eternall lyfe: and I shall rayse him vp at the last daye. ✝ For my fleshe is verely meat: and my bloude is verely drynke. Who eateth my fleshe and drynketh my bloude, dwelleth in me, and I in hym. As the lyuynge father hath sent me, and I lyue by my father: so he that eateth me, shall lyue by me. This is the bred which came from heauen: not as your fathers haue eaten Manna and are deed. Who eateth of this bred, shall lyue euer. ⊢

These sayde he in the Synagoge, as he taught in Capernaum. Many therfore of his disciples: when they hadde herde this, sayde: This is an harde sayenge: Who can heare hym? Jesus knewe in him selfe, that his disciples murmured at this, and sayde vnto them: G
Doth this offende you? What then yfye shal se the sonne of man ascende vp where he was before? It is the sprete that quyckeneth, the fleshe proffiteth nothinge. The wordes that I speake vnto you, are sprete and lyfe. But there are some of you that beleue not. For Jesus knewe from the begynnynge, which they were that beleued not, and who shulde betray him. And he sayd: therfore sayd I vnto you: that no man can come vnto me, onles it were gyuen vnto him of my father.

From that tyme many of his disciples wẽt backe and walked no more with him. Then sayde Jesus to the twelue: will ye also go awaye? Simon Peter answered: Master, to whome shall we go? thou hast the wordes of eternall lyfe, ✶ and we beleue and know that thou arte Christ the sonne of the lyuyng God Jesus aunswered them: Haue not I chosen you twelue, and yet one of you is a ✶ deuyll? He spake it of Judas Iscariot the sonne of Simon. For he it was that shulde betraye hym, and was one of the twelue. ⊢

¶ Jesus cõmeth to Jerusalem at the feast, teacheth the Jewes, and reproueth them. There are dyuerse opinions of him, amonge the people. The Pharises rebuke the officers, because they haue not taken him, and chyde with Nycodemus, for takynge his parte.

CAPI. VII.

A ✝ After that, Jesus walked aboute to Galile, and wolde not walke in Jewry for the Jewes sought to kyll hym. The Jewes tabernacle feast was at hande. His brethren therfore sayde vnto hym: get the hence and go into Jewry that thy disciples maye se thy workes that thou doest. For there is no man that doeth any thinge secretly, & he hym selfe seketh to be knowen openly. If thou do suche thinges, shewe thy selfe to the worlde. For as yet his brethren beleued not in hym.

Then Jesus sayde vnto them: My tyme is not yet come: but your tyme is all way redy. The worlde can not hate you. But me it hateth: because I testify of it, that the workes of it are euyll. Go ye vp vnto this feast. I wil not go vp yet vnto this feaste, for my tyme is not yet full come. These wordes he sayde vnto
B them, and abode styll in Galile. But as sone as his brethren were gone vp, then wente he also vp vnto the feaste: not openly, but as it were preuely. Then sought him the Jewes at the feast, and sayde: Where is he. And moche murmurynge was there of hym amonge the people. Some sayde: He is good, others sayd naye, but he deceyueth the people. How be it no man spake openly of hym, for feare of the Jewes. ⊢

✝ In the myddes of the feast, Jesus wente vp into the temple, & taughte. And the Jewes marueyled, sayenge: Howe knoweth he the scriptures, wheras he neuer lerned? Jesus answered them, and sayde: My doctrine is not myne: but his that sent me: Yf any man will doo his will, he shall knowe of the doctryne, whether it be of God, or whether I speake of my selfe. He that speaketh of him selfe/seketh his own prayse. But he that seketh his prayse that sent him, he is true, and no vnrightwysnesse is in hym.

Dyd not Moses gyue you a lawe, and yet none of you kepeth the lawe? Why goo ye a- C
bout to kyll me. The people aunswered, and sayde: Thou hast a deuyll: who seketh to kyl the? Jesus aunswered and sayde to them: I haue done one worke, and ye all maruayle. Moses therfore gaue vnto you circumcisyon, not because it is of Moses: but of the fathers: And yet ye on the Saboth daye, circumcyse a man. Yf a man on the Saboth daye receyue circumcision without breakynge of the law of Moses: disdayne ye at me, because I haue healed an hole man on the Sabboth daye? Judge not after the vtter apperaũce: but iudge ryghtwys iudgement. Gene.xvii.b.

Then sayde some of them of Jerusalem: is D
not this he whome they seke to kyll? Beholde he speaketh boldely, and they saye nothinge to him. Whether do the rulars know certaynly that this is verye Christe? Howe be it we knowe this man, whence he is: But when Christe commeth, no man knoweth, whence he is.

Thẽ cryed Jesus in the tẽple as he taught sayenge: ye knowe me, and whence I am, ye knowe. And I am not come of my selfe, but he that sent me is true, whome ye know not. I knowe hym: for I am of him, and he hath sent me. Then they sought to take hym: but no man layde handes on hym/ because his tyme was not yet come. Many of the people beleued on hym, and sayde: When Christ cõmeth, shall he do mo myracles then this man hath done?

The Pharises herde that the people murmured this about hym. Wherfore the Pharises and hyghe prestes sent ministers forthe to take hym. Jesus therfore sayde vnto theym: Yet am I a lytel whyle with you, and then go I vnto him that sent me. Ye shal seke me, and shall not fynde me: and where I am thyther can ye not come. Then sayd the Jewes to thẽ selues: whyther shall he go, that we can not fynde hym? Will he go amonge the skatering of the Grekes, & teache the Grekes? What maner of sayeng is this that he sayde: Ye shal seke me, and shall not fynde me: and where I am, thyther can ye not come? E

In the last daye, which was the great daye F
of the feaste, Jesus stode and cryed, sayenge: Yf any man thirst, let him come vnto me and drynke. ✶ He that beleueth on me, as sayeth the scripture, oute of his belly shall flowe ryuers of water of lyfe. This spake he of the spirite, whiche they that beleued on hym, shulde receyue. ⊢ For the holy ghost was not yet there, because that Jesus was not yet glorifyed. Esaye.lv.a

✝ Many of the people, whẽ they herde this sayenge sayde: this is vndoutedly a prophet: other sayde, this is Christ: Some sayde: Cõmeth Christ out of Galile? ✶ Sayth not the Scripture that Christ shal come of the seed of Dauid: and oute of the towne of Bethleem G
where Dauid was? So was there dissencion amonge the people aboute him. And some of them wolde haue taken him: but no mã layd han- Mich v.a Mathew.ii.a

handes on him. Then came the mynisters to the hygh prestes and Pharises. And they sayd vnto them: Why haue ye not brought him? The ministers aunswered: neuer man spake as this man weth. Then answered them the Pharises: are ye also brought into errour? Doth any of the rulers or of the Pharises beleue on him? But this commune people whiche knowe not the lawe, are cursed. Nicodemus sayde vnto them, he that came to Jesus by nyght, and was one of them. Doeth oure lawe iudge any man, before it heare him, and knowe what he hath done? They aunswered and sayde vnto hym: arte thou also a Galilean? Searche and loke, for out of Galile hath aryssen no Prophete. And euery man went vnto his owne house.

¶ A woman is taken in aduoutry, Christe deliuereth her. The fredome of suche as folowe Christe, whome they accuse to haue the deuyl with him, and go about to stone him.

CAPI. VIII.

A Luce.xxi.g

IEsus went vp to the mount Olyuete, and early in the morynge came agayne into the temple, and all the people came vnto him, and he sate downe and taught them. Nowe, the Scribes and Pharises brought him a woman taken in aduoutry, and settynge her in ỹ myddes, sayde vnto him: Master, this woman was taken in aduoutry, euen as the dede was doinge. ✳ Moses in the lawe commaũded vs that suche shulde be stoned. What sayst thou therfore? And this they sayde to tempte him: that they might haue, wherof to accuse him. Jesus stouped downe, and with his fynger wrote on the grounde. So whyle they cõtynued askynge him, he lyft him selfe vp, and sayde vnto them: The faultles person of you, fyrst cast the stone at her. And agayne he stouped downe, and wrote on the grounde.

Luce.xx.b Leuitti.xx.

B And as sone as they herde that, they went out one by one, begynninge at the Elders. And Jesus was lefte alone, and the woman standinge in the myddes. When Jesus hadde lyft vp hym selfe, agayne, and sawe no man, but the woman, he sayde vnto her: woman where are those thyne accusars? Hath no man condemned the? She sayde: No man, Lorde. Jesus sayde: Neyther do I condemne the. Go / & synne no more. ☞

Then spake Jesus agayne vnto them, sayenge: I am the lyghte of the worlde. He that foloweth me, shall not walke in darckenesse: but shall haue the lyght of lyfe. The Pharises sayde vnto hym: thou beareste recorde of thy selfe, thy recorde is not true. Jesus answered and sayde vnto them: though I beare recorde of my selfe, yet my recorde is true: for I know whence I came, and whyther I goo. But ye can not tell whence I come, and whither I go. Ye iudge after the flesshe, I iudge no mã. C And yf I iudge, my iudgement is true. For I am not alone: but I and the father that sent me. It is also wrytten in your lawe, that the testimony of two men is true. I am one that beare wytnes of my selfe, and the father that sent me, beareth wytnes of me. Then sayde they vnto hym: Where is thy father? Jesus answered: Ye neyther knowe me, nor yet my father. If ye had knowen me, ye shulde haue knowen my father also. These wordes spake Jesus in the treasury, as he taught in the temple, and no man layde handes on him, for his tyme was not yet come. ☞

Deute.xix.b Matt.xviii.b ii.Cor.xiii.a Ezechiel.i.c

Then sayde Jesus agayne vnto them: ✣ I go my waye, and ye shall seke me, and shall dye in youre synnes. Whyther I go, thyther can ye not come. Then sayde the Jewes: will he kyll him selfe / because he sayth: Whyther I go, thyther can ye not come? And he sayde vnto them: Ye are frome beneth, I am frome aboue. Ye are of this world, I am not of this worlde. I sayd therfore vnto you, that ye shal dye in your synnes. For oneles ye beleue that I am he, ye shall dye in your synnes.

Then sayd they vnto hym, Who art thou? D And Jesus sayde vnto them: First of all euen that I saye vnto you. I haue many thinges to saye, and to iudge of you. But he that sent me is true. And I speake in the worlde, those thinges which I haue herde of him. They vnderstode not that he spake vnto them of his father. Then sayde Jesus vnto them: When ye haue lyft vp on hygh the sonne of man, the shall ye knowe that I am, and that I do nothing of my self: but as my father hath taught me, these I speake: and he that sent me, is with me. The father hath not left me alone, for I do alwayes those thynges that please him. ☞ As he spake these wordes, many beleued on hym.

✣ Jesus therfore sayde, to those Jewes, whiche beleued on hym. If ye continue in my wordes, then are ye my very disciples, & shall knowe the trouthe: and the trouthe shall enfraunchise you. They aunswered hym: We be Abrahams sede, and were neuer bonde to any man: Why sayest thou then, ye shall be made free.

Jesus aunswered them: verely, ✳ verely I saye vnto you, that who so euer committeth synne, is the seruaunte of synne. And the seruaunt abydeth not in the house for euer: But the sonne abydeth euer. Yf the sonne therfore shal enfraunchise you, so are ye truely franke, I knowe that ye are Abrahams sede: but ye seke to kyll me, because my sayenge taketh no holde in you. I speake that I haue sene with my father: and ye do that which ye haue sene with your father. They aunswered and sayde vnto him: Abraham is our father. Jesus sayd to them. If ye were Abrahams children, ye wolde do the dedes of Abraham. But now ye go aboute to kyll me, a man that haue tolde you the trouth whiche I haue herde of God: this dyd not Abrahã. Ye do the dedes of your father. Then sayde they to hym: we were not borne of aduoutrye. We haue one father, euẽ God. Jesus sayde vnto them: yf God were your father, so wolde ye loue me. For I proceded, and came frome God. Neyther came I of my selfe, but he sent me. Why do ye not knowe my speache? Euen because ye can not heare my wordes.

Woman.bi. ii.Petri.ii.b

E Ye are of youre father the dyuell, and the

F lustes of youre father ye wyll do. He was a murtherer frome the begynnynge, and abode not in the trouthe, bicause there is no trouthe in him. When he speaketh a lye, he speaketh of his owne. For he is a lyer, and the father therof. But I bycause I tell you the trouthe, therfore ye byleue me not.

✣ Whiche of you chalengeth me of synne? Yf I saye the trouthe, why do not ye byleue me? ✳ He that is of God, heareth Gods wordes. ☞ Ye therfore heare them not, bicause ye are not of God. Then answered the Jewes and sayde vnto him: Saye we not well, that thou art a Samaritane, and hast a deuyll? Jesus answered: I haue no deuyll / but I honour my father, and ye haue dishonoured me. I seke not myne owne glory / but there is one that seketh and iudgeth.

Verily verily I say vnto you, yf a man kepe my worde, he shall neuer se deathe. Then said the Jewes to hym. Nowe knowe we that thou hast a deuyll. Abraham is deed, and the Prophetes: and thou sayest: yf a man kepe my word, he shal neuer taste of deth. Arte thou greater then our father Abraham, whiche is deed? and the prophetes are deed: Whome makest thou thy selfe?

Jesus answered: Yf I glorifye my selfe my glorye is nothynge worthe. It is my father that glorifieth me, which ye saye is your God, and ye haue not knowen him: but I knowe him. And yf I shulde saye I knowe him not, I shulde be a lyer like vnto you. But I know hi and kepe his sayinge.

Your father Abraham reioyced to se my day, and he sawe it, and reioyced. Then sayde the Jewes vnto him: thou art not yet fyfty yeres olde, and hast thou sene Abraham? Jesus sayde vnto them. Verily verily I saye vnto you: er Abraham was borne, I am. Then toke they vp stones to caste at him. But Jesus hyd him selfe, and went out of the temple. ☞

¶ Christe maketh the man to se, that was borne blynde.

CAPI. IX.

G

AND as Jesus passed by, he sawe a man blynde from his byrth. And his disciples asked him, sayinge: Master, who dyd synne: this man, or his parentes, that he was borne blynde? Jesus answered: Neyther hath this man synned, nor yet his parentes: but that the workes of God shulde be shewed in him. I must worke the workes of him that sent me, whyle it is daye. ✳ The nyghte commeth when no man can worke. As longe as I am in the worlde, I am the light of the worlde.

B As sone as he hadde thus spoken, he spatte on the grounde, and made claye of the spettle, and rubbed the claye on the eyes of the blynde, and sayde vnto hym: Goo washe the in the pole of Syloe, which by interpretacion signifieth sent. He wente his waye and washed, and came agayne seynge. The neyghboures and they that had sene him before howe that he was a begger, sayde: Is not this he that sate and begged? Some sayde: this is he. Other sayde: he is lyke hym.

But he him selfe sayd: I am euen he. They sayd therfore vnto him. How are thyne eyes opened? He answered and sayd. A man called Jesus, made claye, and anoynted myne eyes, and sayd vnto me. Go to the pole Syloe and washe. And I wente and washed, and receyued my syght. They sayd vnto him: where is he? He sayth: I can not tell. L

They brynge hym to the Pharisees that a tyme before was blynde (for it was the Saboth daye when Jesus made the claye and opened his eyes.) Then agayne the Pharysees also asked him howe he had receyued his syght. He sayd vnto them: He put clay vpon myne eyes, and I washed, and I se. Then sayde some of the Pharysees: this man is not of God, bycause he kepeth not the Soboth daye. Other sayde: howe can a man that is a synner, doo suche myracles? And there was stryfe among them. Then spake they vnto the blynde agayne: What sayest thou of him, bycause he hath opened thyne eyes? And he said: He is a Prophete. D

The Jewes therfore dyd not byleue of the felowe, that he was blynde, and receyued his syght, tyll they hadde called the parentes of him that hadde receyued syght. And they asked them, sayng: Is this your sonne, whom ye saye was borne blynde? Howe dothe he nowe se then? His parentes answered them and sayde: We wote well that this is oure sonne, and that he was borne blynde: but how he now seeth we know not, or who hath opened his eyes, can we not tell. He is of age alke him / let him answere for him self. Suche E wordes spake his parentes, bycause they feared the Jewes. For the Jewes hadde nowe conspyred, that yf any man dyd confesse that he was Christe, he shulde be excommunicate. Therfore sayd his parentes: he is of age, aske him.

Then agayne called they the man that was blynde, and sayde vnto him: Gyue God the prayse: we knowe that this man is a synner. He answered and sayd: Whether he be a synner or no, I can not tell: One thynge I am sure of, that I was blynde, and nowe I se. Then sayd they to him agayne. What dyd he to the? Howe opened he thyne eyes? He answered them: I tolde you euen nowe, and ye dyd not heare. Wherfore wolde ye heare it agayne? Wyll ye also be his disciples? Then rated they him, and sayde: Be thou his disciple, we be Moses disciples. We are sure that God spake wt Moses. This felow we knowe not from whence he is. F

The man answered and sayde vnto them: this is a meruelous thyng, that ye wote not whence he is / and yet he hathe opened myne eyes. For we be sure that God heareth not ✣ synners. But yf any man be a worshypper of God and do his wyll, him heareth he. Sithes the worlde began, was it not herde that any man opened the eyes of one that was borne blynd. Yf this mã were not of God, he coulde haue done nothynge. They answered and sayd vnto him: thou art all togyther borne in

✣ God heareth no synners &c. that is, he heareth none that repent not neyther is not in mind to leaue their euyll

 lyfe.

synne, and doest thou teache vs? And they cast
G hym oute.
Jesus herde that they had cast him out: and
as sone as he had founde hym, he sayde vnto
him: doest thou beleue on the sonne of God?
He aunswered and sayde: Who is it Lorde,
that I myght beleue on him? And Jesus sayd
vnto hym: Thou haste hym, and he it is that
talketh with the. And he sayde: Lorde, I be-
H leue, and worshypped him. ✠ Jesus sayde: I
am come vnto iudgemente into this worlde:
that they whiche se not, myghte se, and they
whiche se, myght be made blynde. And some
of the Pharises which were with hym, herde
these wordes and sayde vnto him: are we the
blynde? Jesus sayde vnto them: Yf ye were
blynde, ye shoulde haue no synne. But nowe
ye say, we se, therfore your synne remayneth.

¶ Chryste is the true shepeherde, and the dore of the shepe. Because he telleth the truth, the Jewes take vp stones, to cast at him, call his preachyng blasphemy, and go about to take him.

CAPI. X.

A Verely, verely I saye vnto you: He
entreth not in, by the wey into the shepe
folde, but clymeth vp some other waye
he is a theef, and a robber. He that goeth in
by the wey, is the shepeherde of the shepe: to
him the porter openeth, and the shepe heare
his voyce, and he calleth his owne shepe, by
name, and leadeth them oute. And when he
hath sent forthe his owne shepe, he goeth be-
fore them, and the shepe folowe him: for they
know his voyce. A straunger they will not fo-
B lowe, but will flee frome him: because they
know not the voyce of straungers. This pro-
uerbe spake Jesus vnto them. But they vn-
derstode not what thinges they were, whiche
he spake vnto them. Then sayde Jesus vnto
them agayne. Verely verely I saye vnto you:
I am the wey of the shepe. All that euer came
before me, are theues and robbers: but the
shepe dyd not heare them. I am the dore: by
me yf any man entreth, he shalbe saufe, & shall
go in and oute, and fynde pasture. The theefe
commeth not, but to steale, kyll and destroye.
I am come that they myght haue lyfe, & haue
C it more aboundantly. ✠
✠ I am the good shepeherde. The good
shepeherde geueth his lyfe for the shepe. An
hyred seruaunt, which is not the shepeherde,
neyther the shepe are his own, seyth the wolf
commynge, and leueth the shepe, and fleeth,
and the wolfe catcheth them, and scatereth
the shepe. The hyred seruaunt fleeth, because
he is an hyred seruaunt, and careth not for the
shepe. I am the good shepeherde, and knowe
Mathæi.d Luke.x.d Math.xxv.d. myne, and am knowen of myne. ✶ As my fa-
ther knoweth me: euen so knowe I my father
And I geue my lyfe, for the shepe: and other
shepe I haue, whiche are not of this folde.
Them also must I bynge, that they maye
D heare my voyce, and that there maye be one
flocke and one shepeherde. ✠ Therfore weth
my father loue me, because, I put my lyfe frō
me, that I myght take it agayne. No man ta-
keth it from me: but I put it away of my self.
I haue power to put it from me, and haue po-
wer to take it agayne: This commaundement
haue I receyued of my father. Dilleucion there-
fore was agayne amonge the Jewes for these
sayinges/ and many of them sayde: He hathe
a deuyll, and is madde: why heare ye him?
Other sayde, these are not the wordes of hym
that hath a deuyll. Can a deuyll open the eyes
of the blynde?

✠ It was at Jerusalem, the feest of the de-
dicacion of the temple, and it was winter, and
E Jesus walked in Salomons porche. Then
came the Jewes roude aboute hym, and sayde
vnto him: How longe dost thou suspende our
myndes? Yf thou be Chryste, tell vs playnly.
Jesus answered them: I tolde you, and ye be-
leue not. The workes that I do in my fathers
name, they beare witnes of me. But ye beleue
not, because ye are not of my shepe. As I sayd
vnto you: My shepe heare my voyce/ and I
knowe them, and they folowe me, and I geue
vnto them eternall lyfe, and they shall neuer
F perysshe, neither shall any man plucke them
out of my hande. My father which gaue them
me, is greater then all, and no man is hable to
take them out of my fathers hand. And I and
my father are one.

Then the Jewes agayne toke vp stones to
stone hym. Jesus answered them: many good
workes haue I shewed you frome my father,
for whiche of them do ye stone me? The Je-
wes answered him, sayinge. For good workes
we stone the not, but for blasphemye/ and be-
cause that thou beinge a man, makest thy selfe
Psalm. lxxxi. God. Jesus answered them. Is it not wrytten
G in your lawe. ✶ I haue sayde, ye are Goddes?
Yf he called them Goddes vnto whome the
worde of God was spoken (and the scripture
can not be broken) saye ye then to him, whom
the father hathe sanctifyed, and sente in to the
worlde/ thou blasphemest, because I sayde I
am the sonne of God? Yf I do not the workes
of my father, bileue me not. But yf I do, then
thoughe ye bileue not me, yet bileue the wor-
kes, that ye maye knowe and byleue that the
father is in me, and I in hym. ✠

Agayne they went about to take hym/ but
he escaped oute of their handes, and wente a-
waye agayne beyonde Jor dan, into the place
where Johñ before had baptised, and there a-
bode. And many resorted vnto him, and sayd.
Johñ dyd no myracle: but all thinges that
Johñ spake of this man, are true. And manye
beleued on him there.

¶ Chryst rayseth Lazarus frome death. The hyghe prestes and pharyses, gather a councill agaynst him, he getteth him out of the waye.

CAPI. XI.

A ✠ Certayne man was sicke, named La- A
zarus of Bethania the towne of Mary
and her sister Martha. It was that
Marye whiche annoynted Jesus with oynt-
mente, and wyped his feete with her heere,
whose brother Lazarus was sycke, and his sy-
sters sent vnto him, sayinge. Lorde beholde, he
whom

whō thou louest, is sicke. When Jesus herde
that, he sayd: This infirmite is not vnto deth
but for the glorye of God, that the sonne of
God, myghte be glorysied by it. Jesus loued
Martha, and her sister, and Lazarus. Then
after he had herde that he was sycke, he abode
B two dayes styll in the same place.
After that, sayde he to his disciples: let vs
go into Jewry agayne. His disciples sayd vn
to him: Master, the Jewes lately sought to
stone the, and wilt thou go thyther agayne?
Jesus answered, are there not twelue houres
in the daye? Yf a man walke in the daye, he
stombleth not, because he seyth the lyghte of
this worlde. But yf a mā walke in the night
he stombleth, because there is no lyght in him
This sayde he, and after that, he sayde vnto
them: our frende Lazarus sleepeth, but I goo
to awake him. Then sayde his disciples: Lorde
yf he slepe, he shall do well ynoughe. But Je-
sus spake of his death: wheras they thought
that he had spoken of the sleppnge of slepe.
Then sayde Jesus vnto theym playnly, Laza-
rus is dead, and I am glad for your sakes, that
I was not there, because ye maye beleue.
But go we vnto him. Then sayde Thomas
called Didimus, vnto the disciples: Let vs
also go, that we maye dye with him. So wēt
C Jesus, & founde that he had lyen in his graue
foure dayes alredy. Bethany was nyghe vn-
to Jerusalem, aboute. xb. furlonges of, & ma-
ny of the Jewes were come to Martha and
Mary to comforte them ouer their brother.
Martha as sone as she herde that Jesus was
commynge, wente and met hym: but Mary
sate styll in the house.
✠ Then sayde Martha vnto Jesus: Lord
yf thou haddest bene here, my brother had not
bene dead: but also now I knowe that what
so euer thou askest of God, God wyll gyue it
the. Jesus sayde vnto her: Thy brother shall
ryse agayne. Martha sayde vnto him: I know
that he shal ryse agayne in the resurrection at
the last daye. Jesus sayde vnto her: I am the
resurrection and the lyfe: He that beleueth in
me, thoughe he were dead, yet shall he lyue.
And who so euer lyueth, and beleueth in me,
D shall neuer dye: Beleuest thou this? She sayd
vnto him: ye Lorde, I beleue that thou arte
Chryst the sonne of God whiche shoulde come
into the worlde. ✠
And as sone as she had so sayde, she went &
called Mary her sister secretly, sayenge: The
master is come and calleth for the. And assone
as she herde that, she arose quickly, and came
vnto hym. Jesus was not yet come into the
towne: but was in the place where Martha
met hym. The Jewes then which were with
her in the house, & comforted her, when they
sawe Mary, that she rose vp hastely, and wēt
out, folowed her, sayenge: She goeth vnto
the graue, to wepe there.
Then when Mary was come where Jesus
was and sawe hym, she fell downe at his fete,
sayenge vnto him: Lorde yf thou haddest ben
E here, my brother hadde not bene dead. When
Jesus sawe her wepe, & the Jewes also wepe,
which came with her, he groned in the spyrite,
and was troubled in him self, & sayde: Where
haue ye layd hym? They sayd vnto him: Lord
come and se. And Jesus wept. Then sayd the
Jewes: Beholde, howe he loued him. And
some of theym sayde: Coulde not this man
whiche opened the eyes of the blynde, haue
made also, that this man shulde not haue dy-
ed? Jesus agayne groned in hym selfe, & came
to the graue. It was a caue and a stone was
layde on it.
And Jesus sayde: Take awaye the stone.
Martha the sister of him that was dead, sayd
vnto him: Lorde by this tyme he stynketh.
For he hath ben dead foure dayes: Jesus sayd
vnto her: Sayd I not vnto the, that yf thou
dyddest beleue, thou shouldest se the glory of
God. Then they toke awaye the stone frome
the place where the dead was layde. And Je-
sus lyfte vp his eyes, and sayde: Father I
thanke the, because thou haste herde me. I
wote that thou hearest me alwayes: but be-
cause of the people that stande by, I sayde it
that they maye beleue that thou hast sent me.
And when he thus hadde spoken, he cryed
with a loude voyce. Lazarus come forth. And F
he that was dead, came forth, bounde hande
and fote, with graue bōdes, and his face was
bounde with a napkin. Jesus sayde vnto thē:
lowse hym, and let him go. Then many of the
Jewes which came to Mary, and hadde sene
the thynges whiche Jesus dyd, beleued on
hym. ✠ But some of them went their wayes
to the Pharises, and tolde them what Jesus
had done.
✠ Then gathered the hyghe Prestes, and
Pharises a concile, and sayde: What w we?
This man weth manye myracles. Yf we let
hym escape thus, all men will beleue on hym
and the Romayns shall come and take away
our countrey and the people. But one of the
named Cayphas beynge the hyghe preaste of
that yere, sayde vnto them: Ye perceyue no-
thinge, nor yet consyder that it is expediēt for
vs, that one man dye for the people, and not
all the people perysshe. This spake he not of
hym selfe, but beynge hyghe Preste that same
yere, prophesyed that Jesus shulde dye for the
people, and not for the people onely, but that
he shulde gather togyther in one the childrē
of God whiche were scattered abroade. ✶ Math.xxvi.a
Frome that daye forthe, they deuysed to put Marc.xiiii.a
hym to deathe.
Jesus therfore walked no more openly a- G
monge the Jewes: but wente thence vnto a
countrey nyghe to the wylderneile, into a cy-
tie called Ephraim, and there taryed with his
disciples. ✶ Nowe, the Jewes Easter was
nyghe, and many went oute of the countreye Math.xxvi.a
vp to Jerusalem before the Easter, to purysye Marc.xiiii.a
them selues. Then sought they for Jesus, and Luke.xxii.a
spake betwene theym selues, as they stode in
the temple: What thynke ye, that he com-
meth not to the feast. The hyghe Prestes and
Pharises hadde gyuen a commaundement,
that yf any man knewe where he were, he
shoulde shewe it, that they myghte take
hym. ✠

¶ Mary anoynteth Chrystes fete. Judas murmureth, Chryst excuseth her, and rideth in to Jerusalem.

CAPI. XII.

A Math.xxvi.a Marc.xiiii.a Luke.vii.c

THen Jesus, sixe dayes before Easter, came to Bethany, where Lazarus was which had bene dead, & whom Jesus had raysed from deth. There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with hym. Then toke mary a pounde of oyntment called Nardus, pure and precious, and annoynted Jesus fete, and wypt his fete with her heer, the house was filled with the sauer of ỹ oyntment. ✣ Then sayde one of his disciples, named Judas Iscariot, Simons sonne, whiche afterwarde betrayed hym: why was not this oyntment solde for thre hundred pence, & geuen to the poore? This sayde he, not that he cared for the poore: but because he was a theefe, and kept the bagge, & bare that whiche was geuen. Then sayde Jesus: Let her alone, against the daye of my buryenge she hath kept this. The poore allwayes ye haue with you, but me ye haue not allwayes.

Math.xxvi.a Marc.xiiii.a

B Moche people of the Jewes, hadde knowledge that he was there. And they came, not for Jesus sake onely, but that they myght se Lazarus also whom he had raysed from deth. The hyghe Prestes therfore helde a councell, that they myghte put Lazarus to deeth also, because for his sake many of the Jewes went and beleued on Jesus. ✣

Math.xxi.a Marc.xiii.a Luke.xix.c

✣ On the morow, moche people that were come to the feast, when they herde that Jesus shulde come to Jerusalem, toke braunches of palme trees, and went and met him, & cryed Hosanna, blessed is he that in the name of the Lorde, commeth kynge of Israel. And Jesus got a ponge asse and sate theron, accordynge to that which was wrytten: feare not daughter of Syon, beholde thy kynge commeth sittynge on asses colte. These vnderstode not his disciples at the first: but when Jesus was glorifyed, then remembred they that suche thinges were written of him, and that suche thinges they had done vnto him. The people that was with hym when he called Lazarus oute of his graue, and rayled him from death, bare recorde. Therfore met hym the people, because they herde that he had done suche a myracle. The Pharises therfore sayde amonge thē selues, perceyue ye how we preuayle nothinge? Beholde the worlde goeth awaye after him.

zacharye.ix.b Esaye.lxii.b

C There were certayne Grekes amonge thē, that came to praye at the feast: these came to Philip, whiche was of Bethsaida a cytie in Galile, and desyred him, sayenge: Syr, we wolde sayne se Jesus. Philip came and tolde Andrewe. And agayne Andrewe and Philip, tolde Jesus. And Jesus answered them sayenge: the houre is come, that the sonne of mā must be glorifyed.

D ✣ Verely, verely I saye vnto you, oneles the wheate corne fall into the grounde & dye, it abydeth alone. Yf it dye, it bringeth forthe moche frute. He that loueth his lyfe shall destroye it: and he that hateth his lyfe, in this worlde, shall kepe it vnto lyfe euerlastinge. E If any man minister vnto me, let him folow me, and where I am, there shall also my minister be. And yf any man minister vnto me, him shal my father honoure. ✣

Now is my soule troubled, & what shall I saye? Father delyuer me from this houre: but therfore came I vnto this houre. Father glorifye thy name. Then came there a voyce from heauen: I haue glorifyed it, and will glorifye it agayne. Then sayd the people that stode by and herde: it thoundreth. Other sayd, an angell spake to hym. Jesus answered, & sayde: This voyce came not because of me, but for your sakes.

✣ Now is the iudgement of this worlde: now shal the prince of this worlde be cast out. And I, yf I were lyfte vp from the earth, will draw all men vnto me. This sayd Jesus, signifienge what deathe he shulde dye. The people answered him: We haue herde out of the lawe that Christ abydeth euer, and how sayst thou then, that the sonne of man must be lyft vp? Who is that sonne of man? Then Jesus sayde vnto them: yet a lytell whyle is the lyght with you. Walke whyle ye haue lyght lest the darckenesse come on you. He that walketh in the darcke, wotteth not whyther he goeth. Whyle ye haue lyghte, beleue on the lyght, ỹ ye maye be the children of ỹ light. ✣

Psal.cix.a Esaye.ix.b Daniel.vii.c Miche.v.a

E These thinges spake Jesus and departed, and hyd hym selfe from them. And thoughe he had done so many miracles before them, yet beleued not they on hym, that the sayenge of Esay the Prophet myght be fulfilled, that he spake. ✣ Lorde who beleueth oure sayenge? And to whome is the arme of the Lorde opened? Therfore could they not beleue, because that Esaye sayth agayne: he hathe blynded their eyes, & hardened their hertes, that they shulde not se with their eyes, and vnderstand with their hertes, and shulde be conuerted, & I shulde heale them. Suche thynges sayd Esay when he saw his glory, and spake of him. Neuertheles also amonge the chefe rulers, many beleued on him. But because of the pharises, they wolde not be aknowen of it, leaste they shuld be thrust out of the Synagoge. For they loued the prayse, that is geuen of men, more then the prayse that commeth of God.

Esaie.liii.a Esaye.lvi.a Math.xiii.b Marcth.iiii.b Luke.viii.b Iohn.xii.viii.f

F But Jesus cryed and sayd: he that beleueth on me, beleueth not on me, but on him that sent me. And he that seyth me, seyth him that sent me. ✣ I am come a lyght into the worlde that who so euer beleueth on me, shulde not abyde in darckenes. And yf any man heare my wordes, and beleue not, I iudge hym not: for I came not to iudge the worlde: but to saue the worlde. He that refuseth me, and receyueth not my wordes, hathe one that iudgeth hym. The wordes that I haue spoken, they shall iudge him, in the last daye. For I haue not spoken of my selfe: but the father whiche sent me, he gaue me a commaundment what I shulde saye and what I shulde speake. And I knowe that this commaundement is lyfe euerlastinge. What so euer I speake therfore, euen as the father bad me, so I speake. ✣

¶ Christ washeth the disciples fete, telleth them of Judas the traytour, and commaundeth thē earnestly to loue one a nother.

CAPI. XIII.

A BEfore the feast of Easter, when Jesus knew his houre was come, that he shuld departe out of this worlde, vnto the father, where as he loued his, whiche were in the worlde, vnto the ende he loued them. And when supper was ended, after that the deuyll had put in the hert of Judas Iscariot Simōs sonne, to betraye him: Jesus knowyng, that the father had geuen all thinges into his handes, and that he was come frome God, and went to God, ryseth frome supper, and layd a syde his vpper garmentes, and toke a towel, and gyrde hym selfe. After that, he powred water into a basyn, and began to washe his disciples fete, & to wype them with the towel wherwith he was gyrde.

Then came he to Simon Peter. And Peter sayde to hym: Lorde wasshest thou my fete? Jesus answered and sayde vnto him: What I do, thou wotest not nowe, but thou shalte knowe hereafter. Peter sayde vnto hym: thou shalt not washe my fete whyle the worlde stāndeth. Jesus answered hym: yf I wash he thee not, thou hast no part with me. Simon Peter sayde vnto him: Lorde, not my fete onely: but also my handes and my heed. Jesus sayde to him: He that is washed, needeth not saue to washe his fete, and is clene euery whit. And ye are cleane: but not all. For he knewe his betrayer. Therfore sayde he: Ye are not all cleane.

B After he had washed their fete, and receyued his clothes, and was set downe agayne, he sayde vnto theym: Wote ye what I haue done to you? Ye call me master and Lorde, and ye say well, for so am I. Yf I then, your Lord & master haue washed your fete, ye also ought to washe one an others fete. For I haue geuen you an exemple, that ye shulde do, as I haue done to you. ✣ Verely verely I saye vnto you, the seruaunt is not greatter then his master, neyther the Apostle greatter then he that sent him.

C Yf ye vnderstande these thinges, happy are ye, yf ye do them. I speake not of you all, I knowe whome I haue chosen. But that the scripture be fulfilled: He that eateth breed with me, hath lyft vp his hele against me. Nowe tell I you, before it come: that whē it is come to passe, ye might beleue, that I am he. Verely verely I saye vnto you. He that receyueth whom so euer I sende, receyueth me. And he that receyueth me, receyueth him that sent me.

D When Jesus had thus sayde, he was troubled in the spirite, and testified sayenge: verely verely I say vnto you, that one of you shal betraye me. And then the disciples loked one on an other doubtynge of whome he spake. There was one of his disciples, which leaned on Jesus bosome, whō Jesus loued. To him beckened Simon Peter, that he shoulde aske who it was of whome he spake. He then as he leaned on Jesus brest, sayd vnto hym: Lord who is it? Jesus answered, he it is to whom I geue a soppe, when I haue dypte it. And he wet a soppe, and gaue it to Judas Iscariot, Simons sonne. And after the soppe, Satan entred into him. Then sayde Jesus vnto him That thou doest, do quyckely. That wist no man at the table, for what intent he spake vnto hym. Some of them thought, because Judas had the bagge, that Jesus had sayde vnto him, bye thole thynges that we haue nede of, against the feaste: or that he shoulde geue some thinge to the poore. As sone then as he had receyued the soppe, he went out. And it was nyghte, when he was gone oute. Jesus sayde: now is the sonne of man glorifyed. And God is glorifyed by him. Yf God be glorifyed by him, God shal also glorifye him in him self: and shall forthwith glorifye him.

E ✣ Deare children, yet a lytell whyle, am I with you. Ye shall seke me, and as I layd vnto the Jewes, whyther I goo, thyther can ye not come. And to you saye I now. A newe cōmaundement geue I vnto you, that ye loue togyther, as I haue loued you, that euen so ye loue one an other. By this, shall all men know that ye are my disciples, yf ye shal haue loue one to an other. Simon peter sayd vnto him: Lorde whyther goest thou? Jesus answered hym: Whyther I go, thou canst not folow me now, but thou shalt folowe me afterwardes. ✣ Peter sayde vnto him: Lorde, why can not I folowe the now? I will geue my lyfe for thy sake? Jesus answered him: wilt thou geue thy lyfe for my sake? Verely, verely I saye vnto the, the cocke shall not crowe, tyll thou haue denyed me thryse.

¶ He armeth his disciples with consolation against trouble, and promyseth them the holy ghoste, the spirite of comforte.

CAPI. XIIII.

A ✣ And he sayde vnto his disciples: Let not your hertes be troubled. Beleue in God, and beleue in me. In my fathers house are many dwellynges. Yf it were not so, I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you, I will come agayne, and receyue you euen vnto my selfe, that where I am, there maye ye be also. And whyther I go ye know, and the waye ye knowe.

Thomas sayd vnto him: Lorde, we know not whyther thou goest, and how is it possible for vs to knowe the waye? Jesus sayd vnto hym: I am the waye, and the trouth and the lyfe. And no man commeth vnto the father, but by me. Yf ye had knowen me, ye had knowen my father also. And nowe ye knowe him, and haue sene him.

Philip sayeth vnto hym: Lorde, shewe vs the father, and it sufficeth vs. Jesus sayd vnto him, haue I bene so longe tyme with you: & yet hast thou not knowen me? Philip, he ỹ hath sene me, hath sene the father. And howe sayest thou then: shewe vs the father? Beleuest thou not that I am in the father, & the father in me? The wordes ỹ I speake vnto you

I speake not of my selfe: but the father that dwelleth in me, is he that weth the workes. Beleue me that I am in the father, and the father in me. At the least, beleue me for the very workes sake.

Verely, verely I say vnto you, he that beleueth on me, the workes that I do, he shall also do, and greater workes then these, shall he do, because I go vnto my father. And what soeuer ye aske in my name, that will I doo, that the father, myghte be glorified, by the sonne. Yf ye shall aske any thing in my name, I will do it. ✠

✠ Yf ye loue me, kepe my commaundmentes, and I will praye the father, and he shall gyue you an other comforter, that he maye abyde with you euer: whiche is * the spirite of trouthe, whome the worlde can not receyue, because the worlde seyth hym not, nether knoweth hym. But ye knowe hym. For he dwelleth with you, and shall be in you. I will not leaue you fatherles: but will come to you.

* The holy ghost.

Yet a lytell whyle, and the worlde seeth me no more: but ye shall se me. For I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you.

L Who that hath my commaundementes, & kepeth them, the same is he that loueth me. And who loueth me, shall be loued of my father: and I will loue hym, and open my selfe to hym. Judas sayde vnto hym (not Judas Iscariot) Lorde, what is the cause that thou wilt shewe thy selfe vnto vs, and not vnto ỹ worlde? Jesus answered and sayde vnto him: yf a man loue me, he will kepe my worde, and my father also will loue him, & we will come vnto hym, and dwell with hym. He that loueth me not, kepeth not my sayenges. And ỹ wordes whiche ye heare, are not myne, but ỹ fathers whiche sent me.

D This haue I spoken vnto you, beynge yet present with you. But that comforter the holy ghoste (whome my father will sende in my name) he shall teache you all, and bringe all to your remembraunce, what so euer I haue tolde you.

G Peax I leaue with you, my peax I gyue vnto you. Not as the worlde gyueth, gyue I vnto you. Let not youre hertes be greued, nether feare ye. Ye haue herde, how I sayde vnto you: I go, and come agayne vnto you. Yf ye loued me, ye wolde verely reioyce, because I sayde, I go vnto the father. For the father is greater then I. And nowe haue I shewed you, before it come, that when it is come to passe, ye myght beleue. Here after will I not speake many wordes vnto you. For the ruler of this worlde commeth, and hath nought in me. But that the worlde maye knowe that I loue the father: Therfore as the father gaue me commaundement, euen so do I. ✠ Aryse, go we hence.

¶ The true vyne, the husbandman, and the braunches. ✠ doctrine of loue, and a sweete cõforte agaynst persecution.

I ✠ Am the true vyne, and my father is the husbandman. Euery braunche that beareth not frute in me, he will take awaye. And A
eucrye braunche, that beareth frute, will he pourge, that it maye bringe more frute. Now are ye cleane, thorowe the wordes, whiche I haue spoken vnto you. Abyde in me, and let me abyde in you. As the braūche cannot beare frute of it selfe, except it abyde in the vyne: no more can ye, oneles ye abyde in me. I am the vyne, and ye are the braunches. Who abydeth in me, and I in him, the same bringeth forth moche frute. For without me, can ye do nothinge. Yf a man abyde not in me, he is cast forth as a braunche, and is wyddered: & men gather it, and cast it into the fyre, and it burneth. * Yf ye abyde in me, and my wordes also abyde in you: what so euer ye will, ye shall aske, and it shalbe done to you. ✠ B Math.vii. 1. Johan.xiii.b

Herein is my father glorified, that ye beare moche frute, and be made my disciples.

As the father hath loued me, so haue I loued you. * Continue in my loue. Yf ye shall kepe my commaundementes, ye shall abyde in my loue, euen as I haue kept my fathers cõmaundementes, and abyde in his loue. These haue I spoken vnto you, that my ioye myght remayne in you, and your ioye myght be full. * Charite & loue.

✠ This is my commaundement: That ye loue togyther, as I haue loued you. A greater loue then this, hath no man, that a man bestowe his lyfe for his frendes. Ye are my frendes, yf ye do what so euer I commaunde you. Henceforthe call I you not seruauntes: for the seruaunt knoweth not what his lorde doeth. But you haue I called frendes: for all that I haue herde of my father, I haue opened to you. C

Ye haue not chosen me, but I haue chosen you, and ordeyned you, that ye go and bring forth frute, and that your frute remayne, that what so euer ye shall aske of the father, in my name, he shulde gyue it you. ✠

✠ This commaunde I you, That ye loue togyther. Yf the worlde hate you, ye knowe that he hated me, before he hated you. Yf ye were of the worlde, the worlde wold loue his owne. Howe be it because ye are not of the world, but I haue chosen you out of the world therfore hateth you the world. Remember the sayenge that I sayde vnto you: The seruaūt is not greater then the Lord. * Yf they haue persecuted me, so will they persecute you. Yf they haue kept my sayenges, so will they kepe youres. Mathei. Luke.xxi. Marcha.xi.

But all these thinges will they do vnto you for my names sake, because they haue not knowen hym that sent me. Yf I hadde not come, and spoken vnto them, they shulde not haue had synne: but nowe haue they nothinge, to cloke their synne with all. He that hateth me hateth my father. Yf I had not done workes amonge them, whiche none other man dyd, they had not had synne. But now haue they seene, and yet haue hated bothe me and my father: euen ỹ the sayenge myghte be fulfilled ỹ is wrytten in their law: they hated me without a cause. ✠ D

✠ But when the comforter is come, whome I will sende vnto you frome the father, whiche is the spirite of trouthe/ whiche proceedeth of the father, he shall wytnesse of me. And ye shall beare wytnesse also, because ye haue ben with me frome the begynnynge.

¶ Consolacion agaynst trouble. Prayers are herde thorow Christe.

CAPI. XVI.

A THese thynges haue I sayd vnto you, because ye shulde not be offended. They shall excommunicate you/ yea the tyme shall come, that who so euer killeth you, will thynke that he dothe God seruyce. And suche thynges will they do vnto you, because they haue not knowen the father, nether yet me. But these thynges haue I tolde you, ỹ when that houre is come, ye myght remembre them that I tolde you so. ✠ These thynges sayd I not vnto you at the begynnynge, because I was present with you.

B ✠ But now I go awaye to him that sent me, and none of you asketh me: whither goest thou? But because I haue sayd suche thynges vnto you, your hertes are full of sorowe. But I tell you the trouthe, it is expedient for you that I go awaye. For yf I go not awaye, the comforter will not come vnto you. But yf I departe, I wyl sende hym vnto you. And when he is come, he shal rebuke the worlde of synne, and of ryghtousnes, and of iudgement. * Of synne, because they beleue not on me/ of righteousnes, because I go to my father, & ye shall se me no more/ of iudgement, because the chiefe ruler of this worlde is iudged already.

I haue yet many thynges to saye vnto you: but ye can not beare them awaye nowe. Howbeit when he is come (I meane the spirite of trouthe) he will leade you in to all trouthe. He shall not speake of hym selfe / but what so euer he shall heare, that shall he speake/ and he will shewe you thynges to come. He shall glorifye me / for he shall receyue of myne, and shall shewe vnto you. All thynges that the father hathe, are myne. Therfore sayde I vnto you, that he shall take of myne and shewe vnto you. ✠ E

✠ A whyle & ye se me not, agayne a whyle and ye shall se me/ for I go to the father. Then said some of his disciples within them selues: What is this that he sayth vnto vs/ a whyle and ye se me not, and agayne a whyle and ye shall se me, and that I go to the father. They sayde therfore: what is this that he sayethe, a whyle? we can not tell what he sayethe. Jesus perceyued that they wolde aske him, and sayd vnto them: This is it that ye enquyre of amonges your selues, that I sayde: a whyle and ye se me not, and agayne a whyle and ye shall se me. Verily verily I saye vnto you: ye shal wepe and lament, and the worlde shal reioyse: ye shall sorowe, but your sorow shall be turned to ioye. D

A woman when she trauayleth, hathe sorowe, because her houre is come: but as soone as she is delyuered of the childe, she remembreth no more the anguyshe, for ioye that a man is borne in to the worlde. And ye nowe are in sorowe, but I will se you agayne, and youre hertes shall reioyce, and your ioye shall no man take frome you. ✠ F And in that daye shall ye aske me no question. ✠ Verily verily I saye vnto you, what so euer ye shal aske the father in my name, he will gyue it vnto you. Hytherto haue ye asked nothyng in my name. * Aske and ye shall receyue it: that your ioye may be full. Math.vii.a Luke.xi.d Jacobi.i.a

These thynges haue I spoken vnto you in prouerbes. The tyme shall come when I shall no more speke to you in prouerbes/ but I shall shewe you playnly of my father. At that daye shall ye aske in my name. And I saye not vnto you that I will speke vnto my father for you. For the father him selfe loueth you, because ye haue loued me, and haue beleued that I came from God. I wente out from the father, and came in to the worlde/ and I leue the worlde agayne, and go to the father.

His disciples said vnto him: lo, nowe speakest thou playnly, and thou vsest no prouerbe. Nowe knowe we that thou understandest all thynges, and nedest not that any man sholde aske the any question. Therfore beleue we that thou camest from God. ✠ Jesus answered them: Now ye beleue. * Beholde the houre draweth nye, and is already come, that ye shall be scattered euery man his wayes, & shall leue me alone. And yet am I not alone. For the father is with me. G Math.xxvi.c Marc.xiiii.c

These wordes haue I spoke vnto you, that in me ye might haue peace. For in the worlde shall ye haue tribulacion/ but be of good chere I haue ouercome the worlde.

¶ The moste harty and louynge prayer of Christe vnto his father, for all such as receyue the truth

CAPI. XVII.

A ✠ THese wordes spake Jesus and lyft vp his eyes to heuen, and sayd: father, the houre is come: glorifye thy sonne, that thy sonne maye glorifye the: as thou hast gyuen him power ouer all fleshe, that he sholde gyue euerlastyng lyfe to as many as thou hast gyuen him. This is lyfe euerlastyng, that they might knowe the, thonly true God, & whome thou hast sent Jesus Christ.

I haue glorifyed the on the erthe. I haue fynyshed the worke whiche thou gauest me to do. And now glorifye me thou father at thyne owne selfe, with the glory whiche I had with the, er the worlde was. I haue declared thy name vnto the men whiche thou gauest me of the worlde. Thyne they were, and thou gauest them me, and they haue kepte thy sayinges. Now they knowe that all what so euer thou hast gyuen me, are of the. For I haue gyuen B vnto them the wordes which thou gauest me, and they haue receyued them, and know surely that I came frome the/ and do beleue that thou dyddest sende me.

* I praye for them, I praye not for the worlde, but

but for them whiche thou hast gyuen me, for they are thyne. And all myne are thyne, and thyne are myne/and I am glorifyed in them. And nowe am I no more in the worlde, but they are in the worlde, and come to the. ✠ Holy father kepe i thyne owne name them whiche thou hast gyuen me, that they may be one as we are. whyle I was with them in the world, I kept them in thy name. Those that thou gauest me, haue I kept, and none of them is lost, saue that lost childe, that the scripture myght be fulfylled.

L Now come I to the, & these wordes speake I in the worlde, that they might haue my ioye full in them. I haue gyuen them thy wordes, and the worlde hath hated them, bycause they are not of the worlde, lyke as I am not of the worlde. I desyre not that thou woldest take them out of the worlde, but that thou kepe them from euyll. They are not of the worlde, like as I am not of the worlde. Sanctifie them with thy trouthe. Thy saynge is trouthe. As thou diddest send me in to the worlde, so haue I sent them in to the worlde, & for their sakes sanctifye I my selfe, that they also mighte be sanctifyed thorowe the truthe.

I praye not for them alone: but for them also whiche shall byleue on me thorowe theyr preachynge, that they all maye be one, as thou father art in me, and I in the/ that they maye be also one in vs, that the worlde may byleue that thou hast sente me. And that glorye that thou gauest me, I haue gyuen them/that they maye be one, as we are one. I in them, and thou in me, that they may be made perfecte in one/and that the worlde may know that thou hast sent me, and hast loued them, as thou hast loued me.

D Father, I wyll that they whiche thou hast gyuen me, be with me where I am/that they maye se my glory whiche thou hast gyuen me. For thou louedest me before the makynge of the worlde. ✠ O ryghtous father, the worlde hathe not knowen the, but I haue knowen the/ and these haue knowen that thou hast sente me. And I haue declared vnto them thy name, and wyll declare it/ that the loue wherwith thou hast loued me, be in them/ and I in them. F

Matth.x.d Luke.x.d

¶ Chryste is betraped. The wordes of his mouth smyte the officers to the grounde. Peter smyteth of Malchus eare. Jesus is brought before Anna Cayphas, and Pilate.

CAPI. XVIII.

A Matth.xxvi.d Marc.xiiii.d. Luke.xxii.d

✠ When Jesus had spoken these wordes he went forth with his disciples ouer the broke Cedron, where was a garden in to whiche he entred with his disciples. Now Judas whiche betrayed him knewe the place, for Jesus oft tymes resorted thyther with his disciples. Judas then after he hadde receyued a bande of men, and ministres of the hygh preestes & Pharisees, came thither with lanterns and fyrebrandes, and weapens. Then Jesus knowing al thinges that sholde come on him, went forth and said vnto them: whom seke ye? They answered him: Jesus of Nazareth. Jesus said vnto them: I am he. Judas also whiche betrayed him, stode with them. But as sone as he had sayde vnto them, I am he, they wente bakwardes and fell to the grounde. And he asked them agayne: whom seke ye? They sayd: Jesus of Nazareth. Jesus answered: I said vnto you, I am he/ yf ye seke me, let these go their way. That the saying myght be fulfylled whiche he spake: of them whiche thou gauest me, haue I not lost one.

B Matth.xxvi.d Marc.xiiii.d Luke.xxii.d

Simon Peter had a swerde, and drue it, and smote the hyghe preestes seruaunt, and cut of his ryghte eare. The seruauntes name was Malchus. Then sayd Jesus vnto Peter: put vp thy swerde in to the sheathe: shall I not drynke of the cup which my father hath ginen me? Then the company and the captayne, and ministers of the Jewes toke Jesus and bounde him, and ledde him awaye to Anna fyrste / for he was fatherelawe vnto Caypphas, whiche was the hye preest that same yere. Caypphas was he that gaue counsell to the Jewes, that it was expedient that one man sholde dye for the people.

C Matth.xxvi.d Marc.xiiii.d Luke.xxii.d

✠ And Simon Peter folowed Jesus & another disciple, that disciple was knowen of the hye preest, & went in with Jesus in to the palace of the high preest. But Peter stode at the dore without. Then wente out that other disciple whiche was knowen vnto the hye preest, and spake to the damsell that kepte the dore, and brought in Peter. Then said the damsell that kept the wre vnto Peter: Art not thou one of this mans disciples? He said: I am not. The seruauntes and the ministers stode there, and had made a fyre of coles, for it was colde/ and they warmed them selues. Peter also stode amonge them, and warmed him selfe.

D Marc.xiiii.d Luke.xxii.d

✠ The hygh preest asked Jesus of his disciples & of his doctryne. Jesus answered him: I spake openly in the worlde. I euer taughte in the Synagoge, and in the temple whyther all the Jewes resorted, and in secrete haue I sayde nothynge: Why asketh thou me? Aske them which herd me, what I said vnto them. Behoide, these can tell what I sayd. When he had thus spoken, one of the ministres whiche stode by smote Jesus on the face, saynge: answerest thou the hygh preest so? Jesus answered him. Yf I haue euyll spoken, beare wytnes of the euyl: yf I haue wel spoken, why smytest thou me? And Annas sente him bounde vnto Caypphas the hygh preest.

E Mat.xxvii.d Marcke.xv.d Luke.xxiii.d

Symon Peter stode and warmed hym selfe. And they sayde vnto him: Art not thou also one of his disciples? He denyed it, and sayde: I am not. One of the seruauntes of the hyghe preestes (his cosyn whose eare Peter smote of) sayde vnto hym: Dyd not I se the in the garden with him? Peter denyed agayne / and anone the cocke crewe. ✠ Then ledde they Jesus from Caypphas in to the hall of iudgemēt. It was in the morning, and they them selues went not in to the iudgement hall lest they sholde be defyled, but that they might eate the passhe. Pylate then wente out vnto them and sayde: What accusation bynge ye agaynst this man? They answered and sayde vnto him. If he were not an euyll doer, we wold not haue deliuered him vnto the. Then sayde Pylate vnto them: take ye him and iudge him after your lawe. Then the Jewes sayde vnto him. It is not lawfull for vs to put any man to dethe. That the wordes of Jesus myghte be fulfylled, whiche he spake signifynge what deth he sholde dye.

F Then Pylate entred in to the iudgemente hall agayne/ and called Jesus, and sayde vnto him: Arte thou the kynge of the Jewes? Jesus answered: sayest thou that of thy selfe, or dyd other tell it the of me? Pilate answered: Am I a Jewe? Thyne owne nacion and hye preestes haue delyuered the vnto me. What hast thou done? Jesus answered: My kyngdome is not of this worlde. Yf my kyngdome were of this worlde, then wolde my ministers surely fyght, that I sholde not be delyuered to the Jewes/ but now is my kyngdom not from hence. Pilate said vnto him: Art thou a kynge then: Jesus answered / thou sayst that I am a kynge. For this cause was I borne, and for this cause came I in to the worlde, that I shold beare wytnesse vnto the trouthe. And all that are of the trouthe heare my voyce. Pilate said vnto him: what thing is trouthe? And when he had sayd that/ he went out agayn vnto the Jewes, and sayde vnto them: I fynde in him no cause at al. Ye haue a custome that I sholde delyuer you one lose at Ester. Wyll ye that I lose vnto you the kynge of the Jewes? Then cryed they all agayne, sayinge: Not him, but Barrabas/ that Barrabas was a robber.

¶ Chryste is crucified, He commendeth his mother vnto Jhon, theadeth his blonde, and is but yed.

CAPI. XIX.

Then Pylate toke Jesus and scourged him. ✠ And the souldyours wounde a crowne of thornes, & put it on his heed. And they dyd on him a purple garmente, and sayd, hayle kynge of the Jewes: & they smote him on the face. Pilate went forth agayn and sayd vnto them: Beholde I bynge him forth to you, that ye maye knowe that I fynde no faute in him. Then came Jesus forthe, weaynge a crowne of thorne, and a robe of purple. And Pilate sayd vnto them: beholde the man. ✠ When the hye preestes and ministers sawe him/ they cryed, sayinge: Crucifye him, crucifye him. Pylate sayd vnto them. Take ye him and crucifye him, for I fynde no cause in him. The Jewes answered him. We haue a lawe, and by our lawe he ought to dye: bycause he made him selfe the sonne of God. When Pilate herde this sayinge, he was the more afrayde, and went agayn in to the iudgement hall, and sayd vnto Jesus: Whence art thou? But Jesus gaue him none answere. Then sayde Pilate vnto him. Speakest thou not vnto me? Knowest thow not that I haue power to crucifye the, and haue power to lose the? Jesus answered. Thou couldest haue no power at all agaynste me, onlesse it were gyuen the from aboue. Therfore he that delyuered me vnto the, is more in synne. ✠ And from thence forthe sought Pilate meanes to lose hym. But the Jewes cryed, sayinge / yf thou let him go, thou arte not Cesars frend. For who so euer maketh him selfe a kynge, is agaynst Cesar.

Mat.xxvii.d Marck.xv.c Luke.xxiii.e. L

When Pilate herde this saying, he brought Jesus forth, and sate downe to gyue sentence, in a place called the pauement, but in the Hebrue tonge, Gabbatha. It was the Saboth euen, whiche falleth in the Ester feest, and aboute the syxte houre. And he sayde vnto the Jewes: beholde your kynge. They cryed, awaye with him, awaye with him/ crucify him. Pilate sayde vnto them, shall I crucifye your kynge? The hye preestes answered: we haue no kyng but Cesar: ✠ Then deliuered he him vnto them, to be crucified.

Lithostrotus.

Mat.xxvii.d Marcke.xv.c Luke.xxiii.e. D Catuaria.

And they toke Jesus, and ledde him awaye. And he bare his crosse, and wente forthe in to a place called the place of deed mens sculles, which is named in Hebrue, Golgotha. where they crucified him, and two other with hym/ on eyther syde one, and Jesus in the myddes. And Pilate wrote this tytle, and put it on the crosse. The wrytyng was: Jesus of Nazareth kynge of the Jewes. This title red many of the Jewes. For the place where Jesus was crucifyed, was nye to the city. And it was written, in Hebrue, Greke, and Latyn. Then sayd the high preestes of ye Jewes to Pilate/ wryte not kyng of the Jewes, but that he sayd I am kynge of the Jewes. Pylate answered: what I haue wrytten, that haue I wrytten.

Then the souldiours when they had crucifyed Jesus, toke his garmentes and made foure partes, to euery souldiour a parte, and also his coote. The coote was without seme, wrought vpon thorowe out. And they sayd one to an other. Let vs not deuyde it/ but cast lottes who shall haue it. That the scripture myght be fulfylled whiche sayth. ✠ They parted my rayment amonge them, and on my coote dyd caste lottes. And the souldiours dyd these thynges in dede. E

Psalm.xxi.e

Then stode by the crosse of Jesus his mother, and his mothers systers, Mary the wyfe of Cleophas, and Mary Magdaleyn. When Jesus sawe his mother, and the disciple standynge whom he loued/ he sayd to his mother: woman, beholde thy sonne. Then sayde he to the disciple: beholde thy mother. And frome that houre the disciple toke her for his owne.

After that, when Jesus perceyued that all thynges were perfourmed, that the scripture might be fulfylled, ✠ he sayd: I thurst. There stode a vessell full of vyneygre by. ✠ And they fylled a sponge with vineygre, and wounde it aboute with ysope, and put it to his mouthe. As sone as Jesus had receyued of the vineygre he sayde: It is fynished, and bowed his heed, and gaue vp the ghost. The Jewes then bycause it was the Saboth euē, that the bodyes shold not remayne vpon the crosse on the Saboth daye (for that Saboth daye was an hye day) besought Pilate that their legges might be broken, & that they might be taken downe. Then

F

Psal.lxviii. Mat.xxvii.f. Marcke.xv.d

Then came the ſouldyours and brake the legges of the tone and of the other whiche was crucifyed with Jeſus. But when they came to Jeſus, and ſawe that he was deed alredye, they brake not his legges: But one of the ſouldyours with a ſpeare thruſt hym in to the ſyde, and forthwith came there out bloode and water.

And he that ſawe it, bare recorde, and his recorde is true. And he knoweth that he ſayth true, that ye myghte bleue alſo. Theſe thynges were done that the ſcripture ſholde be fulfylled. ✠ Ye ſhall not breake a bone of hym. And agayne an other ſcripture ſayethe: They ſhall loke on hym whome they pearſed. ✠ After that Joſeph of Aramathia (whiche was a diſciple of Jeſus: but ſecretly for feare of the Jewes) beſought Pylate that he myght take downe the bodye of Jeſus. And Pylate gaue him lycence. And there came alſo Nicodemus, whiche at the begynnynge came to Jeſus by nyght, and brought of myrre and aloes myngled togyther aboute an. C. pounde wayght. Then toke they the body of Jeſu, and wounde it in lynnen clothes with the odours, as the maner of the Jewes is to bury. And in ꝑ place where Jeſus was crucifyed, was a garden, and in the garden a newe ſepulcre, wherin was neuer man layde. There layd they Jeſus bicauſe of the Jewes Saboth euen, for the ſepulcre was nye at hande. ✠

Exodi.xii.g Nume.ix.b Zacha.xii.c

B Mat.xxvii.g Marck.xv.d Luke.xxiii.g.

¶ The reſurrection of Chriſt, whiche appeareth to Marye Magdaleyn, and to all his diſciples, to their great comforte.

CAPI. XX.

A Mat.xxviii.a Luke.xxiii.a Marck.xvi.a

✠ The morowe after the Saboth daye, came Marye Magdaleyn early, when it was yet darke, vnto the ſepulcre, and ſawe the ſtone taken awaye frome the graue, Then ſhe ranne, and came to Symon Peter and to thother diſcyple whome Jeſus loued, and ſayd vnto them. They haue taken awaye the Lorde out of the graue, & we can not tell where they haue layde him. Peter went forth and that other diſcyple, and came to the ſepulcre. They ranne bothe togyther, and that other diſciple dyd out runne Peter, & came fyrſt to the ſepulcre. And he ſtouped downe, & ſawe the lynnen clothes lyinge/ yet went he not in.

B Then came Symon Peter folowynge hym, and went in to the ſepulcre/ and ſawe the lynnen clothes lye, and the napkyn that was about his heed not lyinge with the lynnen cloth but wrapped togyther in a place by it ſelfe. Then went in alſo that other diſcyple whiche came fyrſt to the ſepulcre, and he ſawe and bleued. For as yet they knewe not the ſcriptures that he ſholde ryſe agayne from deth. ✠ And the diſciples went awaye agayne vnto theyr owne home.

✠ Mary ſtode without at the ſepulcre weypnge. And as ſhe wepte, ſhe bowed her ſelfe

C in to the ſepulcre, and ſawe two aungelles in whyte ſyttynge, thone at the heed, and the other at the fete, where they had layde the bodye of Jeſus. And they ſaid vnto her: woman, why wepeſt thou? She ſayde vnto them/ for they haue taken awaye my Lorde, & I wote not where they haue layd him. When ſhe had thus ſayd, ſhe turned her ſelfe backe, and ſawe Jeſus ſtandynge, and knewe not that it was Jeſus. Jeſus ſayde vnto her: Woman, why wepeſt thou? Whome ſeketh thou? She ſuppoſynge he had ben a gardener, ſayd vnto him. Syr, yf thou haue borne him hence, tell me where thou haſt layd him, that I may fet him. Jeſus ſayd vnto her: Marye. She turned her ſelfe, and ſayd vnto hym: Rabboni/ whyche is to ſaye, maſter. Jeſus ſayde vnto her, ꝓ touche me not, for I am not yet aſcended to my father. But go to my brethren & ſaye vnto them: I aſcend to my father and youre father: to my God and your God. Mary Magdaleyn came and tolde the diſciples that ſhe hadde ſene the Lorde, and that he had ſpoken ſuche thynges vnto her. ✠

D ꝓ Touch not me bicauſe I am not yet aſcended to my God, &c.

✠ The ſame daye at nyght, which was the morowe after the Saboth, when the doores were ſhut where the diſciples were aſſembled for feare of the Jewes: came Jeſus and ſtode in the myddes, and ſayde to them: peax with you. And when he had ſo ſayd: he ſhewed vnto them his handes and his ſyde. Then were the diſcyples glad, when they ſawe the Lorde Then ſayde Jeſus to them agayne: peax be with you. As my father ſent me, ſo ſend I you. And when he had ſaid that, he brethed on the, and ſayd vnto them: Receyue the holy ghoſt. Who ſo euers ſynnes ye remytte, they are remytted vnto them. And who ſo euers ſynnes ye retayne, they are retayned. ✠

E

F

✠ But Thomas one of the twelue, called Didimus, was not with them when Jeſus came. Thother diſciples ſayde vnto hym: we haue ſene the Lorde. And he ſayde vnto them: Onleſſe I ſe in his handes the prynte of the

G naples, and thruſt my hande in to his ſyde/ I wyll not bleue. And after eyght dayes agayn his diſciples were within, and Thomas with them. Then came Jeſus when the doores were ſhut, and ſtode in the myddes, and ſayd: peax with you.

After that ſayd he to Thomas: bringe thy fynger hyther, and ſe my handes/ and bringe thy hande and thruſte in to my ſyde, and be not faythleſſe, but bleuynge. Thomas anſwered and ſayd vnto him: My Lorde, and my God. Jeſus ſayde vnto hym. Thomas, bycauſe thou haſt ſene me, therfore thou bleueſt: Happy are they that haue not ſene, and bleue. ✠

H

And many other ſygnes dyd Jeſus in the ſyghte of his diſcyples, whiche is not wrytten in this boke. Theſe are wrytten that ye myght bleue that Jeſus is Chryſt the ſonne of God/ and that in bleuyng, ye myght haue lyfe thorowe his name.

¶ He appeareth to his diſciples agayne by the ſee of Tiberias, and commaundeth Peter eftſoone to fede his ſhepe.

CAPI. XXI.

After

A ✠ After that Jeſus ſhewed hym ſelfe agayne, at the ſee of Tybertias. And on this wyſe ſhewed he him ſelfe. There were togyther Symon Peter, Thomas called Didimus: and Nathanael of Cana a cirye of Galile, and the ſonnes of Zebedei, & two other of the diſciples. Simon Peter ſayth vnto them: I go a fyſſhynge. They ſayde vnto

B him: We alſo wyll go with the. They wente theyr waye, and entred in to the ſhyppe forthwith, and that nyght caught they nothynge. But when the morynge was now come, Jeſus ſtode on the ſhore: neuertheleſſe the diſciples knewe not that it was Jeſus. Jeſus ſayde vnto them: Chyldren, haue ye any meate? They anſwered hym, no. And he ſayde vnto them: caſt out the net on the eyght ſyde of the ſhyp, and ye ſhall fynde. They caſt out, and anone they were not hable to drawe it vp, for the multitude of fyſſhes.

C Then ſayd the diſciple whom Jeſus loued vnto Peter: It is the Lorde. When Symon Peter herde it was the Lorde, he gyrde his mantell to him (for he was naked) and ſprange in to to ſee. The other diſciples came by ſhyp, for they were not farre frome lande, but as it were two hundred cubites, and they drue the nette with fyſſhes. When they were come to to lande, they ſaw hote coles and fyſſhes layde theron, & breed: Jeſus ſayd vnto them: bring

D of the fyſſhe which ye haue nowe caught. Symon Peter ſtepped forthe and drewe the nette to lande full of greate fyſſhes, an hundred and liij. And for al there was ſo many, yet was not the net broken. Jeſus ſayde vnto them: come and dyne. And none of the diſciples durſt aſke him: what art thou? For they knewe it was the Lorde. Jeſus then came and toke breed, and gaue them, and fyſſhe lykewyſe. And this is nowe the thyrde tyme that Jeſus appeared to his diſciples, after he was ryſen agayne frome deathe. ✠

E When they had dyned: Jeſus ſayd to Symon Peter: Simon Joanna, loueſt thou me more then theſe? He ſayde vnto hym: Yea Lorde, thou knoweſt I loue the. He ſayde to him: fede my ꝓ lambes. He ſaid to him agayne the ſeconde tyme: Simon Joanna loueſt thou me? He ſayd to him: Yea Lorde thou knoweſt I loue the. He ſayd vnto him: fede my ſhepe. He ſayde vnto him the thyrde tyme: Symon Joanna loueſt thou me? And Peter ſorowed bycauſe he ſaid to him the thyrde tyme, loueſt thou me/ and ſayd vnto him: Lorde thou knoweſt all/ thou knoweſt that I loue the. Jeſus ſayd to hym: fede my ſhepe.

* He loueth Chryſte that fedeth his lambes and ſheepe

F Verily verily I ſaye vnto the, when thou waſt ponge, thou gyrdedſt thy ſelfe, and walkedſt whyther thou woldeſt / but when thou arte olde, thou ſhalt ſtretche forth thy handes and an other ſhal gyrde the, and lede the whyther thou wylt not. That ſpake he, ſignifyinge by what deth he ſholde glorifye God.

And when he had ſayd thus, he ſayd to him ✠ folowe me. Peter turned about, and ſawe that diſcyple whome Jeſus loued folowynge whiche alſo lened on his breſt at ſupper, and ſayde: Lorde, whiche is he that ſhall betraye the. When Peter ſawe him, he ſayd to Jeſus: Lorde, but what ſhal this man do? Jeſus ſaid

G vnto him: Yf I wyll haue hym tarye tyll I come, what is ꝓ to the? folow thou me. Then went this ſaying abrode amonge the brethren that that diſciple ſholde not dye. Yet Jeſus ſayd not to him, he ſhal not dye/ but yf I wyll that he tary tyll I come, what is that to the?

The ſame diſciple is he whiche teſtifyeth of theſe thynges, and wrote theſe thinges: And we knowe that his teſtimonye is true. ✠ There are alſo many other thynges whiche Jeſus dyd, whiche yf they ſholde be wryten euery one, I ſuppoſe the worlde coulde not contayne the bokes that ſholde be wrytten.

Here endeth the Goſpell after S. Johñ.

The Actes of the Apostles.

¶ The ascension of Chryste, Mathias is chosen in the steade of Judas.

CAPI. I. ✠

A In the former treatyse (dere frende Theophilus) I haue writ-
ten of all that Jesus began to do and teache, tyll the day in which he was taken vp, after that he thorowe the holy ghost had gyuen commaun-
dementes vnto the apostles, which he had chosen: to whome also he shewed him selfe a-
lyue after his passion by many tokens, appe-
ryng vnto them fourtye dayes, and speakyng of the kyngdome of God, and gathered them
Luke.xxiiii.g togyther, ✱and commaunded them that they sholde not departe frome Jerusalem, but wayte for the promesse of the father, wherof sayth he ye haue herde of me. For Johñ bapti-
sed with water: but ye shall be baptised with the holy ghoste, and that within this fewe dayes. When they were come togyther, they asked of hym, sayinge: Lorde wylte thou at this tyme restore agayne the kyngdome to Is-
rael? And he sayde vnto them: It is not for you to knowe the tymes or the seasons, whi-
che the father hathe put in his owne power: but ye shall receyue power of tholy ghoste, whiche shal come on you. And ye shall be wit-
nesses vnto me in Jerusalem, and in all Jew-
rye, and in Samary, and euen vnto the worl-
B des ende.
Marck.xvi.d ✱ And when he had spoken these thynges,
Luke.xxiiii.f. whyle they behelde, he was taken vp / and a cloude receyued him vp out of theyr syghte. And whyle they loked stedfastly vp to heuen, as he wente, beholde, two men stode by them in whyte apparell, whiche also sayd: ye men of Galile, why stande ye gasynge vp in to he-
uen. This same Jesus which is taken vp from you in to heuen, shall so come euen as ye haue sene him go in to heuen. ✠ Then returned they vnto Jerusalem frome mounte Oliuet, whiche is nye to Jerusalem, conteynynge a
ϕ A Saboth dayes iorney was aboute a myle. ϕ Saboth dayes iourneye. And when they were come in, they wente vp in to a parloure, where abode bothe Peter and James, Johñ and Andrew, Philip and Thomas, Bartle-
mew and Mathew, James the sonne of Al-
pheus, and Symon Zelotes, and Judas Ja-
mes sonne. These all contynued with one ac-
corde in prayer and supplicacion with the wo-
men, and Mary the mother of Jesu, and with his brethren.
C ✠ And in those dayes Peter stode vp in the myddes of the disciples and sayd (the nombre of names that were togyther were aboute an hundred and twentye) Ye men and brethren, this scripture muste nedes haue ben fulfylled whiche the holy ghost thorowe the mouthe of
Johñ.xviii.a Psal xl.c Dauid, spake before of Judas, whiche was gyde to them that toke Jesus. For he was nombred with vs, and hadde obteyned felow-
shyp in this ministracion. And the same hathe now possessed a plot of grounde w the rewarde of iniquite, and when he was hanged, brast a-
sondre in the myddes, and all his bowels gus-
shed out. And it is knowen vnto all the inha-
biters of Jerusalem, in so moche that that felde is called in theyr mother tonge, Acheldama/ that is to saye, the bloode felde.
Psal.lxix It is wrytten in the boke of Psalmes: ✱his habitacion be voyde, and no man be dwellyng therin: ✱ and his byschopryche let an other
Psal.cix take. Wherfore of these men which haue com-
D panyed with vs all the tyme that the Lorde Jesus wente in and out amonge vs, begyn-
nyng at the baptisme of Johñ vnto that same daye that he was taken vp from vs, muste one be ordeyned to beare wytnesse with vs of his resurrection.
And they appoynted two: Joseph called Barsabas (whose syrname was Justus) and Mathias. And they prayed sayinge: Thou Lorde, whiche knowest the hertes of all men, shewe whether of these two, thou hast chose, that the one may take the lotte of this mini-
stracion and apostleshyp, from whiche Judas by transgression fell, that he myghte go to his owne place. And they gaue forth theyr lottes, and the lot fel on Mathias, and he was coun-
ted with the eleuen apostles. ✠

¶ The commynge of the holy ghost. The sermon of Peter before the congregacion at Jerusalem, and the increase of the faythful.

CAPI. II.

A W✠Hen the daye of Pentecost was come, they were all with one accorde togyther
Pentecost[...] l. daie or w[...] sondaye. in one place. And sodeynly there came a sounde from heuen, as it had ben the cōmynge of a myghty wynde/ and it fylled all the house where they sat. And there appered vnto them clouen tonges, lyke as they had ben fyre, and it sate vpon eche of them: ✱ and they were all
Actu.iiii.f and xix.b fylled with the holy ghost, and began to speke with other tonges, euen as the spirite gaue them vtteraunce.
And there were dwellyng at Jerusalem Je-
wes, deuoute men, which were of all nacions vnder heuen. When this rumour was bruted the multitude came togyther and were asto-
nyed, bicause euery man herde them speke his
B owne tonge. They wondred all, and meruay-
led, sayinge amonge them selues: beholde are not all these which speke of Galile? And how here we euery man his owne tonge, wherin we were borne? Parthians, Medes, and E-
lamites, and the inhabiters of Mesopotamia, of Jurye, and of Capadocia, of Ponthus and Asia, Phrygia, Pamphylia, and of Egypte, and of the partyes of Lybia, whiche is besyde Cy-
✱ Conuertes that is, he[...] or gentyles conuerted [...] the Jewes fayth. rene, and straungers of Rome, Jewes, & ϕ con-
uertes, Grekes and Arabians: we haue herde them speke with our owne tonges the greate workes of God. ✠ They were all amased, and wondred, sayinge one to an other: what meaneth this? Other mocked them, sayinge: they are full of newe wyne.
C ✠ But Peter stepped forth with the eleuen and lyfte vp his voyce, and sayde vnto them: Ye men of Jurye, and all ye that inhabyte Je-
rusalem: be this knowen vnto you and with youre eares heare my wordes. These are not droncken, as ye suppose: for it is yet but the thyrde hour of the day. But this is that whi-
che was spoken by the Prophet Johel: ✱ It shalbe in the last dayes (sayth God) of my sprete I will powre out vpon all fleshe. And youre sonnes and youre daughters shall pro-
phesye and youre yonge men shall se visions, and youre olde men shall dreme dremes. And on my seruauntes, and on my hande maydens I wyll powre out of my sprete in those dayes, and they shall prophesye. And I wyll shewe wonders in heauen aboue, and tokens in the erthe beneth, bloude and fyre, and the vapour of smoke. ✱ The sonne shalbe turned in to darknes, and the mone in to bloude before y that greate & notable daye of the Lorde come. ✱ And it shalbe, that whosoeuer shall call on the name of the Lorde, shalbe saued. ✠
D ✠ Ye men of Israell heare these wordes. Jesus of Nazareth a man aproued of God a-
monge you with myracles, wondres and syg-
nes which God dyd by hym in the myddes of you, as ye youre selues knowe: hym haue ye taken by the handes of vnryghtewyse per-
sones, after he was delyuered by the determi-
nat councell and fore knowledge of God, and haue crucifyed and slayne: whome God hathe raysed vp lowsynge the sorowes of death, be-
cause it was impossyble that he shulde be hol-
den of it. For Dauid speketh of him. ✱ Afore hande I sawe God allwayes before me: for he is on my ryghte hande, that I shulde not be moued. Therfore dyd my herte reioyce, and my tonge was glad. Moreouer also my fleshe shal rest in hope, because thou wylte not leaue my soule in hell, neyther wylt suffre thyn holy to se corrupcion. Thou haste shewed me the wayes of lyfe, and shalte make me full of ioye with thy countenaunce. ✠
Men and brethren, for as moche as I may
E freely speake vnto you of the Patriarke Dauid ✱ For he is both deed and buryed, and his se-
pulchre remayneth with vs vnto this daye. Where as he then was a Prophet, and knew that God had sworne with an othe to hym, that the frute of his loynes shulde syt on his seate (in that Christ shulde ryse agayne in the fleshe) he sawe before: and spake of the resur-
rection of Christ, that his soule shulde not be left in hell: neyther his fleshe shoulde se cor-
ruption. This Jesus hathe God raysed vp, wherof we all are wytnesses.
Sythens now that he by the ryght hand of God is exalted, and hathe receyued of the fa-
ther the promyse of the holy ghoste, he hathe shed forthe this whiche ye now se and heare. For Dauid is not ascended into heauen: but he sayde. ✱ The Lorde sayde to my Lorde syt on my righte hande, tyll I make thyne enne-
myes thy fote stole. Soo therfore let all the house of Israel know for a suretye, that God hath made that same Jesus / whome ye haue crucyfyed, Lorde and Christ.
When they herde this, they were pricked in their hertes, and sayde vnto Peter and tho ther Apostles: Ye men and brethren, what shall we do? Peter sayde vnto them: repent and be baptysed euery one of you in the name of Jesus Christ, for the remission of synnes, & ye shall receyue the gyft of the holy ghost: for the promyse was made vnto you and to your chyldren, and to all that are a farre, euen as many as the Lorde our God shall call. And with many other wordes bare he witnes and exhorted them, sayeng: Saue your selues frō this croked generacion. Then they that glad-
G ly receyued his preachinge, were baptysed: & the same daye, there were added vnto theym aboute thre thousande soules.
And they continued in the apostles doctrine and felowshyp, and in breakinge of breed, and in prayer. And feare came ouer euery soule. And many wondres and signes were shewed by the Apostles. And al that beleued kept thē selues togither, and had all thinges comen, & solde their possessions and goodes, and depar-
ted them to all men, as euery man had nede. And they continued dayly with one accorde in the temple, and brake breed in euery house, & dyd eate their meate togither, with gladnes and synglenes of hert, praysinge God, & had fauour with all the people. And the Lorde ad-
ded to the congregacyon dayly suche as shuld be saued.

¶ The halte is restored to his fete. Peter preacheth Chryst vnto the people.

CAPI. III

A P✠Eter & Johñ wēt vp togither into the temple at the nynth houre of prayer. And there was a certayne man halt, from his mothers wombe, whom they brought & layd at the gate of the temple called beutyfull, to aske almes of them that entred into the tem-
ple. Which same when he sawe Peter & Johñ that they wolde entre into the temple, desired to receyue an almes. And Peter fixinge his eyes on him with Johñ, sayde: Loke on vs. And he gaue hede vnto them, trustynge to re-
ceyue some thinge of them. Then sayd Peter:
B Syluer & golde haue I none, suche as I haue, gyue I the. In the name of Jesu Christ of Na-
zareth, ryse vp and walke. And he toke him by the right hande, and lyft him vp. And anone his feete and anclebones receyued strength. And he sprange, stode and also walked, & en-
tred with them into the temple, walkinge & leapinge, and praysynge God.
And all the people saw him walke & prayse God. And they knew him, y it was he which sate and begged at the beutyfull gate of the temple. And they wondred and were sore asto-
nyed at that which had happened vnto him. And as the halt which was healed, helde Pe-
ter and Johñ, all the people ran, amased vn-
to them in Salomons porche.
C When Peter sawe that, he aunswered vn-
to the people. ✠ Ye men of Israel, why mar-
uell ye at this, or why loke ye so stedfastly on vs, as though by our owne power or holynes we had made this man goo? The God of A-
braham, Isaac and Jacob, the God of our fa-
thers hath glorified his sonne Jesus, whome

 ye dely-

ye delyuered and denyed in the presence of Pylate, whyen he had iudged him to be loosed. But ye denied the holy and iust, and desyred a murtherer to be gyuen you, and killed the Lorde of lyfe, whō god hath raysed from deth, of the which we ar witnesses. And his name thorow the fayth of his name, hathe made this man sounde, whom ye se and knowe. And the fayth which is by him, hath gyuen to him this helth in the presence of you all:

And now brethren, I wot wel that thorow ignorance ye dyd it, as dyd also your rulers. But those thinges which god before had shewed by the mouth of all his Prophetes, how that Christ sholde suffre, he hathe thus wyse fulfylled. Repent ye therfore and turne, that your synnes may be done awaye. ✠ When the tyme of refreshyng commeth, whiche we shall haue of the presence of the Lorde, & when God shall sende him, whiche before was preached vnto you, that is to wit, Jesus Christe, whiche must receyue heuen, tyll tyme all thinges whiche God had spoken by the mouth of al his holy Prophetes ꝑ sithens the world began be restored agayne.

Deut.xviii.c. Deut.vii.e. For Moses sayd vnto the fathers: ✠ a Prophete shal the Lorde your God rayse vp vnto you, euen of your brethren lyke vnto me: him shal ye heare, in al thinges what so euer he shal saye vnto you. For the tyme shall come that euery soule whiche shall not heare that same Prophete, shall be destroyed out of the people. Also al the Prophetes from Samuel & thence forthe, as many as haue spoken haue in lykewyse tolde of these dayes.

Testament) a couenaunt or promyse. Genesis.xii.a Ye are the chyldren of the prophetes and of the testament, whiche God hathe made vnto our fathers, sayinge to Abraham: ✠ Euen in thy seed shall all the kynredes of the earth be blessed. Fyrst vnto you hath god raysed vp his sonne Jesus, and him he hathe sente to blesse you, that euery one of you sholde turne from your wyckednesse. ✠

¶ The Apostles are taken and brought before the Councille. They are forbydden to preache, but they turne them vnto prayer, and are more obedient vnto God then vnto men.

CAPI. IIII.

A AS they spake vnto the people, the preestes and the ruler of the temple, and the Sadducees came vpon them takynge it greuously that they taught the people & preached in Jesus the resurrection from deth. And they layde handes on them, and put them in holde tyl the nexte daye: for it was now euen tyde. How be it many of them which herde the wordes, bylued/and the nombre of the men was about fyue thousande,

And it chaunced on the morowe that their rulers, and elders, and Scribes, as Annas the chefe preest and Cayphas, and Johñ and Alexander, & as many as were of ꝑ kynred of B the hygh preestes gathered together at Jerusalem, and set the other before them, and asked by what power, or in what name haue ye done this? ✠ Then Peter full of holy ghost sayd vnto them: Ye rulers of the people, and elders of Israel, yf we this daye are examined of the good dede doone to the sycke man, by what meanes he is made hole: be it knowen vnto you all, and to the people of Israel, that in the name of Jesu Christe of Nazareth, whome ye crucified, and whom God rayed agayne from deathe: euen by him dothe this man stande here present before you hole. ✠ This is the stone caste a syde of you buylders, which is set in the chefe place of the corner. Neither is ther saluacion in any other. For there is not any other name gyuen to men, wherin we must be saued. ✠ Math.xxi. Marck.xii. Luke.xx.c. Psal.cxvii.

When they sawe the boldnes of Peter and Johñ, and vnderstode that they were vnlerned and laye people, they meruey led, and they knewe them, that they were with Jesu, and beholdynge also the man whiche was healed standynge with them, they couide not saye agaynste it. But they commaunded them to go aside out of the concile, and coūseyled among them selues saying: what shall we do to these mē? For a manifest sygne is done by them, and is openly knowen to al them that dwel in Jerusalem, and we can not denye it. But that it be noysed no farther among the people, let vs threaten and charge them they speake henceforth to no man in this name.

And they called them, and commaunded them that in no wyse they sholde speake or teache in the name of Jesu. But Peter & Johñ answered vnto them, and sayd: whether it be right in the sight of God, to obeye you more then God, iudge ye. For we can not, but speke that which we haue sene and herde. So threatned they them, and let theym goo, and founde nothynge howe to punysshe them, because of the people. For all men glorified God for the myracle whiche was doone, for the man was aboue fourty yere olde, on whome this myracle of healynge was shewed.

As soone as they were let go, they came to their felowes, and shewed all that the hyghe preestes & elders had sayd to them. And when they herde that, they lyfte vp their voyces to God with one accorde, and sayd: Lorde, thou arte God whiche hast made heuen and erthe, the see and all that in them is, whiche by the mouth of thy seruant David hast sayd: ✠ why dyd the hethen rage, and the people ymagen vayne thynges. The kynges of the erth stode vp, and the rulers came togither agaynste the Lorde, and agaynst his annoynted. Psalm.ii.a

For of a trouth, agaynst thy holy sonne Jesus whom thou hast anoynted, bothe Herode and also Poncius Pylate, with the Gentiles and the people of Israel gathered them selues togither to F what so euer thy hande and thy counsell determined before to be doone. And now Lorde, beholde their threatnynges, & graūt vnto thy seruauntes w all confydence to speke thy worde. So that thou stretche forthe thyne hande/that healyng, and signes and wonders be done by the name of thy holy sonne Jesus. And as soone as they had prayd, the place moued where they were assembled togyther, and they were all fylled with the holy ghoste, and they spake the worde of God boldly. ✠ And

G ✠ And the multitude of them that byleued were of one herte, and of one soule. And none of them sayde that any of the thynges whiche he possessed was his owne, but had al thynges commen. And with greate power the apostles gaue witnes of the resurrection of the Lorde Jesu. And greate grace was with them all. Neyther was there any among them, that lacked. For as many as were possessers of landes or houses, solde them and broughte the pryce of the thynges that were solde, and layde it downe at the apostles fete. So distribucion was made vnto euery man accordynge as he had nede. ✠

And Joses which was also called of the apostles, Barnabas (that is to saye the sonne of consolacion) being a Leuyte, and of the countrey of Cypers had lande, and solde it, and layd the pryce downe at the apostles fete.

¶ The dissemblynge of Ananias and Saphira is punyshed. Myracles are done by the apostles, which are taken, but the angell of God bryngeth them out of pryson. The sentence of Gamaliel. The Apostles are beate, they reioyce in trouble.

CAPI. V.

A A Certayne man named Ananias w Saphira his wyfe, solde a possession, and kepte awaye part of the pryce (his wife also beynge of counsell) and broughte a certayne part, and layd it downe at the apostles fete. The said Peter: Ananias, how is it that Sathan hath fylled thyne hert, that thou sholdest lye vnto the holy ghost, & kepe away part of the lyueloode. Perrayned it not vnto the onely, and after it was solde, was not the pryce in thyne owne power. Howe is it that thou hast put this thynge in thine hert? Thou hast not lyed vnto men, but vnto God. When B Ananias herd these wordes, he fell downe and gaue vp the ghost. And great feare came on all them that these thynges herde. And the yonge men rose vp, and put him aparte, and caryed him out, and buryed him.

And it fortuned, as it were aboute the space of.iij. houres after, that his wyfe came in, not knowynge what was done. And Peter sayd vnto her: Tell me, gaue ye the lande for so moche? And she sayd: yea, for so moche. Then Peter said vnto her: Why haue ye agreed together, to tempte the spyrete of the Lorde? Beholde the fete of them which haue buryed thy husbande, are at the dore / and shall carye the out. Then she fel downe, forthwith at his fete and yelded vp the ghost. And the yonge men came in, and founde her deed, and caryed her out, and buried her by her husband. And great feare came on all the congregacion, and on as many as herde it.

C By the handes of the apostles were manye signes and wonders shewed amonge the people. And they were all togyther with one accorde in Salomons porche. And of other durst no man ioyne him selfe to them: neuertheles the people magnified them. The nōbre of them that beleued in the Lorde bothe of men and women grewe more & more, in so moche they brought the sicke in to the stretes, and layde them on beddes and palettes, that at the leest waye the shadowe of Peter when he came by, might shadow some of them. There came also a multitude out of the cities rounde about vnto Jerusalem, bryngynge sycke folkes, and them whiche were vexed with vncleane spyrets. And D they were healed euery one.

Then the chefe preest rose vp, and all they that were with hym (which is the secte of the Sadducees) and were full of indignacion, and layde handes on the apostles, and put them in the comon pryson. But the aungel of the lorde by nyght opened the pryson doores, & brought them forthe, and sayd: go, steppe forthe, and speake in the temple to the people all the wordes of this lyfe. When they herde that, they entred in to the temple early in the morynge and taught. The chefe preest came, and they that were with him, and assembled the concile and hole order of the elders of the chyldren of Israel, & sent to the pryson to fet them. When the ministres came, and found them not in the pryson, they returned and tolde, sayinge: the pryson found we shut as sure as was possible, and the kepers standynge without before the dores. But when we had opened, we found no man with in. When the chefe preest, and the E ruler of the temple, and the hye preestes herde these thynges, they doubted of them, whervnto this wolde growe.

But now came one, and shewed them: beholde the men that ye put in pryson, stande in the temple, and teache the people. Then went the ruler of the temple with ministers, and brought them wout violence. For they feared the people, leest they sholde haue ben stoned. And when they had brought them, they set the before the counsell. And the chefe preest asked them, sayinge: Did not we straytly commaunde you ye sholde not teache in this name? And beholde ye haue fylled Jerusalem with youre doctryne, and ye intende to bryng this mans bloode vpon vs.

Peter and the other apostles answered and F sayde: ✠ We ought more to obey God, then Gene. xxvi.a men. The God of our fathers rayed vp Je- Exodi.xx.c sus, whom ye slewe and hanged on tree. Hym Deutero.xi.b hath God lyft vp with his right hande, to be a ruler and a sauyour, for to gyue repentaunce to Israel, and forgyuenes of synnes. And we are his recordes concernynge these thynges, and also the holy ghost, whome God hath gyuen to them that obey him. When they herde that, they claue asunder, and soughte to slee them. Then stode there vp one in the counsel, a Pharisey named Gamaliel, a doctour of law Gamaliel. hade in auctorite amonge all the people, and commaunded to put the Apostles aside a lytell space, and sayde vnto them: men of Israel take hede to youre selues what ye entende to do as touchynge these men. Before these days rose vp one Theudas bostynge hym selfe, to G whome resorted a nombre of men, aboute a foure hundred which was slayne, and they all whiche byleued him were scattered abrode, and brought to nought. After this man, arose there vppe one Judas of Galile, in the tyme when tribute beganne, and drewe awaye

moche people after him. He also perished, and al euen as many as harkened to him, are scattered abrode.

And nowe I saye vnto you: refrayne youre selues from these men, let them alone. For yf this counsayle or worke be of men, it will come to nought. But yf it be of God, ye can not destroye it, lest happyly ye be founde to stryue against God. Now to him they agreed, and called the apostles, and bet them, and commaunded that they sholde not speake in the name of Jesu, and let them go.

And they departed from the counsell reioysyng that they were counted worthy to suffre rebuke for his name. And dayly in the temple and in every house they ceased not, teachynge and preachinge Jesus Christ.

¶Ministers or deacons) are ordeyned in the congregacion to do seruice in necessary thinges of the body that the Apostles maye wayte onely vpon the worde of God. Steuen is accused.

CAPI. VI.

A IN those dayes, as the nombre of the disciples grew, there arose a grudge among the Grekes against the Hebrues, because their wydowes were despised in ꝑ dayly ministring. Then the twelue called the multitude of the disciples togyther, & sayd: it is not mete that we sholde leaue the worde of God, and serue at tables. Wherfore brethren loke ye oute amonge you, seuen men of honest reporte, and full of the holy ghost and wysdome, which we may appoynt to this nedefull busynesse. But B we wil gyue our selues continually to prayer, and to the ministracion of the worde. And the sayinge pleased the hole multitude. And they chose Steuen, a man full of fayth, and of the holy ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, & Nicholas a conuerte of Antioche. Whiche they set before the apostles, and they prayed & layde their handes on them.

C And the worde of God encreased, and the nombre of the disciples multiplyed in Jerusalem greatly, and a greate companye of the preestes, were obedient to the fayth. ✣ And Steuen full of fayth and power, dyd greate wonders and myracles amonge the people. Nowe, there arose certayne of the Synagoge, whiche is called the Synagoge of the Libertynes and Syrenytes, and of Alexandria, and Cecilia, & Asia, and disputed with Steuē. And they coulde not resiste the wysdome and the spirite, with whiche he spake. Then sent they in men, which sayd: We haue herd him speke blasphemous wordes agaynst Moses, and agaynst God. And they moued the people and the elders, and the Scribes, & came vpon him D and caught him, and brought him to the concile, and brought forth false witnesses, whiche sayde. This man ceaseth not to speke blasphemous wordes against this holy place, and the lawe. For we herd him say: this Jesus of Nazareth shall destroy this place, and shal chaunge the ordinaunce whiche Moses gaue vs. And all that sate in the counsell, loked stedfastly on him, and sawe his face as it had ben the face of an aungell.

¶Steuen maketh answere to his accusacion, rebuketh the harde necked Jewes, and is stoned vnto deathe.

CAPI. VII.

THen sayd the chefe preest: is it euen so? A And he said: ye men, brethren & fathers, harken to. The God of glorye appered vnto our father Abraham, while he was yet in Mesopotamia, before he dwelt in Charran, & said vnto him: *come out of thy countrey and *Gene.xij.a from thy kynred, & come in to the lande which I shal shew the. Then came he out of the land of Caldey, & dwelt in Charran. And after that, as sone as his father was ded, he brought him in to this lande in whiche ye nowe dwell, and he gaue him none inheritaūce in it, no not the bredth of a fote: *but promised that he wold *Gene.xiij.b xlviij.b gyue it to him to possesse, and to his seed after him, when as yet he had no chylde.

God verily spake on this wise, that his seed sholde be a dweller in a straunge lande, & that they shold kepe them in bondage, and intreate them euil. iiij. hundred yeres. But the nacion to whome they shall be in bondage wyll I iudge, sayd God. And after that shal they come forth and serue me in this place. *And he gaue him *Gen.xvij.b xxj.b the couenaunt of circumcision. And he begate xlviij.b Jsaac, and circumcised him the eight daye, and xlix.b Jsaac begat Jacob, and Jacob the. xij. Patriarkes. *And the Patriarkes having indignacion, Gen.xxxvij.a solde Joseph in to Egypt. And God was with him, & deliuered him out of all his aduersities, and gaue him fauour and wisdom in the sight of Pharao king of Egypt, which made him gouerner of Egypt, and ouer all his housholde.

✣ Then came there a derth ouer all the lande *Gene.xlvij.a of Egypt & Canaan, and great affliction, that our fathers founde no sustenaunce. But when Jacob herde that there was corne in Egypte, he sent oure fathers first. *And at the seconde *Gene.xlv.a time Joseph was knowen of his brethren, and Josephs kinred was made knowen vnto Pharao. Then sente Joseph, and caused his father to be brought and al his kynne, thre score and xv. *soules. And Jacob descended in to Egypt *Soules are and dyed bothe he and oure fathers, and were men and wo translated in to Sichem, and were put in the men. sepulcre that Abraham bought for money of the sonnes of Emor at Sichem.

When the tyme of the promes drewe nye E (which god had sworne to Abraham) the people grewe and multiplyed in Egypte, tyll an other kynge arose whiche knewe not Joseph. The same dealynge subtelly with our kynred cupll entreated oure fathers, and made them to caste oute their younge chyldren, that they shold not remayne alyue. The same time was Moses borne, and was a proper chylde in the sight of God, whiche was noury shed vp in his fathers house thre monethes. When he was cast out, Pharaos doughter toke him vp, and noury shed him vp for her owne sonne. And Moses was lerned in all maner wysdom of the Egyptians, and was myghtye in dedes and in wordes.

And

And when he was full forty yere olde, it came in to his herte to vysyte his brethren the chyldren of Jsrael. And when he sawe one of them suffre wronge, he defended him and auenged his quarell that had the harme doone to hym, and smote the Egyptian. For he supposed his brethren wolde haue vnderstande, how that god by his handes sholde saue them. D But they vnderstode not.

And the nexte daye he shewed him selfe vnto them as they stroue, and wolde haue sette them at one agayne, saying: Syrs, ye are brethren, why hurt ye one an other? But he that dyd his neyghbour wronge, thrust him away, sayinge: Who made the a ruler and a iudge amonge vs? What, wylte thou kyll me, as thou kyldest the Egyptian yesterday? *Then fledde Moses at that saying, and was a straūger in the lande of Madian, where he begate two sonnes. *Exo.ij.c.

✣ And when. xl. yeres was fulfilled, there appered to him in the wyldernesse of mounte Syna, an angell of the Lorde in a flame of fire in a bushe. When Moses saw it, he wondred at the sight. And as he drewe nere to beholde, the voyce of the Lorde came vnto him: I am the God of thy fathers, the God of Abraham, the God of Jsaac, and the God of Jacob. Moses trembled and durst not beholde. Then said the Lorde to him. *Put of thy shoes from thy fete, for the place where thou standest, is holy grounde. I haue perfectly sene the affliction of my people whiche is in Egypt, & I haue herde their gronynge, and am come downe to deliuer them. And now come, and I wyl sende the in to Egypte.

E This Moses whom they forsoke, sayinge: Who made te a ruler and a iudge, God sent bothe a ruler and a deliuerer, by the handes of the angel, which appered to him in the bushe. And the same brought them out, shewynge wonders and sygnes in Egypt, and in the red see, and in the wildernes. xl. yeres. This is that Moses, whiche sayde vnto the chyldren of Jsrael: *A Prophete shall the Lorde your God rayse vp vnto you of your brethren, lyke vnto me, him shall ye heare.

This is he that was in the congregacion in the wildernes with the aungell whiche spake to him in the mounte Syna, and with our fathers. This man receyued the worde of lyfe to giue vnto vs, to whom our fathers coulde not obey, but cast it from them, and in their hertes turned backe agayne in to Egypt, saying vnto Aaron: *make vs Goddes to go before vs, for this Moses that brought vs out of the lande of Egypt, we wote not what is becom of him. and they made a calfe in those dayes, and offered sacrifyce vnto the ymage, and reioysed in the workes of their owne handes.

Then God turned him selfe, and gaue them vp, that they sholde worshyp the sterres of the skye: as it is wrytten in the boke of the Pro- F phetes. *O ye of the house of Jsrael, gaue ye to me sacrifyces and meat offrynges by ꝑ space of fourty yeres in the wyldernes? And ye toke vnto you the tabernacle of Moloch, and the sterre of your God Remphan, figures whiche ye made to worshyp them. And I wyll translate you beyonde Babylon.

Our fathers had the tabernacle of wytnes in the wildernes, as he hadde appoynted them speaking vnto Moses, that he sholde make it accordyng to the fassion that he had sene. Whiche tabernacle our fathers receyued, & brought it in with Josue in to the possession of the gentyles, whiche God draue out before the face of our fathers, vnto the tyme of David. Whiche founde fauour before God, and wolde fayne haue made a tabernacle for the God of Jacob. But Salomon bylt him an house.

How be it he that is hyest of all, dwelleth not in temples made with handes, as sayth the Prophete: Heuen is my seate, and erth is my foote stole: what house wyll ye buylde for me sayth the Lorde? or what place is it that I sholde rest in? ha the not my hande made all these thynges? *Esaye.xlvi.a

Ye stiffnecked, and vncircumcised hertes and G eares, ye haue always resysted the holy ghost: as your fathers dyd, so do ye. Whiche of the Prophetes haue not your fathers persecuted? And they haue slayne them which shewed before of the commynge of that rightous person whome ye haue nowe betrayed and murdred. And ye also haue receyued a lawe by the ordinaunce of aungels, and haue not kept it.

✣ When they herde these thynges, they H hertes claue a sunder, and they gnasshed on hym with their tethe. But he being full of the holy ghost, loked vp stedfastly with his eyes in to heuen, and sawe the glory of God, and Jesus standing on the right hand of God, and sayd: beholde, I se the heuens open, and the sonne of man standynge on the right hande of God. Then they gaue a shoute with a loude voyce, and stopped their eares, and ran vpon him with one accorde, and cast him out of the citye, and stoned him. And the wytnesses layde downe their clothes at a yonge mans fete named Saul. And they stoned Steuen, callynge on and sayinge: Lorde Jesu receyue my spyrite. And he kneled downe, and cryed with a loude voyce: Lorde, laye not this synne to their charge. And when he had thus spoken, he fell a slepe. I

¶Saule persecuteth the Christen, The Apostles are scatered abrode. Philip commeth in to Samaria. Simon magus is baptysed, he dissembleth. Philip baptyseth the chamberlayne.

CAPI. VIII. A

SAul was consentynge to his dethe. And at that tyme there was a great persecucion agaynst the congregacion whiche was at Jerusalem, & they were all scatered abrode throrowe out the regions of Jewrye and Samaria, excepte the apostles. Then deuout men dressed Steuen, and made greate lamentacion ouer him. But Saul made hauoke of the congregacion, and entred in to euery house, and drewe out bothe man and woman, and thrust theym in to prysone. How be it, they that were scattered abrode, wente euerye where preachynge the worde. Then came Philip in to a cutye of Samaria, and preached Christe vnto

B them. And ꝑ people gaue hede vnto those thinges whiche Philip spake with one accorde in that they herde and sawe the myracles which he dyd. For vnclene spirites crying with loude voyce, came out of many that were possessed of them. And many taken with palsyes, and many that halted, were healed. And ther was great ioye in that citye. Now there was a certayne man called Symon, which before tyme in the same citye, vsed wytchecrafte, and bewytched the people of Samarie, sayinge that he was a man that coulde do greate thynges. Whom they regarded from the leest to the greatest, saying: this felowe is the great power of God. And him they set moche by, because that of long tyme he had mocked them with sorcery. But as sone as they beleued Philips preachyng of the kingdom of god, and of the name of Iesu Christ, they were baptised bothe men and women. Then Symon him selfe beleued also, and was baptised / and continued with Philip, and wondred, beholdyng the myracles and signes whiche were shewed.

C ✝ When the apostles which were at Ierusalem, herde saye that Samaria had receyued the worde of God, they sent vnto them Peter and Iohñ, which whē they were come prayed for them that they might receyue ꝑ holy ghost. For as yet he was come on none of them: but they were baptised only in the name of Christ Iesu. Then layde they their handes on them, and they receyued the holy ghost. ꝟ

Simon Magus.

When Symon sawe, that thorow layinge on of ꝑ apostles hādes on them, the holy ghost was gyuen: he offered them money sayinge: gyue me also this power, that on whom so euer I put the handes, he may receyue the holy ghost. Then said Peter vnto him: thy money perysshe with the, because thou wenest that the gyfte of God maye be obteyned with money. Thou hast neyther parte nor felowshyp in this busynes. For thy herte is not ryghte in the sight of God. Repent therfore of this thy wyckednes, and praye God that the thought of thyne herte may be forgyuen the. For I perceyue that thou art full of bytter gall, & wrapped in wyckednes.

Then answered Simon and said: praye ye to the Lorde for me, that none of these thynges whiche ye haue spoken, fall on me. And they when they had testified and preached the worde of the Lorde, returned towarde Ierusalem, and preached the gospell in many tounes of the Samaritans.

C ✝ Then the aungel of the Lorde spake vnto Philip, saying: aryse, & go towarde South, vnto the waye that goeth downe frome Ierusalem vnto Gaza, whiche is in the desert. And he arose and wente on. And beholde a man of Ethiopia, which was a chamberlayne, and of greate auctorite with Candace quene of the Ethiopians, & had the rule of all her treasure, came to Ierusalem for to praye. And as he returned home agayne syttyng in his charet, he red Esaie the prophete.

Then the spirite said vnto Philip: go nere and ioyne thy selfe to yonder charet. And Philip ran to him, and herd him rede the Prophet

E saie, and sayd: Vnderstandest thou what F
thou redest? And he sayd: How can I, onlesse I had a guyde? And he desyred Philip that he wolde come vp & syt with hym. The tenour of the scrypture which he red, was this. He was Esaye liij.
ledde as a shepe to be slayne, and lyke a lambe domme before his shearer, so opened he not his mouth. Bicause of his humblenes, he was not estemed: who shall declare his generacion? for his lyfe is taken from the erth. The chamberlayne answered Philip, and sayd: I praye the, of whome speaketh the Prophete this? of him selfe, or of some other man?

And Philip opened his mouth, and began at the same scripture, and preached vnto hym Iesus. And as they went on their waye, they came vnto a certeyn water/ and the chamberlayne sayde: Se, here is water/ what shal let me to be baptysed? Philip sayd vnto him. Yf thou beleue with all thyne herte, thou mayst. He answered and sayde: I beleue that Iesus G
Christ is the sonne of God. And he commaunded the charet to stande styll. And they wente downe both in to the water: both Philip and also the chamberlayne, and he baptised hym. And as sone as they were come out of the water, the spirite of the Lorde caught awaye Philip, that the chamberlayne sawe him no more. And he went on his way reioysyng: but Philip was found at Azotus. And he walked thorowe out the countrey, preachynge in their tounes, tyll he came to Cesarea. ꝟ

¶ Paul is conuerted, and confoundeth the Iewes Peter rayseth Tabitha.

CAPI. IX.

A ✝ And Saul yet breathyng out threatninges and slaughter agaynst the disciples of the Lorde, went on to the high preest and desired of him letters to Damasco, to the synagoges: * that yf he founde any of this *Actu. viij.
waye, whether they were men or women, he myght brynge them bounde vnto Ierusalem. But as he iourneyed & was come nye to Damasco, sodenly there shyned round about him a light from heuen, and he fel to the erth, and herde a voyce, sayinge to him: *Saul, Saul, *Actu. xxij.
why persecutest thou me? And he sayd: what arte thou Lorde? And the Lorde sayd: I am Iesus whome thou persecutest, it is harde for the to kycke agaynst the pricke. And he bothe trembling and astonyed, sayd: Lorde, what Saul is conuerted.
wilt thou haue me to do? And the Lorde sayd vnto him: Aryse, and go in to the citye, and it shal be tolde the what thou shalt do.

B The men whiche iourneyed with him, stode amased, for they herde a voyce, but sawe no man. And Saul arose from the erth, and opened his eyes, but sawe no man. Then led they him by the hande, and brought him in to Damasco. And he was thre dayes without sight, and neyther ate nor dranke. Now there was a certeyn disciple at Damasco named Ananias, to hym sayd the Lorde in a vysion: Ananias? And he sayd: beholde, I am heare Lorde. And the Lorde sayde vnto him: aryse, and go in to the strete called straight, and seke in the house Iudas, after one called Saul of Tharsus. For

For beholde he prayeth, and hath sene in a vi- F
sion, a man named Ananias commynge into him, and puttynge his handes on him, that he myght receyue his sight.

Then Ananias aunswered: Lorde, I haue herde by many of this man, how moche euyll he hath done to thy saynctes at Ierusalem: & here he hath auctorite of the hyghe Prestes to bynde all that call on thy name. The Lorde sayde vnto him: Go thy waye, for he is a chosen vessell vnto me, to beare my name before the gentyles and kynges, and the children of Israel. For I will shew hym how great thinges he must suffre for my name.

Ananias went his waye and entred into ꝑ house, and put his handes on him, and sayde: brother Saul, the Lorde that appeared vnto the in the waye as thou camest, hath sent me, that thou myghtest receyue thy sight, and be fylled with ꝑ holy ghost. And forthwith there fell frome his eyes as it had bene scales, and he receyued syght, and arose, and was baptised, and receyued meate, and was comforted. Then was Saul a certayne dayes, with the disciples whyche were at Damasco. And streyght waye he preached Christ in the Synagoges, how that he was the sonne of God. All that herde him, were amased, and sayde: Is not this he, that spoyled them which called on this name in Ierusalem, and came hyther for the entent that he shuld bringe them bounde vnto the chiefe prestes? But Saul encreased in strength, & confounded the Iewes whiche dwelte at Damasco, affirminge that this was very Christ. ꝟ

And after a good whyle, the Iewes toke counsell togither, to kyll him. But their layenge awayt was knowen of Saul. And they watched at the gates, daye and nyght, to kyl him. * Then the disciples toke hym by night *Actu. ix.
and put him thorowe the wall, and let hym downe in a basket.

And when Saul was come to Ierusalem, he assayde to couple him selfe with the disciples, and they were all afrayde of hym, and beleued not that he was a disciple. But Barnabas toke him and brought him to the Apostles, and declared to them, howe he had sene the Lorde in the waye, and had spoken with him: and how he had done boldely at Damasco, in the name of Iesu. And he had his conuersacion with them at Ierusalem, and quite him selfe boldely in the name of the Lorde Iesu. And he spake and disputed with the Grekes: and they wente about to slay him. But when the brethrē knew of that, they brought him to Cesarea, and sent him forth to Tharsus. Then had the congregacions rest thorow out all Iewry and Galile, and Samary, and were edified, and walked in the feare of the Lorde, and multiplied by the comforte of the
F holy ghost.

And it chaunced as Peter walked throughout al quarters, he came to the saynctes whiche dwelte at Lydda. And there he founde a certayne man, named Eneas, which had kept his bed. viij. yeres, sycke of the palsye. Then sayde Peter vnto him: Eneas, Iesus Christ make the hole: aryse and make thy bed. And he arose forthwith. And all ꝑ dwelt at Lydda and Sharon, sawe hym, and tourned to the Lorde.

There was at Ioppa a certayne woman/ (which was a disciple named Tabitha, whi- Tabitha. Dorcas.
che by interpretation is called Dorcas) the same was full of good workes and almes dedes, whiche she dyd. And it chaunced in those dayes, that she was sycke, and dyed. When they had washed her and layde her in a chamber: because Lydda was nyghe to Ioppa, & the disciples had herde that Peter was there they sent vnto him, desiring him that he wold not be greued to come vnto them.

Peter arose and came with them. And whē he was come, they brought him into ꝑ chaumber. And all the wydowes stode rounde about him wepinge and shewinge the cotes and garmentes whiche Dorcas made, whyle she was with them. And Peter put them al forth and kneled downe and prayed, and turned him to the body, and sayde: Tabytha, aryse. And she opened her eyes, and when she sawe Peter, sate vp. And he gaue her the hande, and lyft her vp, and called the saynctes and wydowes and shewed her alyue. And it was knowen thorowout all Ioppa, and many beleued on the Lorde. And it fortuned that he taryed many dayes in Ioppa, with one Symon, a tanner.

¶ The vision that Peter sawe. Howe he was sent to Cornelius. The heythen also receyue the spirite, and are baptysed.

CAPI. X.

T ✝ Here was a certayne man in Cesarea A
called Cornelius, a captayne of the souldiers of Italy, a deuoute man, and one that feared God with all his housholde, whiche gaue moche almes to the people, & prayde God alwayes. The same sawe in a vysion euidently aboute the nynthe houre of the daye an Aungell of God commynge in, to him, & sayenge vnto hym: Cornelius. When he loked on him, he was afrayde and sayde: What is it Lorde? He sayde vnto him. Thy prayers & thy almes are come vp into remembraūce D
before God. And now sende men to Ioppa, & cal for one Simon named also Peter. He lodgeth with one Symon a tanner, whose house is by the see syde. He shal tell the, what thou oughtest to doo. When the Aungell whiche spake vnto Cornelius, was departed, he called two of his housholde seruauntes, and a deuout soudyer of them that wayted on him, and tolde them all the matter, and sent them to Ioppa.

On the morowe as they went on their iorney, & drewe nyghe vnto the cytie, Peter wēt B
vp vpō the toppe of the house to praye, about the sixt houre. Then waxed he an hongred, & wolde haue eaten. But whyle they made redy, he fell into a traunce, and sawe heauen opened, and a certayne vessell come downe vnto him, as it had bene a great shete, knyt at the. iiij. corners, and was let downe to the earthe

earthe, where in were all maner of. iiij. foted beastes of the earth, and vermen and wormes and foules of ỹ ayer. And there came a voyce to him: aryse Peter, kyll, and eate. But Peter sayde: God forbyd Lorde, for I haue neuer eatē any thinge that is comen or vncleane. And the voyce spake vnto him agayne the seconde tyme: What God hathe cleansed, that make thou not comen. This was done thryse and the vessell was receyued vp agayne into heauen.

Whyle Peter mused in him selfe what this vysion whiche he had sene, meant: Beholde, the men whiche were sent frome Cornelius, had made enquyrie for Simons house, & stode before the dore. And called out one and asked whether Simon whiche was also called Peter were lodged there. Whyle Peter thought on this vysion, the spyrete sayde vnto him: beholde, men seke the: aryse therfore, get the downe, and go with theym, and doubte not: for I haue sent them. Peter went downe to ỹ men whiche were sent vnto him, frome Cornelius, and sayde. Beholde, I am he whome ye seke, what is the cause wherefore ye are come? And they sayde vnto him: Cornelius ỹ captayne, a iust man, & one that feareth God, and of good reaporte amonge al the people of the Iewes, was warned by an holy Aungell, to sende for the into his house, and to heare wordes of the. Then called he theym in, and lodged them.

And on the morow Peter went away with them, and certayne brethren frome Joppa accompanyed hym. And the thurde daye entred they into Cesaria. And Cornelius wayted for them, and had called togyther his kynsmen, & speciall frendes. And as it chaunced Peter to come in, Cornelius met him, and fell downe at his fete, and worshypped him. But Peter toke him vp, sayeng: stand vp: for euen I my selfe am a man. And as he talked with hym, he came in, and founde many that were come togyther. And he sayde vnto them: Ye knowe how that it is an vnlawfull thinge for a man that is a Iewe, to companye or come vnto a straunger: but God hathe shewed me that I shulde not call any man commen or vncleane: therfore came I vnto you, withoute sayenge naye, as sone as I was sent for. I aske therfore, for what intent haue ye sent for me?

And Cornelius sayde: This daye now. iiij. dayes I fasted, and at the. ix. houre I prayde in my house: and beholde, a man stode before me in bright clothinge, and sayde: Cornelius thy prayer is herde, and thyne almes dedes are had in remembraunce in the sight of God. Sende therfore to Joppa, and call for Simō whiche is also called Peter. He is lodged in the house of one Symon, a tanner by the see syde, who as sone as he is come, shall speake vnto the. Then sent I for the immediately: and thou hast well done for to come. Nowe are we all here present before God, to heare all thynges that are commaunded vnto the, of God.

Then Peter opened his mouth, and sayde: Of a trouth, I perceyue that God is not par

tiall: but in all people, he that feareth hym, and worketh righteousnesse, is accepted with hym.

Ye knowe the preachynge that God sente vnto the children of Israell, preachinge peace by Jesu Christ, which is Lorde ouer all: ✣ Which preachinge was publyshed thorowe out all Jewry, and began in Galile, after the baptysme whiche Johñ preached, howe God had annoynted Jesus of Nazareth, with the holy ghoste, and with power. Whiche Jesus went aboute doynge good, and healynge all that were oppressed of the deuyls, for God was with him. And we are wytnesses, of all thynges whiche he dyd in the lande of the Jewes, and at Jerusalem: whome they slewe & honge on tree. Him God reysed vp the thirde daye, and shewed him openly, not to all the people, but vnto vs witnesses chosen before of God, whiche ate and dronke with him, after he arose frome deathe. ✣ And he cōmaunded vs to preache vnto the people and testify, that it is he that is ordened of God, a iudge of quycke and deed. To him gyue all the prophetes witnesse, that thorowe his name, all that beleue in him, shall receyue remission of synnes. ✣

Whyle Peter yet spake these wordes, the holy ghoste fell on all theym whiche herde the preachinge. And they of the circumcision whiche beleued, were astonyed, as many as came with Peter, because that on the Gentyls also was shed out the gyfte of the holy ghoste. For they herde them speake with tonges and magnifye God. Then answered Peter: can any man forbyd, that these shulde not be baptysed with water, whiche haue receyued the holy ghoste as well as we? And he commaunded theym to be baptised, in the name of the Lorde. ✣ Then prayd they hym to tary a few dayes.

*They of the circumcision, that is to say, the Jewes.

¶ Peter sheweth the cause wherfore he went to the Heythen. Barnabas and Paule preach vnto the Heythen. Agabus prophecieth derth for to come.

CAPI. XI.

And the Apostles and the brethren that were thorowout Jewry, herde say that the Heythen had also receyued ỹ word of God. And when Peter was come vp to Jerusalem, they of the circumcision reasoned wt him, sayenge: Thou wentest in to men vncircumcised, and atest with them.

Then Peter began, & expouned the thynge in order to them, sayenge: I was in the cytie of Joppa, prayenge: and in a traunce I saw a vysion, a certayne vessell descende, as it had bene a large lynnen clothe, let downe frome heauen, by the foure corners, and it came to me. Into the whiche when I hadde fastened myne eyes, I considered and saw foure foted beastes of the earth, and vermen and wormes and foules of the ayre. And I herde a voyce sayenge vnto me: Aryse Peter, sley, and eate. And I sayde: God forbyd Lorde, for nothing * commen or vncleane, hath at any tyme entred into my mouth. But the voyce answered me

*The Jewes called the

me agayne frome heauen, counte not thou those thinges commen, whiche God hathe cleansed. And this was done thre tymes. And all were taken vp agayne into heauen.

And beholde, anone there were three men come vnto the house where I was, sente frome Cesarea vnto me. And the spyrete sayde vnto me, that I shulde go with them, without doubtinge. These .vi. brethren accompanyed me: and we entred into the mans house. And he shewed vs, howe he had sene an Aungell in his house, which stode and sayd to him sende men to Joppa, and call for Simon, named also Peter: He shall tell the, wordes, whereby both thou and all thyne house shall be saued. And as I began to preache, the holy ghoste fell on them, as he dyd on vs at the begynnynge. Then came to my remembraūce the wordes of the Lorde, how he sayde: * Johñ baptised with water, but ye shalbe baptysed with the holy ghoste. For as moche then as God gaue them lyke gyftes, as he dyd vn to vs, when we beleued on the Lorde, Jesu Christe: What was I, that I shulde haue withstande God? When they herde this, they helde their peax and glorifyed God, sayenge: then hath God also to the gentyls graunted repentaunce vnto lyfe.

They whiche were scatred abrode, thorow the affliction that arose about Steuen, walked thorowe oute, tyll they came vnto Phenices and Cypers and Antioche, preachynge the worde to no man, but vnto the Jewes only. Some of them were men of Cypers, and Cyrene, which when they were come into Antioche, spake vnto the Grekes, and preached the Lorde Jesus. And the hande of the Lord was with them, and a greate noumbre beleued and turned vnto the Lorde.

Tydinges of these thinges came vnto the eares of the congregation, whiche was in Jerusalem. And they sent forth Barnabas that he shulde go vnto Antioche. Which when he was come, and hadde sene the grace of God, was glad, and exhorted theym all, that with purpose of hert, they wold cōtinually cleaue vnto the Lorde. For he was a good man, and full of the holy ghoste and of faith: and moch people was added vnto the Lorde. Then departed Barnabas to Tharsus, for to seke Saul. And when he had foūd him, he brought him vnto Antioche. And it chaunsed that a hole yere, they hadde their conuersacion with the congregation there, & taught moche people: in so moche that the disciples of Antioche were the firste that were called Christen.

* In those dayes came Prophetes frome Jerusalem vnto Antioche. And there stode vp one of them named Agabus, and signifyed by the spyrete, that there shoulde be great derthe through oute all the worlde, whiche came to passe in the Emperour Claudius dayes. Then the disciples euery man accordinge to his habilite, purposed to sende socoure vnto the brethren which dwelt in Jewry. Which thinge they also dyd, and sent it to the elders, by the handes of Barnabas and Saul.

Herod persecuteth the Christen, kylleth James, and putteth Peter in prysō, whom the Lord deliuereth by an aungell. The thamtul death of Herod.

CAP. XII.

In that tyme Herode the kynge stretched forth his handes to vexe certayne of the cōgregacion. And he kylled James the brother of Johñ with the swerde, and because he sawe that it pleased the Jewes, he proceded further, and toke Peter also. Then were the dayes of swete bred. And when he had caught him, he put him in prison, and delyuered him to .iiij. * quaternions of soudiers to be kept, entendinge after Easter to bringe him forthe to the people. Thē was Peter kept in prysō. But prayer was made without ceasynge of ỹ congregacion, vnto God for hym. And when Herode wolde haue brought him oute vnto the people, ỹ same night slept Peter betwene two souldyers, bounde with two chaynes/ and the kepers before the doore, kepte the prysō.

* Quaternion is foure.

And beholde the aungell of the Lorde was there present, and a lyght shyned in the lodge. And he smote Peter on the syde, and stered him vp, sayenge: aryse vp quickely. And his cheynes fell of from his handes. And the angell sayde vnto him: gyrde thy selfe and bynde on thy * Sandales. And so he dyd. And he sayde vnto him: cast thy mantle about the, & folowe me. And he came oute, and folowed him, and wist not, that it was truthe whiche was done by the aungel, but thought he had sene a vysyon. When they were past the firste and the seconde watche, they came vnto the yron gate, that ledeth vnto the cytie, whiche openned to theym by the owne accorde. And they went oute and passed thorowe one strete and by and by, the Aungell departed frome hym.

* Sandales are soles to be bound vnder the fete.

And when Peter was come to hym selfe/ he sayde: nowe I knowe of a suretie, that the Lorde hath sent his Aungell, and hathe deliuered me out of the hande of Herode, & from all the tarynge awayte of the people of the Jewes. ✣

✣ And as he consydred the thynge, he came to the house of Mary the mother of one * Johñ, whiche was called Marke also, where many where gathered togither in prayer. As Peter knocked at the entrey doore, a damsell came forthe to herken, named Rhoda. And when she knew Peters voyce, she opened not the entrey for gladnes, but ran in, and tolde howe Peter stode before the entrey. And they sayde vnto her: thou arte mad. And she bare them downe that it was euen so. Then sayde they: it is his Aungell. But Peter continued knockinge: and when they hadde opened the doore, and sawe him, they were astonyed. And he beckened vnto thē with the hande, to hold their peax, and tolde them by what meanes ỹ Lorde had brought him oute of the prysō. ✣ And he sayde: goo shewe these thinges vnto James, and to the brethren. And he departed and went into an other place.

* This Johñ is the same Marck that wrot the Gospell of Marcke.

Allone as it was daye, there was no lytle

a do,

a do among the ſouldyers, what was become of Peter. When Herode had called for hym, and founde him not, he examined the kepers, and commaunded them to departe. And he deſcended frome Jewry to Ceſarea, and there aboode. Herode was diſpleased with theym of Tyre and Sydon. And they came al togyther and made interceſſion vnto Blaſtus the kynges chamberlen, & deſyred peax, becauſe their countrey was norysshed by the kynges lande. And vpon a daye appointed, Herode arayed him in royal apparel, and ſet him in his ſeate, and made an oracion vnto them. And the people gaue a shoute, sayenge: it is the voyce of a God, and not of a man. And immediately the aungel of the Lorde * ſmote him, becauſe he gaue not God the honoure, & he was eaten of wormes, and gaue vp the ghoſte. And the worde of God grewe and multiplyed. And Barnabas and Paul returned to Jeruſalē, when they hadde fulfylled their office, and toke with theym Johñ, whiche was alſo called Marcus.

* Herodes iudgement and death of wormes.

¶ Paule and Barnabes are called to preache amonge the Heythen. Of Sergius Paulus and Elymas the ſorcerar. Paule preacheth at Antioche.

CAPI. XIII.

THere were at Antioche, in the congregacion certayne prophetes and teachers as Barnabas and Simon called Niger and Lucius of Cirene and Manahen Herode the Tetrarches norſſelowe, & Saul. As they ministred to the Lorde and fasted, the holye ghoſt ſayd: separate me Barnabas and Saul to the worke where vnto I haue called them. Then fasted they and prayed, and put their handes on them, and let theym go. And they after they were ſent of the holy ghoſte, came vnto Seleucia, and frome thence they sayled to Cyprus. And when they were come to Selamine, they shewed the worde of God in the ſynagoges of the Jewes. And they had Johñ to their minister.

When they had gone thorow oute the Yle vnto the cytie of Paphos, they founde a certayne ſorcerer, a falſe prophete whiche was a Jewe, named Bariesu, whiche was with the rular of the countrey one Sergius Paulus a prudēt man. The ſame rular called vnto him Barnabas and Saul, and deſyred to heare ỹ worde of God. But Elymas the ſorcerer (for ſo was his name by interpretation) withſtode theym, and ſoughte to turne awaye the rular frome the faithe. Then Saul whiche alſo is called Paul beynge full of the holy ghoſt, ſet his eyes on him, and ſayde: O full of all ſutteltie and diſceyte fulnelle, the childe of the deuyll, and the enemye of al ryghtouſnes, thou ceaſeſt not to peruerte the straight wayes of the Lorde. And now beholde the hande of the Lorde is vpon the, and thou ſhalt be blynde, and not ſe the ſunne for a ſeaſon. And forthwith there fell on him a myſt and a darckines, and he went aboute ſekinge them that ſhuld leade hym by the hande. Then the rular whē he ſawe what had happened, beleued, & wondred at the doctrine of the Lorde.

When they that were with Paule, were departed by shyppe frome Paphos, they came to Perga a cytie of Pamphylia: & there Johñ departed frome them, and returned to Jeruſalem. But they wandred thorowe the countreyes frome Perga to Antioche a cytie of the countrey of Piſidia, and went into the ſynagoge on the Sabboth daye and ſate downe. And after the lawe and the Prophetes were redde, the rulars of the Synagoge ſent vnto theym, sayenge: Ye men and brethren, yf ye haue any ſermon to exhort the people, ſay on.

Then Paul ſtode vp, and beckened with ỹ hande, and ſayde: Men of Iſrael, and ye that feare God, geue audience. The God of this people choſe oure fathers, and exalted the people when they dwelt as ſtraūgers in the land of Egypt, and with a myghty arme brought them out of it, and about the tyme of. xl. yeares ſuffred he their maners in the wyldernes. And he deſtroyed. vij. nations in the lande of Canaan, and diuided their lande to theym by Lot. And after he gaue vnto theym iudges about the space of. * iiij. C. and fyfftye yeres, vnto the tyme of Samuel the Prophete. And after that, they deſyred a kynge, & God gaue vnto them Saul the ſonne of Cis, a man of the tribe of Benjamin, by the ſpace of fourtye yeres. And after he had put him downe, he ſet vp Dauid to be their kynge, of whome he reaported, sayenge: I haue found Dauid the ſonne of Jeſſe, a man after myne owne hert, he ſhall fulfyll all my will.

* Foure hundred and fyfftye yeares. Thefe yeres muſte ye reken from their commynge forthe of Egypte Exod. xij. and not frō thēs fyrſte Iudge, Judith.

Of this mans ſeed hath God (accordynge to his promyſe) brought forthe to the people of Iſrael, a ſauyoure, one Jeſus, when Johñ had firſt preached before his commynge ỹ baptiſme of repentaunce, to Iſrael. And when Johñ had fulfylled his courſe, he ſayd: whō ye thynke that I am, the ſame am I not. * But beholde, there commeth one after me, whoſe ſhowes of his fete I am not worthye to lowſe.

Matth. iij. b Luce. iij. b

✣ Ye men and brethren, children of the generacion of Abraham, and who ſo euer amōg you feareth God, to you is the worde of ſaluation ſent. The inhabyters of Jeruſalem, & their rulers, becauſe they knew him not, nor yet the voyces of the prophetes which are redd euery Sabboth daye, they haue fulfylled thē in condēpninge him. * And when they found no cauſe of deathe in him, yet deſyred they Pilate to kyll hym. And when they had fulfylled al that were writen of him, they toke him downe frome the tree, and put him in a ſepulchre. But God rayſed hym agayne from deth and he was ſene many dayes of them whiche came with him frome Galile to Jeruſalem. Which are his wytneſſes vnto the people.

Mat. xxvij. d Luke xxiij. b Act. xiij. b

And we declare vnto you, howe that the promyſe made vnto the fathers, God hathe fulfylled vnto vs their children, in that he reyſed vp Jeſus agayne ✣ euen as it is wrytten in the firſte Pſalme: * Thou art my ſonne, this ſame daye begate I the. As concerninge that he reyſed him vp frome deathe, now no more to returne to corruption, he sayde on this wyſe

Pſalm. ij. b Hebr. v. b

wyſe: The holy promyſes made to Dauid, I will geue them faithfully to you. Wherfore he ſayth alſo in an other place. * Thou ſhalt not ſuffre thyne holy to ſe corruption. Howe be it Dauid after he had in his tyme fulfilled the wyll of God, ſlepte, and was layde with his fathers, and ſawe corruption. But he whome God reyſed agayne, ſawe no corruption.

Act. xiij. b

Be it knowne vnto you therfore, ye men & brethren, that thorowe this man is preached vnto you the forgyuenes of synnes, and that by him, all that beleue, are iuſtifyed from al thinges, frome whiche ye coulde not be iuſtifyed by the lawe of Moſes. Beware therfore leſt that fall on you, whiche is ſpoken of in the Prophetes: Beholde ye deſpiſers & wonder, and perysshe ye: for I do a worke in your dayes, whiche ye ſhall not beleue, yf a man wolde declare it you.

Habac. i. a

When they were come oute of the Synagoge of the Jewes, the Gentyles beſoughte that they wolde preache the worde to theym betwene the Sabboth dayes. When the congregation was broken vp, manye of the Jewes and deuout conuertes folowed Paul and Barnabas, whyche ſpake to theym and exhorted theym, to continue in the grace of God.

✣ And the nexte Sabboth daye came almooſte the hole cytye togyther, to heare the worde of God. When the Jewes ſaw the people, they were full of indignacion, and ſpake againſt thoſe thinges whiche were ſpoken of Paule, ſpeking againſt it, and raylinge on it.

Then Paule and Barnabas wered bolde, & ſayde: It was mete that the worde of God ſhulde firſte haue bene preached to you. But ſeynge ye put it frome you, and thinke youre ſelues vnworthy of euerlastinge lyfe: Lo, we turne to the Gentyles: For ſo hath the Lord commaunded vs * I haue made the a lyght to the Gentyles, that thou be ſaluacion vnto ỹ ende of the worlde.

The Gentyles herde, and were glad, and glorifyed the worde of the Lorde, and beleued: euen as many as were ordeyned vnto eternall lyfe. And the worde of the Lorde was publyſſhed thorow out all the region. But ỹ Jewes moued the worſhypfull and honorable wemen, and the chiefe men of the cytie, & reyſed perſecution againſte Paule and Barnabas and expelled them oute of their coſtes. * And they thouke of the duſte of their fete againſt them, and came vnto Iconium. And ỹ diſciples were fylled with ioye and with the holy ghoſt. ✣

Act. xiij. b

¶ Paule and Barnabas preache at Iconium, some beleue, some ſtere vp ſedicion. At Lyſtra they wolde do ſacrifyce to Barnabas and Paule, whiche refuſe it, and exhorte the people to worſhyppe the true God, Paule is stoned, after that commeth he to Derba, Lyſtra, Iconium, and to Antioche.

CAPI. XIIII

AND it fortuned in Iconium that they went both togyther into the Synagoge of the Jewes, and ſo ſpake, that a great multitude both of the Jewes and alſo of the Grekes beleued. But the vnbeleuinge Jewes, ſtered vp and diſquicted the myndes of the Gentyles againſt the brethren. Longe tyme abode they there, and quyte them ſelues boldely with the helpe of the Lorde, whiche gaue teſtimony vnto the worde of his grace, & cauſed ſignes and wōders to be done by their handes. The people of the cytie were deuided and parte helde with the Jewes, and part wt the Apoſtles.

When there was a ſaulte made bothe of ỹ Gentyles and alſo of the Jewes, with their rulars, to put theym to shame / and to ſtone them, they were ware of it, and fled vnto Lyſtra and Derba, cyties of Lycaonia, and vnto the region that lyeth rounde aboute, & there preached the Goſpel. And there ſate a certayn man at Lyſtra weake in his fete, beynge cripple frome his mothers wombe, & neuer walked. The ſame herde Paul preache. Whiche beheld him, and perceyued that he had faith to be hole, and ſayde with a lowde voyce: ſtād vpright on thy fete. And he ſterte vp, & walked. And when the people ſawe what Paul had wone, they lyfte vp their voyces, ſayenge in the ſpeche of Lycaonia: Goddes are come wowne to vs in ỹ lykines of men. And they called Barnabas, Jupiter: and Paul Mercurius, becauſe he was the preacher. Then Jupiters prieſte, whiche dwelte before their cytie, brought oxen and garlandes vnto the churche porche, and wolde haue doone ſacrifice with the people.

Paule and Barnabas abhorre to haue oxen and garlandes offred vnto them.

But when the Apoſtles, Barnabas and Paul herde that, they rent theyr clothes, and ran in amonge the people, cryinge and ſayenge: Syrs, why do ye this? We are mortal men lyke vnto you, and preache vnto you, that ye ſhulde turne frome theſe vanities vnto the lyuynge God, which made heauen and earthe, and the ſee, and all that in theym is: whiche in tymes paſte ſuffered all nacyons to walke in their owne wayes. Neuertheleſſe he left not hym ſelfe without wytneſſe, in that he ſhewed his benefytes, in gyuinge vs rayne frome heauen and frutefull ſeaſons, fyllinge oure hertes with fode, and gladneſſe. And with theſe ſayenges, ſcace refrayned they the people, that they had not done ſacrifice vnto theym.

Thyther came certayne Jewes frome Antioche and Iconium, and obtayned the peoples conſent, and ſtoned Paul, and drew him oute of the cytie, ſuppoſynge, he had bene dede. How be it as the diſciples stode rounde about him, he aroſe vp, and came into the cytie. And the next daye he departed with Barnabas to Derba. After they had preached to that cytie, and had taught many, they returned to Lyſtra, and to Iconium and Antioche, and ſtrengthed the diſciples ſoules, exhorting them to continue in the faith, affirmyng that we muſt thorow moche tribulacion, entre into the kyngdome of God. And they ordeyned them

them elders by election in euery congregacion, and prayed and fasted, and cõmended them to God on whome they beleued. And they went thorow out Pisidia and came to Pamphilia, and when they had preached the worde of God in Perga, they descended into Attalia, and thence departed by shippe to Antioche, frome whence they were delyuered vnto the grace of God, to the worke whiche they had fulfylled. When they were come and had gathered the congregation togyther, they rehersed all that God had done by them, and how he had opened the dore of faith vnto the gentyles. And there they abode longe tyme with the disciples.

¶ Variaunce about circumcision. The apostles pacyfye the matter at Jerusalem. Paule and Barnabas preache at Antyoche.

CAP. XV.

A Galath. v. a

THen came certayne frome Jewrye, and taught the brethren * except ye be circumcysed after the maner of Moses, ye can not be saued. And when there was rysen dissencion and disputynge not a lytell vnto Paul and Barnabas againste them, they determyned that Paul and Barnabas, and certayne other of them, shulde go vp to Jerusalem, to the Apostles and elders, aboute this questiõ. And after they were brought on their waye by the congregacion, they passed ouer Phenices and Samaria, declarynge the conuersion of the Gentyles, and they brought great ioye vnto all the brethren. And when they were come to Jerusalem, they were receyued of the congregacion, and of the Apostles and elders. And they declared what thinges God hadde done by them. B Then arose vp certayne of the secte of the Pharises, whyche byd beleue, sayenge: that it was nedefull to circumcyse theym, and to enioyne theym, to kepe the lawe of Moses. And the Apostles, and elderes, came to gyther to reasone of this matter.

And when ther was moche disputyng, Peter rose vp and sayde vnto them: Ye men and brethren, ye knowe how that a good whyle a goo, God chose amonge vs that the Gentyls by my mouthe shulde heare the worde of the Gospel and beleue. And God which knoweth the herte, bare them wytnes, and gaue vnto them the holy ghost, euen as he dyd vnto vs, and he put no difference betwene the and vs, but with fayth purefyed theyr hertes. Nowe therfore why tempte ye God, that ye wolde put a yoke on the disciples neckes, which neyther our fathers nor we were hable to beare. But we beleue that thorowe the grace of the Lorde Jesu Chryste, we shalbe saued, as they do. Then all the multytude was apeased and gaue audience to Barnabas and Paul, which tolde what sygnes and wonders God hade shewed amonge the Gentyles by them.

And when they helde theyr peace James answered saying: Men and brethren heken vnto me. Simeon tolde how God at the begynninge dyd vysyte the Gentyls, and receyued of them, people vnto his name. And to this, agreeth the wordes of the Prophetes, as it is wrytten. Amos. ix. After this I wyll returne, and wyll buyld agayne the tabernacle of Dauid which is fallen downe and the decayed of it, wyll I buylde agayne, and I wyll set it vp that the residue of men myghte seke after the Lorde, and also the Gentyls vpon whome my name is called on sayth the Lorde, whiche doth all these thynges: Known vnto God are all his workes frome the begynninge of the worlde. Wherfore my sentence is that we trouble not them whiche from amonge the Gentyls, are turned to God: but that we wryt vnto them, that they absteyne them selues frome fylthynes of ymages frome fornycacyon, from strangled and frome bloude. For Moses of olde tyme hath in euery cytye that preach hym, and is red in the synagoges euery Sabboth daye. D

Then pleased it the Apostles and elders with the hole congregacyon, to sende chosen men of their own company to Antioche with Paul and Barnabas. They sent Judas called also Barsabas, and Silas, whiche were chiefe men amonge the brethren, & gaue them letters in their handes after this forme.

The Apostles, elders and brethren send gretinges vnto the brethren which are of the gẽtyls in Antioche, Syria and Cylicia. For as moche as we haue herde that certayne which departed frome vs, haue troubled you with wordes, and combred youre myndes, sayeng: Ye must be circumcysed and kepe the lawe, to whome we gaue no suche commaundement: we thought good, when we were come togither with one accorde, to sende chosen men vnto you, with our beloued Barnabas & Paul, men that haue ieoparded their lyues, for the name of our Lord Jesu Christ. We haue sent therfore Judas and Silas, whiche shall also tell you the same thinges by mouth. For it semed good to the holy ghost and to vs, to put no greuous thinge vpon you, more then these necessary thinges: that is to saye, that ye absteyne frome thinges offred to ymages, frome bloude, frome strangled and fornication. Frõ which yf ye kepe your selues, ye shall do wel. Fare ye well. Letters of the Apostles. E

When they were departed, they came to Antioche, and gathered the multytude togyther, and delyuered the Epistle. When they had red it, they reioyced of that consolacion. And Judas and Silas beinge Prophetes, exhorted the brethren with moche preachinge, & strengthed them. And after they hadde tarved there a space, they were let goo in peace of the brethren vnto the Apostles. Notwithstandinge it pleased Silas to abyde there still. Paul & Barnabas continued in Antioche teachinge & preachinge the worde of the Lord with other many. F

But after a certayne space, Paul sayd vnto Barnabas: Let vs go agayne and vysyte oure brethren in euerye cytie where we haue shewed the worde of the Lorde, and se howe they do. And Barnabas gaue counsell to take with theym Johñ, called also Marcke. But Paul thoughte it not mete to take hym vnto their G

theyr company which departed from them at Pamphilia, and went not with them to the worke. And the dissencion was so sharpe betwene them, that they departed a sunder one from ỹ other: so that Barnabas toke Marcke and sayled vnto Cypers. And Paul chose Silas and departed, beraken of the brethren vnto the grace of God. And he went thorow all Syria and Cilicia, stablysshynge the congregacions.

¶ Timothe is circumcised. Paul preacheth at Philippos, and there is put in pryson.

CAP. I. XVI.

A THen came he to Derba and to Lystra. And beholde, a certayne disciple was there named Timotheus, a womans sone whiche was a Jewesse and beleued: but his father was a Greke. Of whome reaported well, the brethren of Lystra, and of Iconium. The same, Paul wolde that he shulde go forth with hym, and toke and circumcysed him because of the iewes which were in those quarters: for they knewe all, that his father was a Greke. As they went thorowe the cyties, they delyuered theym the decrees for to kepe, ordeyned of the Apostles & elders, whiche were at Jerusalem. And so were the congregacions stablysshed in the faithe, and encreased in noumbre dayly.

B When they had gone thorowe oute Phrygia, and the region of Galacia, and were forbydden of the holy ghost to preache the word in Asia, they came to Mysia, and sought to go into Bethynia. But the spirite suffered them not. Then they went ouer Mysia, and came downe to Troada. And a vysion appeared to Paul in the nyght. There stode a man of Macedonia and prayed him, sayenge: come into C Macedonia, and helpe vs. After he had sene the vysion, immediatly we prepared to go into Macedonia, certyfyed that the Lorde had called vs, for to preache the Gospell vnto theym. Then sayled we forthe frome Troada, and with a strayght course came to Samothracia, and the next daye to Neapoli, and frome thence / to Philippos, whiche is the chiefe cytie in the partes of Macedonia, and a free cytie.

We were in that cytie abydinge a certayne dayes. And on the Sabboth dayes we wente oute of the cytie, besydes a ryuer, where men were wont to praye. And we sate downe and spake vnto the wemen, whiche resorted thyther. And a certayne woman named Lidya a sellar of purple, of the cytie of Tyratira, whiche worshypped God, gaue vs audience. Whose hert the Lorde opened that she attended vnto the thinges, whiche Paul spake. D When she was baptysed and her housholde, she besought vs, sayenge: If ye thinke that I beleue on the Lorde, come into my house, and abyde there. And she constrayned vs.

* And it fortuned as we went to prayer, a certayne dãsell possessed with a spirete of south sayenge, met vs, which brought her maister & maistres moche gaynes with Prophesyenge. The same, folowed Paul and vs, and cryed, sayenge: These men are the seruauntes of the hyghest God, which shewe vnto vs the waye of saluacyon. And this dyd she many dayes. But Paule not content, tourned aboute and sayde to the spirete. I commaunde the in the name of Jesu Chryste, that thou come oute of her. And he came out the same houre.

And when her maister and maistres, sawe that the hope of their gaynes was gone, they caught Paul and Sylas, and drue theym into the market place, vnto the rulars, and E brought them to the officers, sayenge: These men trouble our cytie, which are Jewes, and preache ordinaunces, which are not lawfull for vs to receyue, neyther to obserue, sithens we are Romayns. And the people ranne on them, and the officers rent theyr clothes, and commaunded them to be beaten with rodes. And when they had beaten them sore, they cast them into pryson, cõmaundyng the iayler to kepe them surely. Who when he had receyued suche commaundement, thruste theym in to the inner pryson, and made theyr feete faste in the stockes.

At mydnyghte Paule and Silas prayed, F and praysed God. And the prysoners hearde them. And sodenly there was a greate erthquake, so that the foundacion of the pryson was shaken, and anone all the dores opened, and euery manes bandes were lowsed. When the keper of the prison waked out of slepe and sawe the pryson dores open, he drewe out his sweard and wolde haue kylled him selfe, supposynge the prysoners had bene fled. But Paule cryed with aloude voyce, sayeng: do thy selfe no harme, for we are all heare. Then he called for a lyghte and sprange in and came tremblynge, and fell doune before Paul and Silas, and brought them out and sayd. Sirs, what muste I do to be saued? And they sayde: beleue on the Lorde Jesus, and thou shalt be G saued and thy housholde. And they preached vnto him the worde of the Lorde, and to all that were in his house. And he toke them the same houre of the nyghte and washed theyr woundes, and was baptysed with all that belonged vnto him strayght way. When he had brought them in to his house, he sete meate before them, and ioyed that he with all his housholde, beleued on God.

And when it was daye, the officers sent the ministers, sayng: let those men go. The keper of the prison tolde this sayinge to Paule, the officers haue sente worde to louse you. Nowe therfore gete you hence and go in peace. Then sayde Paule vnto them: they haue beaten vs openly vncondempned, wheras we are Romayns, and haue cast vs in to prison: and now wolde they sende vs awaye preuely? Nay, not so, but let them come them selues, and fet vs out. When the ministers tolde these wordes vnto the officers, they feared when they herde that they were Romayns, and came and besoughte them, and brought them out, and desyred them to departe out of the cite. So they went out of the prison and entred in to the house of Lidia, and when they had sene the

brethren, they comforted them and departed.

¶ Paule commeth to Thessalonica, where the Jewes set the cytye on a rore. Paule escapeth, and commeth to Athens, where he preacheth the true and vnknowne God.

CAPI. XVII.

A As they made theyr iorney thorow Amphipolis, and Apolonia, they came to Thessalonica where was a Sinagoge of the Jewes. And Paule (as his maner was) went in vnto them, and thre saboth dayes de-
Luke.xxiiii.g clared forth of the scrypture vnto them, * openynge and aleginge that Chryst must nedes haue suffred and rysen agayne frome deathe, and that this Jesus was Chryst, whom (sayd he) I preache to you. And some of them beleued and came and companyed with Paul and Silas: also of the deuoute Grekes a greate multitude and of the chefe wemen not a fewe.

But the Jewes whiche beleued not, hauinge indignacion, toke vnto them euyll men which were vacabondes, and gathered a com-
B pany, and set all the citye on a rore, and made assaute vnto the house of Jason, and soughte to brynge them out to the people. But when thy founde them not, they drewe Jason and certayne brethren vnto the heedes of the citie, crying: these that trouble ẏ world are come hi-
*John.xix.c ther also, whiche Jason hath receyued preuely. * And these all do contrary to the decrees of Cesar, affirmynge an other kynge, one Jesus. And they troubled the people and the officers of the citie, when they herde these thinges And when they were sufficiently answered of Jason and of the other, they let them go.

And the brethren forthwith sente awaye Paule and Sylas by nyghte vnto Berrea/
C Whiche when they were come thyther, they entred in to the Sinagoge of ẏ Jewes. These were the noblest of byrthe amonge them of Thessalonia, whiche receyued the worde with all diligence of mynde, and searched the scryptures dayly whether those thinges were euen so. And many of them beleued: also of worshipfull wemen whiche were Grekes, and of men not a feawe. When the Jewes of Thessalonica had knowlege that the worde of God was preached of Paule at Berrea, they came and moued the people there. And then forthwith the brethren sent away Paul to go as it were to the see: but Silas and Thimothe abode
D there styl. But they that gyded Paul, brought him vnto Athens, and receyued a commaundement vnto Silas and Timothe for to come to him forthwith and came theyr waye. Whyle Paul wayted for theym at Athens, his sprete was moued in him, to se the cytye gyuen to worshyppyng of ymages. Then he disputed in the Synagoge with the Jewes, & with the deuout personnes, and in the market dayly with them that came vnto him. Certayne Philosophers of the Epicures and of the Stoykes, disputed with him. And some ther were which sayde: What wyll this babler saye? Other
E sayde: he semeth to be a shewer of straunge
ǂ Straunge goddes, ǂ because he preached vnto the͂ Jesus and the resurreccion. And they toke hym, and brought him in to Marce strete, sayinge: may we not know what this new doctrine wherof thou speakest, is? For thou bryngest straunge newes to our eares. We wolde know therfore what these thynges meane. For all the Athenians and strangers which where there, gaue them selues to nothyng els, but eyther to tell or to heare newes.

goddes) th Greke wo signyfyeth here godde not deuiles not th allo rasmus in Annotaci

Paul stode in the myddes of Marce strete, and sayde: ye men of Athens I perceyue that in all thinges ye are to superstitious. For as I passed by and behelde the maner how ye worship youre goddes, I founde an aultare wherin

The oracion or preachyng of Paule

F was wrytte͂: vnto the vnknowe͂ God. Whom ye then ignorauntly worshyp, him shew I vn-
*Actu.xiiii. to you: * God that made the worlde and all that are in it, seinge that he is Lorde of heuen and erthe dwelleth not in temples made with handes, neyther is worshypped with mennes handes, as though he neded of any thing, seing he him selfe gyueth lyfe and breeth to all men euery where and hath made of one bloude all nacions of men, for to dwell on all the face of the erth. and hath assygned before, how longe tyme, and also the endes of theyr inhabitacio͂, that they shulde seke God, yf they myght fele and fynde him, though he be not farre frome euery one of vs. For in him we lyue, moue and haue oure beinge / as certayne of youre owne Poetes sayd. For we are also his generacion.

He meaneth here Aratus the poet.

G For as moche then as we are the generacion of God, we oughte not to thynke that the Godhed is lyke vnto golde, syluer or stone, grauen by craft and ymaginacion of man.

And the tyme of this ignoraunce God regarded not. But nowe he byddeth all men euery wheare repent, because he hath appoynted a daye, in whiche he will iudge the world accordynge to ryghtewysenesse, by that man whome he hath appoynted, and hathe offred faith to all men, after that he had raysed him frome deathe.

When they herde of the resurrection frome deathe, some mocked, and other sayde: We wyll heare the agayne of this matter. So Paul departed frome them. Howe be it certayne men claue vnto Paul and beleued, amonge whiche was Dionisyus a iudge, and a woman named Damaris, and other with theym.

¶ Paul preacheth at Corinthum, continuyng there a yere and a halfe, goeth agayne in to Siria, commeth to Ephesus, Cesarea and Antioche. Of Apollos, Aquila and Priscilla.

CAPI. XVIII.

After that Paul departed from Athens and came to Corynthum, and founde a certayne Jewe named Aquila borne in Ponthus, lately come frome Italy with his wyfe Priscilla (because that the Emperour Claudius hadde commaunded all Jewes to departe frome Rome) and he drewe vnto the͂. And because he was of ẏ same crafte, he abode with them and wrought: their crafte was to make tentes. And he preached in the Synagoge euery Sabboth daye, and exhorted the Jewes and the gentyls. A

When Silas and Timotheus were come
B frome Macedonia, Paul was constrayned by the sprete to testyfye to the Jewes that Jesus was very Chryst. But when they sayd contrary and blasphemed, he shoke his rayment and sayde vnto them: youre bloude vpon youre
☞ owne heddes, and from hens forth I go blameles vnto the gentyls. And he departed thence and entred in to a certayne mannes house named Justus a worshypper of God, whose house ioyned harde to the synagoge. How be it one Crispus the chefe ruler of the sinagoge
C beleued on the Lorde with all his houshold, and many of the Corinthians gaue audience, and beleued and were baptysed.

Then spake the Lorde to Paule in the nyght by a vysion. Be not afrayd, but speake, & holde not thy peace: for I am with the, & no man shall inuade the that shall hurte the. For I haue moche people in this citie. And he contynued there a yeare and sixe monethes, and taught them the worde of God.

When Gallio was ruler of the countre of
D Achaia, the Jewes made insurreccio͂ with one accorde agaynste Paule, and broughte him to the iudgment seate, sayinge: this felow counseleth men to worshippe God, contrary to the lawe. And as Paule was aboute to open his mouthe Gallio sayde vnto the Jewes: yf it were a matter of wrong, or an euyll dede (O ye Jewes) reason wolde that I shulde heare you: but yf it be a question of wordes, or of names. or of youre lawe, loke ye to it youre selues. For I wyl be no iudge in suche maters, and he draue them frome the seate. Then toke al the Grekes Sostenes the chefe ruler of the Sinagoge, and smote him before the iudges
E seate. And Gallio cared for noone of those thynges.

Paule after this, taryed there yet a good whyle, and then toke his leaue of the brethren and sayled thence in to Cyria, Priscilla and Aquila accompanying him. And he shore his heed in Cenchrea, for he had a vowe And he came to Ephesus and left them there: but he him selfe entred in to the Sinagoge, and reasoned with the Jewes. When they desyred him to tary longer tyme with them, he consented not, but bade them fare well sayinge. I muste nedes at this feaste that commeth, be in Jerusalem: but I wyll returne agayne vnto you, yf God wil. And he departed frome Ephesus and came vnto Cesarea: and ascendid
F and saluted the congregacion, and departed vnto Antioche, and when he had taryed there a whyle, he departed. And wente ouer all the coūtre of Galacia & Phrygia by order, strengthinge all the disciples.

…ues. And a certayn Jewe named Appollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. The same was informed in the waye of the Lorde, and he spake feruently in the sprete, and taughte diligētly the thynges of the Lorde, and knew
G but the baptisme of Johñ only. And the same began to speake boldly in the Sinagoge. And when Aquila and Priscilla hadde herde hym, they toke him vnto them and expouned vnto him the waye of God more perfectly.

And when he was disposed to go in to Achaia the brethren wrote, exhortynge the disciples to receyue him. After he was come thyther, he holpe them moche whiche hadde beleued thorow grace. And mightely he ouercame the Jewes, and that openly, shewynge by the scriptures that Jesus was Chryste.

¶ Of the .xii. men whom Paule baptysed at Ephesus and what miracles were done by him. Demetrius moueth sedicion in the cytye.

CAPI. XIX.

It fortuned whyle Apollo was at Corinthum, that Paul passed thorow the vpper costes and came to Ephesus, and found certayne disciples, and sayde vnto them: haue ye receyued the holy ghoste sithens ye beleued? And they sayde vnto him: no, we ha e not hearde whether there be any holy ghost or no. And he sayde vnto them: wherwith were ye then baptysed? And they sayd: With Johñs baptysme. Then sayde Paule: Johñ baptysed with the baptisme of repentaunce, saying vnto the people that they shulde beleue on him, which shuld come after him: that is on Christ Jesus. When they herde that, they were baptised in the name of the Lord Jesu. And Paul A
layde his handes vpon them, and the holy B
ghost came on them, and they spake with tonges, and prophesyed, and all the men were about twelue.

And he went in to the synagoge, and behaued him selfe boldely for the space of thre monethes, disputynge and gyuynge them exhortacions of the kyngdome of God.
When dyuers wexed harde herted and beleued not, but spake euyll of the waye, and that before the multytude: he departed from them and seperated the disciples. And he disputed dayly in the scole of one called Tyrannus. And this contynued by the space of .ii. yeares so that all they whiche dwelte in Asia, herde the worde of the Lorde Jesu, both Jewes and Grekes. And God wrought no small myracles by the handes of Paul: so that frome his
body, were brought vnto the sycke, napkyns C
or partelettes, and the dyseases departed frō theym, and the euyll spretes went oute of theym.

Then certayne of the vagabounde Jewes exorcistes, toke vpon them to call ouer theym whiche had euyll sprętes, the name of ẏ Lord Jesus sayenge: We coniure you by Jesu whō Paul preacheth. And there were seuen sonnes of one Sceua a Jewe and chiefe of the prestes whiche dyd so. And the euyll sprete answered
and sayde: Jesu I know, and Paul I know: D
but who are ye? And the man in whome the ☞
euyll sprete was, ran on them, and ouercame theym, and preuayled against theym, so that they fledde out of that house naked and woūded. And this was knowen to all the Jewes, and Grekes also, whiche dwelt at Ephesus,

and feare came on them all, and they magnified the name of the Lorde Jesus.

And many that beleued, came and confessed and shewed theyr workes. Many of them whiche vsed curious crafftes, broughte theyr bookes and burned them before all men, and they counted the prece of them, and founde it fyfty thousande syluerlynges. So myghtely grewe the worde of God, and preuayled. After these thinges were ended, Paul purposed in the spirite, to passe ouer Macedonia and Achaia, and to go to Jerusalem, sayenge: After I haue bene there, I must also se Rome. So sent he into Macedonia two of the that ministred vnto him, Timotheus and Erastus but he hym self remayned in Asia for a season.

E The same tyme there arose no lyttell a doo about that waye. For a certayne man named Demetrius, a siluersmyth, which made siluer shrynes for Diana, was not a lyttell benefite all vnto the craftes men. Which he called together with the workemen of lyke occupation and sayde: Syrs, ye knowe that by this craft we haue gaynes, And ye se and heare that not alone at Ephesus, but almost thorowout all Asia, this Paul hath perswaded and turned awaye moche people, sayeng that they be not Goddes whiche are made with handes. So not onely this our craffte commeth into parel to be set at nought: but also that the temple of the greate Goddesse Diana shoulde be despysed, and her magnificence shoulde be destroyed, whiche all Asia and the worlde worshypped.

When they herde these sayinges, they were full of wrath, and cryed out sayenge: Greate is Diana of the Ephesians. And all the cytie was on a rooze, & they rushed into the comen hall with one assent, and caught Gayus and Aristarcus, men of Macedonia, Pauls companyons. When Paul wolde haue entred in vnto the people, the disciples suffred him not.

F Certayne also of the chef of Asia which were his frendes, sent vnto him, desyringe him that he wolde not preace into ꝑ comen hall. Some cryed one thinge and some an other, and the congregacion was all oute of quyet, and the moare parte knewe not wherfore they were come togither.

Some of the company drue forthe Alexandre, the Jewes thrustynge hym forwardes. Alexandre beckened with the hande, and wolde haue gruen the people an answere. When they knewe that he was a Jewe, there arose a shoute almost for the space of two houres, of all men cryenge: great is Diana of the Ephesians.

When the towne clarcke hadde ceased the people, he sayde: Ye men of Ephesus, what man is it that knoweth not, how the cytie of the Ephesians is a worshypper of the greate Goddesse Diana, and of the ymage whiche came frome heauen. Seynge then no man sayth here against, ye oughte to be content, & to do nothinge rashely: for ye haue broughte hyther these men whiche are neyther robbers of churches, ne despysers of youre Goddes.

C Wherfore yf Demetrius and the craftes men which are with him, haue any sayenge to any man, the lawe is open, and there are rulers, let them accuse one an other. Yf ye go about any other thynge, it maye be determyned in a lawfull congregacyon. For we are in ieopardy to be accused of this dayes busynesse: for as moche as there is no cause wherby we may gyue a rekeninge of this concourse of people. And when he had thus spoken he let the congregation departe.

¶ Paule goeth in to Macedonia and in to Greece. At Troas he rayseth vp a ded body. At Ephesus he calleth the elders of the congregation togyther, counterfeteth the keppynge of Godocs flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth to shyppe.

CAPI. XX.

A Fter the rage was ceased, Paul called the disciples vnto him, and toke his leaue of them, and departed to go into Macedonia. And when he hadde gone ouer those parties, and gyuen them large exhortations, he came into Greece, and there abode three monethes. And when the Jewes layde awayte for him as he was aboute to sayle into Syria, he purposed to returne thorow Macedonia. There accompanied him into Asia, Sopater of Berrhea, and of Thessalonia, Aristarcus and Secundus, and Gayus of Derba, and Timotheus: and out of Asia, Tichicus and Trophimos. These went before, and taryed vs at Troas. And we sayled away frō Philippos after the Eater holydayes, & came vnto them to Troas in fyue dayes, where we abode seuen dayes.

And on the morow after the Saboth day, the disciples came togither for to breake bred, and Paul preached vnto them (redy to depart on the morowe) and continued the preaching vnto mydnight. And there were manye lightes in the chaumber where they were gathered togither, and there sate in a wyndowe a certayne ponge man named Eutichus, fallen into a depe sleepe. And as Paul declared, he was the moare ouercome with slepe, and fell downe frome the thyrde lofte, and was taken vp deed. * Paul went downe and fel on him and embraced him, and sayde: make nothing a doo, for his lyfe is in hym. When he was come vp agayne, he brake bred, and talked, & comened a longe whyle, euen tyll the morynge, and so departed. And they brought the younge man a lyue, and were not a lyttell cōforted.

And we went afore to shyp, and sayled vnto Asson, there to receyue Paule. For so had he appointed, & wolde him selfe go a fote. When he was come vnto vs to Asso, we toke him in, and came to Mytilenes. And we sayled thence and came the next dayoueragainst Chios. And the next day we arriued at Samos, and taryed at Trogilion. The next day we came to Myleton: for Paul had determined to leaue Ephesus as they sayled, because he wolde not spende the tyme in Asia. For he hasted to be (yf

¶ Pauls iorney by shyppe. Of Philippe the Euangelist, and Agabus the prophet, which warned Paul not to go to Jerusalem. He remayned stedfast in his purpose, and is taken in the temple.

CAPI. XXI.

A And it chaunced that as sone as we had launched forth, and were departed from them, we came with a straught course vnto Choon, and the day folowyng vnto the Rhodes, and from thense vnto Patara. And we founde a shyppe redye to sayle vnto Phenices, and went a borde and set forthe. Then appeared vnto vs Cyprus, and we lefte it on the lefte hande, and sayled vnto Syria, and came vnto Tyre. For there the shyp vnladed her burthen. And when he had founde brethre we taryed there seuen dayes. And they tolde Paule thorowe the spirite, that he shulde not go vp to Jerusalem. And when the dayes were ended, we departed and went our wayes, and they all brought vs on our waye, with theyr wyues and chyldren, tyll we were come oute of the city. And we kneled downe in the shore and prayed. And wen we had taken our leaue one of an other, we toke shyp, and they returned home agayne.

When we had full ended the course from Tyre we arryued at Ptolomaida, and saluted the brethren, and abode with them one daye. The nexte daye, we that were of Paules compayne departed and came vnto Cesarea. And we entred in to the house of Philip the Euangelyst, whiche was one of the seuen deacons, and abode with him. The same man hadde foure doughters virgyns, whiche dyd prophesye. * And as we taryed there a good meyny of dayes, there came a certayne Prophete frome Jurye, named Agabus. When he was come vnto vs, he toke Paules gyrdel, and bounde his handes and feete, and sayde: Thus sayth the holy ghost, so shal the Jewes at Jerusalem bynde the man that oweth this gyrdell, and shal delyuer him in to the handes of the Gentyles.

When we herde this, both we and other of the same place, besoughte him that he wolde not go vp to Jerusalem. Then Paule answered and sayde: What doo ye, weppynge and breakynge myne herte? I am redye not to be bounde onely, but also to dye at Jerusalem for the name of the Lorde Jesu. When we coulde not turne his mynde, we ceased, sayinge: the wyll of the Lorde be fulfylled. After those dayes we made our selues redye, and went vp to Jerusalem. There went with vs also certayne of the disciples of Cesarea, and broughte with them one Mnason of Cyprus, an olde disciple with whome we shulde lodge. And when we were come to Jerusalem, the brethren receyued vs gladly. And on the morow, Paule went in with vs vnto James, and all the elders came togyther. And when he hadde saluted them, he tolde by ordre all thynges that God had wrought amonge the Gentyles by his ministracion. And when they herde it they glorifyed the Lorde, and

(yf he coulde possible) at Jerusalem at the day of Pentecost. Wherfore frome Myleton he sente to Ephesus, and called the elders of the congregation. And when they were come to him, he sayd vnto them: Ye knowe from the fyrste daye that I came in to Asia, after what maner I haue bene with you at all seasons, seruynge the Lorde with all humblenes of mynde, and with many teares, and temptacions, whiche happened vnto me by the lyenges awayte of the Jewes/ and howe I kepte backe nothyng that was profitable, but that I haue shewed you and taughte you openly and at home in your houses, witnesyng bothe to the Jewes, and also to the Grekes, the repentaunce towarde God, and fayth towarde our Lorde Jesus.

And now beholde, I go bounde in the spirite vnto Jerusalem, and knowe not what shall come on me there, but that the holy ghost witnesseth in euery citye, saying: that bandes and trouble abyde me. But none of those thynges moue me, neither is my lyfe dere vnto my self, that I myght fulfyll my course with ioye, and the ministracion which I haue receyued of the Lorde Jesu, to testifie the gospell of the grace of God.

And nowe beholde, I am sure that hence forth ye all (thorow whom I haue gone preachynge the kyngdome of God) shall se my face no more. * Wherfore I take you to recorde this same day, that I am pure from the bloude of all men. For I haue kepte nothing backe, but haue shewed you all the counsell of God. Take hede therfore vnto your selues and to all the flocke, wherof the holy ghoste hathe made you ouerseers, to rule the congregacion of God, whiche he hathe purchased with his bloude. * For I am sure of this, that after my departynge, shall greuous wolues entre in amonge you, whiche wyll not spare the flocke. And of youre owne selues shall men aryse, speakynge peruerse thynges to drawe disciples after them. Therfore awake, and remembre that by the space of thre yeres, I ceased not to warne euery one of you bothe nyght and daye with teares.

And nowe brethren, I commende you to God, and to the worde of his grace, whiche is able to bylde further, and to gyue you an inheritaunce, amonge all them whiche are sanctifyed. I haue desyred no mannes syluer, golde or vesture. Ye knowe well that these handes haue ministred vnto my necessityes, and to them that were with me. I haue shewed you all thynges, how that so labouryng ye oughte to receyue the weyke, and to remembre the wordes of the Lorde Jesu, howe he sayde: It is more blessed to gyue, then to receyue.

When he hadde thus spoken, he kneled downe and prayed with them all. And they wepte haboundantly, and fell on Paules necke, and kyssed him, sorowynge most of all for the wordes whiche he spake, that they shulde se his face no more. And they accompanyed him vnto the shyppe.

sayde vnto him: Thou seest brother, how ma
ny thousande Iewes there are whiche beleue,
and they are all zelous ouer the lawe. And
they are informed of the, that thou teachest
all the Iewes which are amonge the gentils,
to forsake Moses, and sayest that they ought
not to circumcyse their children, neyther to
lyue after the customes. What is it therefore?
The multitude must nedes come together. For
they shall heare that thou art come. Do there-
fore this, that we saye to the.

Numer.vi.a. * We haue foure men, which haue a vowe
E on them. Them take, and purifye thy selfe
with theym, and doo coste on them, that they
maye shaue their heddes, and all shall know
that those thinges whiche they haue herde cō-
cernynge the, are nothynge: but that thou
thy selfe also walkest and kepest the lawe.
For as touchinge the gentyls whiche beleue,
we haue writtē and concluded, that they ob-
serue no suche thynges: but that they kepe
them selues frome thynges offred to ydoles,
frome bloude, frome strangled, and from for-
nication. Then the nexte daye Paul toke the
men, and purifyed him selfe with them, and
entred into the temple, declarynge that he ob
serued the dayes of the purification, tyll that
an offringe shoulde be offred for euerye one of
theym.

And as the seuen dayes shulde haue bene en
ded, the Iewes whiche were of Asia, when
they sawe hym in the temple, they moued all
the people, and layde handes on hym, cryng:
F men of Israel, helpe. This is the man that
teacheth all men euery where against the peo
ple and the lawe, and this place. Moreouer
he hath brought Grekes into the temple, and
hath defyled this holy place. For they sawe
one Trophimus an Ephesian with him in the
cytie. Him they supposed Paul had brought
into the temple. And al the cytie was moued
and the people swarmed togyther. And they
toke Paul and drue him out of the temple, &
forthwith the dores were shut.

As they went about to kyll hym, tydinges
came vnto the chiefe captayne of the Souldy-
ers, that all Ierusalem was moued. Whiche
immediately toke Souldyers and vndercap-
taynes, and ran downe vnto theym. When
they sawe the Captayne and the Souldyers,
they lefte smytinge of Paul. Then the Cap-
G tayne came nere and toke him, and comman-
ded him to be bounde with two chaynes, and
demaunded what he was, and what he had
done. And one cryed this, an other that amōg
the people. And when he coulde not knowe ỹ
certayntie for the rage, he commaunded hym
to be caryed into the castel. And whē he came
vnto ỹ Greces, it fortuned that he was borne
of the Souldyers for the violence of the peo-
ple. For the multitude of the people folowed
after, cryenge: awaye with him.

And as Paul shulde haue bene caryed into
the castel, he sayde vnto the Captayne: maye
I speake vnto the? Which sayd: Canst thou
speke Greke? Arte not thou that Egyptian,
whiche before these dayes made an vproure, &
led out into the wyldernesse foure thousande
men that were murtherers? But Paul sayde
I am a man whiche am a Iewe of Tharsus a
cytie in Cycill, a Cytesen of no vyle cytie, I
beseche the / suffre me to speake vnto the peo-
ple. When he had gyuen him lycence, Paule
stode on the steppes, and beckened with ỹ hād
vnto the people, and there was made a great
silence. And he spake vnto them in the Ebrew
tongue, sayenge:

¶ Paule answereth the Iewes, is scourged, and layde in pryson agayne.

CAPI. XXII.

YE men brethren & fathers, heare myne
aunswere whiche I make vnto you. A
When they hearde that he spake in the
Ebrewe tongue to them, they kepte the more
silence. And he sayde: I am verely a man,
whiche am a Iewe borne in Tharsus, a cytie
in Cycill: neuertheles brought vp in this cy
tie, at the fete of Gamaliel, and informed di
ligently in the lawe of the fathers, and was
feruent mynded to God warde, as ye all are
this same daye, and * I persecuted this way Iesus. viii.a.
vnto the death, byndynge and delyuerynge in- and.xi.a
to pryson bothe men and wemen, as the chief
preest dothe beare me wytnesse, and all the el-
ders of whome also I receyued letters vnto B
the brethren, and went to Damasco to bringe
them whiche were there bounde vnto Ieru-
salem for to be punyshed.

And it fortuned, as I made my iourney, &
was come nyghe vnto Damasco about none,
sodeynly there shone frome heauen a greate
lyghte rounde aboute me, and I fell vnto the
earthe, and hearde a voyce, sayenge vnto me. Iesu. viii.a
* Saul, Saul, why persecutest thou me?
And I aunswered: What arte thou Lorde?
And he sayde to me: I am Iesus of Nazareth
whome thou persecutest. And they that were
with me sawe a lyght and were afrayde: but
they hearde not the voyce of him that spake
with me. And I sayde: What shall I doo C
Lorde? And the Lorde sayde vnto me: Aryse,
and go in to Damasco and there it shalbe told
the of all thinges which are appointed the to
do. And when I sawe nothing for the brightes
of the lyght, I was ledde by the hande of
them that were with me, and came into Da-
masco.

And one Ananias a perfect man, and as per
taynynge to the lawe haynge good reporte
of all the Iewes whiche there dwelte, came D
vnto me, and stode and sayde vnto me: Bro-
ther Saule, loke vp. And that same houre I
receyued my syght and sawe him. And he sayd
the God of our fathers hath ordeyned the be-
fore, that thou shuldest knowe his will, and
shuldest se that which is rightfull, & shuldest
heare the voyce of his mouth: for thou shalt
be his witnes vnto all men of those thinges
whiche thou hast sene and hearde. And nowe:
why tarryest thou? Aryse and be baptysed, and
washe awaye thy synnes, callynge on the
name of the Lorde. And it fortuned, when I
was come agayne to Ierusalem / and prayde
in the

in the temple, that I was in a traunce, and
sawe him, sayinge vnto me. Make haste, and
E get the quyckly out of Ierusalē, for they wyll
not receyue thy wytnesse that thou bearest of
me. And I sayde: Lorde they knowe that I
pursoned and bet in euery synagoge them that
byleued on the. And when the bloode of thy
wytnesse Steuen was shed, I also stode by, &
consented vnto his deth, and kept the rayment
of them that slewe him. And he sayd vnto me:
departe, for I wyll sende the a farre hence vn-
to the Gentyles.

They gaue him audience vnto his worde,
and then lyfte vp theyr voyces, and sayde: a-
F waye with suche a felowe frome the erth: it
is pitye that he sholde lyue. And as they cryed
and cast of theyr clothes, and threwe dust in to
the ayre, the captayne bad him be broughte in
to the castel, and commaunded him to be scour
ged, and to be examined, that he might know
wherefore they cryed on hym. And as they
bounde him with thonges, Paule sayde vnto
the Centurion that stode by: Is it laufull for
you to scourge a man that is a Romayne, and
uncondemned? When the Centurion herde
that, he went and tolde the captayne, sayinge:
What intendest thou to do? This man is a
G Romayne.

Then the captayne came, and sayde to him:
Tell me, art thou a Romayne? He sayde: Ye.
And the captayne answered: With a greate
somme obteyned I this fredome. And Paule
sayde: I was free borne. Then forthwith de-
parted from him they which sholde haue exa-
mined him. And the captayne also was afrayd
after he knewe that he was a Romayne: be-
cause he had bounde him.

On the morowe, because he wolde haue
knowen the certayntie, wherfore he was ac-
cused of the Iewes, he losed him from his bon
des, and commaunded the chiefe preestes, and
all the concile to come togyther, and brought
Paule, and set him before them.

¶ Paule commeth before the counsell. Debate arysēth among the people. The capteyn deliuereth him/ God comforteth him.

CAPI. XXIII.

A PAule behelde the counsel and sayd: Men
and brethren, I haue lyued in al good con
science before God * tyll this daye. The
Act.xxiii.b hye preest Ananias commaunded them ỹ stode
by to smyte him on the mouthe. Then sayde
B Paule to him: God smyte the thou paynted
wall. Sittest thou & iudgest me after the law,
and commaundest me to be smytten contrarye
to the lawe? And they that stode by sayde: re-
uilest thou Gods hye preest? Then said Paul:
I wist not, brethren, that he was the hye preest.
Act.xxiii.d For it is wrytten: * thou shalte not curse the
B ruler of thy people.

When Paule perceyued that the one parte
were Sadduces, and the other Pharisees, he
cryed out in the counsell. Men and brethren,
Act.xxiii.a. * I am a Pharisey, the sonne of a Pharisey.
Of the hope and resurrection frome dethe, I
am iudged. And when he had so sayde, there
arose a debate betwene the Pharisees and the
Sadduces/and the multitude was deuyded.
* For the Sadduces saye there is no resurrec-
tion, neither aungel ne spirite. But the Pha- Math.xxii.c
risees graunte bothe. And there arose a greate
crye, and the Scribes which was of the Pha-
risees parte, arose and stroue, saying: we fynde
none euyll in this man. Though a spyrite or an
aungell hath appered to him, let vs not stryue
agaynst God.

And when there arose greate debate, the
captayne fearynge, lest Paule sholde haue ben C
pluckt asonder of them, commaunded the soul-
dyers to go downe, and to take hym frome
them, and to brynge him in to the castell. The
night folowynge, God stode by him and sayd:
D be of good chere Paule, for as thou hast testi-
fyed of me in Ierusalem, so muste thou beare
wytnes at Rome. When daye was come, cer-
tayne of the Iewes gathered them selues to-
gyther, and made a vowe, sayinge: that they
wolde neither eate nor drynke, tyll they had
kylled Paule. They were about. xl. which had
made this conspiracie. And they came to the
chefe preest & elders, and said: we haue bound
our selues with a vowe, that we wyl eate no-
thynge, tyll we haue slayne Paule. Nowe D
therefore gyue ye knowlege to the captayne
and to the counsell, that he brynge him forthe
vnto vs to morow, as though we wold know
some thyng more perfectly of hym. But we (or
euer he come neare) are redy in the meane sea-
son to kyll hym.

When Paules systers sonne herde of theyr
layinge awayte, he wente and entred in to the
castel, and tolde Paule. And paule called one
of the vnder captaynes vnto hym, and sayde:
bringe this ponge man vnto the hye capteyn:
for he hathe a certayne thynge to shewe him.
And he toke him, and brought him to the cap-
tayne, and sayd: Paule the prysoner called me
vnto him, and prayed me to bryng this ponge
man vnto the, whiche hath a certayne matter
to shewe the.

The hye captayne toke him by the hande, E
and wente aparte with him out of the waye:
and asked him, what hast thou to say vnto me?
And he sayd: the Iewes are determined to de-
syre the that thou woldest bringe forth Paule
to morowe in to the counsell, as though they
wold enquire somwhat of him more perfectly:
But folow not theyr myndes: for there lye in
wayte for him of them mo then. xl. men, which
haue bounde them selues with a vowe, that
they wyl neither eate ne drinke tyl they haue
kylled him. And now are they redye, and loke
for thy promyse.

The captayne let the ponge man departe,
and charged hym: See thou tell no man that F
thou hast shewed these thynges to me. And he
called vnto him two vnder captaynes, saying:
make redye two hundred souldyers to go to
Cesarea, and horsemen thre score and ten, and
speare men two hundred, at the thyrde houre
of the nyghte. And delyuer them beestes that
they maye put Paule on, and bringe him sare
vnto Felix the deputye, and wrote a letter in
this maner.

Claudius

Claudius Lysias vnto the moost myghtye ruler Felix sendeth greetynge. This man was taken of the Jewes, and sholde haue ben kylled of them. Then came I with souldiers, and rescued him, and perceyued that he was a Romayne. And when I wolde haue knowen the cause wherfore they accused him, I brought him forth in to theyr counsell. There perceyued I that he was accused of questions of their lawe: but was not gylty of any thynge worthye of death or of bondes. And when it was shewed me howe the Jewes layde wayte for the man, I sent him streyght waye to the, and gaue commaundement to his accusers, yf they hadde oughte agaynste him, to tell it vnto the: fare well. The souldiers as it was commaunded them, toke Paule, and brought him by nyghte to Antipatras. On the morowe they left the horse men to go with him, and returned vnto the castell. Whiche when they came to Cesarea, delyuered the epystle to the deputye, and presented Paule before him. When the deputie hadde redde the letter, he asked of what countreye he was. And when he understode that he was of Cicill, I will heare the (sayde he) when thyne accusers are come also: and commaunded him to be kepte in Herodes iudgement house.

¶ Paule is accused before Felix, he answereth for him selfe.

CAPI. XXIIII.

A After fyue dayes, Ananias the high preest descended with the elders, and with a certeyn oratour named Tertullus, and enformed the ruler of Paule. When Paule was called forthe, Tertullus began to accuse him, sayinge: where as we lyue in greate quietnes by the meanes of the, and many good thinges are wrought vnto this nacion through thy prouidence: that alowe we euer and in all places moost myghty Felix with al thankes. Not withstandyng that I be not tedious vnto the I praye the that thou wouldest heare vs of thy curtesye a fewe wordes.

B We haue founde this man a ✻ pestilent felowe, and a mouer of debate vnto all the Jewes throwout the worlde, and a mayntayner of the secte of Nazarytes, and hathe also enforced to pollute the temple. Whome we toke and wolde haue iudged accordyng to our lawe, but the hye captayne Lysias came vpon vs, and with greate violence toke him awaye out of our handes, commaundynge his accusers to come to the. Of whome thou mayste (yf thou wylte enquyre) knowe of all these thynges whereof we accuse him. The Jewes lykewyse affirmed, saying that it was euen so.

Then Paule (after that the ruler him selfe had beckened vnto him that he sholde speake) answered: I shall with a more quiet mynde answere for my selfe, for as moche as I vnderstande, that thou hast ben of many yeres a iudge vnto this people, because ỹ thou mayste knowe that there are yet but twelue dayes sythens I wente vp to Jerusalem for to praye, and they neyther founde me in the temple disputynge with any man, eyther raysynge vp the people, neyther in the Synagoges, nor in the cite. Neither can they proue the thinges whereof they accuse me.

But this I confesse vnto the, that after that waye (whiche they call heresye) so worshyp I the God of my fathers, beleuynge all thinges whiche are wrytten in the lawe and the Prophetes, and haue hope towardes God, that the same resurrection of the deed (which they them selues loke for also) shall be both of iust and vniuste. And therfore studye I to haue a clere conscience towarde God, and towarde man also.

But after many yeres, I came and brought almes to my people, & offrynges in the whiche they founde me purified in the temple, neither with multitude, nor yet with vnquietenes, how be it there were certayne Jewes oute of Asia, whiche oughte to be here presente before the, and accuse me, yf they had ought agaynste me: or elles let these same here saye, yf they haue founde any cuyll doyng in me, whyle I stande here in the counsell: excepte it be for this one voyce that I cryed standynge amonge them, of the resurrection of the ded, am I iudged of you this daye.

When Felix herde these thynges, he referred them, for he knewe very wel of that way, and sayd: when Lysias the capteyn is come, I will knowe the vtmost of your matters. And he commaunded an vnder captayne to kepe Paule, and that he shold haue rest, and that he sholde forbyd none of his acquayntaunce to minister vnto him, and to come vnto him.

And after a certayne dayes, came Felix and his wyfe Drusilla, whiche was a Jewe, and called forth Paule, and herde him of the faith whiche is towarde Christ, and as he preached of ryghtousnes, temperaunce, and iudgement to come, Felix trembled and answered: thou haste doone ynoughe at this tyme, departe/ when I haue conuenient tyme, I will sende for the. He hoped also that money sholde haue ben gyuen him of Paule, that he myght loose him: wherfore he called him the oftener, and commoned with him. But after two yere, Festus Porcius came in to Felix rowme. And Felix wyllynge to shewe the Jewes a pleasure, lefte Paule in pryson bounde.

¶ The Jewes accuse Paule before Festus, he appeleth vnto the Emperoure, and is sent vnto Rome.

CAPI. XXV.

When Festus was come in to the prouynce, after thre dayes he ascended from Cesarea vnto Jerusalem. Then enformed him the hyghe preestes, and the chiefe of the Jewes of Paule. And they besought hym and desyred fauour against him, that he wolde sende for him to Jerusalem: and layd awayt for him in the way to kyll him. Festus answered that Paul sholde be kepte at Cesarea, but that he hym selfe wolde shortly departe thyther. Let them therfore (sayde he) whiche among you are able to wit, come with vs and accuse him, yf there be any faute in the man.

When he had tarryed there more then tenne dayes, he departed vnto Cesarea, and the next daye sate downe in the iudgement seate, and commaunded Paule to be brought. When he was come, the Jewes whiche were come from Jerusalem, came aboute him, and layde many and greuous complaynes agaynste Paule, whiche they coulde not proue as longe as he answered for him selfe, that he had neither agaynst the lawe of the Jewes, neither against the temple, nor yet agaynste Cesar offended any thynge at all.

Festus wyllyng to do the Jewes a pleasure answered Paule and sayde: wylt thou go to Jerusalem, and there be iudged of these thynges before me? Then sayde Paule: I stande at Cesars iudgement seate, where I ought to be iudged. To the Jewes haue I no harme done, as thou verye well knowest. Yf I haue hurte them, or commyted any thynge worthy of dethe, I refuse not to dye. Yf none of these thynges are, wherof they accuse me, no man ought to delyuer me to them. I appeale vnto Cesar. Then spake Festus with deliberacion, and answered. Thou hast appealed vnto Cesar: vnto Cesar shalt thou go.

After a certayne dayes, kynge Agrippa, and Bernice came vnto Cesarea to salute Festus. And when they hadde ben there a good season, Festus rehersed Paules cause vnto the kynge, sayinge: there is a certayne man lefte in prysō of Felix, aboute whome when I came to Jerusalem the hye preestes and elders of the Jewes enformed me, & desyred to haue iudgement agaynst him. To whom I answered: It is not the maner of the Romayns to delyuer any man that he sholde perishe, before that he whiche is accused, haue ỹ accusars before him, and haue lycence to answere for him selfe, concernyng the crime layde agaynste hym: when they were come hyther without delaye on the morowe I sate to gyue iudgement, and commaunded the man to be brought forthe. Agaynste whome when the accusers stode vp, they brought none accusation of suche thynges as I supposed: but hadde certayne questions agaynste him of theyr owne superstition, and of one Jesus whiche was deed, whome Paule affirmed to be alyue. And because I doubted of suche maner questyons, I asked him whether he wolde go to Jerusalem, and there be iudged of these matters. Then when Paule hadde appealed to be kepte vnto the knowlege of Cesar, I commaunded him to be kepte tyll I myghte sende him to Cesar. Agrippa sayd vnto Festus: I wolde also heare the man my selfe. To morowe (sayd he) thou shalte heare him. And on the morowe when Agrippa was come and Bernice with greate pompe, & were entred in to the counsell house with the captaynes and chiefe men of the cyte, at Festus commaundement Paule was brought forthe. And Festus sayd: kynge Agrippa, and all men whiche are heare presente with vs: ye se this man aboute whom all the multitude of the Jewes haue ben with me, bothe at Jerusalem, and also here, cryinge that he oughte not to lyue any longer: Yet founde I nothynge worthy of dethe, that he had commytted. Neuerthelelle sythens that he hathe appealed to Cesar, I haue determyned to sende him. Of whome I haue no certayne thyng to wryte vnto my Lorde. Wherfore I haue brought him to you, and specially vnto the, kynge Agrippa, that after examinacion had, I might haue somwhat to write. For me thinketh it vnreasonable for to sende a prisoner, and not to shewe the causes whiche are layde agaynst him.

¶ Kynge Agrippa heareth Paule, whiche telleth him his callynge frome the begynnynge.

CAPI. XXVI.

A Grippa sayde vnto Paule: thou arte permytted to speke for thy selfe. Then Paule stretched forthe the hande, and answered for him selfe. I thinke my selfe happy kynge Agrippa, bicause I shal answere this daye before the, of all the thynges whereof I am accused of the Jewes, namely bicause thou art expert in al customes and questions, which are amonge the Jewes. Wherfore I beseche the to heare me patiently.

A Paules oracion

B My lyuynge of a chylde, which was at the fyrste amonge myne owne nacion at Jerusalem, knowe all the Jewes, whiche knewe me from the begynnyng, yf they wolde testifie it. For after the moost straytest secte of our laye, lyued I a Phariseye. And nowe I stande and am iudged, for the hope of the promyse made of God vnto oure fathers: vnto whiche promyse our twelue trybes instantly seruyng god daye and nyghte, hope to come. For whiche hopes sake, kynge Agrippa, am I accused of the Jewes. Why wolde it be thought a thyng incredible vnto you, that God sholde rayse agayne the deed? I also verily thought in my selfe, that I ought to do many contrary thinges, clene agaynst the name of Jesus of Nazareth: whiche thynge I also dyd in Jerusalem. Where many of the sayntes I shut vp in pryson, and had receyued auctorite of the hye preestes. And when they were put to dethe, I gaue the sentence. And I punyshed them ofte in euery synagoge, and compelled them to blaspheme: and was yet more madde vpon them, and persecuted them euen vnto straunge cityes. About the whiche thynges as I went to Damasco with auctorite and lycence of the hygh preestes, euen at myddaye (o kynge) I sawe in the way a light from heuen, aboue the brightnes of the sonne, shyne rounde about me, and them whiche iourneyed with me.

When we were all fallen to the earthe, I herde a voyce speakynge vnto me, and sayinge in the Hebrewe tonge: ✻ Saul, Saul, why persecutest thou me? It is harde for the to kycke agaynst the prycke. And I sayde: Who arte thou Lorde? And he sayde: I am Jesus whom thou persecutest, but ryse and stand vp on thy fete. For I haue appeared vnto the for this purpose, to make the a minister & a wytnesse,

C Iesu. 22. a and 22. b

nesse bothe of those thinges whiche thou hast sene, and of those thynges in whiche I will appeare vnto the, deliuringe the from the people, and from the Gentyles, to whome now I sende the, to open their eyes, that they myght turne from darckenesse to lyght, and from the power of Satan vnto God, that they may receyue forgyuenesse of synnes and inheritaunce amonge them, which are sanctified by faith in me.

F Wherefore kynge Agrippa, I was not disobedient vnto the heauenly vysion: but shewed fyrste vnto them of Damasco, and at Jerusalem, and thorow out all the coostes of Jewry, and to the Gentyles, that they shulde repent, and tourne to God, and do ye ryght workes of repentaunce. For this cause, the Jewes caught me in the temple, and went about to kyll me. Neuertheles I obtayned helpe of God, and continewe vnto this daye, witnessinge bothe to small and great, sayenge none other thynges, then those whyche the Prophetes and Moses dyd saye, shulde come, that Christe shoulde suffre, and that he shoulde be the fyrste that shoulde ryse from deathe, and shoulde shewe lyght vnto the people, and to the Gentyles. As he thus aunswered for him selfe: Festus sayde with a lowde voyce. Paul, thou arte beside thy selfe. Moche learninge hath made the mad. And Paule sayde: I am not mad, moost dere Festus: but speake the wordes of truthe and soberneile. The kynge knoweth of these thynges, before whome I speake freely: Neyther thynke I that any of these thynges are hydden from him: For this thinge was not doone in a corner. Kynge Agrippa, beleuest thou the Prophetes? I wote well thou beleuest. Agrippa sayd vnto Paul: Somwhat thou bringest me in mynde for to become a Christen. And Paul sayde: I wolde to God, that not onely thou: but also al that heare me to daye, were, not somewhat onely, but all together, suche as I am, excepte these bondes. And when he hadde thus spoken, the kynge rose vp, and the deputie, and Bernice, and they that sate with them. And when they were gone a parte, they talked betwene them selues / sayenge: This man doeth nothynge worthy of deathe, nor of bondes. Then sayd Agrippa vnto Festus: This man myght haue bene lowsed, yf he hadde not appealed vnto Cesar.

¶ Paule shippinge towarde Rome, Julius the Captayne intreateth him curteously, at the laste they suffre shipwrake.

CAP. XXVII.

A When it was concluded that we shoulde sayle into Italye, they delyuered Paule and certayne other prysoners, vnto one named Julius, an vnder Captayne of Cesars Souldyers. And we entred into a shyppe of Adrampcium, and lowsed from lande, appoynted to sayle by the coostes of Asia, one Aristarcus oute of Macedonia, of the countrey of Thessalia beynge with vs. And the nexte daye we came to Sidon. And Julius courteously entreated Paul, and gaue him lybertie to go vnto his frendes, and to refreshe hym selfe. And from thence launched we, and sayled harde by Cyprys, because ỹ wyndes were contrarye. Then sayled we ouer the see of Cylicia, and Pamphilia, and came to Myra in B Lycia.

And there the vndercaptayne founde a shyp of Alexander, redye to sayle into Italye, and put vs therin. And when we had sayled slowly many dayes, and scace were come ouer against Gnydon (because the wynde withstode vs,) we sayled harde by the coostes of Candy, ouer against Salmo, and with moch worke sayled beyonde it, and came vnto a place called Goodhauen. Nyghe whervnto was a cytie called Lasea. When moch tyme was spēt and saylynge was now ieoperdeous, because also that we hadde ouerlonge fasted, Paule put them in remembraunce, and sayde vnto them. Syrs, I perceyue that this voyage will be with hurt and moche dommage, not of the ladynge and shyppe onely: but also of oure lyues. Neuertheles the vnder Captayne beleued the gouernoure and the maister, better then tho thinges, which were spoke of Paul. And because the hauen was not commodious to wynter in, many toke counseil to departe thence, yf by any meanes they myght attayne to Phenices, & there to wynter, whiche is an hauen of Candy, & lyeth to the southwest, and northwest wynde. Whē the southwynde blewe, they supposynge to obtayne their purpose lowsed vnto Asson, and sayled paste all Candy.

But anone after, there arose against their purpose, a flawe of wynde oute of the northeast. And when the shyppe was caughte, and coulde not resiste the wynde, we let her go, & drawe with the weather. And we came vnto an yle named Clauda, and hadde moche worke to come by a bote, whyche they toke vp, and vsed helpe, vndergerdynge the shyp, fearinge least we shulde haue fallen into Syrtes. and we let downe a vessell, and so were carryed. The next daye when we were tossed with an exceadynge tempest, they lyghtened the shyp, and the thirde daye we cast out with our own handes, the tackilynge of the shyppe. When at the laste neyther sunne nor starre in many dayes appeared, and no small tempest laye vpon vs, all hope that we shuld be saued, was then taken awaye. Then after longe abstynence, Paul stode forth in the myddes of the and sayde: Syrs ye shulde haue harkened to me, and not haue lowsed from Candy, neyther to haue brought vnto vs this harme and losse. And nowe I exhorte you to be of good chere. For there shall be no losse of any mans lyfe amonge you, saue of the shyppe onely. For there stode by me this nyght the Aungell of God, whose I am, and whome I serue, sayenge: Feare not Paule, for thou muste be brought before Cesar. And lo, God hath geuen vnto the, all that sayle with the. Wherfore Syrs be of good chere: for I beleue god, that it shalbe euen as it was tolde me. How be it we muste be cast into a certayne ylonde.

But

But when the fourtenth nyght was come, as we were caryed in Adria about mydnyght, the shypmen demed that there appered some countrey vnto them: and sounded, and found it twentye faddoms. And when they hadde gone a lytell further, they sounded agayne/ and founde fyften faddoms. Then fearynge least they shoulde haue fallen on some rocke/ they caste foure ancres oute of the sterne, and wyshed for the daye.

As the shypmen were aboute to flee oute of the shyppe, and hadde let downe the bote into the see, vnder a couloure as though they wolde haue cast ancres out of the forshyppe: Paul sayde vnto the vnder captayne and the F Souldiers: excepte these abyde in the shyppe, ye can not be sake. Then the Souldiers cut of the rope of the bote, and let it fall awaye.

And in the meane tyme, betwene that and daye, Paul besought them all to take meate, sayenge: This is the fourtenth daye that ye haue tarryed and contynued fastinge, receyuinge nothinge at all. Wherfore I praye you take meate: for this noo doubte, is for youre helthe: for there shall not an heare fall from the heed of any of you

And when he had thus spoken, he toke bred and gaue thankes to God, in presence of the all, and brake it, and beganne to eate. Then were they all of good chere, & they also toke meate. We were all togyther in the shyppe, two hundred three score and fyftene soules. And when they had eaten ynough, they lightened the shyppe, and cast out the wheate into the see.

G When it was daye, they knewe not the lande, but they espyed a certayne hauen with a banke into the which they were mynded (yf it were possible) to thrust in the shyppe. And when they hadde taken vp the ancres, they commytted them selues vnto the see, and lowsed the rudder bondes, & hoysed vp the mayne sayle to the wynde, and drew to lande. But they chaunced on a place, whiche had the see on both the sydes, and thrust in the shyp. And the foore parte stucke faste, and moued not, but the hynder brake with the violence of the waues.

The Souldyers counsell, was to kyll the prysoners, least any of them, when he hadde swome oute shoulde flee awaye. But the vnder captayne, wyllynge to saue Paule, kepte them from their purpose, and commaunded that they that coulde swymme, shoulde caste them selues fyrste into the see, and scape to lande. And the other he commaunded to goo, some on bordes, and some on broken peces of the shyppe. And so it came to passe, that they came all safe to Lande.

¶ The vyper hurteth not Pauls hande / he healeth Publius father/ and preacheth Christ at Rome.

CAPI. XXVIII.

A Nd when they were escaped, then they knewe that the yle was called Milete And the people of the countrey shewed vs no lytell kyndnes: for they kyndled a fire and receyued vs euery one, because of the present rayne, and because of the colde. And whē Paul hadde gathered a bondel of styckes, and put them in to the fyre, there came a vyper oute of the heat, and lept on his hande. Whē the men of the countreye sawe the wormē hange on his hande, they sayde amonge them selues: This man must nedes be a murtherer: Whome (thoughe he haue escaped the see) yet B vengeaunce suffereth not to lyue. But he shouke of the vermen into the fyre, and felte no harme. But they wayted, when he shulde haue swollen, or fallen downe dead sodeynly. So after they hadde loked a greate whyle / and sawe no harme come to hym, then they chaunged their myndes, and sayde that he was a God.

In the same places, the chiefe man of the yle, whose name was Publius, hadde a lordshyp: the same receyued vs, & lodged vs thre dayes courteously. And it fortuned that the father of Publius laye sycke of a feuer, and of a bluddy flixe. To whome Paul entred in, and prayde, and layd his handes on him/ and healed him. When this was doue, other also which had dyseases in the yle, came and were C healed. And they dyd vs great honoure. And when we departed, they laded vs with thinges necessary.

After thre monethes we departed in a shyp of Alexandre, whiche hadde wyntred in the yle, whose badge was Castor and Pollux. And when we came to Syracusa, we taryed there three dayes. And from thence we fet a compasse, and came to Regium. And after one daye the southwynde blew, and we came the nexte daye to Putiolus: where we found bre thren, and were desyred to tary with them seuen dayes, and so came to Rome. And from thence, when the brethren herde of vs, they D came against vs to Appiphorum, and to ỹ thre tauernes. When Paul sawe them, he thanked God, & waxed bolde. And when he came to Rome, the vnder Captayne delyuered the prysoners to the chiefe Captayne of the host: but Paul was suffred to dwell by him selfe with one Souldyer that kept him.

And it fortuned after thre dayes, that Paul called the chiefe of the Jewes togyther. And when they were come, he sayde vnto them. Men and brethren, thoughe I haue committed nothinge against the people or lawes of oure fathers: yet was I delyuered prysoner, from Jerusalem, into the handes of the Romayns. Whyche when they hadde examyned me, wolde haue let me go, because they found no cause of deathe in me. But when the Jewes cryed contrarye, I was constrayned to E appeale vnto Cesar: not because I had ought to accuse my people of. For this cause haue I called for you, euen to se you, and to speake with you: because that for the hope of Israel, I am bounde with this chayne.

And

And they sayde unto him: We neyther re-
ceyued lettres out of Jewrye pertayninge un-
to the, neyther came any of the brethren that
shewed or spake anye harme of the. But we
will heare of the what thou thinkest. For we
haue herde of this secte, that euery where it is
spoken againste. And when they had appoin-
F ted him a daye, there came many unto him in-
to his lodgynge. To whom he expounded and
testified the kyngdome of God, and preached
unto them of Jesu: bothe out of the lawe of
Moses, and also out of the Prophetes, euen
frome mornynge to nyght. And some beleued
the thinges which were spoken, and some be-
leued not.
When they agreed not amonge theym sel-
ues they departed, after that Paul hadde spo-
ken one worde. Well spake the holy ghost by
Esay the Prophete unto our fathers, sayeng:
Esaie.vi.c ✶ Go unto this people and saye: with youre
Math.xiii.b. eares shall ye heare, and shal not understand:
Marck.iiii.b and with youre eyes shall ye se, and not per-
Luke.viii.b. ceyue.
John.xii.f For the hert of this people is wexed grosse,
and their eares were thicke of hearynge, and
their eyes haue they closed: lest they shulde se
with their eyes, and heare with their eares, & G
understande with their hertes, and shulde be
conuerted, and I shoulde heale theym. Be it
knowen therfore unto you, that this saluaciō
of God is sent to the Gentyls, and they shal
heare it. And when he had sayde that, the Je-
wes departed, and had greate altercation a-
monge them selues.
And Paul dwelt two yeres full in his lod-
gynge / and receyued all that came to hym,
preachynge the kyngdome of God, and
teachynge those thynges, whi-
che concerned the Lorde
Jesus with all
con-
fydence, unfor-
boden.

Here endeth the Actes of the Apostles.

The Epistle of the Apostle S. Paule to the Romayns.

Paule declareth his loue towarde the Romayns shewerh what the Gospell is with the frute therof, and rebuketh the beestlynes of the fleshe.

CAPI. I. ✠

A PAul the ser-
uaunt of Jesu
Chryste called
to be an Apo-
stle, put apart
to preache the
gospel of god
which he pro-
mised afore by
his prophetes in
the holy scrip-
tures yͤ make
mēcion of his
sonne, begotten of the seed of Dauid, as per-
teynynge to the fleshe: and declared to be the
sonne of God, with power of the holy ghoste
that sanctifieth, sithens the tyme that Jesus
Christ our Lorde rose agayne from deathe, by
whome we haue receyued grace and Apostle-
shyp, to brynge all maner hethen people unto
the obedience of the faith, that is in his name:
of whiche are ye a parte also, whiche are Je-
sus Chrystes by callynge.
To all you of Rome beloued of God, and
payntes by callyng. Grace wͭ you, and pear frō
god our father, & from the Lorde Jesu Christ.
B Fyrst I thanke my god thorow Jesu Christ
for you all, bicause your faythe is publysshed
throughout al the worlde. For god is my wit-
nes, whom I serue with my sprete in the gos-
pel of his sonne, that without ceasing I make
mencion of you alwayes in my prayers, bese-
chyng that ones at last, a prosperous iourney
by the wyl of god) might fortune me, to come
unto you. For I longe to se you, that I might
bestowe amonges you some ghostly gyfte to
strengthe you with / that is, that I mighte be
comforted togyther with you, throughe the
common fayth, which both ye and I haue.
I wolde ye sholde knowe brethren that I
haue often tymes purposed to come unto you
(but haue ben let hytherto) to haue some
frute amonge you, as I haue amonge other
of the Gentyles. For I am detter both to the
Grekes, and to them whiche are no Grekes,
unto the lerned, and also unto the unlerned.
...faith Lykewyse as moche as in me is, I am redy to
...th, that preache the gospell to you of Rome also. For
...en un I am not ashamed of the gospell of Christ, bi-
...faithe cause it is the power of god for saluacion to
...tete all that byleue, namely to the Jewe, and also
...week to the hethen. For by it the ryghtousnes of
...a strō god is opened from yͤ faythe to fayth. As it is
...ii.a wrytten: ✶ the iust shall lyue by fayth.
C For the wrath of god appereth from heuen
agaynste all ungodlynes and unryghtousnes
of men, whiche witholde the truth in unrigh-
tousnes / for as moche as what maye be kno-
wen of god, that same is manifest amonge thē.
For god dyd shewe it unto them. So that his
inuisible thynges: that is to saye, his eternal
power and godhed, are understande and sene
by the workes from the creacion of the worlde
So that they are without excuse, in as moche
as when they knewe god, they glorified hym
not as god, neither were thankfull, but wexed
full of vanities in theyr ymaginacions, and
theyr folysshe hertes were blynded. When
they counted them selues wyse, they became
foles, and turned the glorye of the immortall
god, unto the symilitude of the ymage of mor-
tal man, and of byrdes, and four foted beestes,
and of serpentes. Wherfore god likewise gaue
them up unto theyr hertes lustes, unto unclen
nesse, to defyle theyr owne bodyes bytwene
them selues: whiche turned his trouthe unto
a lye, and worshypped and serued the creatu-
res more then the maker, whiche is blessed for
euer. Amen. For this cause god gaue them up D
unto shamefull lustes. For euen theyr women
dyd chaunge the naturall use unto the unna-
turall. And lykewyse also the men lefte the
naturall use of the woman, and brent in their
lustes one to an other. And man with man
wroughte fylthynesse, and receyued in theym
selues the rewarde of theyr errour, as was ac-
cordynge.
And as it semed not good unto them to be a
knowen of god, euen so god deliuered them up
unto a leude mynde, that they sholde do tho
thynges whiche were not comly, beynge full
of all unrightous doynge, of fornicacion, wye-
kednesse, couetousnesse, maliciousnes, full of
enuye, murther, debate, discepte, euyll condy-
cioned, whysperers, backbiters, haters of god,
doers of wronge, proude, bosters, bryngers up
of euyll thynges, disobedient to father & mo-
ther, without understanding, couenaunt brea-
kers, unlouynge, trucebreakers, and merciles.
Whiche men thoughe they knewe the rygh-
tousnesse of god, howe that they whiche com-
myt suche thynges are worthy of deth, yet not Osee.vii.a
onely do the same, but also haue pleasure in
them that do them.

He rebuketh the Jewes, which as touching sinne are like the Heythen, yea worse then they.

CAPI. II.

THerfore art thou inexcusable, o man, A
who so euer thou be that ✝iudgest. For ✝To Judge, here (as in many other places) signifieth to condemne other & esteme thy self righteous.
in that thou iudgest an other, thou con-
demnest thy selfe. For thou that iudgest, doest
euen the same. But we are sure that the iudge-
ment of god is according to the trouth, against
them whiche commit suche thinges. Thynkest
thou this, o thou mā that iudgest them which
do suche thinges, and yet doest the very same,
that thou shalt escape the iudgement of god?
Eyther despysest thou the ryches of his good-
nes, pacience, and longe sufferaunce? and re-
membrest not howe that the kyndnes of God
leadeth the to repentaunce?
But thou after thyne harde herte yͭ can not B
repente, heapest the togyther the treasure of
wrath agaynst the daye of vengeaunce, when
shal be opened the rightous iudgemēt of god,

Psal.lxii.

whiche wyll rewarde euery man accordyng to his dedes, that is to saye, prayse, honour, and immortalitie to them which continue in good doynge, and seke eternal lyfe. But vnto them that are rebellions and disobey the truth, and folow iniquite, shal come indignacion & wrath, tribulacion and anguysh vpõ the soule of euery man that dothe euyl: of the Jewe fyrst, and also of the Gentyle. To euery man that doth good, shall come prayse, honour, and peax: to the Jewe first, & also to the Gentyle. For there is no parcialitie with God. But who so euer hath synned without lawe, shal perische without lawe. And as many as haue synned vnder the lawe, shall be iudged by the lawe. For before God they are not ryghtous whiche heare the lawe: but the doers of the lawe shall be iustified. For yf the Gentyles whiche haue no lawe, do of nature those thynges conteyned in the lawe: then they hauynge no lawe, are a lawe vnto them selues, which shewe the dede of the lawe wrytten in theyr hertes: whyle
C theyr conscience beareth wytnes vnto them, and also theyr thoughtes, accusynge one an other, or excusynge at the day when God shall iudge the secretes of men by Jesu Chryst, accordynge to my glad tidynges.

Beholde, thou art called a Jewe, & trustest in the lawe, and reioysest in god, and knowest his wyll, and hast experience of good & bad, in that thou art informed by the lawe, & bileuest that thou thy self art a gyde vnto the blynde, a light to them whiche are in darcknes, an informer of them whiche lacke discrecion, a teacher of vnlerned, which hast the forme of that which ought to be knowen, and of the trouth in the lawe. But thou which teachest an other teachest not thy selfe. Thou preachest a man shold not steale, and yet thou stealest. Thou
D sayest, a man shold not commit aduoutry, and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honour. Thou reioysest in the lawe, and thorow breakyng the lawe, dishonourest God/for the name of God is euyll spoken of amonge the Gentyles thorow you: as it is wrytten.

Esaye.lii.a.
Eze.xxxvi.c.

Circumcision verily auayleth yf thou kepe the lawe. But yf thou breake the lawe, thy circumcision is made vncircumcision. Therfore if the vncircumcised kepe the right thinges conteyned in the lawe: shal not his vncircumcision be counted for circumcision? And shall not vncircumcision whiche is by nature (yf it kepe the lawe) iudge the, whiche beinge vnder the letter & circumcision, dost transgresse the law? For he is not a Jewe, whiche is a Jewe outwarde. Neither is that thing circũcision which is outwarde in the flesche. But he is a Jewe whiche is hyd within, and the circumcision of the herte is the true circumcision, which is in spirite, and not in the letter, whose prayse is not of men, but of God.

¶ He sheweth what preferment the Jewes haue, and that both the Jewes and Gentyles are vnder synne, and are iustified only by the grace of God in Chryste.

CAPI. III.

A WHat preferment then hathe the Jewe? eyther what auauntageth circumcision? surely very moche. First vnto them was cõmitted the word of god. What then though some of them dyd not byleue? shall theyr vnbyleefe make the promyse of God without effect? God forbyd. Let God be true, & all men lyars, as it is writtẽ: that thou mightest be iustified in thy saying, and sholdest ouercome when thou arte iudged.

Psalm.cxv.
Psalmo.l.

B Yf our vnryghtousnes make the ryghtousnesse of God more excellent: what shall we saye? Is God vnryghtous, whiche taketh vengeaunce? I speake after the maner of men. God forbyd. For how then shal god iudge the worlde? Yf the veritie of God appeare more excellent thorowe my lye vnto his prayse, why am I henforth iudged as a synner? and saye not rather (as men euyll speake of vs, and as some affyrme that we say) let vs do euyl, that good maye come therof: Whose damnacion is iuste.

What say we then? Are we better then they?
C No, in no wise/ for we haue alredy proued how that bothe Jewes and Gentyles are all vnder synne, as it is written: there is none rightous, no not one: there is none that vnderstandeth, there is none that seketh after God, they are al gone out of the waye, they are all vnprofitable / there is none that dothe good, no not one. * Their throte is an open sepulcre, with their tonges they haue disceyued: the poyson of aspes is vnder their lyppes. Whose mouthes are full of cursynge and bitternes. Theyr fete are swyft to shed bloode. Destruction and wretchednes are in their wayes. And the way of peax they haue not knowen. There is no feare of God before theyr eyes.

Psal.xiii.a and v.a
Psalm.v.
Psal.cxxxix.
Psalmo.ix.
Prophet.
Esay.lix.a
Psal.xxxv.

✠ We knowe that what so euer the lawe sayth, he sayth it to them which are vnder the lawe. That all mouthes may be stopped, and al the worlde be subdued to God, bicause that by the dedes of the lawe shall no flesshe be iustifyed in the syghte of God. For by the lawe commeth the knowlege of synne.

Nowe the ryghtousnes that commeth of God, is declared without the fulfyllynge of the lawe, hauynge wytnesse of the lawe, and of the Prophetes. The rightousnes no doubte whiche is good before God, commeth by the fayth, of Jesus Chryste, vnto all and vpon al that byleue.

D There is no difference: for all haue synned, and lacke the glorye of God: but are iustifyed freely by his grace, throughe the redempcion that is in Chryste Jesu, to whome God hathe made a seate of mercye, thorowe fayth in his bloude, to shewe the rightousnes whiche before him is of valour, in that he forgyueth the synnes that are past, whiche God dyd suffre to shewe at this tyme the rightousnes that is allowed of hym, that he myghte be counted iust, and a iustifier of him which bileueth on Jesus.

Exodi.xxv.

Where is then thy reioysynge? It is excluded. By what lawe? by the lawe of workes? Naye, but by the lawe of fayth.

Therfore we holde that a man is iustified by

fayth without the dedes of the lawe. Is he the God of the Jewes onely? Is he not also the God of the Gentyles? yes of the Gentyles also? For it is God onely, whiche shall iustifye circumcision of faythe, and vncircumcision thorow fayth. Do we then destroye the lawe thorowe faythe? God forbyd. But we rather establysshe the lawe.

¶ He declareth by the example of Abraham, that fayth iustifieth, & not the law nor the workes therof.

CAPI. IIII.

A WHat shal we say then that Abraham our father as pertaynynge to the flesshe, dyd fynde? Yf Abraham were iustified by dedes, then hathe he wherin to reioyce, but not before God. For what sayth the scripture? Abraham bileued God, and it was counted vnto him for rightousnes. To him that worketh is the rewarde not reckened of fauour, but of duty. To him that worketh not, but byleueth on him that iustifieth the vngodly, his faythe is counted for ryghtousnes. Euen as Dauid descrybeth the blessednesse of the man, vnto whome God ascribeth ryghtousnes without dedes. * Blessed are they, whose vnryghtousnes are forgyuen, and whose synnes are couered. Blessed is that man to whome the Lorde
B imputeth not synne.

...xv.b
...iii.a

Came this blessednes then vpon the circumcised, or vpon the vncircumcised? We saye verily how that faith was reckened to Abraham for rightousnes. How was it reckened? in the tyme of circumcision? or in the tyme before he was circumcised? Not in the tyme of circumcision: but when he was yet vncircumcised. And he receyued the signe of circumcision as a seale of the ryghtousnes whiche is by faythe, which fayth he had yet beynge vncircumcised: that he sholde be the father of al them that bileue, though they be not circũcised, that rightousnes myght be imputed to them also: and that he might be the father of the circumcised, not bycause they are circumcised onely, but bicause they walke also in the steppes of ye faith that was in oure father Abraham, before the tyme of circumcision.

...xv.b
...xvii.d

C For the promesse that he sholde be the heyre of the worlde, was not gyuen to Abraham, or to his seed thorow the lawe: but thorow the ryghtousnes of fayth. For yf they whiche are of the law, be heyres, then is fayth but vayne, and the promesse of none effecte, bycause the lawe causeth wrathe / for where no lawe is, there is no transgression. Therfore by faith is the inheritaunce gyuen, that it myght come of fauour, and the promyse myghte be sure to all the seed. Not to them onely whiche are of the lawe, but also to them which are of the fayth of Abraham, whiche is the father of vs all. As it is written: I haue made the a father to many nacions, euen before God whom thou hast byleued, whiche quickeneth the deed, and calleth those thynges whiche be not, as thoughe they were.

...iiii.a

D Which Abraham contrary to hope, bileued in hope, that he sholde be the father of many nacions, according to that which was spoken:

So shal thy seed be. And he faynted not in the faith, nor yet considered his owne body which was now deed, euen when he was almost an hundred yere olde: ne yet that Sara was past chylde bearynge. He stackered not at the promesse of God thorow vnbyleefe, but was made strong in the fayth, and gaue honour to God, full certified, that what he had promised, that he was hable to make good. And therfore was it reckened to him for rightousnes.

Genesis.xv.a

It is not wrytten for him only, that it was reckened to hym for ryghtousnes, but also for vs, to whom it shall be counted for rightousnes, so that we byleue on hym that raysed vp Jesus our Lorde from deth: Whiche was gyuen for our synnes, and rose agayne for to iustifye vs.

¶ The power of fayth, hope & loue: and how deth raygned frome Adam vnto Chryste, by whom onely we haue forgyuenes of synnes.

CAPI. V.

A BYcause therfore we are iustified by faith, we are at peace with God thorowe our Lorde Jesu Chryst, by whom we haue a waye in thorow fayth, vnto his grace, wherin we stande & reioyce in hope of the prayse that shal be giuen of God: Neither do we so onely: but also we reioyce in tribulacion. Knowyng that tribulacion bryngeth pacience, pacience experience, experience bringeth hope. And hope maketh not ashamed, for the loue of God is shed abrode in our hertes by the holy ghoste, whiche is gyuen vnto vs.

For when we were yet weyke accordynge to the tyme: Chryste dyed for vs whiche were vngodly, yet scace wyl any man dye for a rightous man. Peraduenture for a good man durst a man dye. ✠ But God setteth out his loue
B that he hath to vs, for asmoche as whyle we were yet synners, Chryste dyed for vs. Moche more then now (beyng iustified in his bloode) shal we be saued from wrath thorow him.

For yf when we were ennemyes, we were reconcyled to God by the dethe of his sonne: moche more seyng we are reconcyled, we shall be preserued by his lyfe. Not onely so, but we also ioye in God by our Lorde Jesus Christ, by whome we haue receyued the attonement.

Wherfore as by one man synne entred in to C
the worlde, and dethe by synne. And so dethe wente ouer all men, in so moche that all men synned. For euen vnto ye tyme of the law was synne in the worlde, but synne was not regarded as long as there was no lawe: neuerthelesse deth regned from Adam to Moses, euen ouer thẽ also that synned not, with like transgression as dyd Adam: whiche is the figure of him that is to come.

But the gyfte is not lyke as the synne. For yf thorow the syn of one, many be deed: moche more plenteous vpon many was the grace of God and gyfte by grace, which grace was gyuen by one man Jesus Chryst.

Adams disobedience dayned vs all er we our selues wrought euil And Christes obedience saueth vs all, er we our selues worke any good.

And the gyfte is not ouer one synne, as deth came thorow one synne of one that synned/ for damnacion came of one synne vnto condemnacion: but the gyfte came to iustifye frome many synnes.

ny synnes. For yf by the synne of one, deathe reygned by the meanes of one: moche more shal they whiche receyue abundance of grace and of the gyft of ryghtousnes, reygne in life by the meanes of one (that is to saye) Jesus Chryste.

Lykewise then as by the synne of one, condenacion came on all men: euen so by the iustifienge of one commeth the ryghtousnes that bringeth life vpon al men. For as by one mãs disobedience many became synners: so by the obedience of one, shal many be made righteous. But the lawe in the meane tyme entred in, that synne shold increase. Neuertheles where aboundaunce of synne was, there was more plenteousnes of grace: to thintent ꝑ as synne had reygned vnto dethe, euen so myght grace reygne throwe ryghtousnes vnto eternall lyfe, by the helpe of Jesu Chryst.

¶ For as moche as we be delyuered throw Christ frome synne, we muste fashion our selues to lyue as the seruaates of God, and not after our own lustes. The vnlyke rewarde of ryghtousnes and synne.

CAPI. VI.

What shall we saye then? Shall we continue in synne, that there maye be abundance of grace? God forbyd. How shall we that are deed as touchyng synne, lyue any longer therin? ✣ Remembre ye not that al we whiche are baptysed in the name of Jesu Chryste, are baptised to dye with hym? We are buryed with him by baptysme for to dye, that lykewyse as Chryste was raysed vp from deth by the glory of the father, euen so we also sholde walke in a newe lyfe. For if we be grafte in deth lyke vnto him: euen so must we be in the resurrection. This we muste remembre, that oure olde man is crucified with him also, that the body of synne myght vtterly be destroyed, that hencefoorth we sholde not be seruauntes of synne. For he that is deed, is iustifyed from synne.

Wherfore yf we be deed with Christ, we bileue that we shal liue with him: remembring that Christ, reygne ones raysed from deth, dyeth no more. Deth hathe no more power ouer hym. For as touchynge that he dyed, he dyed concernynge synne, ones. And as touchynge that he lyueth, he liueth vnto God. Likewise ymagen ye also, that ye are ꝺ deed concernyng synne, but are alyue vnto God throwe Jesu Chryste our Lorde. ✣ Let not synne reygne therfore in your mortal bodyes, that ye sholde therevnto obey in the lustes of it. Neither giue ye your membres as instrumentes of vnrighteousnes vnto synne, but gyue your selues vnto God, as they that are alyue from deth. And gyue your membres as instrumentes of ryghtousnes vnto God. Let not sinne haue power ouer you: for ye are not vnder the lawe, but vnder grace.

What then? Shall we synne, bycause we are not vnder the lawe, but vnder grace? God forbyd. ✣ Remembre ye not that to whome so euer ye commyt your selues as seruauntes to obey, his seruauntes ye are to whome ye obey: whether it be of synne vnto deth, or of obedience vnto righteousnes? God be thanked, that where as ye were the seruantes of synne, ye haue now obeyed with hert vnto the forme of doctryne wherevnto ye were delyuered. Ye are then made free from synne, and are become seruauntes of ryghtousnes. ✣

✣ I speke after mans fashion, bicause of the infirmitie of your flesshe. For as ye haue geuen your membres, seruauntes to vnclennes and to wickednes, runninge out of one wickednes in to an other: euen so nowe gyue your membres seruantes vnto righteousnes, that ye may be sanctifyed. For when ye were the seruantes of syn, ye were not vnder ryghtousnes. What feute hadde ye then, in tho thynges whereof ye are nowe ashamed? For the ende of them is deth. But now beynge delyuered from synne, and made the seruantes of God: ye haue your frute to be sanctified, and the ende euerlasting lyfe, for the rewarde of synne is dethe: but eternall ✣ lyfe is the gyfte of God, throwe Jesu Chryst our Lorde.

Eternall lyfe is the deserueyng of christ

¶ Chryste hath delyuered vs frome the lawe and death. Paule sheweth what the flesshe and outwarde man is, and calleth it the lawe of the membres.

CAPI. VII.

Remembre ye not brethren (I speake to them that knowe the lawe) howe that the law hath power ouer a mã as long as it endureth? For the woman, which is subiect to an husbande, is bounde by the lawe to the man as longe as he lyueth. Yf the man be deed, she is loosed from the power of the man. So then, yf whyle the man lyueth she couple her selfe with an other man, she shall be counted wedlocke breaker. But yf the man be deed she is free from the lawe, so that she is no wedlocke breaker, though she couple her self with an other man.

Euen so ye my brethren, are deed concerning the lawe by the body of Christ, that ye sholde be coupled to an other (I meane to him that is rysen agayne frome dethe) that we sholde bringe forthe frute vnto God. For when we were in the flesshe, the lustes of synne whiche were stired vp by the lawe, reigned in our membres, to bring forth frute vnto deth. But now are we deliuered from the lawe, and deed from that wherevnto we were in bondage, that we sholde serue in newnes of spirite, and not in oldnes of the letter.

What shal we say then? is the lawe synne? God forbid, but I knew not what synne ment, but by the law. For I had not knowen what lust had ment, onlesse the law had said, ✣ thou shalt not lust. But synne takynge an occasion by the cõmaundement wrought in me all maner of concupiscence. For without the law, synne was deed. I lyued without lawe. But when the commaundement came, synne reuiued, and I was deed. And the very same cõmaundement whiche was ordeyned vnto lyfe, was founde to be with me an occasion of dethe. For synne toke occasion by the meanes of the commaũdement, and so disceyued me, ꝺ by the same slewme.

Exodi. 20. Deut. v. b

me. Wherfore the lawe is holy, and the commaundement holy, iust, and good.

Was that then whiche is good made deth vnto me? God forbyd. Nay, synne was dethe vnto me, that it myghte appeare howe that synne by that whiche is good, hadde wrought deathe in me: to thintent that synne throughe the commaundement, myghte be out of measure synfull. For we knowe that the lawe is spirituall, but I am carnal, solde ✣ vnder synne, bycause I wote not what I do. For what I wolde, that do I not: but what I hate, that do I. Yf I do nowe that whiche I wolde not, I graunt to the law that it is good. So then nowe, it is not I that doo it, but synne that dwelleth in me. For I know that in me (that is to saye in my flesh) dwelleth no good thing. For, to will, is present with me: but to performe that whiche is good, I fynde not. For I do not that good thyng which I wolde, but that euyll do I, whiche I wolde not. So yf I do, that I wold not, then is it not I that do it, but synne that dwelleth in me. I fynde then by the lawe, that when I wolde do good, euil is at hande. For I delyte in the lawe of God, concernynge the inwarde man. But I se an other lawe in my membres, rebellynge agaynst the lawe of my mynde, and subduynge me vnto the law of synne, which is in my membres. O wretched man that I am, who shal delyuer me from this body of deth? I thanke god thorow Jesu Chryst our Lorde. So then the selfe same I in my mynde serue the lawe of God, and in my flesshe the lawe of synne.

¶ The lawe of the spirite geueth lyfe. The spirite of God maketh vs Goddes children and heyres with Chryste The aboundaunt loue of God can not be seperated.

CAPI. VIII.

There is then no damnacyon to them which are in Christ Jesu, whiche walke not after the flesshe, but after the spirite. For the lawe of the spirite that bringeth lyfe thorow Jesu Chryste, hathe enfraunchised me frome the law of synne and deth. For what the lawe coulde not doo, in as moche as it was weyke bicause of the flesh: that yformed god, ꝑ sent his sonne in the likenes of synfull flesshe, and by ꝑ synne damned synne in the flesh, that the righteousnes whiche is requyred of the lawe might be fulfylled in vs, which walke not after the flesshe, but after the spirite.

For they that are flesshly, are flesshly mynded. But they that are goostly, are goostly mynded. For to be carnally mynded, is deth. But to be spiritually mynded is lyfe and peace. ✣ Bycause that ꝑ flesshly mynde is enmitie against God, for it is not obedient to the lawe of god neither can be. Now, they that are in the flesh can not please God,

But ye are not gyuen to the flesshe, but to the spirite: yf so be the spirite of God dwell in you. Yf there be any man that hath not the spirite of Chryste, the same is none of his. Yf Christ be in you, the bodye is deed bycause of synne, but the spirite is lyfe for ryghtousnesse sake. Wherfore yf the spirite of him that raysed vp Jesu from deth, dwell in you: euen he that rayseth vp Chryst from deth, shal quicken your mortall bodyes, bicause that his spirite dwelleth in you.

✣ Therfore brethren we are nowe detters, not to the flesshe, to liue after the flesshe. For yf ye lyue after the flesshe, ye muste dye. But yf ye mortifye the dedes of the bodye, by the helpe of the spirite ye shall lyue. For as many as are led by the spirite of God, are the sonnes of God. For ye haue not receyued the spirite of bondage to feare any more, but ye haue receyued the spirite of ꝓaopcion, whereby we crye Abba father. The same spirite certifieth our spirite, that we are the sonnes of god. yf we be sonnes, we are also heyres, the heyres I meane of God, and heyres togyther with Christ, if so be we suffre togither, that we may be glorified togither. ✣

✣ For I suppose that the afflictions of this life, are not worthy of the glory which shal be shewed vpon vs. For the feruent desire of the creature, abydeth lokyng when the sonnes of God shall appere, bicause the creature is subdued to vanite not wyllyngly, but for his wil which subdueth it in hope. For the verye creature shall be delyuered frome the bondage of corruption in to the glorious libertie of the sonnes of God. For we know that euery creature groneth with vs also, and trauayleth in payne, euen vnto this tyme.

Not it onely, but euen we also whiche haue the fyrste frutes of the spirite, mourne in oure selues, waytynge for the adopcyon, the delyueraunce of our bodyes. ✣ For we are saued by hope. But hope that is sene is no hope. For how can a man hope for that whiche he seeth? But yf we hope for that we se not, then do we with patience abyde for it.

Lykewyse the spirite also helpeth oure infirmytyes / for we knowe not what to desyre as we ought, but the spirite maketh intercession mygtyly for vs with gronynges, whiche can not be expressed with tonge. And he that searcheth the herres, knoweth what is the meanyng of the spirite: for he maketh intercession for the sayntes accordynge to the pleasure of God. ✣

✣ For we know that all thinges worke for ꝑ best vnto them that loue god, which also are called ꝓ of purpose. For those whiche he knew before, he also ordeyned before that they shold be a like fashioned vnto the shape of his sonne, that he myght be the fyrste begotten sonne amonge many brethren. And whom he appoynted before, them also he called. And which he called, them also he iustified, which he iustified them he also glorified.

What shall we then saye to these thinges? if God be on our syde: who can be against vs? whiche spared not his owne sonne, but gaue hym for vs all: howe shall he not with hym gyue vs all thynges also? Who shal laye any thyng to the charge of Gods chosen? it is god that iustifyeth: who then shall condempne? it is Christ whiche is deed, yea rather whiche is rysen agayne, whiche is also on the ryghte

ꝓ of Adopcion is the inheryteaunce promised by grace.

ꝓ God choseth of hys owne goodnes and mercy called thorowe the Gospell: iustifieth thorow fayth and glorifyeth thorow good workes.

hande of God, and maketh intercession for vs.

Who shal seperat vs from the loue of God? shall tribulacion? shall angwysshe? shall persecucion? shall honger? shall nakednesse? shall perell, shall the swerde? As it is wrytten: for
Psal.xliij.d thy sake are we killed all daye longe, and are counted as shepe appoynted to be slayne. Neuertheles, in all these thynges we ouercome stronglye thorowe his helpe that loued vs. For I am sure, that neyther deth neither lyfe, neither aungels, nor rule, ne power, neither thinges present, ne thynge to come, neither highth neither lowth, neither any other creature shal be hable to parte vs frome the loue of God, whiche is in Christ Jesu our Lorde. ✠

¶ Paul complayneth vpon the harde hertes of the Jewes that wolde not receyue Christe, and howe the Heythen are chosen in theyr stede.

CAPI. IX.

A I Saye the truthe in Christe, and lye not, in that wherof my conscience beareth me wit-
nes in the holy ghost that I haue great hea-
uynes, and continuall sorowe in my herte. For
Note here ✠ exceding thar-
nite of Saint Paule which wold him self be damned to saue his brethren.
I haue wyshed my selfe to be cursed frome Christ, for my brethren and my kynsmen per-
teynynge to the flesshe, whiche are the Israe-
lytes. To whom perteyneth the aduycion, and glory, and the couenauntes, and the law that was gyuen, and the seruyce of God, and the promyses: whose also are the fathers, and of whome (as concernynge the flesshe) Christe came, whiche is God ouer all, blessed for euer. Amen.

I speke not of these thynges as though the
B wordes of God had take none effecte. For they are not all Israelytes whiche came of Israel:
Gene.xxi.b neyther are they all chyldren, because they are the seed of Abraham. But in Isaac shall thy seed be called: that is, they which are the chil-
Gene.xviij.b. dren of the flesshe, are not the chyldren of god. But the chyldren of promesse are counted thy seed. For this is a worde of promyse: ✠ a-
boute this tyme wyll I come, and Sara shall haue a sonne.

Neyther was it so with her onely, but also
C when Rebecca was wt chylde by one, I meane
Gene.xxv.c. by our father Isaac, er the chyldre were borne, when they had neither wone good ne bad (that the purpose of god, which is by election, might stande) it was sayd vnto her, not by the reason
Gen.xxv.d. of workes, but by grace of the caller: the el-
der shall serue the yonger. As it is wrytten:
Malach.i.a. Jacob he loued, but Esau he hated. What shal we saye then? Is there any vnrighteousnes wt God. No, not so. For he sayth to Moses: I wil
Exod.xxxiij.d. shewe mercy, to whome I shewe mercye: and wyll haue compassion on whome I haue com-
passion. So lieth it not then in a mans wyl or
Exod.i.ix.d rennyng, but in the mercy of God. For the scrip-
ture sayth vnto Pharao, euen for this same purpose haue I stered the vp, to shewe my po-
wer on the, and that my name myght be decla-
red thorowoute all the worlde. So hath he mercy on whom he woll, and whom he woll, he maketh harde herted.

Thou wylt saye then vnto me: why then blameth he vs yet? For who can resiste his wyll? But O man, what arte thou which dis-
D putest with God? Shall the worke say to the worke man: why haste thou made me on this fassion? Hath not the potter power ouer the clay, euen of the same lompe to make one ves-
sell vnto honoure, and an other vnto dishono-
noure? That if God willynge to shewe his wrath, and to make his power knowen suffe-
red with longe pacience the vessels of wrath ordeyned to damnacion, that he myght decla-
re the ryches of his glorye on the vessels of mercye, whiche he had prepared vnto glorye: that is to saye, vs whiche he called, not of the
E Jewes onely, but also of the gentyls. As he
Oseei.d sayth in Osee: I wyll call them my people
1.Pet.ij.a whiche were not my people: and her beloued whiche was not beloued. And it shall come to passe in the place where it was sayde vnto the, ye are not my people: that there shalbe called the chyldren of the lyuynge God.

But Esaye cryeth for Israel, thoughe the
Esaye.x.c nombre of the chyldren of Israel be as the sande of the see yet shall but a remnaunte be saued. He fynisheth the worde verely, and
maketh it shorte in ryghtwysnes. For a shorte
F worde wyl God make on erth. And as Esaye
Esaye.i.c sayde before: onles the Lord of Saboth had lefte vs seede, we had bene made as Sodoma and hadde bene lykened to Gomorra.

What shall we saye then? We say the gen-
G tyles whiche folowed not ryghtwysnes haue ouertaken ryghtwysnes: I meane the ryght-
wisnes whiche commeth of fayth. But Israel which folowed the lawe of ryghtewysnes, coulde not attayne vnto the lawe of ryghte-
wysnes. And wherfore? Because they sought it not by fayth: but as it were by the workes of the lawe. For they haue stombled at the
Esaye.viij.c. and xxviij.b stombynge stone. As it is wrytten: Beholde
1.Pet.ij.a. I put in Sion a stombynge stone, and a roche whiche shall make men fall. And none that beleue on him, shalbe ashamed.

¶ The vnfaythfulnes of the Jewes. Two maner of ryghtoulnes.

CAPI. X.

B Rethren, my hertes desyre and prayer to A God for Israel, is, that they myghte be saued. For I beare the recorde they haue a feruent mynde towardes God, but not ac-
cordynge to knowledge. For beyng ignorannt of the ryghtoulnes whiche is alowed before God, and goynge aboute to stablysshe their owne ryghtoulnes they are not obedient vn-
to the ryghtoulnes whiche is of value before God. For Christe is the ende of the lawe, to iustifye all that beleue.

Moses describeth the ryghtoulnes which
Leuit.xviij.d commeth of the lawe, that the man whiche Ezech.xx.a doth the thinges of the lawe, shal lyue therin. Deuter.xxx.c But the rightoulnes which cometh of fayth, B speaketh on this wyse: Say not in thine hert, who shall ascende in to heauen (that is no-
thynge els then to fetche Christ downe) Or
and thynge els then to fetche Christ frome nothynge elles but to fetche vp Christ frome deathe.) But what sayth the scripture? The worde

wor.c. worde is nyghe the, euen in thy mouth and in thyne herte.

This worde is the worde of faithe whiche we preache. For if thou shalt knowlege with thy mouth that Jesus is the Lorde, and shalt beleue with thyne hert, that God rayled him vp frome deathe thou shalt be safe. ✠ For wt beleefe of the hert iustifieth, and to knowlege with the mouth, maketh a man safe. For the scripture saith: Who so euer beleueth on him shall not be ashamed.

There is no difference betwene the Jewe & the Gentyle. For one is Lorde ouer all, whi-
che is ryche vnto al that cal on him. For who so euer shall call on the name of the Lorde, shalbe safe. But how shall they call on hym, on whome they beleued not? how shall they beleue on him, of whom they haue not herde? how shal they heare without a preacher? And how shall they preache ✠ except they be sent? As it is wrytten: ✠ Howe beautyfull are the fete of them, whiche brynge glad tydinges of peax, and brynge glad tydinges of good thin-
ges. But they haue not all obeyed the Gos-
pell. For Esay sayth: ✠ Lorde who shall be-
leue our sayenges? So then faith commeth by hearynge, and hearynge, by the worde of God. But I aske: haue they not herde? ✠
No wonder, their sounde went out into all landes: and their wordes into the endes of wt worlde. ✠

But I demaunde / whether Israell dyd knowe or not? First Moses sayth: ✠ I will prouoke you to enuy, by them that are no peo
ple, and by a folysshe nacion I wil anger you. Esay after that, is bolde, and sayth: ✠ I am founde of them that sought me not, and haue appered to theym, that asked not after me. And against Israel he sayth: ✠ All daye longe haue I stretched forth my handes vnto a peo-
ple that beleueth not, but speaketh against me.

¶ All the Jewes are not cast awaye, therfore Paul warneth the Gentyls that be called, not to be hygh minded nor to despise the Jewes, for the iudgmen-
tes of God are depe and secrete.

CAPI. XI.

A I Saye then: Hath God cast awaye his peo
ple? God forbyd. For euen I am an Israe-
lite, of the seed of Abraham, & of the tribe of Ben Jamin. God hath not cast awaye his people whiche he knewe before. Either wote ye not what the scripture sayth by the mouth of Helias, how he maketh intercessiō to God against Israel, sayenge? ✠ Lorde they haue
xix. killed thy Prophetes, & dygged downe thyne altars: and I am left onely, and they seke my lyfe. But what sayth the aunswere of God to hym agayne? I haue reserued vnto me seu-
en thousande men, whiche haue not bowed the knee to Baal. Euē so at this tyme is there a remnaunt lefte thorow the electiō of grace.
If it be of ✠ grace, then is it not of workes. For then were grace no more grace. If it be of
B workes, then is it no more grace. For then were deseruynge no lenger deseruinge. What then? Israel hath not obtayned wt he sought. No but yet the election hathe obtayned it. The remnaunt are blynded, accordynge as it is wrytten: ✠ God hath gyuen the the sprete of vnquietnes: eyes that they shulde not se, and eares that they shulde not heare, euen vn-
to this daye. ✠ And David sayth: Let their table be made a snare to take theym with all, and an occasion to fall, and a rewarde vnto them. Let their eyes be blynded that they se not: and euen bowe wowne their backes.

Esay.vi.c Wath.xiij. John.xij.f Actus.xxviij. *Psl.lxxxviij

I saye then: haue they therfore stombled, that they should but fall onely? God for-
byd: but thorow their fall is saluacion happened vnto the gentyls, to prouoke the with. Wherfore yf the fall of them, be the riches of the worlde: and the mynysshynge of them the ryches of the gentyles: How moch more shulde it be so, yf they all beleued. I speake to you Gentyles, in as moche as I am the A-
postle of the Gentyles, I wil magnifie myne office, that I might prouoke them which are my flesshe, and myght saue some of them. For yf the castynge awaye of them, be the reconci-
lynge of the worlde: what shall the recey-
uynge of them be, but lyfe agayne from deth? For yf the begynnynges be holy, wt hole heepe is holy. And yf the rote be holy, the braunches are holy also.

Thoughe some of the braunches be broken of, and thou beynge a wylde olyue tree, arte
C graft in amonge them, and made partaker of the rote and fatnesse of the Olyue tree, bosse not thy selfe against the braunches. For yf thou bost thy selfe, remember that thou bea-
rest not the rote, but the rote the. Thou wilt saye then: the braunches are broken of, that I might be graffe in. Thou sayest well: be-
cause of vnbeleefe they are broken of, & thou standest stedfast in faith. Be not of an haulte mynde, but feare sythe God spared not the naturall braunches, least haply he also spare not the.

Beholde the kyndnesse and rygorousnes of God: on them whiche fell, rygorousnes: but
D towardes the, kyndnes: yf thou continue in his kyndnesse. Or elles thou shalt be hewen of, and they yf they abyde not styll in vnbe-
leefe, shalbe graffed in agayne. For God is of power to graffe them in agayne. For yf thou wast cut out of a naturall wilde olyue tree, & wast grafted contrary to nature in a true O-
lyue tree: how moche more shall the natural braunches be grafted in their owne olyue tree agayne.

I wolde not that this mysterye shoulde be hyd frome you my brethren, least ye shulde be wyse in your owne conceytes, for as moche as blyndnesse is partely happened in Israel, tyll the fulnes of the Gentyles be come in: and so
D all Israel shalbe saued. As it is wrytten: ✠ Esay.lix.d There shall come out of Syon he that weth deliuer, and shall turne awaye the vngodyl-
nesse of Jacob. And this is my promyse vnto them, when I shall take awaye their synnes. As concernyng the Gospel they are ennemies for your sakes: but as touchynge the election they are loued for the fathers sakes.

For

For the gyftes & callynge of God are suche that it can not repent him of them: for as ye in tyme past haue not beleued God, yet haue now obtayned mercy thorow their vnbelefe: euen so now haue they not beleued the mercy whiche is happened vnto you, that they also maye obtayne mercy. ☞ God hath wrapped all nacyons in vnbelefe, that he might haue mercy on all.

O the depenes of the ryches and wysdome, and knowledge of God: howe vnsercheable are his iudgementes, and his wayes vntraceable? For who hath knowen the mynde of ẏ Lorde? Or who was his counsellour? either who hath gyuen vnto him first, that he might be recompensed agayne? For of him, and thorow him, and for him are al thinges. To him be glory for euer Amen.

¶ The swete conuersacion, loue, and workes of suche as beleue in Chryst.

CAPI. XII.

A Philip. iiii. c.

ȸ The pleasant sacrifyce to god, is not in kyllynge ẏ vnresonable bestes: but in offrynge the pure body, of the resonable man.

I ✠ Beseche you therfore brethren, by the mercyes of God, that ye make your bodies a quycke sacrifice, holy acceptable to God: ȸ your reasonable sacrifice, and do not fassion your selues vnto this worlde: but be ye transfourmed, by the renuynge of youre wyttes, ẏ ye maye fele what is the good, the acceptable and perfaicte will of God. For I saye (thorowe the grace gyuen vnto me) to euery man amonge you, that no man esteme of him selfe more then becommeth him to esteme, but that he discretly iudge of him selfe, accordynge as God hath parted to euerye man the measure of Faith.

B ☞ i. Corin. xii. b. Ephesi. iiii. b

As we haue many members in one body, & all membres haue not one office: so we beinge many, are one body in Christ, and euery man amonge our selues, one an others mẽbers. ⊢ ✠ Seynge that we haue dyuers gyftes accordinge to the grace that is gyuen vs: yf anye man haue the gyft of Prophecy, let him haue it that it be agreinge vnto the faith. Let him that hathe an office, wayte on his office. Let him that teacheth, take hede to his doctrine. Let him that exhorteth, gyue attendaunce to his exhortacion. Yf any man gyue, let him do it with singlenes. Let him that ruleth, do it with dylygence. Yf any man shewe mercy, let him do it with cherfulnesse. Let loue be vn-
C fayned. Hate that is euyll, and cleaue vnto that is good. Be kynde one to an other with brotherly loue. In gyuynge ȸ honour, preuent one an other. Let not that busynesse which ye haue in hande be tedious to you. Be feruent in the spryte. Applye your selues to the tyme. Reioyce in hope. Be pacient in tribulation. Continue in prayer. Distribute vnto the necessitie of the holy, and be redy to harboure. Blesse them whiche persecute you: blesse but curse not. Be mery with them that are mery. Wepe with them that wepe. Be of lyke af-
D fection one to an other. Be not hyghe mynded but make youre selues egall, to theym of the lower sorte. ⊢ ✠ Be not wyse in youre owne opinions. Recompence to no man euyll for euyll. Prouyde aforehande thinges honeste in the sight of all men. Yf it be possible, how be it, of your parte haue peax with all men. Derely beloued auenge not youre selues, but gyue place to wrathe. For it is written: ✱ Vengeaunce is myne, I will acquyte, sayth the Lorde.

Amos. v Ephesi. iiii. a. i. Petri. v. b. ȸ Erasmꝰ wryteth ẏ honour is taken here for relief, succour, or help, For so are we also bounde, to honor oure parentes.

Deut. xxxii. e Hebre. x. c

Therfore yf thyne enemy honger, fede him: yf he thurst gyue him drinke. For in so doinge thou shalt heape ✱ coles of fyre on his heed. Be not ouercome of euyll: but ouercome euil with good. ⊢

✱ Coles, that is thou shalte kyndle him, & make him to loue

¶ The obedience of men vnto theyr rulars. Loue fulfylleth the lawe. It is nowe no tyme to folowe the workes of darknes.

CAPI. XIII.

A LEt euery soule submit him selfe vnto the auctoritie of the hyer powers. For there is no power but of God. The powers that be, are ordeyned of God. Who so euer therfore resisteth power, resisteth the ordinaunce of God. And they that resiste, shal receyue to thẽ selfes damnation. For rulars are not to be feared for good workes, but for euil.
B Wilt thou be without feare of the power? Do well then: and so shalt thou be praysed of the same. For he is the minister of God, for thy welthe. But yf thou do euyll, then feare: for he beareth not a swerde for nought, but is the minister of God, to take vengeaunce on them that do euyll. ☜ Wherfore ye must nedes obaye not for feare of vengeaunce onelye: but also because of conscience. And euen for this cause paye ye tribute. For they are Gods ministers, seruinge for the same purpose.

Gyue to euery man therfore his duetie: tribute to whome tribute belongeth: custome to whome custome is due: feare to whome feare belongeth: honoure to whome honoure pertayneth.

C ✠ Owe nothynge to any man: but to loue one an other. For he that loueth an other, fulfilleth the lawe. For these commaundmentes ✱ Thou shalt not commit aduoutrye: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false wytnes: Thou shalt not desyre and so forth (yf there be any other commaundemente) they are all comprehended in this sayenge: ȸ Loue thyn neyghbour as thy selfe. Loue hurteth not his neyghbour. Therfore is loue the fulfillynge of the lawe. ⊢

Exodi. xx. c

Loue, is the fulfyllyng of the lawe.

D ✠ This also we knowe, I meane the season, how that it is tyme, that we shuld nowe awake out of slepe. For now is our saluacyon nearer then when we beleued. The nyghte is passed / and the daye is come nyghe. Let vs therfore cast awaye the dedes of darckenesse, & let vs put on, the armoure of lyghte. Let vs walke honestely as it were in the daye lyght: not in eatynge and drynkynge: neyther in chamburynge and wantonnes, nether in strife and enuyenge: but put ye on the Lorde Jesus Christ. ⊢ And make not prouysyon for ẏ flesh, to fulfill the lustes of it.

¶ The

¶ The weake oughte not to be despised. No man shulde offende anothers conscience. Agayne, for outwarde thynges shulde no man condemne an other.

CAPI. XIIII.

A HIm that is weake in the faithe, receyue vnto you, not in disputinge and troublinge his conscience. One beleueth ẏ he maye eate all thinge. An other whiche is weake, eateth hearbes. Let not him that eateth, despise him that eateth not. And let not him which eateth not, iudge him that eateth. For God hath receyued him. What art thou that iudgest an other mans seruaunt? Whether he stande or falle, that pertayneth vnto his master: yea, he shall stande. For God is ☞ hable to make him stande.

This man putteth difference betwene daye and daye. An other man counteth all dayes a lyke. Se that no man wauer in his owne
B meanynge. He that obserueth one daye more then an other, doth it for the Lordes pleasure. And he that obserueth not one daye more thẽ another, doth it to please the Lorde also. He that eateth, doeth it to please the Lorde, for he geueth God thankes. And he that eateth not, eateth not, to please the Lorde withall, and gyueth God thankes. For none of vs lyueth his owne seruaunt: neyther doth any of vs dye his owne seruaunte. Yf we lyue, we lyue to be at the Lordes will. And yf we dye, we dye at the Lordes will. Whether we lyue therfore or dye, we are the Lordes. For Christ therfore dyed and rose agayne, and reuyued that he myghte be Lorde, bothe of dead and quycke.

But why dost thou then iuge thy brother? Other why doest thou despise thy brother?
C We shalbe all brought before the iudgement seate of Christ. For it is written: ✱ As truly as I lyue, sayth the Lorde, all knees shall bowe to me, and al tongues shal gyue knowledge to God. So shall euery one of vs gyue accomptes of him selfe / to God. Let vs not therfore iudge one an other any more.

[...]ib. v.

But iudge this rather, that no man put a stomblynge blocke or an occasion, to fall in his brothers waye. For I know and am full certyfyed in the Lorde Jesu, that there is nothynge comen of it selfe: but vnto him that iudgeth it to be comen: to him is it comen. Yf thy brother be greued with thy meat, now
D walkest thou not charitablye. Destroye not him with thy meat, for whome Christ dyed. Cause not your ȸ treasure to be euyll spoken of. For the kyngdome of God is not meate & drynke: but ryghtwysnesse, peax, and ioye in the holy ghost. For who so euer in these thinges serueth Christ, pleased well God, and is commended of men.

[...]e treasure youre [...]edge.

Let vs folowe tho thinges which make for peax, and thinges wherwith one maye edifye an other. Destroye not the worke of God for a lytle meates sake. All thinges are pure: but it is euyll for that man, whiche eateth with hurte of his conscience. It is good neyther to eate fleshe, neyther to drynke wyne, neyther any thinge, wherby thy brother stombleth, either falleth, or is made weake. Haste thou faith? haue it with thy self before God. Happy is he that condemneth not him self in that thinge whiche he aloweth. For he that maketh conscience, is damned yf he eate: because he doth it not of faith. Now, what so euer is not of faith, is synne.

To do against conscience is dãnable. And all that is not of fayth is synne.

¶ The infirmite and fraylnes of the weake oughte to be borne with all loue and kyndnes, after the exemple of Chryste.

CAPI. XV.

A WE whiche are stronge, ought to beare ẏ fraylte of them whiche are weake, and not to stonde in our owne cõceytes. Let euerye man please his neyghboure vnto his welth and edifyenge. Christ pleased not him selfe: but as it is wrytten. ✱ The rebukes of them which rebuked the, fel on me. ✠ What so euer thinges are written afore tyme, are written for our lerninge, that we thorow pacyence and comforte of the scripture, mighte haue hope.

He is stronge that cã beare another mãs weakenes. Psal. lxviii. b

B The God of pacyence and consolaciõ, gyue vnto euery one of you, that ye be lyke mynded one towardes an other after the exemple of Christ Jesu: that ye all agreynge togither, maye with one mouth prayse God the father of our Lorde Jesu. Wherfore receyue ye one an other as Christe receyued vs, to the prayse of God. But this I say that Jesus Christ was a minister of the circumcision for the trouthe of God, to conferme the promyses made vnto the fathers. And let the gentyles prayse God
C for his mercy, as it is writẽ: ✱ For this cause I will prayse the amonge the Gentyles, and synge in thy name. And agayne he sayth: reioyse ye gentyls with his people. And agayn: Prayse the Lorde all ye gentyles, and laude him all nacions. And in an other place Esaye sayth: ✱ There shall be the rote of Jesse, and he that shall ryse to rayne ouer the gentyls: in him shall the gentyles truste. The God of hope fyll you with all ioye and peax in beleuinge: that ye maye be ryche in hope, thorow the power of the holy ghost. ⊢

Psal. xvii. v. ii. Reg. xxii. v. Psal. cxvi. a.

✱ Esaye. xi. c.

I my selfe am full certified of you my brethren, that ye your selues are full of goodnes and fylled with al knowledge, and are hable to exhorte one an other. Neuerthelesse, brethren, I haue somewhat boldely written vnto you, as one that putteth you in remembraunce, thorowe the grace that is gyuen me of God: that I shulde be the minister of Je-
D su Christ amonge the gentyls, and shuld minister the glad tydinges of God, that the gẽtyls myght be an acceptable offeringe, sanctified by the holy ghost. I haue therfore wherof I maye reioyse in Christ Jesu, in tho thinges which pertayne to god. For I dare not speake of any of tho thinges which Christ hathe not wrought by me, to make the gentyls obediẽt with worde and dede, in mighty signes & wonders, by the power of the sprete of God: so ẏ frome Jerusalem and the costes round aboute vnto Illyricum, I haue fylled all countreyes with the glad tydinges of Christ.

So

E So haue I enkoraged my selfe to preache the Gospell, not where Christ was named, least I shulde haue bylte on an other mans foundacion: but as it is wrytten: ✻To whom he was not spoken of, they shall se: and they Esay.liij.d that herde not, shall understande. For this cause I haue bene oft let, to come vnto you: but now for as moche as I haue no more to do in these countreyes, and also haue bene desyrous many yeares to come vnto you, when I shal take my iourney into Spayne, I will come to you. I truste to se you in my iourneye, and to be broughte on my way thytherwarde by you, after that I haue somewhat reioyced in you.

F Nowe goo I vnto Ierusalem, and minister vnto the sayntes. For it hath pleased theym of Macedonia and Achaia to make a certayne distribucion vpon the poore ✠ sayntes whiche ✠ The scripture call all feythful persons sayntes. are at Ierusalem. It hath pleased them verely, and their detters are they. For ✠ the gentyles be made partetakers of their spirituall thinges, their duety is to minister vnto them in carnall thinges. When I haue performed this, and haue brought them this frute sealed I wil come backe agayn by you into Spayne. And I am sure whē I come, that I shal come with aboundance of the blessinge of the Gospell of Christ. I beseche you brethren for our Lorde Jesu Christes sake, and for the loue of the spirete, that ye helpe me in my businesse with your prayers to God for me, that I maye be delyuered from them whiche beleue not, in Jewry, and that this my seruyce, whiche I haue to Ierusalem, maye be accepted of the Sayntes, that I maye come vnto you with ioye, by the wyll of God, and maye with you be refreshed. The God of peax be with you: Amen.

¶ The chapter of salutacions. He warneth them to beware of mens doctryne, and commendeth vnto the certayne godly men, that were louers and brethren in the trouth.

CAPI. XVI.

A I Cōmende vnto you Phebe our syster (whiche is a minister of the congregation of Cēchrea) that ye receyue her in the Lorde, as it becommeth sayntes, and that ye assiste her in what so euer busynes, she nedeth of youre ayde. For she hath succored many, and myne owne selfe. Greete Priscа and Aquila my helpers in Christ Jesu, which haue for my lyfe layde downe their owne neckes. Vnto which not I onely gyue thankes, but also the congregacion of the Gentyles. Lykewyse greete the congregation that is in their house. Salute my welbeloued Epenetes, which is the B ✻ First frute: that is ✠ fyrst frute amonge theym of Achaia. Greete Mary which bestowed moche labour on vs. Salute Andronycus & Junia my cosyns, whiche were prysoners with me also, whiche are well taken amonge the Apostles, and were in Christ before me. Greete Amplias my beloued in the Lorde. Salute Urban oure helper in Christ, and Stachys my beloued. Salute Apelles approued in Christ. Salute them whiche are of Aristobolus houshold. Salute Herodion my kynsman. Greete them of the houshold of Narcissus, which are in the Lorde. Salute Tryphena and Tryphosa, which women dyd labour in the Lorde. Salute the beloued Persis, whiche labourd moche in the Lorde. Salute Rufus chosen in the Lorde, & C his mother & myne. Greete Asyncritus, Phlegon, Hermen, Patrobas, Hermen, and the brethren which are with them. Salute Philologus and Julia, Nereus and his syster, & Olympha, and all the sayntes whiche are with them. Salute one an other with an holy kysse. The congregacions of Christ salute you.

D I beseche you brethren, marke them which cause diuision, and gyue occasions of cuyll, contrary to the doctryne which ye haue learned and auoyde theym. For they that are suche, serue not the Lorde Jesus Christe: but their owne bellyes, and with swete preachinges & flatterynge wordes, deceyue the hertes of the innocentes. For your obedience extendeth all mē. I am glad therefore of you. But yet I wold haue you wyse vnto that which is good, and to be innocent as concernyng euyl. The God of peax treade Satan vnder your feete shortly. The grace of oure Lorde Jesu Christe, be with you.

Timotheus my worke felowe, and Lucius and Jason, and Sopater my kynsmen, salute you, I Tertius salute you, which wrote this Epistle in the Lorde. Gayus myne hoste, and the hoste of all the congregacions, saluteth you. Erastus the chamberlayne of the cyte saluteth you. And Quartus a brother saluteth you. The grace of our Lorde Jesu Christe, be with you all: Amen.

To him that is of power to establyshe you according to my Gospell and preachynge of Jesus Christ in vtterynge of the mystery whiche was kept secret sythens the world began, but nowe is opened by the scriptures of Prophesy at the commaundemente of the euerlastynge God, to cause vp obedyence to the faith publyshed among all nacyons: To the same God, which alone is wyse, be prayse thorowe Jesu Christ, for euer. AMEN.

¶ To the Romayns.

¶ Sent from Corinthum by Phebe she that was the minister vnto the congregation at Cenchrea.

¶ The fyrst Epystle of S. Paul the Apostle, to the Corinthians.

¶ He commendeth the Corinthians, exhorteth them to be of one mynde, and rebuketh the deuision that was amonges them, worldly wysdome is folyshnes before God, yea there is no wysdome but in the despysed crosse of God.

CAPI. I.

PAule by vocacion an Apostle of Jesu Christ thorowe the will of God, and brother Sosthenes.

Vnto the congregacion of God which is at Corinthe.

To theym that are sanctified in Christe Jesu, sayntes by callynge, with all that call on ✠ name of our Lorde Jesu Christ in euery place both of theirs and of oures.

Grace be with you, and peax from God our father, and from the Lorde Jesu Christ.

✠ I thanke my God alwayes on your behalfe, for the grace of God gyuen you by Jesu Christ, that in al thinges ye are made ryche by him, in all lernynge and in all knowlege, euen as the testimony of Jesu Christ was confermed in you, so that ye are behynde in no gyfte, and wayte for the appearynge of oure Lord Jesus Christ which shal strengthen you vnto the ende, that ye maye be blamelesse in the daye of our Lorde Jesu Christ. ✠ For God is faithfull, by whome ye are called vnto the felowshyp of his sonne Jesu Christ our Lord. I beseche you brethren, in the name of oure Lord Jesu Christ, that ye al speake one thing, and that there be no dissention amonges you: but be knytte togither in one mynde and in one meanynge: It is shewed me (my brethrē) of you, by them that are of the house of Cloe that there is stryfe amonge you. I meane this that commenlye amonge you, one sayth: I holde of Paul: another I holde of Apollo: the thirde, I holde of Cephas: the fourth I hold of Christ. Is Christ deuyded? Was Paul crucyfyed for you? Eyther were ye baptysed in E the name of Paul? I thanke God that I baptysed none of you, but Crispus and Gayus, least any shoulde saye that I had baptised in myne owne name. I baptised also the house of Stephana. Furthermore know I not, whether I baptised any man or no.

For Christe sente me not to baptise, but to preache the gospel, not with wysdome of wordes, least the crosse of Christ shulde haue bene made of none effect. For the preachinge of the ✠ crosse, is to them that perysshe, folyshnesse: but vnto vs whiche are saued it is the power of God. For it is wrytten: ✻ I will destroye the wysdome of the wyse, and will cast awaye the vnderstandinge of the prudente. Where is the wyse? Where is the scribe? Where is the searcher of this worlde? Hath not God made the wysdome of this worlde, folyshnes?

For when the worlde, thorowe wysdome knewe not God, in the wysdome of God: it pleased God thorow folyshnes of preachinge to saue them that beleue. For the Jewes require a signe, & ✠ Grekes seke after wysdome. But we preache Christ crucified, vnto the Jewes an occasion of fallynge, & vnto the Grekes folyshnes: but vnto them which are called both of the Jewes and Grekes, we preach Christ, the power of God, and the wysdome of God. For the folyshnes of God, is wyser then men: and the weakenes of God is stronger then men. Brethren loke on your calling, how that not many wyse men after the flesh, not many myghty, not many of hyghe degree, are called: But God hath chosen the folyshe thinges of the worlde, to cōfounde the wyse. And God hathe chosen the weake thinges of the worlde, to confounde thinges whiche are myghty. And vyle thinges of the worlde, and thinges whiche are despysed, hathe God chosen, yea and thinges of no reputation, for to bringe to nought thinges of reputacion, that no flesshe shulde reioyce in his his presence. And vnto him pertayne ye, in Christe Jesu, which of God is made vnto vs wysdom, and also ryghtwysnes, and sanctifienge and redēcion. That accordynge as it is written: ✻ he Hiere.ix.g which reioyseth, shulde reioyce in the Lorde.

¶ It is not eloquence and glorious painted wordes of worldly wysdome, that can edefye and conuerte soules vnto Christe: but the playne wordes of the scripture for they make mencyon of him and his crosse.

CAPI. II.

A ANd I brethren when I came to you, came not in glorwusnes of wordes, or of wysdome, shewynge vnto you the testimonye of God. Neyther shewed I my selfe, that I knewe any thinge amonge you saue Jesu Christ, euen the same that was crucyfyed. And I was amonge you in weakenes, and in feare, and in moche tremblynge. And my wordes, and my preachynge, was not wt entysynge wordes of mans wysdome: but in shewing of the spirete and of power that your faith shulde not stande in the wysdome of mē but in the power of God.

That we speake of, is wysdome amonge them that are ✠ perfecte: not the wysdome of this world, neyther of ✠ rulars of this world (whiche go to nought) but we speake the wysdome of God, which is in mysterye and hyd, whiche God ordeyned before the worlde vnto our glory: which wysdome none of the rulars of this worlde knewe. For had they knowen it, they wolde not haue crucyfyed ✠ Lorde of glory. But as it is wrytten: ✻ The eye hathe not sene, and the eare hath not herd neyther haue entred into the hert of man, the thinges which God hath prepared for theym that loue him.

B ✠ Perfect are they that vnderstande the lawe, sayth & worthes truly and professe them.

Esayc.lxiiii.b

But God hath opened the vnto vs, by his spirite. For the spyrete searcheth all thinges, C yea the botome of Gods secretes. For what man knoweth the thinges of a man: saue the spyrete of a man which is within him. Euen so the

the thinges of God knoweth no man, but the
spyrete of God. Now, we haue not receyued ỹ
spyrete of the worlde: but the spyrete which cō-
meth of God, for to knowe the thinges that
are gyuen to vs of God, whiche thinges also
we speake, not in the conny ng wordes of mās
wysdome, but with the conny nge wordes of
the holy ghost, makynge spirituall compari-
sons of spirituall thinges. For the naturall
man perceyueth not the thinges of the spyrete
of God. For they are but foly shnes to him.
Neyther can he perceyue theym, because they
are spiritually discerned. But he that is spiri-
tuall, discusseth all thinges: yet he ỹm selfe
is iudged of no man. *For who knoweth the
mynde of the Lorde, eyther who shal informe
hym? But we vnderstand the mynde of Christ.

Elaye.lx.d
Rom.xi.d

¶ Paule rebuketh the sectes and authors therof. Christe is the foundacion of his churche. No man ought to reioyce in men, but in God.

CAPI. III.

AND I coulde not speake vnto you bre-
thren, as vnto spirituall: but as vnto
carnall, euen as it were vnto babes in
Christe. I gaue you mylke to drinke, and not
meate. For ye then were not stronge, no ney-
ther yet are. For ye are yet carnalle. For as
longe as there is amonge you, enuyeng, strife
and dissencion: are ye not carnall, and walke
after the maner of men? As long as one saith
I holde of Paul: and another, I am of Apol-
lo, are ye not carnall? What is Paul? What
thinge is Apollo? Onely mynisters are they,
by whom ye beleued, euen as the Lorde gaue
euery man grace. I haue planted, Apollo wa-
tred: but God gaue the encrease. So then,
neyther is he that planteth any thinge, ney-
ther he that watreth, but God that gaue the
encrease. He that planteth / and he that wa-
treth, are neyther better then other. Euerye
man yet shall receyue his rewarde, accordinge
to his laboure. We are Gods labourers / ye
are Gods husbandry, ye are Gods buylding.
Accordinge to the grace of God, gyuen vnto
me, as a wyse buylder haue I layde the foun-
dacion. And an other buylte thereon. But let
euery man take hede how he buyldeth vpon.
For other foundacion can no man laye, then
that whiche is layde, which is Jesus Christ.
Yf any man buylde on this foundacion, gold,
syluer, precious stones: tymber, haye or stoble:
euery mans worke shall appeare. For the day
shall declare it, and it shalbe shewed in fyre.
And the fyre shall trye euerye mannes worke
what it is. Yf any mans worke that he hathe
buylt vpon abyde, he shal receyue a rewarde.
Yf any mans worke burne, he shal suffre losse,
but he shalbe sake him selfe: neuertheles yet
as it were thorow fyre.

✣ Are ye not ware that ye are the temple
of God, and that the spyrete of God dwelleth
in you? Yf any man defyle the temple of god
hym shall God destroye. For the temple of
God is holye, whiche temple ye are. Let no
man deceyue him selfe. Yf any man seme wyse
amonges you, let him be a fole in this worlde,
that he maye be wyse. For the wysdome of
this worlde is folyshenesse with God. For it
is written: * he compaseth the wyse in their
craftynesse. And agayne: *God knoweth the
thoughtes of the wyse that they be vayne.
Therfore let no man reioyce in men. For all
thinges are yours, whether it be Paul, either
Apollo, eyther Cephas: Whether it be the
worlde, eyther lyfe, eyther deathe, whether
they be present thinges or thinges to come: al
are yours: and ye are Christes, and Christ is
Gods. ✣

¶ The preachers are but ministers. Judgement belongeth only vnto God.

CAPI. IIII.

LET men in this wyse esteme vs, euē as
the ministers of Christ, and disposers of
the secretes of God. Furthermore it is
required of the disposers that they be founde
faythfull. With me is it but a very smal thing
that I shuld be iuged of you, eyther of (mās
daye) No I iuge not myne owne self. I know
nought by my selfe: yet am I not thereby iu-
stified. It is the Lorde that iugeth me. Ther-
fore iudge nothinge before the tyme, tyll the
Lorde come, which will lighten thinges that
are hyd in darckenesse, and open the counsels
of the hertes. And then shall euery man haue
prayse of god. ✣

These thinges (brethren) I haue described
in myne owne person and Apollos, for youre
sakes, that ye myght lerne by vs, that no mā
thinke of him selfe beyonde that whiche is a-
bouc written: that one swell not against an
other, for any mās cause. For who preferreth
the? What haste thou, that thou hast not re-
ceyued? Yf thou haue receyued, why reioycest
thou, as thoughe thou haddest not receyued
it? Now ye are full: now ye are made ryche:
ye raygne as kynges without vs: and I wold
to god ye dyd raigne, that we mighte raygne
with you.

Me thinketh that god hathe set forthe vs,
whiche are Apostles, for the lowest of all, as
it were men appointed to death. For we are a
gasynge stocke vnto the worlde, and to the
Aungels, and to men. We are foles for Chri-
stes sake, and ye are wyse thorow Christ. We
are weake, and ye are stronge. Ye are hono-
rable, & we are despised. Euen vnto this daye
we honger and thirst, and are naked, and are
bofferted with fystes, & haue no certayn dwel-
lynge place, and labour, worckynge with our
owne handes. We are reuyled, and yet we
blesse. We are persecuted, and suffer it. We
are cuyll spoken of, and we praye. We are
made as it were the fylthynes of the worlde,
the of scowringe of al thinges, euen vnto this
tyme.

I wryte not these thynges to shame you:
but as my beloued sonnes I warne you. For
thoughe ye haue ten thousand instructours in
Christe: yet haue ye not manye fathers. In
Christ Jesu, I haue begotten you thorow the
gospell. Wherfore I desire you to folow me.
For

* Job.v.c
Psal.xciv.b

A The apostles are ministres

Mans daye, is mans wisdom.

The fassion of true Apostles.
Iere.xx.g
1. Thessal.ii.b
ii. Thessa.iii.

For this cause haue I sent vnto you Timothe
whiche is my dere sonne and faythfull in the
Lorde, who shall put you in remembraunce of
my wayes whiche I haue in Christ, euen as I
teache euery where in al cōgregacions. Some
swel as though I wolde come no more at you.
But I wyll come to you shortly, yf God wyll:
and wyll knowe, not the wordes of them whi
che swel, but the power: for the kyngdome of
God is not in wordes, but in power. What
wyl ye? Shal I come vnto you with a rod, or
els in loue, and in the spirite of meknes?

¶ After what manner Paul curseth the man, that had cōmitted fornication with his mother in lawe.

CAPI. V.

THere goeth a commen saying that there
is fornicacion amonge you, and such for-
nication, as is not ones named amonge
the Gentiles: that one shold haue his fathers
wyfe. And ye swell, and haue not rather sor-
wed, that he which haue done this dede might
be put forth of youre company. For I verily as
absent in body, euen so present in spirete, haue
determined alredy (as though I were present)
of him that hathe done this dede, in the name
of our Lord Jesu Christ, when ye are gathered
togither, and my spirite, with the power of the
Lorde Jesus Christe, to deliuer hym vnto
Sathan, for the destruction of the flesshe, that
the spirite maye be saued in the daye of the
Lorde Jesu.

Your reioycyng is not good: knowe ye not
that a lytle leuen, sowreth the hole lompe of
dowe. ✣ Pourge ye therfore the olde leuen
that ye maye be newe dowe, as ye are swete
breed. For Christ our Esterlambe is offered vp
for vs. Therfore let vs kepe holy daye, not w
olde lenen, neither with the leuen of malyce
and wyckednes: but with the swete breed of
purenes and trouthe. ✣

I wrote vnto you in an Epistle, ỹ ye sholde
not accōpany w fornicatours. And I ment not
at all of the fornicatours of this worlde, either
of the couetous, or of extortioners, either of the
ydolaters: for then muste ye nedes haue gone
out of the worlde. But now I wryte vnto you
that ye company not togither, if any ỹ is cal-
led a brother, be a fornicatour, or couetous, or
a worshypper of Images, eyther a rayler, ey-
ther a dronckeard, or an extortioner: with him
that is suche, se ye eat not. For what haue I to
do, to iudge them which are without? Do ye
not iudge them that are within? Them that
are without, God shal iudge. Put a way from
you that cuyll person.

¶ Her rebuketh them for goynge to lawe togyther before the Heythen, and reproueth vncleannesse.

CAPI. VI.

HOw dare one of you, hauynge busynes
with an other go to lawe vnder the wic
ked, and not rather vnder the sayntes?
Do ye not knowe that the sayntes shall iudge
the worlde? If the worlde shall be iudged by
you: are ye vnworthye to iudge small tryfles:
knowe ye not that we shal iudge the aungels?
How moche more may we iudge thinges that
pertayne to the lyfe? Yf ye haue iudgementes
of worldly maters, take them which are despi
sed in the congregation, & make them iudges.
This I saye to your shame. Is there no wyse
man amonge you? What, not one at all, that
can iudge betwene brother & brother, but one
brother goeth to law with an other: and that
vnder the vnbeleuers?

Now therfore there is vtterly a faute a-
monge you, because ye go to lawe one with an
other. Why rather suffre ye not wronge? why
rather suffre ye not youre selues to be robbed?
naye, ye your selues do wronge, and rob: and
that the brethren. Do ye not remembre that
the vnrighteous shall not inherite the kyng-
dome of God? Be not deceyued. For neither
fornicatours, neither worshyppers of ymages
neyther whoremongers, neither tenderlynges
neither abusers of them selues with the male-
kynde, neither theues, neither couetous, ney-
ther dronkerdes, neither cursed speakers, ne-
ther pyllers, shall inherite the kyngdome of
God. And such were ye verily: but ye are wa-
shed: ye are ỹsanctified: ye are iustifyed by the
the name of the Lorde Jesu, and by the spirite
of our God.

All thynges are lawfull vnto me: but all
thinges are not profitable. I may do all thin-
ges, but I wyl be brought vnder no mans po-
wer. Meates are ordeined for the bely, and the
bely for meates: but God shall destroye both
it & the. Let not the body be applied vnto for-
nication, but vnto the Lorde, and the Lorde vn
to the body. God hathe rayled vp the Lorde,
and shall rayse vs vp by his power. ✣ Either
remembre ye not, that your bodies are the ỹ mē-
bres of Christ? Shall I now take the membres
of Christe and make the membres of an
harlot? God forbyd. Do ye not understande,
that he which coupleth him selfe with an har-
lot, is become one body? For two (sayethe he)
shall be one flesshe. But he that is ioyned vn-
to the Lorde, is one spirete.

Fle fornication. Al synnes that a man doth,
are without the bodye. But he that is a forni-
catour, synneth agaynste his owne bodye. Ey-
ther knowe ye not that your bodyes are the tē
ple of the holy ghost, whiche is in you, whom
ye haue of God, and howe ye are not youre
owne? For ye are derely boughte. Therfore
glorifye ye God in youre bodyes, and in your
spirites, for they are Gods. ✣

L ỹ Saunctyfyinge and iustifyinge come by Christe & his spyryte.

D ỹ Our bodies are the membres of christ.

Genetis. ii.b.

¶ Of mariage, virginite and wyddowhede.

CAPI. VII.

A ✣ CONCERNYNG the thinges wherof ye
wrote vnto me: it is good for a mā not
to touche a woman. Neuertheles to
auoyde fornicacion, lette euery man haue his
wife, and let euery woman haue her husband.
Lette the man gyue vnto the wyfe due beni-
uolence. Lykewyse also the wyfe vnto the
man. The wife hath not power ouer her owne

bodye: but the husbande. And lyke wyse the husbande hath not power ouer his owne bodye, but the wyfe. Withdrawe not your selues one from an other, onlesse it be with consent for a tyme, to gyue your selues to fasting and prayer. And afterwarde come agayne to the same thynge, lest Sathan tempte you for your incontinencie. ✠

B This I saye of fauoure, and not of commaundement. For I wolde that al men were as I my selfe am: but euery man hathe his proper gyft of God, one after this maner, an other after that. I saye vnto the vnmaryed me and wydowes: it is good for them if they abyde euen as I do. But yf they can not abstayne, let them mary. For it is better to mary then to burne.

Unto the maryed cõmaunde not I, but the Lorde: that the wife seperate not her selfe frõ the man. Yf she seperate her selfe, let her remayne vnmaryed, or be reconcyled vnto her husbande agayne. And let not the husbande put awaye his wyfe from him.

To the remnaunt speke I & not the Lorde. C Yf any brother haue a wyfe that byleueth not, yf she be content to dwell with him, let him not put her awaye. And the woman whiche hathe to her husbande an infydell, yf he consent to dwell with her, let her not put him awaye. For the vnbyleuynge husbande is sanctifyed by the wyfe, and the vnbyleuyng wife is sanctified by the husbande. Or elles were your children vnclene, but now are they pure. But yf the vnbyleuynge departe, let him departe. A brother or a syster is not in subiection to suche. God hathe called vs in peax. For how knowest thou (o woman) whether thou shalt saue that man or no? Eyther how knowest thou (o man) whether thou shalte saue that woman or no? but euen as God hath distributed to euery man.

As the Lorde hathe called euery person, so let him walke/and so ordeyn I in al congregations. Yf any man be called being circumcised D let him adde nothyng therto. Yf any be called vncircumcised, let him not be circumcised. Circumcision is nothynge/ vncircumcision is nothynge, but the keppynge of the commaundementes of God is all togyther.

✠ Let euery man abyde in the same state wherin he was called. Arte thou called a seruaunt? care not for it. Neuertheles yf thou maist be free, vse it rather. For he that is called in the Lorde beinge a seruaunt, is the Lordes freman. Lykewise he that is called being free, E is Christes seruaunt. Ye are derely bought, be not mens seruantes. Brethren, let euery man wherin he is called, therin abyde w̃ God. ✠ As concernyng virgyns, I haue no cõmaundement of the Lorde, yet gyue I counsel, as one that hath obteyned mercy of the Lorde, to be faithful. I suppose that it is good for the present necessitie. For it is good for a mã so to be. Art thou bounde vnto a wyfe? seke not to be loosed. Arte thou loosed from a wyfe? seke not a wyfe. But yf thou take a wyfe, thou synnest not. Lykewise yf a virgyn marye, she synneth not. Neuertheles, suche shall haue trouble in

theyr flesche, but I fauoure you.

This saye I brethren, the tyme is shorte. It remayneth that they whiche haue wyues, be as though they had none/and they that wepe be as thoughe they wepte not/ and they that reioyce, be as thoughe they reioysed not: and they that bye, be as though they possessed not: and they that vse this worlde, be as thoughe they vsed it not. For the fassion of this worlde goeth awaye. I wolde haue you without care. The syngle man careth for the thynges F of the Lorde, howe he may please the Lorde. But he that hath maried, careth for the thinges of the worlde, howe he maye please his wyfe. There is difference betwene a virgin and a wife. The syngle woman careth for the thynges of the Lorde, that she maye be pure bothe in body, and also in spirite. But she that is maryed, careth for ye thinges of the worlde, how she may please her husbande. This speke I for your profite, not to entãgle you in a snare but for that whiche is honest and comly vnto you, and that ye maye quyetly cleue vnto the Lorde without seperation.

Yf any man thynke it vncomly for his virgyn, yf she passe the tyme of maryage, and yf so nede requyre, let him do what he lyketh, he synneth not: let them be coupled in mariage. Neuertheless he that purposeth surely in his herte, hauynge none nede: but hath power ouer his owne wyll: and hath so decreed in his hert, that he wyll kepe his virgyn, doth wel. So then he that ioyneth his virgyn in maryage, dothe well. But he that ioyneth not his virgyn in maryage, doth better. The wyfe is bounde to the lawe, as longe as her husband lyueth. Yf her husband slepe, she is at libertie to marye with whome she wyll, onely in the Lorde, but she is happier yf she so abyde in my iudgement. And I thynke verely that I haue the spirite of God.

The rebuketh them that vse theyr libertye to the sclaunder of other, and sheweth how men oughte to behaue them towarde suche as be weake.

CAPI. VIII.

TO speake of thynges dedicate vnto A ydols, we are sure that we al haue knowlege. Knowlege maketh a mã swell, but loue edifyeth. yf any man thinke that he knoweth any thynge, he knoweth nothyng yet as he ought to know. But if any man loue god, the same is knowen of him.

To speke of meat dedicate vnto ydols, we are sure there is none ydoll in the worlde, and that there is none other God but one. And though there be that are called goddes, whether in heuen, or in earthe (as there be Goddes manye, and Lordes manye) yet vnto vs B is there but one God, whiche is the father, of whom are all thynges, & we in him/ and one Lorde Jesus Christe, by whom are all thynges, and we by him. But euery man hath not knowlege, for some suppose that there is an ydole tyll this houre, and eate as a thynge offered vnto the ydole, and so theyr cõsciences beynge

A ydole loue is better then moche knowledge.

beynge yet weyke, are defyled. L Meate maketh vs not acceptable to God. Neither yf we eate are we the better, neyther yf we eate not are we the worse.

But take hede that your libertie cause not the weyke to fall. For if some men se the, which hast knowlege syt at meat in the ydolles temple, shal not the conscience of him whiche is weyke, be boldened to eate those thynges which are offered to the ydol? And so through thy knowlege, shall the weake brother perish for whom Christe dyed. When ye synne so agaynst the brethren, and wounde theyr weyke consciences/ye synne agaynst Christe. Wherfore yf meat hurte my brother, I wyll eate no flesche whyle the worlde standeth, bycause I wyll not hurte my brother.

M. in both.

The loueth forbeareth the thinge that she maye do by the law. He exhorteth them to runne forth in ẏ course that they haue begon.

CAPI. IX.

A AM I not an Apostle? am I not free? haue I not sene Jesus Christ our lorde? Are ye not my worke in the Lorde? Yf I be not an Apostle vnto other, yet am I vnto you. For the seale of myne apostleshyp are ye in the Lorde. Myne answer to them that aske me, is this. Haue we not power to eate and to drynke? Eyther haue we not power to lede aboute a syster to wyfe, as well as other apostles, and as the brethren of the Lorde & Cephas? Eyther onely I and Barnabas haue not power this to do? Who goeth a warfare any tyme at his owne coste? Who planteth a vyneyarde, and eateth not of the frute? Who fedeth a flocke, and eateth not of the mylke?

Saye I these thynges after the maner of men? Or saythe not the lawe the same also? For it is written in the lawe of Moses. Thou shalte not mosell the mouthe of the oxe that treadeth out ẏ corne. Doth God take thought for oxen? Eyther sayth he it not all togyther for our sakes? For our sakes vndoubtedly this is wrytten that he whiche eareth shulde eare in hope: and that he which thresheth in hope shulde be partaker of this hope. Yf we sowe vnto you spirituall thinges: is it a great thing yf we repe your carnall thynges? Yf other be partakers of this power ouer you, wherfore are not we rather?

Neuertheles we haue not vsed this power, but suffre al thynges, lest we shold hynder the Gospell of Christe. Do ye not vnderstande, that they which minister in the temple haue theyr lyndynge of the temple? And they which wayt at the aulter, are partakers with the aulter. Euen so also did the Lorde ordeyn, that they whiche preache the gospell, shulde lyue of the gospell. But I haue vsed none of these thynges.

Neyther wrote I these thynges that it L shoulde be so done vnto me, for it were better for me to dye, then that any man shulde take this reioycyng from me. In that I preache the gospell, I haue nothynge to reioyce of. For necessitie is put vnto me. Wo is it vnto me yf I preache not the gospell. Yf I do it with a good wyll, I haue rewarde. But yf I do it agaynste my wyll, an office is committed vnto me. What is my rewarde then? Verely that when I preache the gospell, I make the gospell of Christ fre, that I mysuse not myne auctorite in the gospell.

He that worketh of loue to his neyghbour hath his rewarde.

For though I be fre from all men, yet haue I made my selfe seruaunte vnto all men, that I myght wynne the moo. Unto the Jewes, I became as a Jewe, to wynne the Jewes. To them that were vnder the lawe, was I made as though I had ben vnder the lawe, to wyn them that were vnder the law. To them that were without lawe, became I as though I hadde bene without lawe (when I was not without lawe, as pertaynynge to God, but vnder a lawe as concernynge Christ) to wyn them that were without law. To the weyke became I as weyke, to wynne the weyke. In all thynges I fassyoned my selfe to all men, to saue at the leestwaye, some. And this I doo for the gospels sake, that I mygbte haue my parte therof.

✠ Perceyue ye not that they which runne in a course, runne all, yet but one receyueth the rewarde. So renne, that ye maye obtaine. Euery man that proueth maisteryes, abstayneth frome all thynges. And they do it to obtayne a corruptible crowne: but we to obtein an vncorruptible crown. I therfore runne, not as at an vncertayne thynge. So fyghte I, not as one that beateth the ayer: but I tame my body, and bynge it in to subiection, lest after that I haue preached to other, I my selfe shuld be a caste awaye. ✠

The feareth them with the exemples of the olde testament, and exhorteth them to a godly conuersacion.

CAPI. X.

BRethren I wolde not ye shulde be ignoraunte of this, howe oure fathers were A all vnder a cloude, and all passed thorow the see, and were all baptised vnder Moses, in the cloude and in the see: and dyd all eate of one spyrituall meate, and dyd ✶ all drynke of one maner of spirituall drynke. And they drancke of that spirituall rocke that folowed them, which rocke was Christ. ✠ But in many of them had God no delyte. For they were ouerthrowen in the wyldernes.

Exodi.xiii.d. Exodi.xiiii.e

These are exemples to vs ✠ that we shulde not luste after cupill thynges, as they lusted. Neyther be ye worshyppers of ymages as were some of them accordynge as it is wrytten: ✶ The people sate downe to eate and drynke, and rose vp agayn to playe. Neither let vs commyte fornycacion ✶ as some of them commyted fornication, and were destroyed in one day, xxiij. thousande. Neither let vs tempte Christe, as some of them tempted, and were distroied of serpentes. Neither murmure ye as some of them murmured and were destroyed of the destroyer.

Exodi.xvi.e Exodi.xvii.b Numeri.xx.a Nume.xxv.b Nume.xxiii.a

B

Exod.xxxii.b

Nume.xxv.a Psalm.cv.b

E . All theſe thinges happened vnto theym for exemples, and were written / to put vs in remembraunce, on whō the endes of the worlde are come. Wherfore let him that thinketh he ſtandeth, take hede leaſt he fall. There hath none other temtation taken you, but ſuch as foloweth the nature of mā. But god is faithfull, which ſhall not ſuffer you to be tempted aboue your ſtrength: but ſhall in the myddes of the temptacion make a waye to eſcape out.

my ſo.. ✝ Wherfore my deare beloued flee from worſhyppynge of ydoles.

D I ſpeake as vnto them whiche haue diſcrecion, iudge ye what I ſaye. Is not the ✣ Cup of bleſſynge which we bleſſe, partakynge of the bloude of Chriſt? Is not the ✣ Bred whiche we breake, partetakynge of the body of Chriſt? becauſe that we (thoughe we be many) yet are one bred and one body, in aſmoche as we all are partetakers of one bred. Beholde Iſrael which walketh carnally. Are not they which eate of the ſacrifice, partetakers of the aulter?

✣ Cup. ✣ Bred.

E What ſaye I then? that the ymage is any thinge? or that it which is offred to ymages is any thinge? Naye but I ſaye, that theſe thinges which the Gentyls offer, they offer to deuyls, and not to God.

✝ And I wolde not that ye ſhulde haue felowſhyp with the deuyls. Ye can not drynke of the Cuppe of the Lorde, and of the Cuppe of druelles. Ye can not be partetakers of the Lordes table, and of the table of druelles

Eccleſ. xxxvi. Eyther ſhall we prouoke the Lorde? Or are we ſtronger then he? All thynges are lawful vnto me, but all thynges are not expedient.

F All thynges are lawfull to me, but all thynges edyfye not. Lette no man ſeke his owne profyte: but let euerye man ſeke an others welthe.

What ſo euer is ſolde in the market, that eate, and aſke no queſtions for cōſcience ſake. For the earthe is the Lordes, & all that therin is. Yf any of them which beleue not, byd you to a feaſt, & yf ye be diſpoſed to go, what ſo euer is ſette before you: eate, aſkynge no queſtion for conſcience ſake. But yf any man ſaye vnto you: this is dedicate vnto ydoles, eate not of it for his ſake that ſhewed it, and for hurtynge of conſcience. The earthe is the Lordes, and all that therin is. Conſcience I ſaye, not thyne: but the conſcience of that other. For why ſhulde my lyberte be iudged of an other mannes conſcience. For yf I take my parte with thankes: Why am I cuyll ſpoken of for that thynge wherfore I gyue thankes.

G

Whether therfore ye eate or drynke, or what ſo euer ye doo, do all to the prayſe of God. ✝

Loue ſeketh hyr neyghbours profit

Se ye gyue none occaſion of cuyll, neyther to the Iewes, nor yet to the Gentyles, neyther to the congregation of God: euen as I pleaſe all men in al thinges, not ſekyng myne owne profyte, but the profyte of many, that they might be ſaued.

The rebuketh the for the abuſe and miſorder that they had aboute the Sacramente of the bodye and bloude of Chryſt, and dyſpuyteth them agayne to the fyrſte inſtitucion.

CAPI. XI.

B Be ye folowers of me, as I am the folower of Chriſt. I prayſe you brethren that ye remember me in al thinges, and kepe the ordinaunces euen as I delyuered them to you. I wolde ye knewe that Chriſte is ✝ heed of euerye man. And the man is the womans heed. And God is Chriſtes heed. Euerye man prayenge or prophelyenge hauing any thinge on his heed, shameth his heed. Euery woman that prayeth or prophelyeth bare hedded, diſhoneſteth her heed. For it is all one, and the ſame thinge, as thoughe ſhe were ſhauen. Yf the woman be not couered, let her alſo be ſhorn. Yf it be ſhame for a woman to be ſhorn or ſhauen, let her couer her heed.

A man ought not to couer his heed, foraſmoche as he is the ymage and glory of God. The woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neyther was the man created for ✝ womans ſake: but the woman for the mans ſake. For this cauſe ought the womā to haue power on her heed, for the aungels ſakes. Neuertheleſſe neyther is the man, without the woman, neyther the woman without the mā in the Lorde. For as the woman is of the mā, euen ſo is the man by the woman: but all is of God.

Iudge in your ſelues, whether it be comly that a woman prayе vnto God bare heeded. Or doeth not nature teache you, that it is a ſhame for a man, yf he haue longe heere: and a prayſe to a woman, yf ſhe haue longe heere? For her heere is gyuen her to couer her with. Yf there be anye man amonges you, that luſteth to ſtryue, let him knowe that we haue no ſuche cuſtome, neyther the congregations of God.

This I warne you of, & commēde not that ye come togyther: not after a better maner, but after a worſſe. ✝ Firſt of all whē ye come togither in the congregacion, I heare there is diſſencion amonges you: & I partly beleue it. For there muſte be ſectes amonge you, ✝ they which are perfect amonge you, might be knowen. When ye come togither, a man can not eate the Lordes ſupper. For euery man begynneth afore to eate his own ſupper. And one is hongry, & an other is dronken. Haue ye not houſes to eate & to drincke in? Or els deſpyſe ye the congregacion of God, & ſhame them ✝ haue not? What ſhall I ſaye vnto you? ſhall I prayſe you? In this, prayſe I you not. ✝

✝ That which I delyuered vnto you I receyued of the Lorde. For the Lorde Jeſus the ſame nyght in whiche he was betrayed, toke bread: and thanked & brake, and ſayde. Take ye, and eate ye: this is my body which is broken for you. ✣ This doo ye in remembraunce of me. After the ſame maner he toke the cup, when ſupper was done, ſaying: This cup is the newe teſtament in my bloud: This do as oft as ye drynke it, in the remembraunce of me.

For

F For as often as ye ſhall eate this bread, and drinke this cup, ye ſhal ſhew the Lordes deth, tyll he come. Wherfore who ſo euer ſhal eate of this bred, or drinke of the cup vnworthely, ſhall be gylte of the body and bloude of the Lorde. Let a man therfore examen him ſelfe, and ſo let him eate of the bread, and drinke of the cup. For he that eateth or drinketh vnworthely, eateth and drynketh his owne damnacion, becauſe he maketh no difference of the Lordes bodye. ✝ For this cauſe, many are

B weake and ſycke amonges you, & many ſlepe. For yf we had iudged our ſelues, we ſhulde not haue bene iudged. But when we are iudged of the Lorde, we are chaſtened, becauſe we ſhulde not be damned with the worlde. Wherfore my brethren, when ye come togyther to eate, tarye one an other. Yf any man hōger, let him eate at home, that ye come not togither vnto condemnacion. Other thinges will I ſet in order when I come.

The diuerſite of the gyftes of the holy ghoſt, gyuen to the confort and edyfyenge of one another, as the members of a mans body ſeruе one an other.

CAPI. XII.

A In ſpirituall thinges (brethren) I wolde not haue you ignoraunt. ✝ Ye know that ye were Gentyles, and went youre wayes vnto dumme ydoles, euen as ye were ledde. Wherfore I declare vnto you, that no man ſpeakinge in the ſpyrite of God, defyeth Jeſus. Alſo no man can ſaye that Jeſus is the Lorde: but the holy ghoſt. There are dyuerſites of gyftes, & yet but one ſpirite. And there are differences of adminyſtracions, and yet but ◦ one Lorde. And there are dyuers maners of operacions, and yet but ✝ one God, which worketh al thinges that are wrought, in all creatures. The gyftes of the ſpirite are gyuen to euery man, to profyte the congregacion. To one is gyuen thorow the ſpirite, the vtteraunce of wyſdome. To an other is gyue the vtteraunce of knowledge, by the ſame ſpirite. To an other faith, by the ſame ſpirite.

B To an other the gyftes of healynge, by the ſame ſpirite. To an other power to do myracles. To an other prophely. To an other iudgement of ſpirites. To an other dyuers tongues. To an other the interpretation of tongues. And theſe all worketh the ſelfe ſame ſpirite, deuydinge to euerye man ſeuerall gyftes, euen as he will. ✝

For as the body is one, and hath many membres, and al the membres of one body though they be many, yet are but one body: ſo is Chriſte. For in one ſpirite are we all baptyſed to make one body, whether we be Iewes or gētyle, whether we be bonde or free, and haue all dronke of one ſpirite. For the body is not one membre, but many. Yf the foote ſaye: I am not the hande, therfore I am not of the body: is he therfore not of the body? And yf the eare ſay, I am not the eye: therfore I am not of the body: is he therfore not of the body? Yf all the body were an eye, where were then the eare? Yf all were hearynge: where were the ſmellynge? But now hath God diſpoſed the membres euery one of them in the body, at his owne pleaſure. Yf they were all one member: where were the body? Now are there many membres, yet but one bodye. And the eye can not ſay vnto the hande, I haue no nede of the: nor the heed alſo to the feete, I haue no nede of you. Yea rather thoſe membres of the body, which ſeme to be moſt feble, are moſte necellary. And vpon thoſe membres of the body, which we repute leaſt honeſt, put we moſte honeſtye. And our vngoodly partyes, haue moſte beautye. For our honeſt membres nede it not. But God hathe ſo diſpoſed the body, and hath gyuen moore honoure to that parte which lacked, leaſt there ſhulde be any ſtryfe in the body: but that the membres ſhulde indifferently care one for an other. And yf one member ſuffer, all ſuffer with him: yf one member be hadde in honour, all membres be glad alſo.

D

Ye are the bodye of Chriſte, and membres one of an other. And God hath alſo ordeyned in the congregacion, firſte the Apoſtles, ſecondarely Prophetes, thirdely Teachers, Then them that do myracles: after that, the gyftes of healynge, helpers, gouernors, diuerſite of tongues.

Are all Apoſtles? Are all Prophetes? Are all Teachers? Are all doars of Myracles? Haue all ✝ gyftes of healyng? Do all ſpeake with tongues? Do all interprete? Couet the beſt gyftes. And yet ſhew I vnto you a more excellent waye.

The nature and condycions of charitye or loue.

CAPI. XIII.

A ✝ Though I ſpake with the tongues of men and aungels, and yet had no Charitie, I were euen a ſoundynge braſſe: or as a tynklynge Cymball. And thoughe I coulde prophecy, and vnderſtande all ſecretes & all knowledge: yea, yf I had all faith, ſo ✝ I coulde moue mountaynes out of their places, and yet had no loue, I were nothynge. And though I beſtowed al my goodes to fede the poore, and thoughe I gaue my body euen that I burned, and yet had no loue, it profyteth me nothynge.

B Loue ſuffereth longe, is curteous. Loue enuyeth not. Loue doeth not frowardely, ſwelleth not, vaunteth not diſhoneſtly, ſeketh not her owne, is not prouoked to anger, thinketh not euyll, reioyſeth not in wyckednelle: but reioyſeth in the trouthe, ſuffereth all thinges, beleueth all thinges, hopeth all thinges, endureth in all thinges. Though that prophe- C ſyenge fayle, other tongues ſhall ceaſe, or knowledge vanyſhe awaye, yet loue fayleth neuer away.

For our knowledge is vnperfecte and our prophelyenge is vnperfecte. But when that whiche is perfect, is come, then that which is vnperfect, ſhall be done awaye. When I was a chylde, I ſpake as a chylde, I vnderſtode as a chylde, I ymagyned as a chylde.

D But assone as I was a man, I put away chil-
dishnesse. Nowe we se in a glasse, euen in a
darcke speakinge: but then shall we se face to
face. Now I knowe vnperfectly: but thẽ shal
I knowe, euen as I am knowen. Now aby-
deth faithe, hope, and loue, euen these thre:
but the chiefe of these is loue. ⊢

¶ Paule sheweth that the gifte of prophesye, interpretyng or preachyng, excelleth the gyfte of tongues and howe they both ought to be vsed.

CAPI. XIIII.

A Labour for loue and couet spirituall gyf-
tes: and chiefly for to prophesye. For he
that speaketh with tongues, speaketh
not vnto men, but vnto God. For no man
heareth him. How be it in the sprete he spea-
keth mysteries. But he that prophesyeth, spea
keth vnto men, to edifienge, to exhortation &
to comfort. He that speaketh with tongues,
profiteth him selfe: he that prophesyeth, edi-
fieth the congregacion. I wolde ye all spake
with tongues: but rather that ye prophesied.
For greater is he that prophesieth, then he ye
speaketh with tongues, onlesse he expoune it
also: that the congregacion maye haue edify-
B enge. Now brethren, yf I come vnto you spea
kynge with tongues: What shall I profyte
you, except I speake to you, eyther by reuela-
cion, or knowledge, or prophesyenge, or do-
ctrine.
Moreouer whẽ thinges without lyfe: gyue
sounde: whether it be a pype or an harpe: on-
les they make a distinctiõ in the soundes: how
shall it be knowen what is pyped or harped?
And also yf the trompe gyue an vncertayne
voyce, who shall prepare hym selfe to batell?
Euen so lykewyse when ye speake with ton-
gues, excepte ye speake wordes, that haue
signyfycation, howe shall it be vnderstande
what is spoken? For ye shall but speake in
the ayer.
C Many kyndes of voyces are in the worlde,
and none of them are without signification.
Yf I knowe not what the voyce meaneth, I
shalbe vnto him that speaketh, an alien, and
he that speaketh shall be an alien vnto me.
Euen so ye (for asmoche as ye couet spirituall
gyftes) seke that ye may haue plentie vnto ye
edifienge of the congregacion.
Wherfore let him that speaketh with ton-
gues, praye that he maye interprete also. Yf
I praye with tongues, my sprete prayeth: but
my mynde is without frute. What is it then?
I will praye with the ɸ sprete, and will praye
with the mynde also. I wyll synge with the
sprete, and will singe with the mynde also.
For els when thou blessest with the sprete,
how shal he that occupieth the rowme of the
vnlerned, saye Amen, at thy gyuynge of thã-
kes, sythe he vnderstandeth not what thou
sayst. Thou verely gyuest thankes well, but
the other is not edified. I thanke my God, I
D speake with tongues, more then ye all. Yet
had I leuer in the congregaciõ, to speake fyue
wordes with my mynde to the information of
other, rather then ten thousand wordes with

ɸ To speake with tongee, or with ye spirite is to speke that other vnderstonde not as prestes say theyr seruice. To speake with the mynde is to speke that other vnderstonde, as when the preacher precheth.

the tongue.
Brethren, be not children in wytte, but in
malice, be children, and in wytte be perfecte.
In the lawe it is written, ✱ with other ton-
gues, and with other lyppes, wyll I speake
vnto this people, and yet not so, wil they not
heare me, sayeth the Lorde. Wherfore, ton-
gues are for a sygne, not to them that beleue:
but to them that beleue not. Contrarywyse,
prophesyeng serueth not for them that beleue
not: but for them which beleue.

Esay.xxviii.

Yf therfore when all the congregacion is
come togither, and all speake with tongues,
there come in they that are vnlerned, or they
which beleue not: will they not saye that ye
are out of your wyttes? But yf all prophesy,
and there come in one that beleueth not, or C
one vnlerned, he is rebuked of al men, and is
iudged of euery man: and so are the secretes
of his hert opened, and so falleth he downe on
his face, and worshyppeth God, and sayeth ye
God is with you in dede.
Howe is it then brethren? When ye come
togyther, euery man hath his songe, hath his
doctrine, hath his tongue, hath his reuelaciõ,
hathe his interpretation. Let all thinges be
done vnto edyfyenge. Yf any man speake with
tongues, let it be two attonce, or at the most
thre attonce, and that by course, and let an o- F
ther interprete it. But yf there be no interpre- ☞
ter, let him kepe sylence in the congregacion,
and let him speake to him selfe and to God.
Let the prophetes speake two attonce, or
thre attonce, and let the other iudge. Yf any
reuelacion be made to an other that sitteth by
let the first kepe sylence. For ye maye all pro-
phesye one by one, that all maye lerne, and
all maye haue comforte. For the sprites of ye
Prophetes, are in the power of the Prophe-
tes. For God is not causer of stryfe: but of
peax, as he is in all other congregacions of ye
sayncte s.
Let your wyues kepe sylence in the congre
gacians. For it is not permitted vnto them to
speake: but let them be vnder obedience, as
sayth the lawe. Yf they wyl lerne any thing,
let them aske their husbandes at home. For it
is a shame for wemen to speake in the congre-
gation. Sprong the worde of God from you?
Eyther came it vnto you onely? Yf any man
thynke hym selfe a Prophet, eyther spiritual:
let him vnderstande, what thinges I write vn-
to you. For they are the commaundementes
of the Lorde. But yf any man be ignoraunte,
let him be ignoraunt. Wherfore (brethren)
couet to prophesye, and forbyd not to speake
with tongues. Let al thinges be done honest-
ly and in order.

wyues. G Gene.iii.c The woman must be in subiection to hir husbande.

¶ The resurrection of the deed.

CAPI. XV.

A B ✠ Rethren as touchinge the gospel whi-
che I preached vnto you, whiche ye haue
also accepted, and in which ye continue,
by which also ye are saued: I do you to vnder-
stand, after what maner I preached vnto you
yf ye kepe it, onles ye haue beleued in vayne.
For

For fyrst of al I delivered vnto you ye which
I receyued, how that Christ dyed for our syn-
nes, agreing to the scriptures: & that he was
buryed, & that he arose agayne the thyrde day
accordinge to the scriptures, and that he was
sene of Cephas, then of the.xii. After that he
was sene of mo then.v.C. brethren attonce, of
whiche many remayne vnto this day, and ma-
ny are fallen a slepe. After that appeared he to
B James, then to all thapostles.
Last of al he was sene of me, as of one that
was borne out of due tyme. For I am the lest
of all the apostles, whiche am not worthy to
be called an apostle, bicause I persecuted the con
gregacion of god. But by the grace of god I
am that I am. And his grace whiche is in me,
was not in vaine: ⊢ but I laboured more abũ
dantly then they all/ yet not I, but the grace
of god which is with me. Whether it were I
or they, so we preache, and so haue ye byleued.
✠ Yf Chryst be preached that he rose from
the deed: how say some that are amõges you,
that there is no resurrection of the deed? Yf
there be no rysynge agayne of the deed, then is
C Christ not risen. Yf Christ be not rysen, then is
our preachynge vayne, and your faythe is al-
so in vayne. Yea, and we are founde false wit-
nesses of God. For we haue testifyed of God,
how that he raysed vp Christ, whom he raised
not vp, if it be so that the deed ryse not agayn.
For yf the deed ryse not agayne, then is Christ
not rysen agayne. Yf it be so that Chryste rose
not, then is your fayth in vayne, and yet are ye
in your synnes. And therto they which are fal-
len a slepe in Chryste, are perysshed. yf in this
lyfe onely we byleue on Chryste, then are we
of all men the moost miserable.
But now is Chryst rysen from the deed, and
is become the fyrst frutes of them that slept.
For by a man came dethe, and by a man came
the resurrection of the deed. For as by Adam
all dye: euen so by Chryst, shall all be made a-
lyue, & euery man in his owne order. ⊢ The
first is Chryst, then they that are Chrystes, at
his commyng. Then commeth the ende, when
he hathe delyuered vp the kyngdome to God
the father, when he hath put downe all rule,
auctoritie and power. For he must reygne tyll
D he haue put all his ennemyes vnder his fete.
The last ennemy that shal be destroyed, is deth
✱ For he hath put all thynges vnder his fete.
But when he sayth, all thynges are put vnder
him, it is manifest that he is excepted, whiche
did put all thinges vnder him. When al thin-
ges are subdued vnto him, then shall the sonne
also him selfe be subiect vnto him that put thin
ges vnder him, that God may be in al things.
Either els what do they whiche are baptised
ouer the deed, yf the deed ryse not at all? Why
are they then ɸ baptised ouer the deed? ye, and
E why stande we in ieoperdye euery houre? By
our reioysynge, whiche I haue in Chryst Iesu
our Lorde, I dye dayly. That I haue fought
with beestes at Ephesus, after the maner of
men, what auauntageth it me, yf the deed ryse
not agayne? Let vs eate and drynke, to mo-
row we shal dye. Be not disceyued: euyl spea-
kynges corrupte good maners. Awake truly

out of slepe, & syn not. For some haue not the
knowlege of god. I speke this to your rebuke.
But some men wyll saye: howe aryse the
deed? with what bodyes come they in? Thou
fole, that which thou sowest is not quyckened
excepte it dye. And what sowest thou? Thou
sowest not that bodye that shall be: but bare
corne (I meane eyther of whete, or of some o-
ther) and God gyueth it a bodye at his plea-
sure, to euery seed a seuerall bodye.

the same deed men shulde rise agayne.

✠ All fleshe is not one maner of fleshe, but
there is one maner flesh of men, an other ma-
ner fleshe of beestes, an other maner fleshe of
fysshes, and an other of byrdes. There are he-
uenly bodyes, and ther are erthly bodyes. But
the glory of the heuenly is one, and the glorye F
of the erthly is an other. There is one maner
glory of the sonne, and an other glorye of the
moone, and an other glorye of the sterres. For
one sterre differeth from an other in glory. So
is the resurrection of the deed. It is sowen in
corrupcion, and ryseth in incorrupcion. It is
sowen in dishonour, and ryseth in honour. It
is sowen in weyknes, and ryseth in power. It
is sowen a naturall bodye, and ryseth a spiri-
tuall bodye. There is a naturall bodye, and Gene.ii.b
there is a spirituall body, as it is wrytten: the
first man Adam was made a lyuyng soule, and
the last Adam was made a quickenyng spirite.
How be it, that is not fyrst which is spiritual:
but that whiche is naturall, and then that
whiche is spirituall. ⊢ The fyrste man is
of the erth, erthly: the seconde man is ye Lorde
frome heuen. As is the erthly, suche are they G
that are heuenly. And as we haue borne the
ymage of the erthly, so shall we beare the y-
mage of the heuenly.
This saye I brethren, that fleshe & bloude
can not inheryte the kyngdome of God. Ney-
ther dothe corrupcion inheryte vncorruption.
Beholde, I shewe you a mistery. We shall not ☞
all slepe, but we shall all be chaunged, & that
in a moment, and in the twynckling of an eye,
at the sound of the last trompe. For the tromp
shall blowe, and the deed shall ryse incorrup-
tible, and we shall be chaunged. For this cor-
ruptible must put on incorruptibilite: and this
mortall must put on immortalitie.
Whẽ this corruptible hath put on incorrup-
tibilitie, and this mortal, hath put on immor-
talite: then shal be brought to passe the saying
that is writtẽ: deth is consumed in to victory.
Deth where is thy stynge? Hell where is thy
victory? The stynge of deth is synne: and the Oze.xiii.b
strength of synne is the lawe. But thankes be
vnto God whiche hath giuen vs victory tho-
row our Lorde Iesu Christ. Therfore (my dere
brethren) be ye stedfast & vnmouable, alwayes
ryche in the workes of the Lorde/ for asmoche
as ye knowe howe that youre labour is not in
vayne in the Lorde.

¶ He putteth them in remembraunce of the gatherynge for the poore Christen at Ierusalem, and concludeth his Epystle with the salutacions of certayne louynge brethren.

CAPI, XVI.

Of the

A OF the gatherynge for the sayntes as I haue ordeyned in the congregacions of Galacia, euen so do ye. Upon some sondaye let euery one of you put aside at home & laye up what so euer he thynketh mete, that there be no gatherynges when I come. When I am come, who so euer ye shal allow by youre letters, them wyl I sende to bringe your liberalite vnto Ierusalem. And yf it be mete that
B I go, they shall go with me. I wyll come vnto you after I haue gone ouer Macedonia. For I wyll go thorow out Macedonia. With you perauenture I wil abyde, or also kepe my winter, that ye may bringe me on my waye whyther so euer I go.

I wyll not se you nowe in my passage: but I trust to abyde a whyle with you, if God shal suffre me. I wyll tary at Ephesus tyll whitsontyde. For a great dore and frutefull is opened vnto me: and there are many aduersaryes. Yf
C Timothe come, se he be without feare with you. For he worketh the worke of the Lorde as I do. Let no man despyse him, but conuey him forth in peax, that he may come vnto me. For I loke for him with the brethren.

To speake of brother Apollo, I greatly desired him to come vnto you with the brethren, but his mynde was not all to come at this tyme, howbe it he wyll come when he shall haue conuenient time. Watche ye, stand fast in the fayth, quite you lyke men, and be stronge.
D Let all your busynes be done in charite.

Brethren, ye know the house of Stephana, howe they are the fyrst frutes of Achaia, and that they haue appoynted them selues to minister vnto the sayntes: I beseche you that ye be obedient vnto such, and to al that helpe and labour. I am glad of the commynge of Stephana, Fortunatus, and Achaicus: for that whiche was lackynge on youre behalfe, they haue supplyed. They haue comforted my spirite and yours. Loke therfore that ye knowe them that are suche.

The congregacions of Asia salute you. Aquila, and Priscilla salute you moche in the Lorde, and so doth the congregacion that is in theyr house. All the brethren greete you. Greete ye ons an other with an holye kysse. The salutacion of me Paul with myne owne hande. Yf any man loue not the Lorde Iesus
c Chryste, ye the same be Anathema maranatha. The same be accursed at the Lordes comynge. Or as some wyll he same be excōmunicate and accursed to death. The grace of the Lorde Iesu Chryst be with you all. My loue be with you all in Chryste Iesu. AMEN.

¶ The ende of the fyrst Epystle to the Corinthyans.

¶ Sente frome Philippos, by Stephana, and Fortunatus, and Achaicus, and Timotheus.
(?)

¶ The seconde Epystle of S. Paul the Apostle, to the Corinthians.

¶ The consolacion of God in trouble. The loue of Paul towarde the Corynthians, and his excuse that he came not vnto them.

CAPI. I.

PAule Apostle of Iesu A
Chryste by the wyll of God,
and brother Timotheus.

Unto the congregacion of God, whiche is at Corynthen with all the sayntes whiche are in all Achaia. Grace with you, and peax frome God our father, and frome the Lorde Iesu Chryste.

Blessed be God the father of our Lorde Iesu Chryst, the father of mercy, and the God of all comforte, whiche comforteth vs in all our tribulacion, in so moche that we are able to comforte them whiche are troubled, in what so euer trouble it be, with the same comforte wherwith we oure selues are comforted of God. For as the ϕ afflictions of Chryste are plenteous in vs, euen so is oure consolacyon plenteous by Chryst.

ϕ Afflictions or passions of Chryste are suche sufferynges as Chryst suffred.

Whether we be troubled for youre consolacion, and saluacion, whiche saluacion sheweth her power, in that ye suffre the same afflictions, whiche we also suffre: or whether we be comforted for youre consolacion and saluacion: yet our hope is stedfast for you, in asmoche as we knowe that as ye haue youre parte in afflictions, so shall ye be partakers of consolacion. B

Brethren, I wolde not haue you ignorant of our trouble, which happened vnto vs in Asia. For we were greued out of measure, passing strength, so greatly, that we dispayred eue of lyfe. Yea, we receyued an answere of deth in oure selues, and that because we sholde not put our trust in our selues, but in God, which rayseth the deed to lyfe agayne, and which deliuered vs from so great a deth, and doth deliuer. On whome we trust, that yet hereafter he wyl deliuer, by the helpe of your prayer for vs, that by the meanes of many occasions, thākes may be gyuen of many on our behalfe, for the grace gyuen vnto vs.

Our reioysynge is this, the testimony of our conscience, that in synglenes and godly pureness, and not in fleshly wysdome, but by the grace of God, we haue had our conuersacion in the worlde, and moost of all towardes you. we wryte none other thynges vnto you, then that ye rede, and also knowe. Yea and I trust ye shall fynde vs vnto thende, euen as ye haue found vs in parte: for we are youre reioysing, euen as ye are ours, in the daye of the Lorde Iesus. C Conscience.

And in this confydence was I mynded the other tyme to haue come vnto you, ϸ ye might haue hadde yet one pleasure more, and to haue passed by you in to Macedonia, and to haue come agayne oute of Macedonia vnto you, and to haue ben led forth to Iury warde of you. When I thus wyse was mynded: dyd I vse lyghtnes? Or thynke I earnally those thinges whith I thynke? that with me sholde be ϕ ye ye, and naye naye. God is faythful, for our preachynge to you, was not ye and naye. For Gods sonne Iesus Chryste whiche was preached amonge you by vs (that is to saye, by me and Syluanus and Timotheus) was not ye and naye: but in him it was ye. For all the promyses of God, in him are ye, & are in hym, Amen, vnto the laude of God thorow vs. For it is God whiche stablysheth vs and you in Chryst, and hathe anoynted vs, whiche hathe also sealed vs, and hathe gyuen the erneste of the spirite in to our hertes. I call God for a recorde vnto my soule, that for to fauour you withall I came not any more vnto Corynthe. Not that we be lordes ouer your fayth: but helpers of your ioye. For by fayth ye stande. D

¶ She weth the cause of his absence and exhorteth them to forgyue the man that was taken, and to receyue him agayne with loue.

CAPI. II.

BUt I determined this in my selfe, that A
I wolde not come agayne to you in heuynes. For yf I make you sorye, who is it that sholde make me gladde, but the same whiche is made sorye by me? And I wrote this same epystle vnto you, lest yf I came, I sholde take heuynesse of them, of whome I oughte to reioyce. Certaynly this confydence haue I in you all, that my ioye is the ioye of you all. For in greate affliction and anguyshe of herte I wrote vnto you with many teares: not to make you sorye, but that ye myght perceyue the loue whiche I haue moost specially vnto you.

If any man hathe caused sorowe, the same B
hathe not made me sorye, but in parte: lest I sholde greue you all. It is sufficient vnto the same man, that he was rebuked of many. So that nowe contrarye wyse, ye oughte to forgiue him, and comforte him, lest that same person sholde be swalowed vp with ouer moche heuynes. Wherfore I exhorte you that loue maye haue strengthe ouer him. For this cause verily dyd I wryte, that I myght knowe the proofe of you, whether ye sholde be obedient in al thinges. To whom ye forgyue any thing I forgyue also. For also yf I forgaue any thynge, to whom I forgaue it, for your sakes forgaue I it, in the syght of Christ, lest Satan sholde preuent vs. For his thoughtes are not C vnknowen vnto vs.

When I was come to Troada for Christes gospels sake (and a greate doore was opened vnto me of the Lorde) I hadde no reste in my spirite, because I founde not Titus my brother: but toke my leaue of them, and went awaye in to Macedonia. Thankes be vnto God, whiche alwayes gyueth vs the victorye
D in Christ, and openeth the sauer of his knowlege by vs in euery place. For we are vnto god the swete sauour of Christ, bothe among them that are saued, and also amonge them whiche perysshe. To the one parte are we the sauour of dethe vnto dethe. And vnto the other parte are we the sauour of lyfe vnto lyfe. And who is mete vnto these thynges? For we are not as many are, whiche chop and chaunge with the worde of God, but euen oute of purenes and by the power of God, and in the syght of God, so speake we in Chryst.

¶ She prayseth the preachynge of the Gospell aboue the preachynge of the lawe.

CAPI. III.

WE begyn to prayse oure selues agayne, A
Nede we as some other Epystles of recommendacion vnto you? or letters of recommendacion from you? Ye are our Epistle wryten in our hertes, whiche is vnderstande and red of all men, in that ye are knowen that ye are the Epistle of Chryst, ministred by vs & wryttен, not with ynke, but with the spirite of the lyuynge God, not in tables of stone, but in fleshly tables of the herte.

✠ Suche trust haue we thorowe Chryst to B
Godwarde, not that we are sufficient of oure selues to thynke any thynge as it were of our selues, but oure hablenes commeth of God, whiche hathe made vs hable to minister the newe testament, not of the letter, but of the spirite. For the letter kylleth, but the spirite gyueth lyfe.

Yf the ministracion of deathe thorowe the letters fygured in stones was glorious, so that the chyldren of Israel coulde not beholde the face of Moses for the glorye of his countenaunce (whiche glorye neuertheleelle is done awaye) why shall not the ministracion of the spirite be moche more glorious? For yf the mynistrynge of condemnacion be glorious: moche more dothe the mynistracion of eyghtousnes excede in glorye. ✠ For no doubt C
that whiche was there glorifyed, is not at all glorifyed in respecte of this excedynge glorye. Then yf that whiche is destroyed was glorious, moche more shall that whiche remayneth be glorious.

Seynge then we haue suche truste, we vse greate boldenes, and doo not as Moses, whiche put a vayle ouer his face, that the Exodi. xxxiiii.
chyldren of Israel shoulde not se for what purpose that serued whiche is put awaye. But theyr myndes were blynded. For vnto this daye remayneth the same couerynge vntaken awaye in the olde testament, when they rede it, whiche in Chryste is put awaye. But euen vnto this daye when Moses is redde, the vayle hangeth before theyr hertes. D
Neuertheleelle when they shall returne to the Lorde, the vayle shall be taken awaye. The Lorde no doubte is a spirite. And where the spirite of the Lorde is, there is libertie. But we all beholde the glory of ϸ Lorde, with vs face open, and are chaunged vnto the same similitude, frome glorye to glorye euen of the spirite of the Lorde.

Therfore

¶ A true preacher is diligent, he corrupteth not the worde of God, he preacheth not him selfe, but seketh the honoure of Chryste yea though it be with the perell of his lyfe.

CAPI. IIII.

A Therfore sythe we haue suche an offyce, euen as mercye is come on vs, we faynt not, but haue caste frome vs the clokes of vnhonestie, and walke not in craftynes, nether corrupt we the worde of god, but in open trouth, reaporte our selues to euery mans conscience in the sight of God. Yf our gospell be yet hyd, it is hydde amonge them that are lost, in whom the God of this worlde hath blinded the myndes of them which byleue not, lest the lyght of the gloryous gospell of Chryst which is the ymage of God, shold shyne vnto them.
B ✠ For we preache not our selues, but Christ Jesu to be the Lorde, and our selues your seruantes for Jesus sake. For it is God that commaunded the lyght to shyne out of darknes, whiche hath shyned in our hertes, for to giue the light of the knowlege of the glory of God in the face of Jesus Chryst.

But we haue this treasure in erthen vessels, that the excellent power of it myght appere to be of God, and not of vs. We are troubled on euery syde, yet are we not withoute shyfte. We are in pouertie: but not vtterly
C without somwhat. We are persecuted, but are not forsaken. We are cast downe, neuerthelesse we perishe not. And we always beare in our bodyes the dyinge of the Lorde Jesus, that the lyfe of Jesu myghte appeare in oure bodyes. ✠

For we whiche lyue alwayes are delyuered vnto deathe for Jesus sake, that the lyfe also of Jesu, myghte appere in our mortall fleshe. So then deth worketh in vs, and lyfe in you. ✠ Seynge then we haue the same spiryte of faythe, accordynge as it is wrytten: I byleued, and therfore haue I spoken. We also by-
Psal. cxv. a D leue, and therfore speake. For we knowe that he whiche raysed vp the Lorde Jesus, shall rayse vp vs also by the meanes of Jesus, and shall set vs with you. For all thinges do I for your sakes, that the plenteous grace by thankes gyuen of many, may redounde to the prayse of God.

Wherfore we are not weryed, but thoughe our outwarde man perysshe, yet the inwarde man is renewed daye by daye. For our excedynge tribulacion, whiche is momentany and lyght, prepareth an excedenge and an eternall waight of glory vnto vs, whyle we loke not on the thynges which are sene, but on the thynges whiche are not sene. For thynges whiche are sene, are temporall: but thynges whiche are not sene, are euerlastynge. ✠

¶ The rewarde for suffrynge trouble.

CAPI. V.

A We knowe surely yf our erthly mancyon wherein we nowe dwell were destroyed that we haue a buyldynge ordeyned of God, an habitacion not made with hãdes, but eternall in heuen. And therfore sygh we, desyrynge to be clothed with our mansion, which is frome heuen: so yet yf we be founde clothed, and not naked. For as longe as we are in this tabernacle we sigh and are greued, for we wolde not be vnclothed, but wolde be clothed vpon, that mortalite myght be swalowed vp of lyfe. He that hathe ordeyned vs for this thing, is God: whiche very same hath gyuen vnto vs the ernest of the spiryte.

Therfore we are alwaye of good chere, and knowe well that as longe as we are at home in the body, we are absent from God. For we walke in faythe and se not. Neuerthelesse we are of good comforte, and had leuer be absent from the bodye, and presente with the Lorde.
Wherfore, whether we be at home, or frome B
home, we endeuour our selues to please hym. For we must all appere before the iudgement seate of Chryste, that euery man maye receyue the workes of his body accordynge to that he hath done, whether it be good or bad.

✠ Seynge then that we knowe, howe the Lorde is to be feared, ‡ we fare fayre with men. For we are knowen well ynoughe vnto God. I trust also that we are knowen in your conciences.

‡ We fare fayre wt men. That is, we playe not the tyrauntes & cursinges and excommunicacions.

We prayse not our selues agayne vnto you, but gyue you an occasion to reioyse of vs, that ye maye haue somwhat agaynst them, whiche reioyce in the face, and not in the hert. For yf C
we be to feruent, to God are we to feruent. Yf we kepe measure, for your cause kepe we measure. For the loue of Chryste constrayneth vs, bycause we thus iudge, yf one be deed for all, that then are all deed/and that he dyed for al, that they whiche lyue, sholde not hence forthe lyue vnto them selues, but vnto him, whiche dyed for them, and rose agayne.

Wherfore henceforth know we no man after the fleshe. In so moche thoughe we haue knowen Chryste after the fleshe, nowe henceforth knowe we hym so no more. Therfore yf any man be in Chryste, he is a newe creature. Olde thynges are passed awaye, beholde all thynges are made new. Neuertheles, al thyn- D
ges are of God, which hath reconcyled vs vnto him selfe by Jesus Chryst, and hathe gyuen vnto vs the offyce to preache the attonement. For God was in Christe, and made agreement bitwene the worlde and hym selfe, and imputed not theyr synnes vnto them: and hath cõmitted to vs the preaching of the attonement. Nowe then are we messengers in the rowme of Christ, euen as though God did beseche you thorow vs. So praye we you in Chrystes stede, that ye be atone with God: for ‡ he hath made him to be synne for vs, which knewe no synne, that we by that meanes sholde be that ryghtousnes whiche before God is alowed.

A newe creature.

‡ To be synne for vs, that is to saye, to be the sacryfyce for our synnes for synne in ye scrypture is sometyme taken for ye sacrifice of sinne.

¶ An exhortacion to receyue the word of God with thankfulnesse and amendement of lyfe. The dilygence of Paule in the Gospell, and how he warneth them to eschue the company of the hethen.

CAPI. VI.

A We ✠ As helpers therfore exhorte you that ye receyue not the grace of god in vayne. For he sayth: I haue herde the in a tyme accepted, and in the daye of saluacion haue I succoured the. Beholde nowe is that well accepted tyme: beholde now is that daye of saluacion. Let vs gyue no man occasion of euyl, that in our offyce be founde no faute, but in al thynges let vs behaue our selues as the mynisters of God.
B In moche pacience, in afflictions, in necessitie, in anguysshe, in stryppes, in imprysonmẽt, in stryfe, in laboue, in watchynge, in fastynge, in purenes, in knowlege, in longe sufferynge, in kyndnes, in the holy ghoste, in loue vnfayned, in the wordes of trouthe, in the power of God, by the ‡ armour of ryghtousnes of the ryght hande and on the lefte, in honoure and dishonoue, in euyll reapporte and good reapporte, as disceyuers and yet true, as vnknowẽ and yet knowen: as dyinge, and beholde yet lyue: chastened, and not kylled: as sorowynge, and yet alwaye mery: as poore, and yet make many ryche: as hauynge nothynge, and yet possessynge all thynges. ✠
C O ye Corinthyans, our mouth is open vnto you. Our herte is made large: ye are in no straytes in vs, but are in a strayte in youre owne bowelles: I promyse you lyke rewarde with me, as to my chyldren. Set youre selues therfore at large, and ✠ beare not a straunges yoke with the vnbyleuers. For what felowshyp hath rightousnes with vnryghtousnes? What company hathe lyght with darknes? What concorde hath Chryste with Be-
D liall? Eyther what parte hath he that byleueth with an infydell? How agreeth the temple of God with ymages? For ye are the temple of that lyuynge God, as sayde God. ✠ I wyll dwell amonge them, and walke among them, and wyll be theyr God. and they shall be my people. Wherfore come out frome the myddes of them, and seperate youre selues (sayth the Lorde) and touche none vncleane thynge: so wyll I receyue you, and wyll be a father vnto you, & ye shall be my sonnes and doughters sayth the Lorde almyghty.

¶ He exhorteth them to receyue the promyses of God thankfully. The Corinthians are commended for theyr obedience and loue toward Paule.

CAPI. VII.

A Forasmoche as we haue suche promyses (derely beloued) let vs clense oure selues from all fylthynes of the fleshe and spiryte, and growe vp to full holynesse in the feare of God. Understande vs, we haue hurt no man, we haue corrupte no man: we haue defrauded no man. I speake not this to condemne you: for I haue shewed you before, that ye are in our hertes to dye and liue with you. I am verye bolde ouer you, and reioyce greatly in you. I am filled with comforte and
B am excedynge ioyous in all our tribulacions. For when we were come in to Macedonia, our fleshe hadde no reste, but we were troubled on euery syde. Without was fyghtynge, within was feare. Neuerthelesse God ye comforteth the abiecte, comforted vs at the commynge of Titus.

And not with his comminge onely, but also with the consolacion wherwith he was cõforted of you. For he tolde vs your desyre, your mournyng, your feruent mynde towardes me: so that I nowe reioyse the more. Wherfore C
thoughe I made you sory with a letter, I repent not, thoughe I dyd repente. For I perceyue that the same Epystle made you sorye, thoughe it were but for a ceason. But I now reioyce, not that ye were sorye, but that ye so so sorowed that ye repented. For ye sorowed i. Petri. ii.
godly, so that in nothyng ye were hurt by vs. For godly sorowe causeth repentaunce vnto saluacion not to be repented of: where as worldly sorowe causeth deth.

Beholde what diligence this godly sorowe that ye toke hath wrought in you: yea it caused you to cleare youre selues. It caused indignacion, it caused feare, it caused desyre, it caused a feruent mynde, it caused punishment. For in all thynges ye haue shewed youre selues that ye were clere in that matter. Wherfore though I wrote vnto you, I did it not for his cause that did hurt: neyther for his cause that was hurte: but that our good mynde whiche we haue towarde you in the syghte of God, myght appere vnto you.

Therfore we are comforted bycause ye are D
comforted: ye, and excedyngly the more ioyed we for the ioye that Titus hadde: bycause his spiryte was refresshed in you all. I am therfore not now ashamed, thoughe I bosted my selfe to him of you. For as all thynges whiche I preached vnto you are true, euen so is our bostynge that I bosted my selfe to Titus withall, founde true. And now is his inwarde affection more aboundaunt towarde you, when he remembreth the obedience of euery one of you: how with feare & trembling ye receyued him. I reioyce that I may be bolde ouer you in all thynges.

¶ He putteth them in remembraunce to helpe the poore sayntes at Jerusalem, accordinge as the Macedonians dyd.

CAPI. VIII.

I Do you to wyt (brethren) of the grace of God which is gyuen in the concregacions A
of Macedonia, how that the aboundance of theyr reioysyng is, that they are tryed with moche tribulacion. And therto thoughe they were excedyng poore, yet haue they gyuen excedyng rychely, and that in synglenes. For to theyr powers (I beare recorde) ye, and beyonde their power, they were willing of their owne mocion, and prayed vs with greate instaunce, that we wolde receyue their benefyte, & suffre them to be partakers wt other in ministring to the sayntes. And this they dyd, not as we lo- B
ked for: but gaue theyr owne selues fyrste to the Lorde, and after vnto vs by the wyll of God: so that we coulde not but desyre Titus
to

to accomplyshe the same benuolence among
you also, euen as he had begon.

Now therfore as ye are ryche in all parties
in fayth, in wozde, in knowlege, in all feruẽtnes, and in loue, which ye haue to vs: so se ye
be plenteous in this benuolence. This saye I
not as commaundynge, but bycause other are
so feruent, therfore proue I your charite, whe
ther it be perfect oz no. Ye know the liberalite
of our Lozde Jesus Christ, whiche though he
were ryche, yet foz your sakes he became poze,
that ye thozowe his powertie myght be made
ryche.

And I gyue counsell here to. Foz this is ex-
pedient foz you, which began not to w onely:
but also to wyl a yere ago. Now therfore per-
fozme the dede: that as there was in you a re-
dynesse to wyll, euen so ye maye perfozme the
dede, of that whiche ye haue. Foz yf there be
fyrst a wylling mynde, it is accepted accozding
to that a man hath, and not accozding to that
he hath not.

It is not my mynde that other be set at ease
and ye brought in to combraunce, but ẏ there
be equalnes now at this tyme, that your abun
dance succour theyr lacke, that their abundãce
may supply your lacke: that there maye be e-
qualite, agreynge to that whiche is wzytten.
Exodi.xvi. ✻ He that gathered mothe, had neuer ẏ moze
abundance, & he that gathered lytell, had ne-
uertheleße. Thankes be vnto god, which put
in the hert of Titus, the same good mynde to-
warde you. Foz he accepted the requeſt, yea ra-
ther he was so well wyllynge, ẏ of his owne
accozde came vnto you.

D We haue sent with him that brother, whose
prayse is in the gospel thozow out all the cõ-
gregacions/and not so onely, but is also chose
of the congregacions to be a felowe with vs
in our iourney concernynge this benuolence
that is minister bp vs vnto the prayse of the
Lozde, and to fyrze vp your prompt mynde.

Foz this we eschewe, that any man sholde
rebuke vs in this plenteous distribucion that
is minister bp vs, and therfoze make prouiſi-
on foz honest thinges, not in the sight of God
onely, but also in the syght of men.

We haue sent with them a brother of ours
whom we haue oft tymes proued diligent in
many thinges, but now moche moze diligent.
The great confydence whiche I haue in you,
hathe caused me this to do: partly foz Titus
sake, which is my felow and helper as concer-
nyng you, partly bycause of other whiche are
our brethren and ẏ messengers of the cõgrega-
cions, and the glozy of Christ. Wherfore shew
vnto them a profe of your loue, and of the re-
ioysyng that we haue of you, that the congre-
gacions may se it.

¶ In this Chapter dothe he the same that he dyd in
the Chapter goynge before, that is, moueth them to
helpe the pooze brethren at Jerusalem.

CAPI. IX.

A Of the ministrynge to the sayntes, it is but
superfluous foz me to wryte vnto you/
foz I knowe youre redynes of mynde,
wherof I bost my selfe vnto them of Mace-
donia, and say that Achaia, was prepared a yere
ago, and your feruentnes hath prouoked ma-
ny. Neuertheles, yet haue I sent these brethre
lest our reioysyng ouer you sholde be in vayne
in this behalfe, and that ye (as I haue sayde)
prepare youre selues, lest happely yf they of
Macedonia come with me, and fynde you vn-
prepared: the boost that I made in this mater
sholde be a shame to vs, I saye not vnto you. B

Wherfore I thought it necessary to exhorte
the brethren to come before hande vnto you
foz to prepare your good blessyng promised a-
foze, that it might be redy: so that it be a bles-
syng, and not a defraudyng. ✢ This yet remẽ-
bze, how that he which soweth litel, shal repe
lytell, and he that soweth plenteously, shall
repe plenteously. And let euery man do accoz-
dynge as he hathe purposed in his herte, not Eccle.xxxv.b
grudgyngly, oz of necessitie. Foz God loueth
a cheresull gyuer. C

God is hable to make you ryche in al grace
that ye in all thynges hauyng sufficient vnto
the vttermost, may be ryche vnto all manner
good wozkes, as it is wzitte. ✻ He hath spar- Psalm. cxlii.
sed abzode and hathe gyuen to the pooze, his
rightousnes remayneth foz euer. He that fyn-
deth the sower seed, shall mynyster bzeed foz
fode, and shal multiply your seed and increase
the frutes of your ryghtousnes ✢ that on all
parties, ye may be made ryche in all singlenes,
whiche causeth thozow vs, thankes gruynge
vnto God. D

Foz the office of this ministracion, not on-
ly supplyeth the nede of the sayntes: but al-
so is aboundaunte herein, that foz this lauda-
ble ministrynge, thankes myghte be gruen to
God of many, which prayse God, foz the obe-
dience of youre profeſſynge the Gospell of
Chryste, and foz youre singlenes in distribu-
tynge to them and to all men: and in theyr
prayers to God foz you, longe after you, foz
the aboundaunte grace of God gruen vnto
you. Thankes be vnto God foz his vnspeaka-
ble gyfte.

¶ She toucheth the false Apostles, and defendeth his
auctozyte and callynge.

CAPI. X.

I Paul my selfe beseche you by the mekenes A
and softnes of Chryste whiche when I am
present amonge you a m of no reputacion,
but am bold towarde you being absent. I be-
seche you that I nede not to be bolde when I
am present (with that same confidence, wher-
with I am supposed to be bold, agaynst some
which repute vs as though we walked carnal
ly. Neuertheleße though we walke compaſſed
with the fleſche, yet we warre not fleſchlye.
Foz the weapens of oure warre are not car-
nall thinges, but thynges myghty in God, to B
caste downe stronge holdes wherwith we o-
uerthzow ymaginacions, and euery byghe
thing that exalteth it self against the know-
ledge of God and bzynge in to captyuite all
vnderstandynge to the obedience of Chryste, &
are redye to take vengeaunce on all disobedi-
ence, whẽ your obedience is fulfilled. Loke ye
on thynges after the vtter appearaunce.

Yf

C Yf any man trust in him self that he is Chri- C
stes, let the same also consider of him selfe that
as he is Christes, euen so are we Christes. And
thoughe I sholde bost my selfe somwhat moze
of our auctozitie which the Lozde hath gyuen
vs to edifye, and not to destroye you, it sholde
not be to my shame. This saye I, lest I sholde
seme as though I wente aboute to make you
afrayde with letters. Foz the epistles (saith he)
are stronge, but his bodyly presence is weyke,
and his speche is rude. Let him that is suche,
thynke on this wyse, that as we are in wordes
by letters when we are absent, suche are we in
dedes when we are present.

D Foz we can not fynde in our hertes to make D
our selues of the nombze of them, oz to cõpare
our selues to them which prayse them selues,
neuertheles whyle they measure them selues
with them selues, and compare them selues
with them selues, they vnderstande noughte.
But we wyll not reioyce aboue measure: but
accozdyng to the quantite of the measure wht
the God hath distributed vnto vs, a measure
that reacheth euen to you. Foz we stretche not
out oure selues beyonde measure, as thoughe
we had not reached vnto you. Foz euen to you
haue we come with the gospell of Chryst, and
we bost not our selues out of measure in other
mens labours. Yea, and we hope when youre
fayth is increased among you, to be magnified
accozding to our measure, moze largely, and to
preache the gospell in those regions which are
beyonde you, and not to reioyce of that whiche
is by an other mans measure prepared alredy.
Let him that reioyseth, reioyse in the Lozde.
Foz he that prayseth him selfe, is not alowed,
but he whom the Lozde prayseth.

¶ Paul (vnder sufferaunce) commendeth him selfe,
& defendeth his auctozite agaynst the false prophetes

CAPI. XI.

A Wolde God ye could suffre me a litle in
my folysshnes: ye, and I praye you foz-
beare me. Foz I am gelous ouer you w
Godly gelowsye. Foz I coupled you to one
man, to make you a chaste virgyn to Chryste.
But I feare lest as the serpent begyled Eue
thozowe his subtelte, euen so youre wyttes
sholde be corrupte from the synglenes that is
in Chryst. Foz yf he that commeth preache an
other Jesus then him whom we preached: oz
yf ye receyue an other spirite then whiche ye
haue receyued, either an other gospel then ẏ ye
haue receyued, ye might right well haue suffe-
red. I suppose ẏ I was not behynde the chefe
Apostles. Though I be rude in speakynge, yet
I am not so in knowlege. Howbe it amonge
you we are knowẽ to the vttermost what we
are in all thinges. Dyd I therin synne, bicause
I submitted my self, that ye might be exalted,
and bicause I preached to you the gospell of
God freely? I robbed other congregacions,
and toke wages of them to do you seruice. And
when I was present with you, and had nede, C
I was greuous to no mã: foz that which was
lackynge vnto me, the brethren whiche came
from Macedonia supplyed: and in al thynges
I kepte my selfe that I sholde not be greuous
to you: and so wyll I kepe my selfe.

Yf the crouth of Christ be in me, this reioy-
syng shall not be taken from me in the regions
of Achaia. Wherfoze? Bicause I loue you not?
God knoweth, Neuertheleße, what I do, that
wyll I do, to cut awaye occaſion frome them
which desire occaſion, that they might be fonde
lyke vnto vs in that wherin they reioyce. Foz
these false Apostles are disceptfull wozkers,
and faſhion them selues lyke vnto the apostles D
of Chryst, and no meruayle, foz Sathan hym
selfe is chaunged in to the faſhyon of an aun-
gell of lyght. Therfoze it is no greate thynge
thoughe his ministers faſhion them selues as
thoughe they were the ministers of ryghtous-
nes: whose ende shall be accozdynge to theyr
dedes.

I saye agayne, lest eny man thynke that I
am folysch: oz els euẽ now take me as a fole,
that I may bost my self a litel. That I speake
I speake it not after the wayes of the Lozde
but as it were folyshly, whyle we are nowe
come to bostynge. Seinge that many reioyce
after the fleshe, I wyll reioyce also. ✢ Foz ye E
suffre foles gladly, because ye your selues are
wise. Foz ye suffre euen yf a man bzynge you
in to bondage: yf a man deuoure: yf a man
take: if a man exalte him self: yf a mã smite
you on the face. I speake as concernynge re-
buke, as though we hade bene weake.

Howbe it wherin soeuer eny man dare
be bold (I speke folyshly) I dare be bolde al-
so. They are Ebzeues, so am I: They are Is-
raelites, euẽ so am I. They are the seed of A-
braham, euen so am I. They are the ministers
of Chryste (I speake as a fole) I am moze: In
laboures moze aboundaũt: In stripes aboue
measure: In pryson moze plenteously: In
deathy ofte. Of the Jewes fyue tymes recey-
ued I euery tyme. xl. stroppes saue one. Thryse
was I beten with roddes. I was ones stoned
I suffred thryse shypwzake. Nyghte and daye
haue I bene in the depe of the see. In iozney- F
nge often: in perels of waters: in perels of
robbers: in teoperdyes of myne owne nacion
in teoperdies among the heethen. I haue bene
in perels in cities, in perels in wildernes in
perels in the see, in perels amonge false bze-
thren, in laboure and trauayle, in watchynge
often, in honger, in thyrste, in fastynges often
in cold & in nakednes. And beside the tynges
whiche outwardly happen vnto me, I am cõ-
bzed daily, and do care foz all congregacions.
Who is sycke, and I am not sycke? Who is
hurte in the fayth & my herte burneth not? If
I muste nedes reioyce, I will reioyce of mine
infyrmytes.

¶ Paule is taken vp in to the thyrde heauen, and
heareth wozdes not to be spoken of.

CAPI. XII.

THe God and father of our Lozde Jesus
Chryste, whyche is blessed foz euermoze A
knoweth that I lye not. ✢ In the cit-
tye of Damascon, the gouernour of the people

M vnder

vnder kynge Aretas layde watche in the citye of the Damascens, and wold haue caught me, and at a wyndowe was I let downe in a basket thorow the wall, & so escaped his handes.

It is not expedient for me truly to reioyce. Neuertheles I wyll come to visions and reuelacions of the Lorde. I know a man in Christ aboue .xiiij. yeres agone (whether he were in the body I can not tel, or whether he were out of the bodye, I can not tell (God knoweth) whiche was taken vp in to the thyrde heuen. And I know the same man (whether in the body or out of the body, I can not tel, God knoweth) how that he was taken vp in to Paradise, and herde wordes not to be spoken, which no man can vtter. Of this man wyl I reioyce, of my selfe I wyll not reioyce, onlesse it be of myne infyrmities. And yet thoughe I wolde reioyce, I sholde not be a fole: for I shall say the trouth. Neuertheles I spare, lest any man shold thynke of me, aboue that he seeth me to be, or heareth of me.

And lest I sholde be exalted out of measure thorowe the abundance of reuelacions, there was gyuen me ꝑa rodde to the flesshe, the messenger of Satan to buffet me, because I sholde not be exalted out of measure. For this thyng besought I the Lorde thrise that it might departe from me. And he sayd vnto me, my grace is sufficient for the. For my strengthe is made pfect thorowe weykenes. Very gladly therfore wyl I reioyce of my weykenes, that the strength of Christ may dwell in me. Therfore haue I delectacion in infirmities, in rebukes, in nede, in persecutions, in anguisshe for Christes sake. For when I am weyke, then am I stronge.

I am become a fole in bostyng my selfe. Ye haue compelled me: I ought to haue ben commended of you. For in nothyng was I inferiour vnto the chiefe Apostles, though I be nothyng, yet ꝑ tokens of an apostle were wrought among you with al patience, with tygnes and wonders, & mighty dedes. For what is it wherin ye were inferiours vnto other congregacions, excepte it be therin, that I was not greuous vnto you. Forgyue me this wronge vnto you. Beholde now the thyrde tyme I am redy to come vnto you, and yet wyll I not be greuous vnto you. For I seke not yours, but you. For the children ought not to laye vp for the fathers and mothers, but the fathers and mothers for the children.

I wyll very gladly bestow, and wyll be bestowed for your soules: thoughe the more I loue you, the lesse I am loued agayne. But be it that I greued you not: neuertheles I was crafty, and take you with gyle. Did I ppl you by any of them whiche I sent vnto you? I desyred Titus, and with him I sente a brother. Dyd Titus defraude you of any thyng? walked we not in one spirite? walked we not in lyke steppes? Agayne thynke ye that we excuse oure selues? We speake in Christe in the syght of God.

But we do all thynges (derely beloued) for your edifying. For I feare lest it come to passe that when I come, I shall not fynde you suche as I wolde, and I shal be founde vnto you suche as I wolde not: I feare lest there be founde amonge you, debate, enuyenge, wrathe, stryfe backbytinges, whysperynges, swellynges and discorde. I feare lest when I come agayn, God bryng me lowe among you, and I be constrayned to bewaile many of them which haue synned alredy, and haue not repented for the vnclennes, fornicacion, wantonnes, whiche they haue commytted.

The ꝓmyseth to come vnto them and exhorteth them so to order them selues, that he may fynde them perfecte, and of one mynde.

CAPI. XIII.

NOw come I the thyrde tyme vnto you
* in the mouth of two or thre witnesses shall euery thynge stande. I tolde you afore, and tell you afore: and as I sayd when I was present ꝟ you the seconde tyme, so wryte I now beinge absent to them whiche in tyme past haue synned, and to all other: that yf I come agayne, I wyll not spare, seynge that ye seke experience of Christe, whiche speaketh in me, whiche amonge you is not weyke, but is myghty in you. For verily thoughe it came of weykenes that he was crucifyed, yet liueth he thorow the power of God. And we no doubt are weyke in him, but we shall lyue with him by the myght of God amonge you.

Proue youre selues whether ye are in the fayth or not. Examin your own selues: know ye not your selues how Jesus Christ is in you onlesse ye be castawayes? I trust that ye shal knowe that we are not castawayes. I desyre before God that ye do none euyl, not that we sholde seme commendable, but that ye sholde do that is honest: and let vs be accompted for leude persons. We can do nothynge agaynste the truth, but for the truth. We are glad whē we are weyke, and ye stronge. This also we wysshe for, euen that ye were perfect. Therfore wryte I these thinges beyng absent, lest when I am present, I sholde vse sharpnes, according to the power which the Lorde hath gyuen me to edifie, and not to destroye. Finally brethren fare ye well, be perfect, be of good comfort, be of one mynde, lyue in peax, & the God of loue and peax shall be with you. Greete one an other in an holy kysse. All the sayntes salute you. The grace of our Lorde Jesus Christ, and the loue of God, and the felawshyp of the holy ghost be with you all.

A M E N.

The ende of the seconde Epistle to the Corinthyans.

Sent from Philippos a citye in Macedonia, by Titus and Lucas.

(?)

The Epistle of S. Paule the Apostle, vnto the Galathyans.

Paul rebuketh them, because they were fallen awaye frome the Gospell, sheweth his awne conuersion, magnifieth his office and Apostleshyppe and declareth him selfe to be egall with the hygh Apostles

CAPI. I.

PAul Apostle, not of men, nepether by man, but by Jesus Christe, and by God the father whiche rayled hym from deathe: and all the brethren whiche are with me.

Vnto the congregacions of Galacia.

Grace with you, and peax frome God the father, and from our Lorde Jesu Christ, whiche gaue hym selfe for our synnes, to delyuer vs from this present euyll worlde, thorowe the wyll of God our father, to whome be prayse for euer and euer. Amen.

I mervayle that ye are so sone turned from him, that called you in the grace of Christ, vnto an other gospell, which is nothyng els, but that there be some which trouble you, and intende to peruert the gospell of Christ. Neuerlesse, though we our selues, or an aungel, from heuē, preache any other gospel vnto you, then that which we haue preached vnto you, holde him as a cursed. As I said before, so say I now agayne: yf any man preache any other thyng vnto you, then that ye haue receyued, holde him accursed. Do I now preache mās doctrine or Gods? Eyther go I about do please men? Yf I studyed to please men, I were not the seruaunt of Christ.

✣ Certifye you brethren, that the gospell whiche was preached of me, was not after the manner of men, neither receyued I it of man, neyther was I taughte it, but receyued it by the reuelacion of Jesus Christe. For ye haue herde of my conuersacion in tyme passe, in the Jewes wayes, howe that beyonde measure, I persecuted the congregacion of God, and spoyled it: and profyted in the Jewes layeabove many of my companyons, whiche were of myne owne nation, and was a moche more feruent mayntayner of the traditions of the elders.

But when it pleased God, whiche seperated from my mothers wombe, and called me by his grace, to declare his sonne by me, that I sholde preache him amonge the hethen: immediatly I cōmoned not of the matter ẅ ꝓ flesshe and bloude, neither returned to Jerusalem to them whiche were Apostles before me: but went my wayes in to Arabia, and came agayn vnto Damasco. Then after thre yere, I returned to Jerusalem to se Peter, and abode with him .xv. dayes, none other of the apostles saw I, saue James the Lordes brother. The thinges whiche I wryte, beholde, God knoweth I lye not.

After that I went in to the coostes of Syria and Cilicia: and was vnknowen as touchynge my person vnto the congregacions of Jewrye, which were in Christe. But they herde onely, that he which persecuted vs in tyme past, nowe preacheth the fayth whiche before he destroyed. And they glorifyed God on my behalfe.

The withstandeth Peter in the face, and proueth that the lawe and circumcision are not necessarye to saluacion.

CAPI. II.

THen .xiiij. yeres after, I went vp agayne to Jerusalem Barnabas, and toke with me Titus also. I went vp by reuelacion and commoned with them of the gospell whiche I preache amonges the Gentyles: but bytwene our selues, with them which were counted chefe, lest it sholde haue ben thought that I shold runne, or had runne in vayne. Also Titus whiche was with me, thoughe he were a Gezite, yet was not compelled to be circumcised, because of incommers being false brethrē, which came in amonge other to espye out our libertie whiche we haue in Christ Jesus, that they might bring vs in to bondage. To whom we gaue no rowme, no not for the space of an houre, as concernynge to be brought in to subiection: and that because that the trueth of the gospell myght continue with you.

Of them whiche semed to be greate (what they were in tyme past it maketh no mater to me: god loketh on no mans person) neuertheles they whiche semed great, added nothyng to me. But contrary wise when they saw that the gospell ouer the vncircumcision was committed vnto me, as the gospell ouer the ꝓ circumcision was vnto Peter: for he that was myghtye in Peter in the Apostleshyp ouer the circumcision, the same was myghtye in me amonge the Gentiles: and therfore when they perceyued the grace that was gyuen vnto me, then James, Cephas and John, which semed to be pyllers, gaue to me and Barnabas the ryghte handes, and agreed with vs, that we sholde preache amonge the hethen, and they amonge the Jewes: warnynge onely that we sholde remembre the poore. Which thing also I was diligent to do.

And when Peter was come to Antioche, I withstode him in the face. For he was worthye to be blamed. For er that certayne came from James, he ate with the Gentyles. But when they were come, he withdrue and separated him selfe, fearyng them whiche were of the circumcision. And the other Jewes dissembled likewise, in so moch that Barnabas was broughte in to their simulacion also. But when I sawe that they wente not the ryghte waye after the trouthe of the gospell, I sayde vnto Peter before all men, yf thou beynge a Jewe, lyuest after the maner of the Gentyles and not as the Jewes, why causest thou the Gentiles to lyue as do the Jewes? We which are Jewes by nature, and not synners of the Gentyles, knowe that a man is not iustifyed

The rodde or speare to ꝟ flesshe signifieth after the mynde of S. Ambrose the persecutiō of euyll me whiche alwayes lo sate on his shyntes that he coulde not intend to be prowde and hygh minded.

Deute. xvij. xix. Math. xviij. John. viij. & Hebre. x.

Paule defendeth the libertie of ꝟ gospell

Paul is of as hygh auctorite as Peter, James or John.

Circumcision are the Iewes and vncircūcion the Gentyles.

Paule rebuketh Peter in the face.

Dedes of the lawe iustifie not, but faith iustifyeth.

by the * dedes of the lawe: but by the fayth of Jesus Christ. And therfore we haue byleued on Jesus Chryste, that we myghte be iustifyed by the fayth of Christ, and not by the dedes of the lawe, bicause that by the dedes of the law no fleshe can be iustifyed.

D Yf then whyle we seke to be made ryghtous by Chryste, we oure selues are founde synners, is not then Chryste the minister of synne? God forbyd. For yf I bylde agayne that whiche I destroyed, then make I my self a trespaser. But I thorow the lawe, am deed to the lawe, that I myghte lyue vnto God. I am crucifyed with Chryste. I lyue verely: yet nowe not I, but Chryste lyueth in me. For the lyfe whiche I now lyue in the fleshe, I lyue by the faythe of the sonne of God, whiche loued me, and gaue him selfe for me. I despyse not the grace of God. For yf ryghtousnes come of the lawe, then Chryste dyed in vayne.

¶He rebuketh the vnstedfastnes of the Galathians shewyng the vnparfectnes of the law, and declareth neuertheles that it was not gyuen for noughte.

CAPI. III.

A O Folyshe Galathians, who hath bewitched you, that ye sholde not bileue the truthe? To whome Jesus Chryste was descrybed before the eyes and among you crucifyed. This onely wolde I lerne of you: receyued ye the spirite by the dedes of the lawe, or els by preachynge of faythe? Are ye so vnwyse, that after ye haue begon in the spirite, ye wolde nowe ende in the fleshe? So many thynges ye haue suffred in vayne, yf that be vayne. Which ministred to you the spirite, and worketh myracles amonge you, dothe he it thorowe the dedes of the lawe, or by preachynge of faythe? * Euen as Abraham byleued God, and it was accompted vnto him for ryghtousnes. Understande therfore that they whiche are of fayth, the same are the chyldren of Abraham.

Gen.xv.b Roma.iiii.a. Jacobi.ii.d.

For the scripture sawe afore hande, that god wolde iustifye the hethen thorowe faythe, and therfore shewed before hande glad tydinges vnto Abraham: In the shall all nacyons be blessed. So then they whiche be of fayth, are B blessed with faythfull Abraham. For as many as are vnder the dedes of the lawe, are vnder malediction. For it is wrytten, cursed is euery man that continueth not in all thynges which are wrytten in the boke of the lawe, to fulfyl them. That no man is iustifyed by the lawe in the syght of God, is euydent. For the iust shal lyue by fayth. The lawe is not of faythe: but the man that fulfylleth the thynges contayned in the law, shal lyue in them. C But Christ hath delyuered vs from the curse of the lawe, and was made φ accursed for vs. For it is wrytten: cursed is euery one that hangeth on tree, that the blessyng of Abraham myght come on the Gentyles thorow Jesus Christ, and that we myghte receyue the promyse of the spiryte thorowe fayth.

Gen.xv.b Gene.xxii.d. Gene.xliiii.d. Abac.ii.a

φ Christ was accursed for oure sakes, y is: he was punyshed and slayne for our synnes. Deut.xxi.

Brethren, I wyll speake after the maner of men. Though it be but a mannes testament, yet no man despyseth it, or addeth any thynge therto, when it is ones allowed. ✠ To Abraham and his seed, were the promyses made. He sayth not in the seedes, as many: but in thy seed, as in one, which is Christ. This I saye, that the lawe whiche began afterwarde, beyonde foure hundred and thyrtye yeres, dothe not disannull the testament that was confermed afore of God vnto Chrysteward, to make the promyse of none effect. For yf the inheritaunce come of the lawe, it commeth not of promesse. But God gaue it vnto Abraham by promesse.

Wherfore then serueth the lawe? The lawe was added bycause of transgression (tyl the seed came, to whom y promesse was made) and it was ordeyned by aungels in the hande of a mediatour. A mediatour is not a mediatour of one. But God is one. Is the law then agaynste the promyse of God? God forbyd. How beit yf there had ben a law giuen, which coulde haue gyuen φ lyfe, then no doubte ryghtousnes, shold haue come by the lawe. But the scripture concluded all thynges vnder synne, that the promesse by the fayth of Jesus Christ shold be gyuen vnto them that byleue. ⊢ D Before that faythe came, we were kepte and shut vp vnder the law, vnto the fayth which sholde afterwarde be declared.

φ The lawe geueth no lyfe but threateneth death.

Wherfore the lawe was oure scholemaster vnto Chryste, that we myghte be made ryghtous by faythe. But after that faythe is come, nowe are we no longer vnder a scholemaster. For ye are all the sonnes of God by the fayth whiche is in Christ Jesus. For all ye that are baptysed, haue put on Christ. Nowe is there no Jewe, neyther Gentyle: there is neither bonde, ne fre: there is neyther man ne woman: but ye are all one thynge in Chryste Jesu. Yf ye be Christes, then are ye Abrahams seed, and heyres by promes.

¶Paule sheweth that thorow Chryste we be delyuered frome the law, and rebuketh the vnthankfulnes of the Galathians

CAPI. IIII.

I ✠ Saye, the heyre as longe as he is a childe A differeth not frome a seruaunte, where as he is Lorde of all, but is vnder tuters and gouernours, vntyll the tyme appoynted of the father. Euen so we, as longe as we were chyldren, were in bondage vnder the ordynaunces of the worlde. But when the tyme was full come, God sente his sonne borne of a woman, and made bonde vnto the lawe, to redeme them whiche were vnder the lawe: that we thorowe election, myghte receyue the inheritaunce that belongeth vnto the naturall sonnes. Bycause ye are sonnes, God hath sent the spirite of his sonne in to oure hertes, whiche cryeth Abba father. Wherfore nowe thou arte not a seruaunt, but a sonne. Yf thou be a sonne, thou art also the heyre of God thorowe Chryste. ⊢ B

How beit

Howe be it then not knowynge God, ye dyd seruyce vnto them, which by nature were no Goddes. But now seynge ye knowe God, ye rather are knowen of God) how is it that ye turne agayne vnto the weyke and beggarly ceremonyes, wherunto agayne ye desyre afresh to be in bondage? Ye obserue dayes, and monethes, and tymes, and yeres. I am in fere of you, lest I haue bestowed on you laboure in vayne.

...yke re ...ayres.

Brethren I beseche you, be ye as I am: for I am as ye are. Ye haue not hurte me at all. Ye knowe, howe thorowe infirmitie of the fleshe, I preached the gospell vnto you at the fyrst. And my temptacion whiche I suffered by reason of my fleshe, ye despysed not, neither abhorred: but receyued me as an aungell of God: yea, as Chryst Jesus. How happy were ye then? for I beare you recorde, that yf it had ben possible, ye wolde haue plucked out youre owne eyes, and haue gyuen them to me. Am I therfore become youre ennemye, bycause I tell you the truthe?

...mpte s ...wn are ...nd re ...nd the

C They are gelous ouer you amisse. Yea, they intende to exclude you, that ye sholde be gelous ouer them. It is good alwayes to be gelous, so it be in a good thynge, and not onely when I am present with you.

My lytell chyldren (of whome I trauayle in byrthe agayne, vntyll Chryste be fasshoned in you) I wolde I were with you nowe, and coulde chaunge my voyce: for I D stande in doubte of you. Tell me ye that desyre to be vnder the lawe, haue ye not herde of the lawe? ✠ For it is wrytten that Abraham hadde two sonnes, the one by a bonde mayde, and the other by a free woman? But he whiche was of the bonde woman, was borne after the fleshe: and he whiche was of the free woman, was borne by promes. Which thinges are spoken by an allegorye. For these women are two testamentes, the one from the mount Syna, gendryng vnto bondage, which is Agar. For mounte Syna is called Agar in Arabia, and bordreth vpon the citye, whiche is nowe Jerusalem, and is in bondage with her chyldren.

...xvi.d.

But Jerusalem, whiche is aboue, is free: whiche is the mother of vs all. For it is wrytten: * reioyce thou barayne that bearest no chyldren, breake forth and crye thou that trauaylest not. For the desolate hathe many moo chyldren, then she whiche hath the husbande. Brethren, we are after the maner of Isaac, childre of promes. But as then he was borne carnally, persecuted him that was borne spiritually: Euen so is it nowe. Neuerthelesse what sayth the scripture: put away the bonde woman and her sonne. For the sonne of the bonde woman, shall not be heyre with the sonne of the free woman. So then (brethren) we are not chyldren of the bonde woman, but of the free woman. ⊢

...liiii.a ...xxi.a

¶He laboureth to draw them away frome circumcision, sheweth them the bataile betwyxte the sprete and the fleshe, and the frutes of them both.

CAPI. V.

A Stande faste therfore in the libertie wherwith Chryste hathe made vs free, and wrappe not youre selues agayne in the yoke of bondage. Beholde, I Paule saye vnto you, that yf ye be circumcised, Chryste shall profyte you nothynge. I testifye agayne to euery man whiche is circumcised, that he is bounde to kepe the hole lawe. Ye are gone quyte frome Chryste as many as are iustifyed by the lawe, and are fallen frome grace. For we loke in spirite to be iustified thorow fayth. For in Jesu Chryste, neyther is circumcision any thynge worthe, neyther vncircumcisyon, but φ faythe, whiche by loue is myghty in operacion. Ye dyd runne well, who was a lette vnto you, that ye sholde not obey the truthe? Euen that counsell that is not of hym that called you. A lytell leuen dothe leuen the hole lompe of dowe.

φ Fayth whiche worketh thorowe loue is y true faith and all that God requyreth of vs.

B ✠ I haue truste towarde you in the Lorde, that ye wyll be none otherwyse mynded. He that troubleth you, shall beare his iudgement, what so euer he be. Brethren, yf I yet preache circumcision: why do I then yet suffer persecucyon? For then hadde the offence whiche the crosse gyueth, ceased. Wolde God they were seperated frome you, whiche trouble you. Brethren, ye were called in to libertye onely, let not youre libertye be an occasion vnto the fleshe, but in charitie serue one an other. C * For all the lawe is fulfylled in one worde, whiche is this: thou shalte loue thyne neyghbour as thy selfe. Yf ye byte and deuour one an other, take hede lest, ye be consumed one of an other. ⊢

* Roma.xiii. Jacobi.ii.b i.Petri.ii.c

✠ I saye, walke in the spiryte, and fulfyll not the lustes of the fleshe. For the fleshe lusteth contrarye to the spirite, and the spiryte contrary to the fleshe. These are contrary one to the other, so that ye can not do that which ye wolde. D But yf ye be led of the spiryte, then are ye not vnder the lawe. The dedes of the fleshe are manifest, whiche are these: aduoutrye, fornicacion, vnclennes, wantonnes, ydolatrye, wytchecrafte, hatred, varyaunce, zele, wrathe, stryfe, sedicion, sectes, enuyenge, murther, dronkennesse, glotony, and suche lyke: of whiche I tell you before, as I haue tolde you in tyme paste, that they whiche commyt suche thynges, shall not inheryte the kyngdome of god. But the frute of the spirite is loue, ioye, peax, longe sufferynge, gentlenes, goodnesse, faythfulnes, mekenes, temperancye. Agaynste suche there is no lawe. They that are Christes haue crucifyed the fleshe with the appetytes and lustes. ⊢

Dedes of the fleshe.

✠ Yf we lyue in the spiryte, let vs walke in the spirite. Let vs not be vaynegloryous, prouokynge one an other, and enuyenge one an other.

¶He exhorteth them to brotherly loue and one to beare with another. In the ende he warneth them to beware of circumcision.

CAPI. VI.

A Brethren, yf any man be fallen by chaūce into any faute: ye whiche are spirituall helpe to amende hym in the spirite of mekenesse, considerynge thy selfe, leest thou also be tempted. Beare ye one an others burthen, and so fulfyll the lawe of Chryste. Yf any man seme to hym selfe that he is somwhat when in dede he is nothynge, the same disceyueth him selfe in his ymaginacion. Let euery man proue his owne worke, and then shall he haue reioysynge in hym selfe, and not in an other. For euery man shal beare his owne burthen.

B Let him that is taught in the worde, minister vnto him that teacheth hym, in all good thinges. Be not disceyued, God is not mocked. For what so euer a man soweth, that shall he repe. He that soweth in his flesshe, shall of the flesshe repe corrupcion. But he that soweth in the spirite, shall of the spirite C repe lyfe euerlastynge. Let vs not be wery of well doynge. For when the tyme is come, we shall repe without werynes. Whyle we haue therfore tyme, let vs doo good vnto all men, but chiefly vnto them whiche are of the housholde of fayth. ⊢

ii. Tessalo. iii.

Beholde how large a letter I haue wrytten vnto you with myne owne hande. As many as desyre with outwarde appearaunce to please carnally, they constrayne you to be circumcised, onely bicause they wolde not suffre persecucion with the crosse of Christ. For they them selues which are circumcised, kepe not the lawe: but desyre to haue you circumcised, that they D myght reioyce in your flesshe.

God forbyd that I sholde reioyce, but in the crosse of our Lorde Iesu Chryste, wherby the worlde is crucifyed vnto me, and vnto the worlde. For in Chryst Iesu, neyther circumcision auayleth, nor vncircumcision: but a new ♃ creature. And as many as walke accordynge to this rule, peax on them, and mercye / and vpon the Israel of God. From henceforth let no man put me to busynes. For I beare in my bodye, the markes of the Lorde Iesu. Brethren, the grace of oure Lorde Iesu Chryste be with youre spirete. Amen.

♃ Nothynge helpeth saue to be a newe creature.

Unto the Galathyans, written from Rome.

The Epistle of S. Paule the Apostle, vnto the Ephesians.

The euerlastynge ordinaunce and election of god in sauynge all men thorow Chryste Iesu his sonne. we are ordeyned to good workes. The dominion of Chryste.

CAPI. I.

Paule Apostle of Iesu Christ, by the wyll of God. A

To the sayntes, which are at Ephesus, and to them whiche byleue on Iesu Christ.

Grace with you, and peax from God oure father, and from the Lorde Iesu Chryste. Blessed be God the father of oure Lorde Iesu Christ, which hath blessed vs with all maner of spirituall blessynges in heuenly thynges by Chryst, accordynge as he had chosen vs in hym, afore the foundacyon of the worlde was layde, that we sholde be sayntes, and without blame before him, thorowe loue. and ordeyned vs before thorow Iesus Christ, to be heyres vnto him selfe, accordynge to the pleasure of his wyll to the prayse of the glory of his grace wherwith he hath made vs accepted in the beloued. B

ii. Corint. i. a
i. Petri. i. a
Predestinacion.

By whome we haue redempcion, thorowe his bloude, euen the forgyuenes of synnes, accordynge to the ryches of his grace, whiche he shed in vs abundantly in al wysdom, and prudence. And hath opened vnto vs the ♃ mistery of his wyll, accordynge to his pleasure, & purposed the same in him self, to haue it declared when the tyme were full come, that all thinges, bothe which are in heuen, and also which are in earthe, sholde be gathered togyther, in Chryste: that is to saye, in hym in whome we are made heyres, and were therto predestinate accordynge to the purpose of him which worketh al thinges after the purpose of his owne wyll: that we whiche afore bileued in Christ sholde be vnto the prayse of his glory.

♃ Mystery is secret counsell.

In whome also ye (after that ye herde the worde of truthe, I meane the gospell of your saluaciō, wherin ye byleued) were sealed with the holy spirite of promes, which is the ernest of oure inheritaunce, to redeme the purchased possession, and that vnto the prayse of his glorye. C

Wherfore I (after that I herde of the faith which ye haue in the Lorde Iesu, and loue vnto all the sayntes) cease not to gyue thankes for you, makynge mencion of you in my prayers, that the God of our Lorde Iesus Chryste and the father of glorye myghte gyue you the spirite of wysdome, and open to you the knowlege of him selfe, and lighten the eyes of your myndes, that ye might know what that hope is, whereunto he hath called you. & what the ryches of his glorious inheritaūce is vpon the sayntes. and what is the exceadynge greatnes of his power towardes vs which ♃ byleue accordinge to the workynge of that his myghty power, D which he wrought in Christ, when he raysed him frome the deed, and set him on his right hande in heuenly thinges, aboue al rule, power, and myght, and dominacion, & aboue all names that are named, not in this world onely, but also in the worlde to come: & hath put all thinges vnder his fete, and hath made him aboue all thinges, the heed of the congregacion which is his body & the fulnes of him that fylleth all in all thinges.

♃ Fayth is [illegible] of god only, [illegible]

Paule sheweth them what maner of people they were before theyr conuersion, and what they are nowe in Chryste.

CAPI. II.

A And you hathe he quyckened also that were deed in trespase and synne, wherin in tyme past ye walked, accordynge to the course of this worlde / and after the gouerner that ruleth in the ayer, the sprete that nowe worketh in the children of vnbelefe, amonge whome we also had our conuersacion in tyme past, in the lustes of oure flesshe and fulfylled the will of the flesshe & of the mynde and were ♃ naturally the children of wrathe, euen as well as other.

[illegible] the all [illegible]

But God which is ryche in mercy thorowe his greate loue wherwith he loued vs, euen when we were deed by synne, hath quyckened B vs togither in Christe (for by grace are ye saued) and hathe raysed vs vp togither & made vs syt togither in heauenly thinges thorowe Christe Iesus, for to shewe in tymes to come the exceading ryches of his grace, in his ☞ kyndnes towardes vs in Christ Iesu. For by grace are ye made safe thorowe faith, and that not of your selues. For it is the gyfte of God, and commeth not of workes, least any man shuld bost him selfe. For we are his workmanshyp created in Christ Iesu vnto good workes, vnto whiche God ordeyned vs before, that we C shulde walke in them.

Wherfore remember that ye beyng in tyme past Gentyles in the flesshe, and were called vncircumsion to them which are called circūcision in the flesh, which circumcision is made by handes: Remember I saye, that ye were at that tyme without Christ, and were reputed aliens frome the commen welth of Israel and were straungers frome the testamentes of promes, hauinge no hope, and beynge without God in this worlde. But nowe in Christ Iesu, ye which a whyle ago were farre of, are made nyghe by the bloude of Christ.

☞ For he is our peax, which hath made of both one, & hath broken downe the wall that was a stoppe betwene vs, and hath also put awaye thorow his flesshe, the cause of hatred, that is to saye, the lawe of commaundementes contayned in the lawe written, for to make of twayne, one new man in him selfe so making peax: and to reconcyle both vnto God in one body thorow his crosse, & slewe hatred therby: D & came and preached peax to you whiche were farre of, and to theym that were nyghe. For thorow him we both haue an open waye in, in one sprete vnto the father.

✠ Now therfore ye are no more straungers and foreners: but cytesens with the sainctes, and of the housholde of God: and are buylt vpon the ♃ foundacion of the Apostles and Prophetes, Iesus Christ beynge the heed corner stone, in whome euery buyldinge coupled togither groweth vnto an holy temple in the Lorde, in whome ye also are buylt togyther, and made an habytacyon for God, in the spirite. ⊢

♃ Foundaciō is the word of God.

He sheweth the cause of his empresonment, desyreth thē not faynte because of his trouble, and prayeth God to make them stedfaste in his sprete.

CAPI. III.

For this cause I Paule am in the bondes of Iesus Christ for your sakes which are hethen: A Yf ye haue herde of the ministration of the grace of God whiche is gyuen me vpon you. For by reuelacion shewed he this mysterye vnto me, as I wrote aboue in fewe wordes, wherby when ye rede, ye may knowe myne vnderstandinge in the mystery of Christ, whiche in tymes past was opened vnto ẏ sonnes of men, as it is now declared vnto his holy Apostles and Prophetes by the sprete: that the Gentyles shulde be inheritours also, and of the same body, and partetakers of his promes that is in Christe, by the meanes of the Gospell, wherof I am made a minister, by the B gyfte of the grace of God gyuen me thorowe the workynge of his power.

Unto me the lest of al sayntes is this grace gyuen, that I shulde preache amonge the gentyles the vnsearchable ryches of Christe, and to make all men se, what the felowshyp of the mystery is, whiche frome the begynnynge of the worlde hath bene hyd in God, whiche made all thinges thorow Iesus Christ, to the intent, that now vnto the rulars and powers in heauen myght be knowen by the congregacyon, the manyfolde wysdome of God, accordynge to the euerlastynge purpose, whiche he purposed in Christ Iesu our Lorde, by whom we are bolde to drawe nyghe in the truste, whiche we haue by faith on him.

✠ Wherfore I desyre that ye faynt not because C of my tribulacions whiche I suffre for your sakes: which is your prayse.

For this cause I bowe my knees vnto the father of our Lorde Iesu Christ, which is father ouer all that is called father in heauen & in earthe, that he wolde graunte you, accordynge to the ryches of his glory, that ye may be strengthed with myght by his sprete in the inner man that Christ may dwell in your hertes by faith, that ye beynge roted and grounded in loue, myghte be hable to comprehende with all sayntes, what is the bredth & lēgth deepth and heygth: and knowe the loue of Christe, whiche passeth knowledge: that ye D myght be fulfylled with all maner of fulnes of God.

Unto hym that is hable to do aboundantly aboue all that we aske or thinke accordinge to the power that worketh in vs, be prayse in the congregacion by Iesus Christe, thorowe one

oute all generacions frome tyme to tyme. A-
men. ☩

¶ He exhorteth them vnto mekenes longe suffring, vnto loue and peax, euery one to serue and edyfye another with the gyfte that God hath gyuen him, to beware of straunge doctryne, to laye asyde the olde conuersacion of gredy lustes, and to walke in a new lyfe.

CAPI. IIII

A I ☩ Therfore whiche am in bondes for the
Lordes sake, exhorte you, that ye walke
worthye of the callynge wherwith ye are
called, in all humblenes of mynde, and me-
kenes, and longe sufferinge, forbearynge one
an other thorowe charitie, and that ye be dili-
gent to kepe the vnitie of the sprete in the bõd
of peax, beynge one body, and one sprete, euen
as ye are called in one hope of youre callynge.
⸿ One Lorde, one faith, one baptysme: One
God and father of all, which is aboue al tho-
row all, and in you all. ☩
☩ Unto euery one of vs is gyuen grace ac-
B cordinge to the measure of the gyfte of Christ.
Wherfore he sayth: He is gone vp on hyghe
and hath ledde captiuitie captiue, and hathe
gyuen gyftes vnto men. That he ascended:
what meaneth it, but that he also descended
first into the lowest partyes of the earth? He
that descended, is the same also that ascended
vp, aboue all heauens, to fulfyll all thinges.
C And the very same made some Apostles,
some Prophetes, some Euangelistes, some
Shepeherdes, and some Teachers: that the
saynctes myght haue all thinges necessarye to
worke and minister with, to the edifyenge of
the body of Christ, tyll we euery one (in the
vnitie of faithe, and knowledge of the sonne
of God) growe vp vnto a perfect man, after
the measure of age of the fulnes of Christ. ☩
That we hence forthe be no more chyldren,
wauerynge and caryed with euery wynde of
doctrine, by the wylynes of men and crafty-
nes, wherby they lay awayt for vs to deceyue
vs. But folowynge the truthe in loue let vs
in al thinges growe in him which is the heed
D that is to saye Christ, in whome all the body
is coupled and knyt togither in euery ioynte
wherwith one ministreth to an other (accor-
dinge to the operacion as euery parte hathe
his measure) and increaseth the body, vnto yͤ
edifyenge of it selfe in loue.
☩ This I saye therfore, and testifye in the
Lorde, that ye henceforth walke not as other
Gentyles walke, in vanitie of their mynde,
blynded in their vnderstandinge, beynge straũ-
gers frome the lyfe which is in God thorowe
⸿ the ignorance that is in them, because of the
blyndnes of their hertes, whiche beynge past
repentaunce, haue gyuen theym selues vnto
C wantonnes, to worke all maner of vnclennes
with gredynes. But ye haue not so learned
Christ, yf so be ye haue herde of him, and are
taught in him, euen as the truthe is in Jesu.
☞ So then as concernynge the conuersacion in
tyme past, laye from you that olde man, whi-
che is corrupte thorow the deceyuable lustes,
☩ ☩ and be ye renued in the sprete of youre
myndes, and put on that newe man, whiche
after the ymage of God is shapen in ryght-
wysnes and true holynes.
Wherfore put away lyenge, and speake e-
uery man trouth vnto his neyghboure, for as
moche as we are members one of an other.
✠ Be angrye but synne not: let not the sonne
go downe vpon youre wrathe, neyther gyue
place vnto the backbyter. Let him that stele,
steale no more, but let hym rather laboure wͭ
his handes some good thinge, that he maye
haue to gyue vnto him that nedeth. ☩
Let no fylthy communicacion procede oute
of your mouthes: but that which is good to
edifye, when nede is: that it maye haue fa-
uour with the hearers. And greue not the ho-
ly sprete of God, by whome ye are sealed vn-
to the daye of redemption. Let all bitternes,
fearsnesse and wrathe, rorynge and cursed
speakynge, be put awaye frome you, with all
maliciousnes. Be ye courteouse one to an o-
ther and mercyfull, forgyuynge one an other
euen as God for Christes sake forgaue you.

¶ He exhorteth vnto loue, warneth to beware of vnclennes, couetyse, folysh talkynge, and false doctryne: to be circumspecte, to auoyde dronkennesse, to submyt them selues one to another. He teacheth how wemen shulde obeye their husbandes, and how men ought to intreate theyr wyues.

CAPI. V.

A B ☩ E ye folowers of God as dere childrẽ
and walke in loue euen as Christe loued
vs, and gaue him self for vs, an offering
and a sacrifice of a swete sauer to God. So yͭ
fornication and all vnclennes or couetousnes
be not ones named amonge you as it becom-
meth sayntes: neyther fylthynes, neyther fo-
lysshe talkynge, neyther gestynge whiche are
not comly: but rather gyuynge of thankes.
B For this ye knowe that no whoremonger, ey-
ther vnclene personne, or couetous personne,
which is an ydolatour, hath any inheritaunce
in the kyngdome of Christ and of God.
Let no man deceyue you with vayne wor-
des. For thorowe suche thinges commeth the
wrath of God vpon the children of vnbelefe.
Be not therfore companyons with them. Ye
were ones derckenes, but are now lyght in yͤ
Lorde.
C Walke as children of lyght. For the frute
of the sprete is in all goodnes, ryghtwysnesse,
and trouth. ☩
Accepte that which is pleasynge to yͤ Lorde
and haue no felowshyp with the vnfrutefull
workes of derckenes: but rather rebuke thẽ.
For it is shame euen to name those thynges
whiche are done of theym in secrete: but all
thinges, when they are rebuked of the light,
are manifeste. For what so euer is manifeste,
that same is light. Wherfore he sayth: awake
thou that slepest, and stonde vp frome death,
and Christ shall gyue the lyght.
☩ Take hede therfore that ye walke circũ-
spectly: not as foles: but as wyse personnes,
purchasynge opportunitie to the same: for yͤ
dayes
☞ dayes are euyll. Wherfore, be ye not vnwyse
but vnderstande what the will of the Lorde
is, and be not dronken with wyne wherin is
excesse: but be fulfilled with the sprete, spea-
kyng vnto youre selues in Psalmes and hym-
nes, and spirituall songes, syngynge and ma-
kinge melody to the Lorde in your hertes, gi-
uinge thankes alwayes for all thinges vnto
God the father, in the name of our Lorde Je-
sus Christ: submittinge your selues one to an
other in the feare of God. ☩
Wemen be ye subiect vnto your owne hus-
☞ bandes, as vnto the Lorde. For the husbande
is the wyues heed euen as Christ is the heed
of the congregacion, and the same is the sa-
ueoure of the body. Therfore as the congre-
gacion is in subiection to Christ, lykewyse let
the wyues be in subiection to their husbandes
in all thinges. Husbandes loue your wyues,
euen as Christe loued the congregacion, and
F gaue him selfe for it, to sanctifye it, and clen-
sed it in the fountayne of water thorowe the
worde, to make it vnto him self, a glorious cõ-
gregacion withoute spot or wrynckle, or any
suche thinge: but that it shoulde be holy and
without blame. So ought men to loue their
wyues, as their owne bodyes. He that lo-
ueth his wyfe, loueth him selfe. For no man
euer yet hated his owne fleshe: but norissheth
and cherissheth it, euen as the Lorde doth the
congregacion. For we are members of his bo-
G dy, of his fleshe, and of his bones. ✠ For this
cause shall man leaue father and mother, and
shall sticke to his wyfe, and two shalbe made
one fleshe. This is a great secret, but I speke
betwene Christ and the congregaciõ. Neuer-
theles do ye so that euery one of you loue his
wyfe truely euen as him selfe. And let the
wyfe se that she feare her husbande.

¶ The dutye of parentes, of chyldren, of seruauntes, of maysters. Of the Chrysten weapons.

CAPI. VI.

A C Hildren, obeye youre fathers and mo-
thers in the Lorde: for so is it ryght.
Honoure thy father and mother, (whi-
che is the first commaundement that hath any
promes) that thou mayst be in good estate, &
lyue longe on the earth. And ye fathers moue
not your children to wrathe: but brynge thẽ
vp with the norture and information of the
Lorde. Seruauntes be obediẽt vnto your car-
nall masters, with feare and tremblynge in
singlenes of youre herte, as vnto Christ: not
with seruice in the eye sight, as men pleasers:
but as the seruantes of Christ, doynge the wil
of God frome the herte with good will, ser-
uinge the Lorde, and not men. And remember
that what so euer good thinge any man doth,
that shall he receyue agayne of the Lorde,
B whether he be bonde or free. And ye masters,
do euen the same thinges vnto them, puttinge
awaye threateninges: and remember that e-
uen your master also is in heauen, neyther is
there any respect of person with him.
☩ Finally my brethren, be stronge in the
Lorde and in the power of his myght. Put on
the armoure of God, that ye may stande sted-
fast against the crafty assaultes of the deuyll.
For we wrestle not against fleshe and bloude
but against rule, againste power, and against
worldly rulers of the derckenes of this world
againste spirituall wyckednes, for heauenly
thinges.
For this cause take vnto you the armoure C
of God, that ye maye be hable to resiste in the
euyll daye, and stande perfect in all thynges.
Stande therfore, your loynes gyrd aboute
with veritie, hauing on the brestplate of right-
wysnes, and shood with showes prepared vn-
to the Gospell of peax. Aboue al, take to you
the shylde of faith, wherwith ye maye quẽche
all the fyrie dartes of the wycked. And take
the helmet of saluacion, and the swerde of the
sprete, whiche is the worde of God. ☩ And
praye alwayes with all maner prayer and sup-
plication: and that in the spirite: and watche
therevnto with all instaunce and supplication
for all sayncites and for me, that vtteraunce
maye be gyuen vnto me, that I maye opẽ my
mouthe boldely, to vtter the mysteries of the
Gospell, wherof I am messenger in bondes,
that therin I maye speake frely, as it becom-
meth me to speake.
But that ye may also knowe in what state D
I am and what I do, Tichicus my deare bro-
ther and faithfull minister in the Lorde, shall
shewe you of all thinges, whome I sent vn-
to you for the same purpose, that ye myghte
knowe in what case I stande, & that ye might
comfort your hertes.
Peax with the brethren and loue with faith
frome God the father, and frome the Lorde
Jesu Christe. Grace be with all theym
whiche loue our Lorde Jesus
Christ in purenesse.
AMEN.

¶ Sent frome Rome vnto the
Ephesyans, by Ti-
chicus.
.?.

The lyuynge of a true beleuer.
Roman. xii. & i. Corinth. xii.
⸿ One God. One Lorde. One fayth. One baptim.
Roman. xii. i. Corinth. xii. ii. Corinth. x. Psalm. xvii.
i. Corinth. xii.
⸿ Ignoraũce is cause of euyll lyuynge.
Psalm. iiii. Zacha. viii.
These haue no part with Chryste.
Esaye. lx.
Chrysten mens weapons.

¶ The Epistle of S. Paule the Apostle vnto the Philippians.

¶ He exhorteth thē to increase in loue, in knowlege, and experience, of Godly thynges: maketh mencion of his prysonment at Rome, is glad to heare Chryst preached, is content eyther to dye or lyue, and prayeth them to lede a Godly conuersacion, to be of one mynde, and to feare no persecution.

CAPI. I.

A PAul and Timothe seruauntes of Iesu Christ: To all the sayntes in Christe Iesu, which are at Philippos with the Bysshoppes and Deacons.

B Grace be with you and peax frome God our father and frome the Lorde Iesu Christ.

C ✠ I thanke my God with all remembraūce of you, alwayes in all my prayers for you, & prayē with gladnes, because of the felawshyp which ye haue in the Gospell frome the fyrste daye vnto now: & am surely certified of this, that he which begā a good worke in you, shal go forth with it vntyl the daye of Iesu Christ as it becommeth me so to iudge of you al, because I haue you in my herte, and haue you also euery one companions of grace with me, euen in my bondes, as I defende and stablysh the Gospell.

D For God beareth me recorde howe greatly I longe after you all, frome the very hert rote in Iesu Christe. And this I praye, that youre loue maye increace more and more in knowledge, and in all fealynge, that ye might accepte thinges most excellent, that ye might be pure and suche as shulde hurte no mans conscience, vntyll the daye of Christ, fylled with the frutes of rightwysnes, which frutes come by Iesus Christe vnto the glory and laude of God. ✠

E I wolde ye vnderstode brethren that my busynes is happened vnto the great furtheringe of the Gospell. So that my bandes in Christ are manifest thorow out all the iugement hal and in all other places: In so moch that many of the brethren in the Lorde are boldened thorowe my bandes and dare more largely speake the worde without feare. Some there are which preache Christ of enuie and stryfe, and some of good will. The one parte preacheth Christe of stryfe, and not purely, supposynge to adde more aduersitie to my bandes. The other parte of loue, because they se that I am set to defende the Gospell.

F What then? So that Christe be preached, all maner wayes, whether it be by occasion, or of true meanynge, I therin ioye: yea and will ioye. For I knowe that this shall chaūce to my saluation, thorow your prayer and ministringe of the spryte of Iesu Christ as I hertely loke for, & hope that in nothinge I shall be ashamed: but that with all confidence, as alwayes in tymes passe, euen so now Christe shall be magnified in my body, whether it be thorow lyfe, or els death. For Christ is to me lyfe, and death is to me auauntage. G

H If it chaunce me to lyue in the flesshe, that is to me frutefull for to worke, and what to chose I wote not, ✠ I am constrayned of two thinges: I desyre to be lowsed and to be with Christ, whiche thinge is best of all. Neuertheles to abyde in the flesshe, is more nedefull for you. And this am I sure of, that I shal abyde, and with you all, continue, for your furtheraunce and ioye of your faith, that ye may more aboundantly reioyce in Iesu Christ thorow me, by my comminge to you agayne. i. Reg. xxiiii. & i. Paral. xxi. & Daniel. xviii.

I Onely let your conuersacion be, as it becōmeth the Gospell of Christe: that whether I come and se you, or be absent, I maye heare of you, that ye continue in one spryte, and in one soule, labouryng as we to, to mayntayne the faith of the Gospell and in nothinge featinge your aduersaries: which is to them a token of perdicion, and to you of saluacion and that of God. For vnto you it is gyuen that not only ye shuld beleue on Christ: but also ✠ suffre for his sake, and haue euen the same fight which ye sawe me haue and now heare of me. ✠ Tribulacion is a token of saluacion to the true beleuers.

¶ He exhorteth them to vnite and brotherly loue, and to beware of stryfe and vayne glorye: And for a sure exemple he layeth Christe before them.

CAPI. II.

K IF there be amonge you any consolacion in Christ, yf there be any comfortable loue, yf there be any felowshyppe of the spryte, yf there be any compassion of mercy: fulfill my ioye, that ye drawe one waye, hauinge one loue, beynge of one accorde, and of one mynd that nothinge be done thorow stryfe or vayne glory, but that in mekenes of mynde euery man esteme other, better then him selfe, and loke not euery man on his owne thinges, but euery man on the thinges of other men.

L ✠ Let the same mynde be in you that was in Christ Iesu: whiche beinge in the shape of God, thought it not robbery to be equall wt God: but he made him selfe of no reputacō, and toke on him the shape of a seruaunt, and became lyke vnto men, and was found in his apparell as a man. He humbled him selfe, & became obedient vnto the deth, euen the deth of the crosse. ✠ Wherfore God hathe exalted him, and gyuen him a name aboue al names: Hebr. xii. b

M ✠ that in the name of Iesus shuld euery knee bowe, both of thinges in heauen and thinges in earth, and thinges vnder the earthe, & that all tongues shulde confesse that Iesus Christ is the Lorde vnto ✠ prayse of God ✠ father. ✠ Roma. xiiii. c. Esaye. xlv. b.

N Wherfore my dearly beloued, as ye haue alwayes obeyed, not when I was present only, but now moche more in myne absence, euen so worke out youre owne saluacion with feare and tremblynge. For it is God whiche worketh in you, both the wil and also ✠ dede euen of good will.

O Do all thinge without murmuringe & disputinge, that ye maye be fautelesse and pure, and the sonnes of God, without rebuke in the

myddes of a croked and peruerse nacyon: amonge which, se ye shyne as lyghtes in the worlde, holdinge faste the worde of lyfe, vnto my reioysinge in the daye of Christe, that I haue not runne in vayne, neyther haue labored in vayne. Yea thoughe I be offred vp vpō the offeringe and sacrifice of your faith: I reioyce, and reioyce with you all. For the same cause also reioyce ye, and reioyce ye with me.

P I trust in the Lord Iesu to sende Timothe shortly vnto you, that I also maye be of good comforte, when I know in what case ye stād. For I haue no man that is so lyke mynded to me, whiche with so pure affection careth for your matters. For all other seke their owne, & not that which is Iesus Christes. Ye know the proffe of him, howe that as a sonne with the father, so with me bestowed he his labour vpon the Gospel. Him I hope to sende assone as I knowe how it will go with me. I truste in the Lorde, that I also my selfe shall come shortly.

Q I supposed it necessary to sende vnto you brother Epaphroditus vnto you, my companion in laboure, and felowe souldier, your Apostel and my mynister at my nedes. For he longed after you, and was full of heuynes, because ye had herde saye ✠ he shulde be sycke. And no doubte he was sicke, and that nyghe vnto death. But God had mercy on him: not on him only, but on me also, leest I shulde haue sorowe vpon sorowe. I sent him therfore the dyligentlier, that when ye shulde se him, ye might reioyce agayne, and I might be the lesse sorowfull. Receyue him therfore in the Lorde with all gladnes, and make moche of suche: because ✠ for the worke of Christ he went so farre, that he was nyghe vnto deathe, and regarded not his lyfe, to fulfyll that seruice whiche was lackynge on your part towarde me.

¶ He warneth them to beware of false teachers, whom he calleth dogges and enemyes of Christ, and reproueth mans owne ryghtousnes.

CAPI. III.

R FInally, my brethren reioyce in the Lord. It greeueth me not to wryte one thing often to you. For to you it is a sure thinge. Beware of dogges, beware of cupll workers. Beware of dissencion. For we are circumcisiō which worshyp God in the spryte, and reioyce in Christ Iesu, and haue no confidence in the flesshe: thoughe I haue wherof I myghte reioyce in the flesshe. If any other man thinketh that he hathe wherof he myghte trust in the flesshe: moche more I: circumcised the eyght daye, of the kynred of Israel, of the tribe of Ben Jamin, an Ebrue borne of the Ebrues: as concernynge the lawe, a Pharisaye, and as concernynge feruentnes, I persecuted the cōgregacion, and as touchinge the ryghtwysnes of the lawe, I was vnrebukable.

S But the thinges that were for my welles vnto me, I accounted hynderaunce for Christes sake. Yea I thinke all thinges but losse for ✠ excellent knowledges sake of Christe Iesu my Lorde. For whome I haue counted all thynge losse, and doo iudge them but donge, that I myght wynne Christ, and myght be founde in him, not hauinge myne owne ryghtwysnesse which is of the lawe: but that whiche spryngeth of the faith which is in Christ. I meane the ryghtwysnesse whiche commeth of God, thorow faith in knowinge him and the vertu of the resurrection, and the felowshyp of his passions, that I might be conformable vnto his deathe, yf by any meanes I myght attayne vnto the resurrection of the dead.

T Not as thoughe I had alredy attayned to it, eyther were alredy perfect: but I folowe, yf that I maye comprehende that, wherein I am comprehended of Christ Iesu. Brethren I counte not my selfe that I haue gotten it: but one thinge I saye: I ✠ forget that whiche is behynde and stretche my selfe vnto that which is before and preache vnto that marke appointed, to obtayne the rewarde of the hyghe callynge of God in Christ Iesu. Let vs therfore as many as be perfect, be in this wyse mynded and yf ye be otherwyse mynded, I praye God open euen this vnto you. Neuertheles in that wherevnto we are come, let vs procede by one rule, that we maye be of one accorde. ✠ I loke not on the worke or is that I haue done, but what I lacke of the perfectnes of Christ

V ✠ Brethren be followers of me, and loke on them which walke so, as ye haue vs for an exemple. For many walke (of whome I haue tolde you often, and now tell you wepinge) that they are the ennemyes of the crosse of Christ, whose ende is damnacion, whose God is their bely, & whose glory is to their shame, which are worldly mynded. ✠ But our conuersacion is in heauen, from whence we loke for a sauioure, euen the Lorde Iesus Christ, whiche shall chaunge our vyle bodyes, that they maye be fashioned lyke vnto his glorious body, accordinge to the worckynge, whereby he is hable to subdue all thynges vnto hym selfe. ✠ ✠ If we be like Christ in conuersacion: we shalbe like him in glorye.

¶ He saluteth certayne of them, exhorteth them to be of honest conuersacion, and thanketh them for the prouision they made for him beinge in prysion.

CAPI. IIII.

X THerfore (my brethren) dearly beloued and longed for, my ioye and crowne, so continue in the Lorde, ye beloued. I praye Euodias, and beseche Syntiches that they be of one accorde in the Lorde. Yea and I beseche the faithfull yokefelowe, helpe the wemen whiche labored with me in the Gospell, and with Clement also, and with other my labour felowes, whose names are in the boke of lyfe.

Y ✠ Reioyce in the Lorde alwaye, & agayne I saye reioyce. Let your softenes be knowen vnto al men. The Lorde is at hande. Be not carefull: but in all thinges shewe your petition vnto God in prayer and supplication wt gyuing of thankes. And the peax of God whiche passeth all vnderstandinge, kepe your hertes and myndes in Christ Iesu. ✠

Z Finally brethren, what so euer thinges are true, what so euer thinges are honeste, what so euer thinges are iuste, what so euer thynges

are

are pure, what so euer thinges pertayne to loue, what so euer thinges are of honest reaport: yf there be any vertuous thyng, yf there be any laudable thinge, those same haue ye in your mynde, which ye haue both learned and receyued, herde and also sene in me: those thinges do, and the God of peax shalbe with you.

E I reioyce in the Lorde greatly, that nowe at the last ye are revyued agayne to care for me, in that wherin ye were also carefull, but ye lacked opportunite. I speake not because of necessite. For I haue learned in what so euer estate I am, therwith to be content. I can both cast downe my selfe, I can also excede. Euery where and in al thinges I am instructed, both to be full and to be hongry, to haue plentye & to suffre nede. I can do all thinges thorowe ỹ helpe of Christ which strengtheneth me. Notwithstandinge ye haue well done, that ye bare part with me in my tribulation.

Ye of Philippos knowe that in the begynninge of the Gospell, when I departed from Macedonia, no congregacion bare parte with me, as concerninge gyuinge and receyuynge, D but ye onely. For when I was in Thessalonica, ye sent ones and afterwarde agayne vnto my nedes: not that I desyre gyftes: but I desyre aboundant frute on your part. I receyued all, and haue plentie. I was fylled after that I had receyued of Epaphroditus, that which *Exech.xx.f. came frome you, an * odour ỹ smelleth swete, a ‡ sacrifice accepted and pleasaunt to God. ‡Roma.xii.a My God fulfill all youre nedes thorowe his glorious ryches in Jesu Christe. Vnto God & oure father be prayse for euermore. Amen.

Salute all the sayntes in Christe Jesu. The brethren whiche are with me grete you. All the sayntes salute you: and most of al they whiche are of the Emperours houshold. The grace of our Lord Jesu Christ be with you all. AMEN.

¶ Sent frome Rome by Epaphroditus.

¶ The Epistle of S. Paule the Apostle, to the Collossians.

¶ She giueth thankes vnto God for their faith, loue, and hope, prayeth for theyr increase, and sheweth howe we are the kyngdome of God, obtayned by Christe, which is the hed of the congregacion.

CAPI. I

PAule, Apostle of Jesu Christ, by the wil of God, and brother Timothe. A

To the sayntes whiche are at Colossa, and brethre that beleue in Christ.

Grace be with you and peax from God our father and frome the Lorde Jesu Christ.

We gyue thākes to God the father of our Lorde Jesu Christ, alwayes prayeng for you sythes we herde of your faith whiche ye haue in Christ Jesu. and of the loue which ye beare to all sayntes for the hopes sake whiche is layde vp in store for you in heauen, of whiche ye haue herde before by the true worde of the Gospell, which is come vnto you, euen as it is into all the worlde, and is fruteful, as it is amonge you, frome the fiefte daye in whiche ye herde of it, and had experience in the grace of God in the truth, as ye learned of Epaphra our deare felowe seruaunt, whiche is for you a faithfull minister of Christ which also declared vnto vs your loue, whiche ye haue in the spyrite. B

✣ For this cause we also, sythens the daye we herde of it, haue not ceased prayenge for you, and desyringe that ye might be fulfilled with the knowledge of his will, in all wysedome and spirituall vnderstandinge, that ye myght walke worthy of the Lorde in all thinges that please, beynge frutefull in all good workes, and encreasynge in the knowlege of God, strengthed with all might, thorow his glorious power, vnto all patience and longe sufferinge with ioyfulnes & gyuinge thankes vnto the father whiche hath made vs mete to be partakers of the inheritaunce of sayntes in lyght.

Which hath delyuered vs frome the power of drekenes, and hath translated vs into the kyngdome of his deare sonne, in whome we haue redemption thorow his bloude, that is to saye, the forgyuenes of synnes which is ỹ ymage of the invisible God, first begotten of all creatures. For by him were all thinges created, thinges that are in heauen, and thinges that are in earth: thinges visible & thinges invisible, whether they be maieste or lordshyp, eyther rule or power. Al thinges are created by him, & in him, and he is before al thinges. and in him all thinges haue their beyng.

And he is the hed of the bodye, that is to wit of the congregacion: he is the begynning and ỹ firste begotten of the deed, that in all thinges he might haue the preeminence. For it pleased the father that in him shuld al fulnes

Our redemcion is the forgyuenes of oure sinnes. C

D

ỹ He is the firste ỹ hath gloryfyed the nature of the resurrection.

nesse dwel, and by hym to reconcile al thinge vnto him selfe, and to set at peax by him thorow the bloude of his crosse, bothe thinges in heauen and thinges in earthe.

And you (whiche were in tymes past straūgers and enemyes, because your myndes were set in euyll workes) hath he now reconcyled in the body of his flesh thorow deth, to make you holy, vnblameable and without faute in his owne sighte, yf ye continue grounded and stablyshed in the faith, and be not moued awaye frome the hope of the Gospell, whereof ye haue herde, how it is preached amonge all creatures whiche are vnder heauen, whereof I Paule am made a minister.

D Nowe lope I in my ỹ sufferinges whiche I suffre for you, and fulfyll that whiche is behynde of the passions of Christe in my flesche for his bodyes sake, whiche is the congregacion, wherof I am made a minister accordinge to the ordinaunce of God, which was gyuen me towardes you, to fulfill ỹ worde of God, the mysterye hyd sence the worlde began, and sence the begynnynge of generacios: but now is opened to his sayntes, to whō God wolde make knowen the glorious ryches of this mistery amonge the Gentyles, whiche is Christ in you, the hope of glory, whome we preache, warnynge all men, and teachinge all men in all wysdome, to make al men perfect in Christ Jesu. Wherin I also laboure and stryue, euē as farforth as his workinge worketh in me myghtely.

¶ What greate care Paule tooke for all congregacions. He exhorteth them to be stedfaste in Christ, to beware of false teachers and worldly wisdome and descryeth the false Prophetes.

CAPI. II.

A I Wolde ye knewe what fightynge I haue for your sakes, and for them of Laodicia, & for as many as haue not sene my person in the flesche, that their hertes myght be confort ted and knyt together in loue, and in all ryches of full vnderstandinge, for to knowe the mystery of God the father and of Christe, in whome are hyd all the treasures of wysdome and knowledge. This I saye, least any man shulde begyle you with entysynge words.

m.b.b. * For thoughe I be absent in the flesche, yet am I present with you in the spirite, ioyenge and beholdinge the order that ye kepe, & your stedfast faith in Christ. As ye haue therfore receyued Christ Jesu the Lorde, euen so walke, B rooted and buylt in him and stedfast in ỹ faith, as ye haue learned: and therin be plenteous in gyuinge thankes.

✣ Beware least any man come and spoyle you thorow philosophy and disceptfull vanitie, thorow the traditions of men, and ordynaunces after the worlde, and not after Christ. For ỹ in him dwelleth all the fulnes of the Godhed bodyly, and ye are complete in him whiche is the hed of all rule and power, in whome also ye are circumcysed with circumcision made without handes, by puttinge of ỹ synfull body of the flesshe thorow the circumcision of Christ, in that ye are buryed with him thorow baptysme, in whome ye are also rysen agayne thorow faith, ỹ is wrought by the operacion of God, whiche rayseth him frome deathe.

And ye whiche were ded in synne thorowe the vncircumcision of youre flesshe, hathe he quyckened with him and hath forgyuen vs all our trespaces F and hath put out the handewrytinge that was against vs, contayned in the lawe wrytten: and that hath he taken out of the waye, and hath fastened it to his crosse, and hath spoyled rule and power, and hathe made a shewe of them openly, and hath triumphed ouer them in his owne person.

Let no man therfore trouble your consciences about meate and drynke or for a pece of an holy daye, as the holy daye of the newe mone, or of the Sabboth dayes, whiche are nothinge but shadowes of thinges to come: but the bodye is in Christe. Let no man make you shote at a wronge marke which after his D owne ymagination walketh in the humblenes and holynes of aungels, thinges whiche he neuer sawe: causelesse puffe vp with his fleshely mynde, and holdeth not the heed, wherof all the body by ioyntes and couples, receyuinge norysshement, and knyt together, encreaseth with the encreasynge of God.

Wherfore yf ye be ded with Christ frome ordinaunces of the worlde, why as though ye yet lyued in the worlde, are ye led with traditions of them that saye? Touche not, taste not, handell not: which all perysshe with the vsynge of them, and are after the commaundmentes and doctrines of men: which thinges haue the similitude of wysdome in chosen holynes and humblenes, and in that they spare not the body, and to the flesshe no worshyppe vnto his nede.

not in shadowes: so ỹ when ye haue him ye ought not to folowe the shadowes of Moses lawe, inuentiones and Juglinges of mans wysdome. E

¶ She putteth them in remembraunce of the spirituall resurrection, to laye aside all maner of corrupte lyuinge, to be fruteful in all godlynesse and vertue, and sheweth all degrees their duty.

CAPI. III.

A Yf ỹ be then rysen agayn with Christ seke those thinges whiche are aboue, where Christ sitteth on the righthande of God. Set youre affection on thinges that are aboue, & not on thinges which are on the earthe. For ye are ded, and youre lyfe is hyd with Christ in God. When Christ whiche is our lyfe, shall shewe him selfe, then shall ye also appeare with hym in glory. F

Mortifye therfore youre membres whiche are on the earthe, fornication, vnclennes, vnnaturall lust, euyll concupiscence, and couetousnesse which is worshyppynge of ydoles: for which thinges the wrathe of God commeth on the chyldren of vnbeleue. In whiche ye walked ones, when ye lyued in them. These membres muste be slayne.

B But nowe put ye also awaye frome you all thinges: wrathe, fearsnesse, malicyousnesse, cursed speakynge, filthy speakyng out of youre mouthes. Lye not one to an other * after ỹ ye haue put of the olde man with his workes

*Rom. vi.a. 1 Petri.iii.a. 1.Corint.xv.f Hebr.xi.a Ephes. iiii.e.

and put on the new, which is renued in knowledge after the ymage of him that made him,
Euery man is Christe to another
where is neyther Gentyle nor Iewe, circumcision nor vncircumcyson, Barbarous or Scythian, bonde or free: but Christe is all in all thynges.

✣ Now therfore as elect of God, holy and beloued, put on tender mercye, kyndnesse, humblenes of mynde, mekenes, longe suffringe,
L forbearinge one an other, and forgyuinge one an other, yf any man haue a quarell to another: as Christ forgaue you, euen so ye.
Aboue all these thinges put on loue, whiche is the bonde of perfectnesse. And the peace of God rule in your hertes, to whiche ye are called in one body. And se that ye be thankefull.
Let the worde of Christ dwell in you plenteously in all wysdome. Teache and exhort your selues, in Psalmes, and Hymnes, and spirituall songes whiche haue fauour with them, singynge in your hertes to the Lorde. And all thinges (what so euer ye do in worde or dede) do in the name of the Lorde Iesu, gyuing thankes to God the father by hym. ✣

Ephe.v.c 1.Petri.iii.a
✣ Wyues submyt your selues vnto your owne husbandes, as it is comly in the Lorde.
D Husbandes loue your wyues and be not bitter vnto them. Children obey your fathers & mothers in all thinges, for that is well pleasynge vnto the Lorde. Fathers prouoke not your children, leaste they be of a desperate mynde. ✣ Seruauntes be obedient vnto your
Ephe.vi.a Titus.ii.c i.Petri.ii.c
bodyly masters in all thinges: not with eye seruice / as men pleasers, but in synglenes of herte, fearynge God. And what so euer ye do it hertely, as though ye dyd it to the Lorde and not vnto men: for as moche as ye know that of the Lorde ye shal receyue the rewarde of inheritaunce, for ye serue the Lorde Christ.
But he that doth wronge shall receyue for the wronge that he hathe done: for there is no respect of personnes with God.
Ecclesiast. vi.b
Ye masters do vnto your seruauntes that whiche is iust and equall, seynge ye knowe ye also haue a master in heauen.

The exhorteth them to be feruent in prayer, to walke wysely vnto them that are not yet come to the true knowlege of Christ, and saluteth them.

CAPI. IIII.

A Ephe.vi.b
COntinue in prayer and watche in the same with thankes gyuinge, prayenge also for vs, that God open vnto vs the
Ephe.vi.d
wye of vtteraunce, that we maye speake the mysterye of Christ (wherfore I am also in bondes) that I maye vtter it, as it becommeth me to speake. ✣ Walke wysely to them that are without, and redeme the tyme. Let your speache be alwayes well fauoured and powdred with ✣ salt, that ye maye knowe howe
✣ Salte is the wysdome of Gods worde
to answere euery man.
B The deare brother Tichicos shall tell you of all my busynes, whiche is a faithfull minister and felowe seruaunt in the Lorde, whō I haue sent vnto you for the same purpose, ye might knowe how ye do, and myght comfort your hertes, with one Onesimus a faithfull and a beloued brother, whiche is one of you. They shall shew you of all thinges whiche are doynge here.
C Aristarchus my prysoner felowe saluteth you
✣ and Marcus Barnabas systers sonne: touchynge whome, ye receyued commaundementes. Yf he come vnto you, receyue him: and
C ii. Timo.iiii.c
Iesus whiche is called Iustus, whiche are of the circumcision. These onely are my worke felowes vnto the kyngdome of God, whiche were vnto my consolacion. Epaphras the seruaunt of Christe, whiche is one of you, saluteth you, and alwayes laboureth feruentely for you in prayers, that ye maye stande perfect and full in all that is the will of God.
I beare hym recorde that he hathe a feruente mynde towarde you, and towarde them of Laodicia, and them of Hierapolis. Deare Lucas the Phisicion greeteth you, and Demas.
Salute the brethren which are of Laodicia, &
D salute Nymphas and the congregacion, whiche is in his house. And when the Epistle is red of you, make that it be red in the congregacion of the Laodicians also: and that ye lykewyse rede the Epistle of Laodicia. And
Saye to Archippus: take hede to the office that thou hast receyued in the Lord that thou fulfill it. The salutation by the hande of me Paul. Remembre my bondes. Grace be with you:
A M E N.

Sent from Rome by Tychicus, and Onesymus.

The fyrste Epistle of Saynt Paule the Apostle to the Thessalonians.

The thanketh God for them, that they are so stedfast in faith and good workes, and receyue the Gospell with suche earnestnes.

CAPI. I.

A

PAule Syluanus and Timothe. Vnto the congregacion of the Thessalonians, in God the father, and in the Lorde Iesus Christ.
Grace with you, and peace frome God our father and frome the Lorde Iesu Christ.
We gyue God thankes alwaye, for you all, makynge mencion of you in oure prayers without ceasynge, and call to remembraunce
B youre worke in the fayth, and labour in loue and perseueraunce in the hope of oure Lorde Iesu Christe, in the syghte of God oure father: because we knowe (brethren beloued of God) that ye are elect. For our Gospell came not vnto you in worde onely, but also in power, and also in the holy ghoste, and in moche certaynte, as ye know after what maner we behaued oure selues amonge you, for youre sakes.
C And ye became folowers of vs, and of the Lorde, and receyued the worde in moche affliction, with ioye of the holy ghoste: so that ye were an exemple to all that beleue in Macedonia and Achaia. For frome you sounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but youre fayth also whiche ye haue vnto God, spred abrode in all quarters, so greately that it needeth not vs to
D speake any thinge at all. For they theym selues shewe of you, what maner of entringe in we had vnto you, and how ye turned to God frome mawes, to serue the lyuinge and true God, and to loke for his sonne frome heauen whome he raysed frome deathe: I meane Iesus whiche delyuereth vs frome the wrath to come.

The putteth them in minde, of the godly conuersacion, that he lyue amonge them, when he preached the Gospell vnto them, thanketh God that they receyue his worde so fruitfully, and excuseth his absence.

CAPI. II.

A FOr ye youre selues knowe (brethren) of our entraunce in vnto you, howe that it was not in vayne: but euen after that we
B had suffered before, and were shamfully entreated at Philippos. (as ye well knowe) then were we bolde in oure God to speake vnto you the Gospell of God, with moche stryuinge. Oure exhortation was not to bringe you to erroure, nor yet to vnclennes, neyther was it with gyle: but as we were allowed of God, that the Gospell shoulde be committed vnto vs: euen so we spake, not as though we entended to please men, but God, which tryeth our hertes.
B Neyther was oure conuersacion at anye tyme with flatteringe wordes, as ye well knowe, neyther in cloked couetousnesse, God is recorde: neyther sought we prayse of men, neyther of you, nor yet of any other, when we might haue bene chargeable, as the Apostles of Christe, but we were tender amonge you, euen as a norsse cherysheth her chyldren, so was oure affection towarde you: oure good wyll was to haue dealte vnto you, not the Gospelle of God onely: but also oure owne soules, because ye were deare vnto vs.
✣ Ye remember (brethren) oure labour, and trauayle. ✣ For we laboured daye and
Act.xx.g
nyght, because we wolde not be greuous vnto any of you, and preached vnto you the Gospell of God. Ye are witnesses, and so is God, how holyly, and iustly, and vnblameably, we behaued our selues, amonge you that beleue:
i.Thes.iii.a
as ye knowe how that we exhorted and comforted and besought euery one of you, as a father his children, that ye wolde walke worthy of God, whiche hath called you vnto his kyngdome and glory.
For this cause thanke we God with oute ceasynge, because that when ye receyued of vs the worde wherwith God was preached, ye receyued it not as the worde of man: but euē as it was in dede, the worde of God, whiche worketh in you that beleue. ✣
For ye brethren became folowers of the
D congregacions of God, whiche in Iewry are in Christe Iesu: for ye haue suffered lyke thinges of youre kynsmen, as we our selues haue suffered of the Iewes. Whiche as they killed the Lorde Iesus and their owne prophetes, euen so haue they persecuted vs: and God they please not, and are contrarye to all men and forbyd vs to preache vnto the Gentyles, that they myght be saued, to fulfill their synnes alwaye. For the wrathe of God is come on them, euen to the extreme ende.
For as moche brethren as we are kept frō you, for a season, as concernynge the bodyly presence, but not in the herte, we enforced the more to se you personnally with great desyre. And therfore we wolde haue come vnto you, I Paule ones and agayne: but Satan withstode vs. For what is oure hope, or ioye, or crowne of reioysynge? Are not ye it in the presence of oure Lorde Iesus Christe at his commynge? Yes ye are oure glorye and ioye.

She sheweth how greatly he was reioysed, when Timothe tolde him of theyr fayth and loue.

CAPI. III.

Act.xvi. a Wherfore fythens we coulde no lenger forbeare, it pleased vs to remayne at Athens alone, and sent Timothe our brother and minister of God, and our labourer felowe in the Gospell of Christe, to stablysshe you and to comforte you ouer your faith, that no man shoulde be moued in these afflictions. For ye youre selues knowe that we are euen appoynted there vnto. For verely when I was with you, I tolde you before that we shoulde suffre tribulation, euen as it came to passe, and as ye knowe. For this cause b when I coulde no lenger forbeare, I sent, that I myghte haue knowledge of youre faith, least happely the tempter hadde tempted you, and that our labour hadde bene bestowed in vayne.

But nowe lately when Timothy came frome you vnto vs, and declared to vs youre fayth and your loue, and howe ye haue good remembraunce of vs alwayes, desyringe to se vs, as we desyre to se you: Therfore brethren we hadde consolacion in you, in all our aduersytie and necessitie, through your faith. For nowe are we alyue, yf ye stande stedfaste in the Lorde. For what thankes can we render to God agayne for you, ouer all the ioye c that we ioye for youre sakes before our God: whyle we, nyghte and daye praye exceadyngly that we myghte se youre personne, and myghte fulfyll that whyche is lackynge in your faith.

God him selfe our father, and our Lorde Jesus Christe guyde oure iourneye vnto you: d and the Lorde increace you, and make you flowe ouer in loue one towarde an other, and towarde all men, euen as we toward you, to make youre hertes stable and vnblameable in holynes before God our father, at the comynge of our Lorde Jesu Christ with all his sayntes.

The exhorteth them to stedfastnesse, to kepe them selues frome synne, and vnclenly conuersacion, to loue eth other: rebuketh idelnesse, and speaketh of the resurrection.

CAPI. IIII.

Romā.xii Ephe.v.a a Furthermore we beseche you (brethre) and exhorte you in the Lorde Jesu, that ye encreace more and more, euen as ye haue receyued of vs, how ye ought to walke and to please God. Ye remember what commaundementes we gaue you in oure Lorde Jesu Christe. For this is the wyll of God, euen that ye shulde be holy, and that ye shulde abstayne frome fornication, that euery one of you shoulde knowe howe to kepe his vessell in holynesse and honoure, and not in the lust of concupiscence, as doo the heythen / whyche knowe not God, that no manne go to farre / b and defraude his brother in bargaynynge: because the Lorde is a wreker of all suche thynges, as we tolde you before tyme and testifyed. For God hathe not called vs vnto vnclennes: but vnto holynesse. He therfore that despyseth, despyseth not man, but God, whyche hathe sente his holy spyrite amonge you. ✠

c ✠ But as touchynge brotherly loue, ye nede not that I wryte vnto you. *For ye are taughte of God / to loue one an other. Yea and that thynge verely ye do vnto all the brethren whyche are thorow out all Macedonia. We beseche you (brethren) that ye encreace more and more, and that ye studye to be quiet and to medle with youre owne busynesse, and to worke with youre owne handes, as we commaunded you: that ye maye behaue your selues honestly towarde them that are without, and that nothynge be lackynge vnto you. ✠

* John.xiii.a and.xv.b 1.John.iii.b 1.John.iiii.b.

d ✠ I wolde not brethren, haue you ignorannte, concernynge theym whiche are fallen a slepe, that ye sorowe not as other do whiche haue no hope. For yf we beleue that Jesus dyed and rose agayne: euen so them also whiche slepe by Jesus, wyll God bringe agayne with hym. And this saye we vnto you in the worde of the Lorde, that we whiche lyue and are remaynynge in the commynge of the Lord shall not come er they whyche slepe. For the Lorde hym selfe shall descende frome heauen with a shoute and the voyce of the Archaungell & trompe of God. And the dede in Christ shall aryse firste: then shall we whyche lyue and remayne, be caught vp with them also in the cloudes, to mete the Lorde in the ayer. And so shal we euer be with the Lord. Wherfore comforte youre selues one an other with these wordes. ✠

1.Corin.xv.b.

The warneth them of the daye of dome and commynge of the Lorde, exhorteth them to watche and to regarde suche as preache Goddes worde amonge them.

CAPI. V

a Of the tymes and seasons brethren ye haue no nede that I wryte vnto you: * for ye youre selues knowe perfectely, that the daye of the Lorde shall come euen as a thefe in the nyghte. When they shall saye peax and no daunger, then commeth on them sodeyne destruction, as the trauaylynge of a of a woman with chylde, and they shall not escape. But ye brethren are not in darckenes, so that that daye shoulde come on you as it were a thefe. 1.Pet.iii. Apocal.iii.a and.xvi.

✠ Ye be all the children of lyghte, and the children of the daye. We are not of the nyght nether of darckenes.

b Therfore let vs not slepe as w other: but let vs watche / and be sober. For they that slepe, slepe in the nyghte: and they that be dronken, are dronken in the nyghte. But let vs whiche are of the daye, be sober, armed with the brest plate of fayth and loue, and with hope of saluacion as an helmet. For God hath not appoynted vs vnto wrath: but to obtayne saluacion by the meanes of oure Lorde Jesu Christe, whiche dyed for vs: that whether we wake or slepe, we shoulde lyue togyther with him. Wher- Ephesi.vi. Fayth is the brest plate, & hope is the helmet.

Wherfore comforte youre selues togither, and edifie one an other, euen as ye do. ✠

We beseche you brethren, that ye knowe theym whiche laboure amonge you and haue the ouerlyghte of you in the Lorde, and gyue you exhortacion, that ye haue them the more in loue, for their workes sake, and be at peax with them.

c ✠ We desyre you (brethren) warne them that are vnruly, comforte the feble mynded, forbeare the weake, haue continuall pacience towarde all men. See that none recompence euyll for euyll vnto any man: but euer folow that whyche is good, bothe amonge youre selues, and to all men. Reioyce euer. Praye continually. In all thynges gyue thankes. For this is the wyll of God, in Christe Jesu, towarde you. 1.Pet.iii.c

Quenche not the spirite. Despyse not prophecies. Examen all thynges, and kepe that whyche is good. Abstayne frome al suspicious thinges. The very God of peax sanctifye you thorow out. And your hole spirite, soule and body, be kept fautlesse vnto the commynge of our Lorde Jesu Christ. ✠ Faithful is he whiche called you: whiche will also do it. Brethren, praye for vs. Grete all the brethren with an holy kysse. I charge you in the Lorde, that this Epistle be red vnto all the holy brethren. The grace of the Lorde Jesu Christ be with you: AMEN.

The ende of the first Epistle vnto the Thessalonyans. Sent frome Athens.

The seconde Epystle of Saynt Paule the Apostle to the Thessalonyans.

The thanketh God for theyr fayth and loue, and prayeth for the encreace of the same.

CAPI. I.

PAule, Syluanus and Timothy. a

Vnto the congregacion of the Thessalonyās whiche are in God our father, and in the Lorde Jesus Christ.

Grace with you / and peax frome God oure father, and frome the Lorde Jesu Christ.

We are bounde to thanke God alwayes, for you brethren, as it is mete, because that youre fayth groweth exceadyngly, and euery one of you swymmeth in loue towarde an other betwene your selues, so that we our selues reioyce of you in the congregacions of god b ouer your pacience and faith in all youre persecucions and tribulatiōs that ye suffre, whiche is a token * of the rightwyse iudgemente of God, that ye are counted worthye of the kyngdome of God, for whiche ye also suffre. It is verely a ryghtwyse thinge with God to recompence tribulation to them that trouble you: and to you which are troubled, rest with vs when the Lorde Jesus shall shew him selfe frome heauen with his myghty Aungels, in flamynge fyre, rendrynge vengeaunce vnto them that knowe not God, and to them that obeye not vnto the Gospell of our Lorde Jesus Christ, which shalbe punyshed with euerlastinge damnation, frome the presence of the Lorde, and frome the glory of his power, whe he shall come to be glorified in his sayntes, & to be made meruelous in al them that beleue: because our testimony that we hadde to you, was beleued euen the same day that we preached it. * Wherfore we praye alwayes for you that oure God make you worthye of the callinge, and fulfill all delectacion of goodnes and the worke of faith, with power: that the name of our Lorde Jesu Christ may be glorifyed in you, and ye in hym, thorow the grace of our God, and of the Lorde Jesu Christ. * Tribulacion is a token of saluacion. c Col.i.a d

The sheweth them that the daye of the Lorde shall not come, tyll the departynge frome the fayth come fyrste: and therfore he exhorteth them not to be deceyued, but to stande stedfast in the thynges that he hath taughte them.

CAPI. II.

WE beseche you (brethren) by the commynge of our Lorde Jesu Christ, and in that we shall assemble vnto hym, that a ye be not sodeynly moued frome your mynde and be not troubled, nether by spyrite, nether by wordes, nor yet by letters, whiche

*Ma,xxiiii.a

‡That sinful man sygnyfieth Antichrist ‡ To syt in ÿ těple of God, is, to rule in the cōsciēces of men, and there to cōmaund, where god onely hathe place and ought onlye to raygne: whiche is as moche as to be exalted aboue God.

*Esaie.xi.a. ○with the spirite of his mouth. The spyrite of his mouth, is, his holy worde.

shulde seme to come from vs, as thoughe the daye of Christe were at hande. *Let no man deceyue you by any meanes, for the Lorde commeth not, excepte there come a departyng first and that ‡ the synfull man be opened, the sonne of perdicion, whiche is the aduersarye / and is exalted aboue all that is called God, or that is worshipped: so that he shall ‡ syt as God in the temple of God, and shew him selfe as God.

B Remember ye not, that when I was yet wyth you, I tolde you these thinges? And now ye know what withholdeth: euen that he might be vttered at his tyme. For the mystery of the iniquite weth alredy worke: tyll he whiche now onely letteth, be taken out of the waye. *And then shall that wicked be vttered, whō the Lorde shall consume ○ with the spirite of his mouth, and shall destroye it with the appearaunce of his comminge, euen him whose comminge is by the working of Satan, with all lyenge power, signes and wonders: and in all deceyuablenes of vnrightwysnes, amōg them that perisshe: because they receyued not the loue of the trouth, that they might haue bene saued. And therfore God shall sende the stronge delusion, that they shulde beleue lyes: C that all they mighte be damned whiche beleued not the truth, but had pleasure in vnrightwysnesse.

But we are bounde to gyue thankes alway to God for you (brethren beloued of ÿ Lorde) because that God hath frome the begynninge chosen you to saluacion, thorow sanctifyenge of the spirite, and thorow beleuinge the truth, wherbvnto he called you by oure Gospell, to obtayne the glory that commeth of our Lord Jesu Christ.

D ✠ Therfore (brethren) stande fast, and kepe the ordinaunces which ye haue learned: whether it were by our preachinge or by epistle. Oure Lorde Jesu Christe hym selfe, and God our father which hath loued vs, and hath gyuen vs euerlastinge consolaciō and good hope thorowe grace, comforte youre hertes, and stablysshe you in all doctryne, and good doynge. ⊢

¶He desyreth them to pray for him, that the Gospell may prospere, and gyueth them warning to reproue the ydle: and yf they wyll not laboure with their handes, that they shall not eate.

CAPI. III.

A Furthermore brethren praye for vs, that ÿ worde of God maye haue free passage & be glorified, as it is with you: and that we maye be delyuered frome vnreasonable & euyll men. For all men haue not faith: but ÿ Lorde is faithfull, which shall stablysshe you and kepe you frome euyll. We haue confidēce thorow the Lorde vpon you, that ye both do, and will do, that which we commaunde you. And the Lorde gyde youre hertes to the loue of God, and pacience of Christ.

Act.xx.f B ✠ * We require you brethren in the name of our Lorde Jesu Christ, that ye withdrawe youre selues from euery brother that walketh inordinatly, & not after the institution which ye receyued of vs. Ye your selues know how ye ought to folowe vs. For we behaued not our selues inordinatly amonge you. Neyther toke we bred of anye man for noughte: but wrought with laboure and trauayle nyght & daye, because we wolde not be greuous to any of you: C *not but that we had auctorite: but to make oure selues an exemple vnto you, to folow vs. For when we were with you, this we warned you of, that yf there were anye which wolde not worcke, that the same shuld not eate.

ii.Corin.xii.d

For we haue herde saye that there are some whiche walke amonge you inordynatly, and worke not at all, but are busy bodyes. Suche we commaunde and exhorte by our Lorde Jesu Christ, that they worcke with quyetnesse, & D eate their owne bred: *Brethren be not werye in well doynge. ⊢

Gala.vi.b

Yf any man obeye not oure sayenges, sende vs worde of him by a letter: and haue no company with him, that he may be ashamed, how be it count him not as an ennemy: but warne hym as a brother.

The very Lorde of peax, gyue you peax alwayes, by all meanes. The Lorde be with you all. The salutation of me Paul, with myne owne hande. This is the token in all Epistles So I wryte.

The grace of our Lorde Jesu Christe be with you all.

AMEN.

¶Sent frome Athens.

.?.

¶The fyrst Epystle of S. Paule vnto Timothe.

¶He exhorteth Timothe to wayte vpon his office: namely, to se that nothynge be taught but Goddes word &c. He sheweth also wherfore the law is good, and telleth this swete and glad tydinges, that Christ Jesus came in tothe worlde to saue synners.

CAPI. I.

A Paul apostle of Jesu Christ, by the commaundement of God our sauiour & Lorde Jesus Christ whiche is our hope.

Unto Timothe his ryghte sonne in the faythe.

Grace, mercye, and peax, from God oure father, and Lorde Jesus Christ our Lorde.

As I besought the to abyde styll in Ephesus when I departed in to Macedony, euen so do, that thou cōmaunde some that they teache none otherwyse: neither gyue hede to fables and genealogyes which are endles, and brede doubtes rather then godly edifyinge, whiche is by faythe: for the ende of the commaundement is ɸloue that commeth of a pure herte, and of a good conscience, and of fayth vnfayned: frome whiche thynges some haue erred, and haue turned vnto vayne iangling, bicause they wolde be doctours in the scripture, and yet vnderstande not what they speke, neither wherof they affyrme.

B ...e is the ...of the cō...dement ...muste in...e it.

✠ * We knowe that the lawe is good, yf a man vse it lawfully, vnderstandynge this, that the lawe is not gyuen vnto a ryghtous man, but vnto the vnryghtous & disobedient, to the vngodly, and to sinners, to vnholy, and vncleane, to murtherers of fathers, and murtherers of mothers, & to mansleers, hooremongers: to them that defyle them selues with mankynde: to men stealers: to lyars, and to periured, and so forthe / yf there be any other thynge that is contrarye to holsome doctryne: accordynge to the gospell of the glorye of the blessed God, whiche is commytted vnto me.

...m.vii.c. ...iii.d ...v.a

C And I thanke Chryste Jesu oure Lorde, whiche hathe made me stronge: for he counted me true, and put me in offyce, when before I was a blasphemer, and a persecutour, and a tyraunt, but I obteyned mercye, bicause I dyd it ignorauntly thorowe vnbylefe. Neuerthelesse the grace of oure Lorde was more abundaunt with fayth and loue whiche is in Chryst Jesu. ⊢

✠ This is a true sayinge, and by all meanes worthye to be receyued, that Chryste Jesus came in to the worlde to saue synners, of whome I am chiefe. Notwithstandynge for this cause was mercye gyuen vnto me, that Jesus Chryste sholde fyrste shewe on me all longe pacyence, vnto the exemple of them whiche shall in tyme to come byleue on hym D vnto euerlastynge lyfe. So then vnto God kynge euerlastynge, immortall, inuysible, and wyse onely, be honoure and prayse for euer and euer. Amen.

...growe ...feyth.

This commaundement commyt I vnto the (sonne Timothe) accordynge to the prophesyes, whiche in tyme past were prophesied of the, that thou in them shouldest fyghte a good fyghte, hauynge faythe and good conscience whiche some haue put awaye from them, and as concernynge faythe, haue made shypwracke. Of whose nombre is Hymeneus, and Alexander, whiche I haue delyuered vnto Sathan, that they myghte be taughte not to blaspheme.

¶He exhorteth to pray for all men. He wyl not haue wemen to be ouer costly arayed nor to teache in the congregacion, but to be in silence, and obey their husbandes.

CAPI. II.

A I Exhorte therfore that aboue all thynges, prayers, supplicacions, intercessions, and gyuynge of thankes be hadde for all men: for kynges, and for all that are in auctoritie, that we maye lyue a quyet and a peasable lyfe, in all godlynes, and honestie. For that is good and accepted in the syght of God our B sauyour, whiche wyll haue all men saued, and to come vnto the knowlege of the trouthe. For there is one God, and one mediatour betwene God and man, which is the man Christ Jesus, whiche gaue hym selfe a raunsome for all men, that it sholde be testifyed at his tyme wherbvnto I am ordeyned a preacher and an Apostle: I tell the truthe in Chryste and lye not, beinge the teacher of the Gentyles in fayth and verite. ⊢

I wyll therfore that the men praye euerye where, lyftynge vp pure handes without C wrathe, or doubtinge. Lykewyse also the women, that they araye them selues in comlye apparell, with shamfastnes and discrete behauiour: not with broyded heere, either gold, or pearles, or costly araye: but with suche as becommeth women that professe the worshippynge of God thorowe good workes. *Let the woman learne in sylence with all subiection. I suffre not a woman to teache, neyther to haue auctoritie ouer the man: but for D to be in sylence. For Adam was fyrst formed, & then Eue. Also Adam was not disceyued. but the woman was disceyued, and was in transgression. Notwithstandynge thorowe bearynge of chyldren they shall be saued, so they continue in faythe, loue, and holynes, with discrecion.

wemen

i.Cori.xiiii.g

Gene.i.d

Gene.iii.b

¶What maner a man a bisshop or prest ought to be, and what condicion his wyfe and chyldren shulde haue The propertyes also requyred in a deacon or minister, and in his wyfe.

CAPI. III.

A This is a true sayinge: Yf a man couet the offyce of a Byshop, he desyreth a good worke: Wherfore a Byshoppe muste be fautlesse, the husbande of one wyfe, sober,

sober, discrete, honestly appparayled, harberous, apte to teache, not dronken, no fyghter, not gyuen to fylthy lucre, but gentle, abhorrynge fyghtynge, abhorrynge couetousnesse, and one that ruleth his owne house ho-
B nestly, hauynge chyldren vnder obedience, with all honestie. For yf a man can not rule his owne house, howe shall he care for the congregacion of God. He may not be a yonge scoler, leest he swell and fall in to the iudgement of the euyll speaker. He muste also be reapported amonge them which are without forthe, leest he fall in to rebuke, and snare of the euyll speaker.

o A yong scoler, so calleth Paule him that was lately christened or newly conuerted to the fayth.

Lykewyse muste Deacons be honest, not
C double tonged, not gyuen vnto moche drynking, neyther to fylthy lucre, but hauynge the mistery of the fayth in pure conscience. And let them fyrst be proued, and then let them ministre, yf they be founde fautles.

Euen so muste theyr wyues be honest, not euyll speakers: but sober and faythfull in all thynges. Let the Deacons be the husbandes of one wyfe, and suche as rule theyr chyldren well, and theyr owne housholdes. For they
D that ministre well, get them selues good degre and great libertie in the faythe, whiche is in Chryst Jesu.

These thynges wryte I vnto the, trustynge to come shortly vnto the: but yf I tarye longe that then thou mayst yet haue knowlege how thou oughtest to behaue thy selfe in the house of God, whiche is the congregacion of the lyuynge God, the pyller and grounde of truthe. And doubtles greate is that misterye of godlynes: God was shewed in the fleshe, was iustifyed in the φ spirite, was sene of aungelles, was preached vnto the Gentyles, was byleued on in earthe, and receyued vp in glorye.

φ In the spirite or by the spirite bare recorde to him & to his doctrin.

¶ He prophesieth of the latter dayes, and exhorteth Timothe to the dilygent readynge of the holy scrypture.

CAPI. IIII.

A ii.Timo.iii.a. ii.Petri.ii.a. Jude.i.c

The spyryte speaketh euidently, that in the latter tymes, some shal depart from the faythe, and shall gyue hede vnto spirites of erroure, and deuyllyshe doctryne of them whiche speke false thorow ypocresye, and haue theyr consciences marked with an hote yron, forbyddyng to mary, and commaundynge to abstayne frome meates whiche God hath created to be receyued with giuing thankes, of them whiche byleue and knowe the
B truthe. For all the creatures of God are good and nothynge to be refused, yf it be receyued with thankesgyuynge. For it is sanctifyed by the worde of God and prayer. Yf thou shalt put the brethren in remembraunce of these thynges, thou shalte be a good mynistre of Jesu Chryste, whiche haste ben nouryshed vp in the wordes of the faythe and good doctryne whiche thou haste continually folowed. But caste awaye vngostly and olde wy-
C ues fables.

Exercyse thy selfe vnto godlynes. For body exercyse profyteth lytel, but godlynes is good vnto all thynges, as a thynge whiche hathe promyses of the lyfe that is nowe, and of the lyfe to come. This is a sure sayinge, and of all partyes worthye to be receyued. For therfore we laboure and suffre rebuke, bycause we byleue in the lyuynge God, whiche is the sauyoure of all men, but specially of those that byleue. Suche thynges commaunde & teache. Let no man despyse thy youthe: but be vnto them that byleue an exemple, in worde, in conuersacion, in loue, in spiryte, in faythe, and in purenes.

Tyll I come, gyue attendaunce to readynge, to exhortacion, and to doctryne. Des- D
pyse not that gyfte that is in the, whiche was gyuen the thorowe prophesye, with layinge on the handes of an elder. These thynges exercyse, and gyue thy selfe vnto them, that it maye be sene howe thou profytest in all thynges. Take hede vnto thy selfe, and vnto lernynge, and contynue therin. For yf thou shalt so do, thou shalte saue thy selfe, and them that heare the.

¶ He teacheth him how he shall behaue him selfe in rebukynge all degres. An ordre concernynge wydowes.

CAPI. V.

Rebuke not an elder: but exhorte hym as a father, and the yonger men as brethren, the elder women as mothers, the yonger as systers, with all purenes. Honoure wydowes, whiche are true wydowes. Yf any wydowe haue chyldren or nephews, let them lerne fyrste to rule theyr owne houses godly, and to recompence theyr elders. For that is good and acceptable before God. She that is a verye wydowe and frendlesse, putteth her truste in God, and continueth in supplicacion and prayer nyghte and daye. But she that lyueth in pleasure, is deed euen yet alyue. And these thynges commaunde, that they maye be without fault. Yf there be any that prouideth not for his owne, and namely for them of his housholde, the same denyeth the fayth, and is worse then an infidell. A

Let no wydowe be chosen, vnder thre score B
yere olde, and suche one, as was the wyfe of one man, and well reaported in good workes: yf she haue nouryshed chyldren, yf she haue ben lyberall to straungers, yf she haue washed the sayntes fete, yf she haue mynistred vnto them whiche were in aduersitie, yf she were continually gyuen vnto all maner good workes. The yonger wydowes refuse. For when they haue begon to were wantone, to the dishonour of Christ, then wyll they mary, hauinge damnacion, bicause they haue broken their first faith. And also they lerne to go from house to house ydle: and not ydle onely, but also tryflyng, and besy bodyes, speakyng thinges which are not comly.

I wyll therfore that the yonger women C
mary and beare chyldren, and gyde the house,
and

and gyue none occasion to the aduersarye to speake euyll. For manye of them are alredye turned backe, and are gone after Satan. And yf any man or woman that byleueth, haue wydowes, let them ministre vnto them, and let not the congregacion be charged, that ye maye haue suffycyent for them that are wydowes in dede.

☞ The elders that rule well, are worthye of double honour, moost specially, they whiche labour in the worde and teachynge. For the scripture sayth: thou shalte not mosell the mouthe of the oxe that treadeth oute the corne. And the labourer is worthye of his rewarde. ✱ Agaynst an elder receyue none occusacion, but vnder.ij.or thre wytnesses. Them that synne, rebuke openly, that other maye feare.

ut.xxv.d. inth.ix.a. ath.x.x.b u.x.b

I testifye before God, and the Lorde Jesus Chryste, and the electe aungelles, that thou obserue these thynges without hastye iudgement, and do nothynge parcially. Laye handes sodeynly on no man, neyther be per-
D taker of other mennes synnes, kepe thy selfe selfe pure. Drynke no longer water but vse a lyttell wyne for thy stomake, and thyne often diseases.

Some mens synnes are open before hande, and go before in to iudgement: some mennes synnes folowe after. Likewise also good workes are manyfest before hande and they that are otherwyse, can not be hyd.

¶ The dutye of seruauntes towarde theyr masters. Agaynst suche as are not satisfied with the worde of God. Agaynst couetousnes. A good lesson for ryche men.

CAPI. VI.

A Let as many seruauntes as are vnder the yoke, count theyr masters, worthy of all honoure, that the name of God and his doctryne be not euyll spoken of. Se that they whiche haue byleuynge masters, despyse them not bycause they are brethren: but so moche the rather do seruyce, for as moche as they are byleuynge and beloued, and pertakers of the benefyte.

B These thynges teache and exhorte. Yf any man teache otherwyse, and is not contente with the holsome wordes of oure Lorde Jesu Chryste, and with the doctryne of godlynesse, he is pufte vp, and knoweth nothynge: but wasteth his braynes aboute questyons and stryfe of wordes, wherof sprynge enuye, stryfe, raylynges, euyll surmysynges, & vayne disputacions of men, with corrupte myndes, and destitute of the truthe, which thinke that lucre is godlynes. Frome suche seperate thy selfe. Godlynes is great ryches, yf a man be content with that he hath. ✱ For we brought nothynge in to the worlde, and it is a playne case, that we can carye nothynge out.

☞ When we haue fode and rayment, let vs therwith be content. They that wyl be ryche fall in to temptacion and snares, and in to many folyshe and noysome lustes, whiche do drowne men in perdicion and destruction. For couetousnes is the roote of all euyll, whiche whyle some lusted after, they erred frome the faythe, and tangled them selfe with many sorowes. But thou whiche art the man of god, flee suche thynges. Folowe ryghtousnes, godlynes, loue, pacience, and mekenes. Fyghte the good fyght of fayth. Laye hande on eternall lyfe, wherunto thou art called, and hast professed a good profession before many witnesses.

C Couetousnes

I gyue the charge in the syght of God, whiche quyckneth all thynges, and before Jesu Chryste, whiche vnder Poncius Pylate wytnessed a good wytnessynge, that thou kepe the commaundement, and be without spotte, and vnrebukeable, vntyll the appearynge of oure Lorde Jesus Chryst, ✱ which (when the tyme is come) he shall shewe that is blessed & myghtye onely, kynges of kynges, and lordes of lordes: whiche onely hath immortalitie, and dwelleth in the light that no man can atteyn, whome neuer man sawe, neither can se, vnto ✱ whome be honoure and rule euerlastynge. Amen.

Apoca.xvii. and.xix.c
Jhon.i.b. i.Jhon.i.c
D

Charge them that are ryche in this worlde, that they be not excedinge wise, and that they truste not in the vncertayne ryches, but in the lyuynge God, whiche gyueth vs abundantly all thynges to enioye them, and that they do good, and be ryche in good workes, and redye to gyue and distribute, layinge vp in store for them selues a good foundacyon agaynste the tyme to come, that they maye haue eternall lyfe.

O Timothe, saue that which is gyuen the to kepe, and auoyde vngostly vanities of voyces, and opposicions of science falsly so called, whiche whyle some professed, they haue erred concernynge the faythe.

Grace be with the. Amen.

☞

¶ Sent from Laodicia, whiche is the chyefest citye of Phrigia Pacaciana.

¶ The seconde Epistle of S. Paule the Apostle, vnto Timothe.

¶ Paul exhorteth Timothe to stedfastnes and pacience in persecucion, and to continue in the doctrine that he had taughte hym. A commendacion of Onesiphorus.

CAPI. I.

A Paul Apostle of Jesu Chryst by the wyll of god to preache the promes of lyfe, which is in Christ Jesu.

To Timothe his beloued son. Grace, mercye and pear, frome God the father, and from Jesu Christ our Lorde.

Rom.i.a ✳ I thanke God, whom I serue from myne elders, with pure conscience, that without cea
B synge I make mencion of the in my prayers nyght and day, desyryng to se the, myndful of thy teares: so that I am filled with ioye, whē I call to remembraunce the vnfayned faythe that is in the, which dwelt fyrst in thy grandmother Lois, and in thy mother Eunica: and am assured that in the also.

Wherfore I warne the thou styre vp the gyfte of God which is in the, by the puttyng on of my handes. ✳ For God hath not gyuen
Roma.viii.c. C vs the spiryte of feare, but of power, and of loue, & of sobrenes of mynde. Be not ashamed to testifye of our Lorde, neither be ashamed of me, whiche am bounde for his sake: but suffre thou aduersitie also with the gospell, thorow the power of God, which saued vs, and called vs, with an holy callynge: not accordynge to our dedes, but accordyng to his owne purpose and grace, whiche was gyuen thorow Chryst Jesu before the worlde was, but is now declared openly, by the appearynge of our sauioure Jesu Chryst, whiche hathe put awaye deathe, and hath brought lyfe and immortalitie vnto lyghte thorowe the gospell, ✳ wherunto I
✳i.Tim.ii.b. am appoynted, a preacher and Apostle, and a teacher of the Gentyles: for whiche cause I also suffre these thynges. Neuerthelesse I am not ashamed. For I knowe whom I haue beleued, & am sure that he is hable to kepe that whiche I haue committed to his keppynge agaynste that daye.

D Se thou haue a forme of holsome wordes whiche thou herdest of me in fayth and loue whiche is in Jesu Chryste. That good thynge whiche was commytted to thy keppynge, kepe in the holy ghoste, whiche dwelleth in vs. This thou knowest that all they whiche are in Asia be turned frome me. Of whiche sorte are Phigelos, and Hermogenes. The Lorde gyue mercye vnto the house of Onesiphorus, for he ofte refresshed me, and was not ashamed of my chayne: but when he was at Rome, soughte me oute verye dilygently, and founde me. The Lorde graunte vnto him he maye fynde mercye with the Lorde at that daye. And in howe many thynges he mynistred vnto me at Ephesus, thou knowest verye well.

¶ Lyke as in the first Chapter, so here he exhorteth him to be constant in trouble, to suffre manly, and to abyde fast in the holsome doctryne of our Lorde Jesu Chryste.

CAPI. II.

T✠Hou therfore my sonne, be stronge in the grace that is in Chryste Jesu. And A
what thynges thou hast herde of me by many wytnesses, the same delyuer to faythful men, whiche are apte to teache other. Thou therfore suffre affliction, as a good souldioure of Jesu Christ. No man that warreth, entangleth him selfe with worldly busynes, bicause he wolde please him that hath chosen hym to be a souldiour. And though a man stryue for a mastry, yet is he not crowned, onlesse he stryue B
lawfully. ✳ The husbandman that laboureth i.Cor.ix.a
must fyrst receyue of the frutes. Consyder what I saye. The Lorde gyue the vnderstandynge in all thynges. ☩

Remembre that Jesus Christ, beynge of the seed of Dauid, rose agayn from deth, accordyng to my gospell, wherin I suffre trouble as an euyll doer, euen vnto ☞bondes. But the worde of God was not bounde. Herefore I suffre al thynges for the electes sakes, that they might also obteyn that saluacion whiche is in Christ Jesu, with eternall glorye. ☞Bondes is to say, prysonment.

It is a true saying: yf we be deed with him, we also shal lyue with him. Yf we be pacient, we shall also reygne with him. ✳ Yf we denye C Matth.x.
him, he also shall denye vs. Yf we byleue not, yet abydeth he faythful. He can not deny him self. Of these thinges put them in remēbraūce and testifye before the Lorde, that they striue not about wordes, which is to no profyte, but to peruert the hearers.

Study to shew thy self laudable vnto god a workeman that nedeth not to be ashamed, ryghtly cuttyng the worde of truthe. ✳ Vngostly and vayne voyces passe ouer. For they i.Tim.iiii.b. and.vi.d
shall encrease vnto greater vngodlynes, and their wordes shal fret euen as doth a cancre: amonges whom is Hymeneos and Philetos, whiche frome the truth haue erred, saying that the resurrection is past alredy, and do destroye the fayth of dyuers persons.

But the sure grounde of God remayneth, and hath this ☞seale: the Lord knoweth them that are his, and let euery man that calleth on the name of Christ depart from iniquite. Notwithstandynge in a great house are not onely vessels of gold and of syluer: but also of wode and of erth, some for honoure, and some vnto dishonour. Yf a man therfore wyll purge him selfe from suche, he shall be a vessell sanctified vnto honour, mete for the Lorde, and prepared vnto all good workes. ☞Seale, is, assuraunce, confirmacion, surenes. Predestinacion. D

Lustes of youth auoyde, & pursue rightousnes, fayth, loue, and pear, with them that call on the Lorde with pure hert. ✳ Folyshe and vnlerned questions put from the, remembryng i.Timo.i.c Titu.iii.c
that they do but gendre strife. But the seruaunt of the Lorde must not stryue, but must be peasable vnto al men, and apte to teache, and one that can suffre the euyl in mekenes, and can informe them that resist, yf that god at any time wyll gyue them repentaunce to knowe the truthe, that they may come to them selues agayne out of the snare of the deuyl, which are now taken of him at his wyll.

¶ He prophesieth of the peryllous tymes, setteth out ypocrytes in their colours, telleth vs what they be within, for all their fayre faces outwardly. Persecucion for the Gospell.

CAPI. III.

A ...mot.iiii. ...eri.iii. ...i.f This vnderstande, that in the last dayes shall come peryllous tymes. For the men shall be louers of their owne selues, couetous, bosters, proude, cursed speakers, disobedient to father & mother, vnthankfull, vnholy, vnkynde, trucebreakers, stubborne, false accusers, ryatours, fearce, despysers of them whiche are good, traytours, heedy, hygh mynded, gredy vpon voluptuousnes more then the louers of God, hauynge a forme of godly lyuynge, but haue denyed the power therof: and suche abhorre. Of this sorte are they whiche entre in to houses, and brynge in to
B bondage women loden with synne, whiche are ledde of dyuers lustes, euer lernynge, and neuer hable to come to the knowlege of the trouthe.

...es. ...res. ...vii.b. ✳ As Jannes and Jambres withstode Moses, euen so doo these resyste the trouthe, men they are of corrupte myndes, and leude con-
C cernynge the faythe: but they shall preuayle no longer. For their madnes shall be vttered vnto all men as theyrs was. But thou haste sene the experience of my doctryne, fassyon of lyuynge, purpose, faythe, longe sufferynge, loue, pacience, persecucions, and afflyctions, which happened vnto me at Antioche, at Iconium, and at Lystra: whiche persecucions I suffered paciently. And from thē all the Lorde delyuered me. Yea and all that wyl lyue godly in Chryst iesu, must suffre persecucions. But the euyll men and disceyuers shal were worse and worse, whyle they disceyue and are disceyued them selues.

But continue thou in the thynges whiche
D thou hast lerned, which also were committed vnto the, seinge thou knowest of whom thou haste lerned them, and for as moche also as thou hast knowen holy scripture of a chylde, whiche is hable to make the wise vnto saluacion, thorowe the faythe whiche is in Chryste
...iii.d Jesu. ✳ For all scripture gyuen by inspiracion of God, is profytable to teache, to improue, to amende, and to instruct in rightousnes, that the man of God, may be perfect and prepared vnto all good workes.

¶ He exhorteth Tymothe to be feruent in the worde and to suffre aduersite, maketh mencion of his owne death, and byddeth Timothy to come vnto him.

CAPI. IIII.

A I Testifye therfore before God, and before the Lorde Jesu Chryst, whiche shall iudge quycke and deed at his appearynge in his kyngdom, preache thou yͤ worde, be feruent, be it in season or out of season. Improue, rebuke, exhorte with all long sufferyng and doctryne. For the tyme wyll come when they wyll not suffre holsome doctryne: but after their own lustes shall they (whose eares ytche) get them an heape of teachers, and shal turne their eares frome the truthe, and shall be gyuen vnto fables. But watche thou in all thynges, and suffre aduersitie, and do the workes of an ☞Euangelist, fulfyll thyne offyce. ☞Euangelyst is a comfortable preacher of the gospell.

For I am now redy to be offered, & the time of my departynge is at hande. I haue fought a good fyght, and haue fulfylled my course, & B
haue kept the fayth, from henceforth is layde vp for me a crowne of rightousnes, which the Lorde that is a ryghtous iudge shall gyue me at that daye, not to me only, but vnto al them that loue his commynge. Make spede to come vnto me anone.

For Demas hath lefte me, and loueth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, & Titus vnto Dalmacia. Onely Lucas is with me. C
✳ Take Marke and brynge hym with the, for ✳Collo.iiii.c
he is necessarye vnto me, for to ministre. And Tichicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus, when thou commest bryng with the, and the bokes, but specially the partchement. Alexander the coppersmyth dyd me moche euyll, the Lorde rewarde him accordyng to his dedes, of whom be thou ware also. For he withstode our preachynge sore.

At my first answerynge, no man assisted me. but all forsoke me. I praye God that it maye D
not be layde to their charges: ✠ notwithstanding, the Lorde assisted me, and strengthed me, that by me the preachynge sholde be fulfylled to the vttermost, and that all the Gentyles sholde heare. And I was delyuered out of the mouth of the lyon. And the Lorde shal delyuer me from all euyll doynge, and shall kepe me vnto his heuenly kyngdome. To whom be prayse for euer and euer. Amen. ☩

Salute Prisca, and Aquila, and the housholde of Onesiphorus. Erastus abode at Corinthe. Trophimos I lefte at Miletum sycke. Make spede to come before wynter. Eubolus greteth the, and Pudens, and Linus, and Claudia, and all the brethren. The Lorde Jesus Chryste be with thy spiryte. Grace be with you.

AMEN.

¶ The ende of the seconde Epistle vnto Timothe.

¶ Written from Rome, when Paule was presented the seconde tyme vp before emperour Nero.

☞

¶ The Epystle of S. Paule vnto Titus.

¶ Paule exhozteth Titus to ozdeyne prestes oz byshoppes in euery cite, declareth what maner of men they oughte to be that are chosen to that office, and chargeth Titus to rebuke suche as withstande the gospell.

CAPI. I.

A PAul the seruaunt of god, and apostle of Jesu Chryst, to preache the fayth of Gods elect, and the knowlege of the truth, whiche is after godlynes vpon the hope of eternall lyfe, whiche God that can not lye, hathe promysed afore the worlde began, but hathe opened his worde at the tyme appoynted thorow preachynge, whiche is committed vnto me. by the commaundement of God our sauyour: To Titus his very true sonne in the commen fayth.

Grace, mercy, and peax from God the father and from the Lorde Jesu Chryst our sauyour.

B For this cause left I the in Crete, that thou sholdest perfourme that whiche was lackynge, and sholdest ordeyne elders in euery cite as I appointed the. If any be faultelesse, the husbande of one wyfe, hauynge faythfull chyldren, whiche are not sclaundred of ryot, neyther are disobedient. For a * bysshop muste be faultelesse, as it becommeth the ministre of God: not stubborne, not angry, no dronkarde, no fyghter. not gruen to fylthy lucre: but harbarous, one that loueth goodnes, sobre mynded, ryghtous, holy, temperat, and suche as cleueth vnto the faythfull worde of doctryne, that he maye be able to exhorte with holsome lernynge, and to improue them that saye agaynst it.

* Bysshopes and elders is al one, and an officer, chosen to gouerne ỹ congregation in doctryne & lyuynge.

C For there are many disobedient and talkers of vanitie, and deceyuers of myndes, namely they of the circumcision. whose mouthes must be stopped, whiche peruert hole houses, teachynge thynges whiche they oughte not, by cause of fylthy lucre. One beynge of them selues, which was a poet of their owne, said: The Cretyans are alwayes lyars, cuyll beestes, and slowe belyes. This wytnes is true, wherfore rebuke them sharply, that they maye be sounde in the fayth, and not takynge hede to Jewes fables, and commaundementes of men, that turne from the truthe.

D * Vnto the pure are all thynges pure: but vnto them that are defyled and vnbeleuynge is nothynge pure: but euen the very myndes and conscyences of them are defyled. They confesse they knowe God: but with the workes they denye him / beynge abhominable and disobedient, and vnto all good workes disalowed.

* Ro. xiiii. a.

¶ He telleth him how he shall teach all degrees to behaue them selues.

CAPI. II.

BUt speake thou that whiche becommeth wholsome lernynge. That the elder men be sober, honest, discrete, sounde in the fayth, in loue, in patience. The elder women lykewyse, that they be in suche rayment as becommeth holynes, not false accusers, not gyuen to moche drynkynge, but teachers of honest thynges,, to make the yonge women sobre mynded, to loue their husbandes, to loue their chyldren, to be discrete, chaste, huswyfly, good, and obedient vnto their husbandes, that the worde of God be not cuyll spoken of.

A Olde men. Olde women. young wome. younge men.

B Yonge men lykewyse exhorte, that they be sobre mynded.

Aboue all thynges, shewe thy selfe an exemple of good workes, with vncorrupte doctryne with honestie, and with the holsome worde whiche can not be rebuked, that he whiche withstanderh, maye be ashamed, hauinge nothynge in you that he may dispraise.

C * The seruauntes exhorte to be obedient vnto their owne maisters, and to please in all thynges, not answerynge agayne, neyther to be pyckers, but that they shew al good faythfulnes, that they maye do worshyp to the doctryne of our sauyour God in all thynges.

Ephesi. vi. a. i. Petri. ii. Colos. iii.

D + For the grace of God that bryngeth saluacion vnto all men, hathe appeared, and teacheth vs that we sholde denye vngodlynes, and worldly lustes, and that we sholde lyue sobre mynded, ryghtously and godly in this present worlde, lokynge for that blessed hope and glorous apperynge of the myghty God, and of oure sauyoure Jesu Chryste, whiche gaue hym selfe for vs to redeme vs frome all vnryghtousnes, and to pourge vs a peculyar people vnto hym selfe, feruently gruen vnto good workes. These thynges speake, and exhorte, + and rebuke, withall commaundyng. Se that no man despyse the.

¶ Of obedience to suche as be in authorite he warneth Titus to beware of tolysshe and vnprofitable questions.

CAPI. III.

WArne them that they submit them selues to rule and power, to obey the officers, that they be redye vnto all good workes, that they speake cuyll of no man, that they be no fyghters: but softe, shewynge all mekenes vnto all men. For we our selues also were in tymes paste, vnwyse, disobedient, deceyued, in daunger to lustes, and dyuers maners of voluptuousnes, lyuynge in malyciousnes and enuye, full of hate, hatynge one an other.

A Officers must be obeyed.

B + But after that the kyndnes and loue of our sauyoure God towarde man appeared, not of the dedes of ryghtousnes whiche we wrought, but of his mercy he saued vs, by the fountayne of the newe byrth, and with the renuynge of the holy ghost, which he shed on vs abundantly, thorow Jesu Chryst our sauiour, that we ones iustified by his grace, sholde be heyres of eternall lyfe, thorowe hope. + This is a true sayinge.

1. Timo. i. a.

Of

Of these thynges I wolde thou sholdest certifye, that they which beleue God, might be diligent to go forwarde in good workes. These thynges are good and profytable vnto men. Folysshe questyons and genealogyes, and braulynge and stryfe aboute the lawe auoyde: for they are vnprofytable and superfluous. A man that is gruen to heresye, after the fyrste and the seconde admonicion, auoyde: remembrynge that he that is suche, is peruerted and synneth, euen damned by his owne iudgement.

D When I shall sende Artemas vnto the, or Tichicus, be diligent to come to me vnto Nicopolis. For I haue determined there to winter. Bryng Zenas the lawyer, and Appollos on their iourney diligently, that nothyng be lackynge vnto them. And let oures also lerne to excell in good workes, as farforthe as nede requyreth, that they be not vnfruytfull.

All that are with me, salute the. Gret them that loue vs in the fayth.

Grace be with you all.

A M E N.

¶ Wrytten from Nycopolis a cite of Macedonia.

(?)

¶ The Epystle of S. Paule vnto Philemon

¶ He reioyseth to heare of the fayth and loue of Philemon, whome he desyreth to forgyue his seruaunte Onesimus, and louyngly to receyue hym ageyne.

PAule the prysoner of Jesu Chryst, and brother Timotheus. Vnto Philemon the beloued, and our helper, and to the beloued Appia, & to Archippus our felowe souldiour, & to the congregacion of thy house.

A Grace be with you and peax, from God our father, and from the Lorde Jesu Chryst.

I thanke my God, making mencion alwayes of the in my prayers, when I heare of thy loue and fayth whiche thou hast towarde the Lorde Jesu, and towarde all sayntes: so that the fealowshyp that thou hast in the fayth is fruytful thorow knowlege of all good thinges which are in you by Jesu Chryst. And we haue greate ioye and consolacion ouer thy loue: for by the (brother) the sayntes hertes are comforted.

B Wherfore thoughe I be bolde in Chryste. enioyne the that whiche becommeth the, yet for loues sake I rather beseche the, though I be as I am euen Paule aged, and now in bondes for Jesu Chrystes sake. I beseche the for my sonne Onesimus whome I begat in my bondes, which in tyme past was to the vnprofitable, but now profitable bothe to the, and also to me, whome I haue sent home ageyne. Thou therfore receyue hym, ỹ is to saye myne owne bowels, whome I wolde fayne haue retayned with me, that in thy stede he myghte haue mynistred vnto me in the bondes of the gospell. Neuertheles, without thy mynde wolde I do nothynge, that the good whiche spryngeth of the, sholde not be as it were of necessitie, but wyllyngly.

C Haply he therfore departed for a seasō, that thou sholdest receyue him for euer, not now as a seruaunt, but aboue a seruaunt / I meane a brother beloued, specially to me: how moche moze vnto the, bothe in the flesshe and also in the Lorde? If thou count me a felow, receyue him as my selfe. If he hath hurt the, or oweth the oughte, that laye to my charge. I Paule D haue wrytten with myne owne hande. I wyl recompence it. So that I do not saye to the, how thou owest vnto me euen thyn owne selfe. Euen so brother, let me enioye the i the Lorde. Comforte my bowels in the Lorde. Trustyng in thyne obedience, I wrote vnto the, knowynge that thou wylt do moze then I saye for. Moreouer prepare me lodgynge: For I trust thorow the helpe of youre prayers, I shall be gyuē vnto you. Here salute the, Epaphras my felow prysoner in Chryste Jesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of our Lorde Jesu Chryste be with your spirytes. Amen.

¶ Sente frome Rome by Onesimus a seruaunt.

P

¶The fyrste Epystle of Saynt Peter the Apostle.

¶He sheweth how fayth must be tryed: howe the saluacion in Chryst is no Newes, but a thinge prophesied of olde. He exhorteth them to a godly conuersacion, sythens they are now borne a newe by the worde of God.

CAPI. I.

A
Here Peter (as other true Apostles do) fyrste letteth forth the treasure of mercy whiche God hath bounde hym selfe to gyue vs for Christes sake and then our dutye what we be bounde to do agayne yf we wylbe partakers of the mercye.

Peter Apostle of Jesu Chryst, to them that dwell here and there as straungers thorowout Pontus, Galacia, Capadocia, Asia, & Bethinia, elect by ÿ foreknowlege of god the father thorow the sanctifyenge of the spiryte, vnto obedience and sprynckylyng of the bloude of Jesu Chryste.
Grace be with you, and peace be increased.

B
Praysed be God, father of our Lorde Jesu Christ, which thorow his abundant mercy begat vs agayn vnto a lyuely hope by the resurrection of Jesu Christ from deth, to enioye an inheritaunce immortall and vndefyled, & that peryssheth not, reserued in heuē for you, which are kept by the power of God, thorowe fayth vnto saluacion, which is prepared alredy to be shewed in the laste tyme, in whiche ye reioyce, though now for a season (yf nede requyre) ye are in heuynes, thorow manifolde temtacions that youre faythe ones tryed, beynge moche more precyous then golde that peryssheth, (though it be tryed with fyre) might be founde vnto prayse, glorye and honour, at the appearyng of Jesu Chryst: whom ye haue not sene, and yet loue him in whom euen now though ye se him not, yet do you byleue: and reioyce with ioye vnspeakable and glorpous: receyuyng the ende of your fayth, the saluacion of your soules.

Of whiche saluacion haue the Prophetes enquyred and serched, whiche prophesyed of the grace that sholde come vnto you, serching when or at what tyme the spiryte of Chryste whiche was in them sholde signifye, whiche spirite testifyed before the passions that sholde come vnto Chryst, and the glorye that sholde folowe after:
C
vnto which Prophetes it was declared, that not vnto them selues, but vnto vs, they sholde minister the thinges which are nowe shewed vnto you of them which by the holy ghost sent downe from heuen, haue preached vnto you the thynges which the aungels desyre to beholde.

Wherfore gyrde vp the loynes of your myndes, be sobre, and truste perfectly on the grace that is brought vnto you, by the declarynge of Jesu Chryst, as obedient chyldren, not fasionynge your selues vnto your olde lustes of ignoraunce: but as he which called you is holy, euen so be ye holy in all cōuersacion, bicause it is written: Be ye holy, for I am holy. (Leuit.xi.e Deute.x.d)

D
And yf ye call on the father, whiche without respecte of person iudgeth accordynge to euery mannes ɸ workes, se ye passe the tyme of your soiournyng in feare. ✠ For as moche as ye knowe ye were not redemed with corruptible syluer and golde frome youre vayne conuersacion, which ye receyued by the tradicions of the fathers: but with the precious bloude of Christ, as of a lambe vndefyled, and without spot, whiche was ordeyned before the worlde was made: but was declared in ÿ last tymes for your sakes, whiche by his meanes haue byleued on God that raysed him frō deth, and glorifyed him, that your faythe and hope myght be in God.

(ɸ By our workes shall ... be iudged: ... as the inui... sible fayth ... suche are ... workes by ... whiche the ... faith his se...)

And for as moche as ye haue purifyed your soules thorowe the spiryte, in obeyinge the trouthe, for to loue brotherly without faynynge, se ye loue one an other with a pure herte feruently: for ye are borne anewe, not of mortall seed, but of immortal, by the worde of God, whiche lyueth and lasteth for euer. *For all fleshe is as grasse, and all the glory of man is as the floure of grasse. The grasse wydereth, and the floure falleth awaye, but the worde of the Lorde endureth euer. ⊢ And this is the worde whiche by the gospell was preached amonge you. (*Esaye.xl.b Eccl.xiiii.c Jacobi.i.d)

¶He exhorteth to laye asyde all vyce, sheweth that Chryst is the foundacion wher vpon they buylt, and to obey worldly rulers. How seruauntes shulde behaue them selues towarde theyr masters. He exhorteth to suffre after the exemple of Chryst.

CAPI. II.

A
W✠Herfore laye asyde all malyce & gyle, and dissimulacion, and enuye, and all backbytyng: and as newe borne babes desyre that reasonable milke whiche is without corrupcion, that ye may growe therin. Yf so be that ye haue tasted howe pleasaunt the Lorde is, to whome ye come as vnto a lyuing stone disalowed of men, but chosen of God and precious: and ye as lyuynge stones, are made a spirituall house, & an holy preesthode, for to offre vp spirituall sacrifyce acceptable to God by Jesus Chryste,

B
Wherfore it is contayned in the scripture: beholde, I put in Syon an heed corner stone, electe and precious: and he that byleueth on him, shall not be ashamed. * Unto you therfore whiche byleue, he is precious: but vnto them whiche byleue not, the stone whiche the buylders refused, the same is made the heed stone in the corner, and a stone to stomble at, and a rocke to offende them which stomble at the worde, and byleue not that wheron they were set. But ye are a chosen generacion, a royall preesthode, an holy nacion, and a peculyer people, that ye sholde shewe the vertues of him that called you oute of darkenes in to his meruaylous lyghte, whiche in tyme paste were not a people, yet are now the people of God: whiche were not vnder mercy, but now haue obteyned mercy. ⊢ (Esay.xxviii.d *Psal.cxviii.d Math.xxi.d Act.iiii.c)

C
✠ * Derely beloued, I beseche you as straungers and pilgrims, absteyn from fleshly lustes, whiche fyght agaynst the soule, and se that that ye haue honest conuersacion amonge the Gentyles, that they whiche backbyte you as euyll doers, maye se youre good workes, and prayse God ɸ in the daye of visitacion. (Osee.ii.d Roma.ix.e Gala.v.e Roma.xiii.d)

(ɸ ...the day ...sitacion. ...oth Pe- ...al ɸ tyme ...hich god ...isiteth. ...his inspi- ...to call ...to bet- ...ynge.)

Submyt your selues vnto all maner ordynaunce of man for the Lordes sake, whether it be vnto the kynge as vnto the chiefe heed, or vnto rulers as vnto them that are sent of him for the punisshment of euyll doers, but for the laude of them that do well. For so is the wil of God, that ye put to sylence the ignoraunce of the folysshe men: as free, and not as hauynge the libertie for a cloke of malicousnes, but euen as the seruauntes of God. *Honour al men. Loue brotherly felawshyp. Feare God and honour the kynge. (...m.xiii.c.)

* Seruauntes obey your masters with all feare, not onely yf they be good and curteyse, but also thoughe they be frowarde. For it is thanke worthye yf a man for conscience towarde God, endure grefe, sufferynge wrongfully. For what prayse is it, yf when ye be buffetted for youre fautes, ye take it paciently? But yf when ye do well, ye suffre wronge and take it pacyently, then is there thanke with God. (...ssi.vi.a. ...ol.iii.d.)

D
For herevnto verely were ye *called: for ✠ Christ also suffered for vs, leuyng to you an exemple that ye shoulde folowe his steppes, whiche dyd no synne, neyther was there gyle founde in his mouth: which when he was reuyled, reuyled not agayne: when he suffered, he threatned not, but cōmitted the cause to him that iudgeth rightously, ɸ which his own self bare our synnes in his bodye on the tree, that we sholde be delyuered from synne and sholde lyue i rightousnes. By whose stripes we were healed. For we were as shepe goynge astray: but are now returned vnto the shepeherde and byshop of your soules. ⊢ (...calling ...folowe ...stes.) (ɸ ...ist bare ...synnes.)

¶How wyues ought to ordre them selues towarde theyr husbande, and in theyr apparell. The dutye of men towarde theyr wyues. He exhorteth all men to vnite and loue, and paciently to suffre trouble. Of true baptysme.

CAPI. III.

A
Lykewyse let the wyues be in subiection to theyr husbandes, that euen they which byleue not the worde, maye without the worde be wonne by the conuersacion of the wyues: whyle they beholde your pure conuersacion coupled with feare. Whose apparell shall not be outwarde with broyded heare, & hangynge on of golde, eyther in puttynge on of gorgyous apparell: but let the hyd man of the herte be vncorrupt, with a meke and quiet spirite, whiche is before God a thynge moche
B
set by. For after this maner in the olde tyme dyd the holy women whiche trusted in God tyer them selues, and were obedient to theyr husbandes, euē as Sara obeyed Abraham, and called him Lorde, whose doughters ye are as longe as ye do well, not beynge afrayde of euery shadowe. (...xviii.d)

Lykewyse ye men, dwell with them accordynge to knowlege, geuynge honour vnto the wyfe as vnto the weaker vessell, and as vnto them that are heyres also of the grace of lyfe, that your prayers be not let.

✠ In conclusion be ye all of one mynde, one suffre with an other: loue as brethren, be pitifull, be courteys, not rendryng euyll for euyll, neither rebuke for rebuke: but contrary wyse, blesse, remembryng that ye are therunto called
C
euen that ye sholde be heyres of blessynge. ☞ Yf any man long after life, and loueth to se good dayes, let him refrayne his tonge from euyll, and his lyppes that they speake not gyle. Let him eschewe euyl & do good, let him seke peax and ensue it. For the eyes of the Lord are ouer the rightous, and his eares are opē vnto their prayers. But the face of the Lorde beholdeth them that do euyll. (Psal.xxxiii.c.)

Moreouer, who is it that wyll harme you, yf ye folowe that whiche is good? Notwithstandyng happy are ye yf ye suffre for rightousnesses sake. Yea and feare not thoughe they seme terrible to you, neither be troubled: but ☞ sanctifye the Lorde God in youre hertes. Be redy allwayes to gyue an answere to euery mā that asketh you a reason of the hope that is in you, and that with mekenes and feare, hauing a good conscience, that when they backbyte you as euyll doers, they maye be ashamed, for as moche as they haue falsely accused youre good conuersacion in Chryst.

It is better (yf the wyll of God be so) that ye suffre for well doynge, then for euyll doynge. ✠ For asmoche as Chryste hathe ones
D
suffered for synnes, the iuste for the vniuste, for to brynge vs to God, and was kylled as pertaynynge to the fleshe: but was quyckned in the spirite.

In whiche he also went and preached vnto the spirytes that were in pryson, whiche were in tyme past disobedient, when the long sufferynge of God, abode exceadynge pacyently in the dayes of Noe, whyle the arcke was a preparynge, wherin fewe (that is to saye eyght soules) were saued by water, whiche signifieth baptysme that nowe saueth vs, not the puttyng awaye of the fylth of the fleshe, but in that a good conscyence consenteth to God, by the resurrection of Jesus Chryst, whiche is on the ryghte hande of God: ⊢ and is gone in to heuen, aungels, powers and might subdued vnto him.

¶He exhorteth men to ceasse frome synne, to spende no more tyme in vyce, to be sober and apte to prayer to loue eche other, to be pacient in trouble, and to beware that no man suffre as an euyll doer, but as a Chrysten man and not to be ashamed.

CAPI. IIII.

A
FOr as moche as Chryste hath suffered for vs in the fleshe, arme your selues lykewyse with the same mynde: for he which suffereth in the fleshe, ceaseth frome synne, That he henceforwarde sholde lyue as moche tyme as remayneth in the fleshe: not after lustes of men, but after the wyll of God.

¶The Epystle of S. Paule vnto Titus.

¶Paule exhorteth Titus to ordeyne prestes or byshoppes in euery citie, declareth what maner of men they oughte to be that are chosen to that offyce, and chargeth Titus to rebuke suche as withstande the gospell.

CAPI. I.

A Paul the seruaunt of god, and apostle of Jesu Chryst, to preache the fayth of Gods electe, and the knowlege of the truth, whiche is after godlynes vpon the hope of eternall lyfe, whiche God that can not lye, hathe promysed afore the worlde began, but hathe opened his worde at the tyme appoynted thorow preachynge, whiche is commytted vnto me by the commaundement of God our sauyour: To Titus his very true sonne in the commen faythe.

Grace, mercy, and peax from God the father and from the Lorde Jesu Christ our sauyour.

B ☞ For this cause left I the in Crete, that thou sholdest performe that whiche was lackynge, and sholdest ordeyne elders in euerye citye as I appoynted the. Yf any be fautlesse, the husbande of one wyfe, hauynge faythfull chyldren, whiche are not sclaundred of ryot, neyther are disobedient. For a * byshop muste be fautlesse, as it becommeth the ministre of God: not stubborne, not angrye, no dronkarde, no fyghter, not gyuen to fylthye lucre: but harbarous, one that loueth goodnes, sobre mynded, ryghtous, holy, temperat, and suche as cleueth vnto the faythfull worde of doctryne, that he maye be hable to exhorte with holsome lernynge, and to improue them that saye agaynst it.

* Byshoppes and elders is al one, and an officer, chosen to gouerne the congregacion in doctryne & lyuynge.

C For there are many disobedient and talkers of vanitie, and disceyuers of myndes, namely they of the circumcision, whose mouthes must be stopped, whiche peruert hole houses, teachynge thynges whiche they oughte not, bycause of fylthye lucre. One beynge of them selues, which was a poet of their owne, said: The Cretyans are alwayes lyars, euyll beastes, ☞ and slowe belyes. This wytnes is true, wherfore rebuke theym sharply, that they maye be sounde in the faythe, and not takynge hede to Jewes fables, and commaundementes of men, that turne from the truthe.

D * Unto the pure are all thynges pure: but vnto them that are defyled and vnbeleuynge is nothynge pure: but euen the very myndes and conscyences of them are defyled. They confesse they knowe God: but with the dedes they denye him / beynge abhominable and disobedient, and vnto all good workes disalowed.

* Ro. xiiii. a.

¶He telleth him how he shall teach all degrees to behaue them selues.

CAPI. II.

A But speake thou that whiche becommeth holsome lernynge. That the elder men be sober, honest, discrete, sounde in the faythe, in loue, in pacience. The elder women lykewyse, that they be in suche raymente as becommeth holynes, not false accusers, not gyuen to moche drynkynge, but teachers of honest thynges, to make the yonge women sobre mynded, to loue their husbandes, to loue their chyldren, to be discrete, chaste, huswyfly, good, and obedient vnto their husbandes, that the worde of God be not euyll spoken of.

Olde men. Olde women. Young women.

B Yonge men lykewyse exhorte, that they be sobre mynded.

Younge men.

Aboue all thynges, shewe thy selfe an ensample of good workes, with vncorrupte doctryne with honestie, and with the holsome worde whiche can not be rebuked, that he whiche withstandeth, maye be ashamed, hauinge nothynge in you that he may disprayse.

C * The seruauntes exhorte to be obedient vnto their owne masters, and to please in all thynges, not answerynge agayne, neyther to be pyckers, but that they shew al good faythfulnes, that they maye do worshyp to the doctryne of our sauyour God in all thynges.

* Ephesi. vi. a. i. Peter. ii. c [illegible]

✠ For the grace of God that bryngeth saluacion vnto all men, hathe appeared, and teacheth vs that we sholde denye vngodlynes, and worldly lustes, and that we sholde lyue sobre mynded, ryghtously and godly in this present worlde, lokynge for that blessed hope and gloryous appearynge of the myghty God, D and of oure sauyoure Jesu Chryste, whiche gaue hym selfe for vs to redeme vs frome all vnryghtousnes, and to pourge vs a peculyar people vnto him selfe, feruently gyuen vnto good workes. These thynges speake, and exhorte, ✠ and rebuke, withall commaundyng. Se that no man despyse the.

¶Of obedience to suche as be in auctoryte. He warneth Titus to beware of folysshe and vnprofitable questions.

CAPI. III.

A Warne them that they submit them selues to rule and power, to obey the officers, that they be redye vnto all good workes, that they speake euyll of no man, that they be no fyghters: but softe, shewynge all mekenes vnto all men. For we our selues also were in tymes paste, vnwyse, disobedient, disceyued, in daunger to lustes, and dyuers maners of voluptuousnes, lyuynge in malyciousnes and enuye, full of hate, hatynge one an other.

Officers must be obeyed.

B ✠ But after that the kyndnes and loue of our sauyoure God towarde man appeared, not of the dedes of ryghtousnes whiche we wrought, but of his mercy he saued vs, by the fountayne of the newe byrth, and with the renuynge of the holy ghost, which he shed on vs abundantly, thorow Jesu Christ our sauiour, that we ones iustifyed by his grace, sholde be heyres of eternall lyfe, thorowe hope. ✠ This is a true sayinge.

i. Timo. i. a.

Of

Of these thynges I wolde thou sholdest certifye, that they whiche byleue God, might be diligent to go forwarde in good workes. C These thynges are good and profytable vnto men. Folysshe questyons and genealogyes, and braulynge and stryfe aboute the lawe auoyde: for they are vnprofytable and superfluous. A man that is gyuen to heresye, after the fyrste and the seconde admonicion, auoyde: remembrynge that he that is suche, is peruerted and synneth, euen damned by his owne D iudgement.

When I shall sende Artemas vnto the, or Tichicus, be diligent to come to me vnto Nicopolis. For I haue determined there to wynter. Brynge Zenas the lawyer, and Appollos on their iourney diligently, that nothyng be lackynge vnto them. And let oures also lerne to excell in good workes, as farforthe as nede requyreth, that they be not vnfrutfull. All that are with me, salute the. Grete them that loue vs in the fayth.

Grace be with you all.

AMEN.

☞

¶Wrytten from Nycopolis a citye of Macedonia.

(?)

¶The Epystle of S. Paule vnto Philemon

¶He reioyseth to heare of the faythe and loue of Philemon, whome he desyreth to forgyue his seruaunte Onesimus, and louyngly to receyue him agayne.

A Paule the prysoner of Jesu Chryst, and brother Timotheus. Unto Philemon the beloued, and our helper, and to the beloued Appia, & to Archippus our felowe souldiour, & to the congregacion of thy house.

Grace be with you and peax, from God our father, and from the Lorde Jesu Christ.

I thanke my God, making mencion alwayes of the in my prayers, when I heare of thy loue and fayth whiche thou hast towarde the Lorde B Jesu, and towarde all sayntes: so that the felawshyp that thou hast in the fayth is frutful thorow knowlege of all good thinges which are in you by Jesu Christ. And we haue greate ioye and consolacion ouer thy loue: For by the (brother) the sayntes hertes are comforted.

Wherfore thoughe I be bolde in Chryste to enioyne the that whiche becommeth the, yet for loues sake I rather beseche the, though I be as I am euen Paule aged, and now in bondes for Jesu Chrystes sake. I beseche the for my sonne Onesimus whome I begat in my bondes, which in tyme past was to the vnprofitable, but now profitable bothe to the, and also to me, whome I haue sent home agayne. Thou therfore receyue hym, that is to saye myne owne bowels, whome I wolde fayne haue retayned with me, that in thy stede he myghte haue mynistred vnto me in the bondes of the gospell. Neuerthelesse, without thy mynde C wolde I do nothynge, that the good whiche spryngeth of the, sholde not be as it were of necessitie, but wyllyngly.

Haply he therfore departed for a seasō, that thou sholdest receyue him for euer, not now as a seruaunt, but aboue a seruaunt / I meane a brother beloued, specially to me: how moche more vnto the, bothe in the fleshe and also in the Lorde? Yf thou count me a felow, receyue him as my selfe. Yf he hath hurt the, or oweth D the oughte, that laye to my charge. I Paule haue wrytten with myne owne hande. I wyl recompence it. So that I do not saye to the, how thou owest vnto me euen thyn owne self. Euen so brother, let me enioye the ī the Lorde. Comforte my bowels in the Lorde. Trustyng in thyne obedience, I wrote vnto the, knowynge that thou wylt do more then I saye for. Moreouer prepare me lodgynge: For I trust thorow the helpe of youre prayers, I shall be gyuē vnto you. Here salute the, Epaphras my felow prysoner in Chryste Jesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of our Lorde Jesu Chryste be with your spirytes. Amen.

¶ Sente frome Rome by Onesimus a seruaunt.

¶ The fyrste Epystle of Saynt Peter the Apostle.

¶ He sheweth how fayth must be tryed: howe the saluacion in Chryst is no Newes, but a thinge prophecied of olde. He exhorteth them to a godly conuersacion, sythens they are now borne a newe by the worde of God.

CAPI. I.

A Here Peter (as other true Apostles do) fyrste setteth forth the treasure of mercy whiche God hath bounde hym selfe to gyue vs for Christes sake and then our dutye what we be bounde to do agayne yf we wylbe partakers of the mercye. B

Peter Apostle of Jesu Chryst, to them that dwell here and there as straungers thorowout Pontus, Galacia, Capadocia, Asia, & Bethinia, elect by the fore knowlege of God the father thorow the sanctifyinge of the spirite, vnto obedience and sprynckling of the bloude of Jesu Chryste.

Grace be with you, and peace be increased.

Prayсed be God, father of our Lorde Jesu Christ, which thorow his abundant mercy begat vs agayn vnto a lyuely hope by the resurreccion of Jesu Christ from deth, to enioye an inheritaunce immortall and vndefyled, & that perysheth not, reserued in heuen for you, which are kept by the power of God, thorowe fayth vnto saluacion, which is prepared alredy to be shewed in the laste tyme, in whiche ye reioyce, though now for a season (yf nede requyre) ye are in heuynes, thorow manifolde temtacions that youre faythe ones tryed, beynge moche more precyous then golde that peryssheth, (though it be tryed with fyre) might be found vnto prayse, glorye and honour, at the appearyng of Jesu Chryst: whom ye haue not sene, and yet loue him in whom euen now though ye se him not, yet do you byleue: and reioyce with ioye vnspeakable and glorious: receyuyng the ende of your fayth, the saluacion of your soules,

Of whiche saluacion haue the Prophetes enquyred and serched, whiche prophesyed of the grace that sholde come vnto you, serching when or at what tyme the spiryte of Chryste whiche was in them sholde signifye, whiche spirite testifyed before the passions that sholde come vnto Chryst, and the glorye that sholde folowe after: vnto which Prophetes it was (C) declared, that not vnto them selues, but vnto vs, they sholde minister the thinges which are nowe shewed vnto you of them which by the holy ghost sent downe from heuen, haue preached vnto you the thynges which the aungels desyre to beholde.

Wherfore gyrde vp the loynes of your myndes, be sobre, and truste perfectly on the grace that is brought vnto you, by the declarynge of Jesu Chryst, as obedient chyldren, not facionynge your selues vnto your olde lustes of ignoraunce: but as he which called you is holy, euen so be ye holy in all conuersacion, bicause it is written: Be ye holy, for I am holy. (Leuit.xi.b Deute.x.d)

D And yf ye call on the father, whiche without respecte of person iudgeth accordynge to euery mannes workes, se ye passe the tyme of your soiournyng in feare. ✠ For as moche as ye knowe ye were not redemed with corruptible syluer and golde frome youre vayne conuersacion, which ye receyued by the tradicions of the fathers: but with the precious bloude of Christ, as of a lambe vndefyled, and without spot, whiche was ordeyned before the worlde was made: but was declared in the last tymes for your sakes, whiche by his meanes haue byleued on God that raysed him from deth, and glorifyed him, that your faythe and hope myght be in God.

(By our workes shall be iudged as the mu- sible fayth suche are workes by whiche the faith his se-)

And for as moche as ye haue purifyed your soules thorowe the spiryte, in obeyinge the trouthe, for to loue brotherly without faynynge, se ye loue one an other with a pure herte feruently: for ye are borne anewe, not of mortall seed, but of immortal, by the worde of God, whiche lyueth and lasteth for euer. *For all fleshe is as grasse, and all the glory of man is as the floure of grasse. The grasse wydereth, and the floure falleth awaye, but the worde of the Lorde endureth euer. ✠ And this is the worde whiche by the gospell was preached amonge you. (*Esaye.xl. Eccl.xiiii.c Jacobi.i.d)

¶ He exhorteth to laye asyde all vyce, sheweth that Chryst is the foundacion wher vpon they buylt, and to obey worldly rulers. How seruauntes shulde behaue them selues towarde theyr maisters. He exhorteth to suffre after the exemple of Chryst.

CAPI. II.

A Wherfore laye asyde all malyce & gyle, and dissimulacion, and enuye, and all backbytyng: and as newe borne babes desyre that reasonable milke whiche is without corrupcion, that ye may growe therin. Yf so be that ye haue tasted howe pleasaunt the Lorde is, to whome ye come as vnto a lyuing stone disalowed of men, but chosen of God and precious: and ye as lyuynge stones, are made a spirituall house, & an holy preesthode, for to offre vp spirituall sacrifyce acceptable to God by Jesus Chryste,

B Wherfore it is contayned in the scripture: beholde, I put in Syon an heed corner stone, electe and precious: and he that byleueth on him, shall not be ashamed. *Vnto you therfore whiche byleue, he is precious: but vnto them whiche byleue not, the stone whiche the buylders refused, the same is made the heed stone in the corner, and a stone to stomble at, and a rocke to offende them which stomble at the worde, and byleue not that wheron they were set. But ye are a chosen generacion, a royall preesthode, an holy nacion, and a peculyer people, that ye sholde shewe the vertues of him that called you oute of darkenes in to his merueylous lyghte, whiche in tyme paste were not a people, yet are now the people of God: whiche were not vnder mercy, but now haue obteyned mercy. ✠ (Esay.xxviii.d *Psal.cxvii.c Math.xxi.d Act.iiii.c)

C ✠ *Derely beloued, I beseche you as straungers and pilgrims, absteyn from fleshly lustes, whiche fyght agaynst the soule, and se that (Osee.ii.d Roma.ix.c Gala.v.c Roma.xiii.d)

that ye haue honest conuersacion amonge the Gentyles, that they whiche backbyte you as euyll doers, maye se youre good workes, and prayse God in the daye of visitacion. (the day visitacion. both Pe- al y tyme which god visiteth. this impi- m to call m to bet- lyuynge.)

Submyt your selues vnto all maner ordynaunce of man for the Lordes sake, whether it be vnto the kynge as vnto the chiefe heed, or vnto rulers as vnto them that are sent of him for the punisshment of euyll doers, but for the laude of them that do well. For so is the wil of God, that ye put to sylence the ignorancie of the folysshe men: as free, and not as hauyng the libertie for a cloke of maliciousnes, but euen as the seruauntes of God. *Honour al men. Loue brotherly felawshyp. Feare God and honour the kynge. (Rom.xii.c)

*Seruauntes obey your masters with all feare, not onely yf they be good and curteyse, but also thoughe they be frowarde. For it is thanke worthye yf a man for conscience towarde God, endure grefe, sufferynge wrongfully. For what prayse is it, yf when ye be buffetted for youre fautes, ye take it paciently? But yf when ye do well, ye suffre wronge and take it pacyently, then is there thanke with God. (Ephe.vi.a Coll.iii.d)

D For herevnto verely were ye *called: for ✠ Christ also suffered for vs, leuyng to you an exemple that ye shoulde folowe his steppes, whiche dyd no synne, neyther was there gyle founde in his mouth: which when he was reuyled, reuyled not agayne: when he suffered, he thretned not, but commited the cause to him that iudgeth rightously, which his own self bare our synnes in his bodye on the tree, that we sholde be delivered from synne and sholde lyue in rightousnes. By whose stripes we were healed. For we were as shepe goynge astray: but are now returned vnto the shepeherde and byshop of your soules. ✠ (Our calling is to folowe Christe. Christ bare our synnes.)

¶ How wyues ought to order them selues towarde theyr husbandes, and in theyr apparell. The dutye of men towarde theyr wyues. He exhorteth all men to vnite and loue, and paciently to suffre trouble. Of true baptysme.

CAPI. III.

A Lykewyse let the wyues be in subieccion to theyr husbandes, that euen they which byleue not the worde, maye without the worde be wonne by the conuersacion of the wyues: whyle they beholde your pure conuersacion coupled with feare. Whose apparell shall not be outwarde with broyded heare, & hangynge on of golde, eyther in puttynge on of gorgyous apparell: but let the hyd man of the herte be vncorrupt, with a meke and quiet spirite, whiche is before God a thynge moche set by. B For after this maner in the olde tyme dyd the holy women whiche trusted in God tyer them selues, and were obedient to theyr husbandes, euen as Sara obeyed Abraham, and called him Lorde, whose doughters ye are as longe as ye do well, not beynge afrayde of euery shadowe. (Gene.xviii.d)

Lykewyse ye men, dwell with them accordynge to knowlege, gyuynge honour vnto the wyfe as vnto the weyker vessell, and as vnto them that are heyres also of the grace of lyfe, that your prayers be not let.

✠ In conclusion be ye all of one mynde, one suffre with an other: loue as brethren, be pitifull, be courteys, not rendrynge euyll for euyll, neither rebuke for rebuke: but contrary wyse, blesse, rememberyng that ye are therevnto called C euen that ye sholde be heyres of blessynge. Yf any man long after life, and loueth to se good dayes, let him refrayne his tonge from euyll, and his lyppes that they speake not gyle. Let him eschewe euyl & do good, let him seke peace and ensue it. For the eyes of the Lord are ouer the rightous, and his eares are open vnto their prayers. But the face of the Lorde beholdeth them that do euyll. (Psal.xxxiii.c)

Moreouer, who is it that wyll harme you, yf ye folowe that whiche is good? Notwithstandyng happy are ye yf ye suffre for rightousnesses sake. Yea and feare not thoughe they seme terrible to you, neither be troubled: but sanctifye the Lorde God in youre hertes. Be redy alwayes to gyue an answere to euery man that asketh you a reason of the hope that is in you, and that with mekenes and feare, hauing a good conscience, that when they backbyte you as euyll doers, they maye be ashamed, for as moche as they haue falsely accused youre good conuersacion in Chryst.

It is better (yf the wyll of God be so) that ye suffre for well doynge, then for euyll doynge. ✠ For asmoche as Chryste hathe ones D suffered for synnes, the iuste for the vniuste, for to brynge vs to God, and was kylled as pertaynynge to the fleshe: but was quyckned in the spirite.

In whiche he also went and preached vnto the spirytes that were in pryson, whiche were in tyme past disobedient, when the long sufferynge of God, abode excedynge pacyently in the dayes of Noe, whyle the arcke was a preparynge, wherin fewe (that is to saye eyght soules) were saued by water, whiche signifieth baptysme that nowe saueth vs, not the puttyng awaye of the fylth of the fleshe, but in that a good conscyence consenteth to God, by the resurreccion of Jesus Chryst, whiche is on the ryghte hande of God: ✠ and is gone in to heuen, aungels, powers and might subdued vnto him.

¶ He exhorteth men to ceasse frome synne, to spende no more tyme in vyce, to be sober and apte to prayer to loue eche other, to be pacient in trouble, and to beware that no man suffre as an euyll doer, but as a Chrysten man and not to be ashamed.

CAPI. IIII.

A For as moche as Chryste hath suffered for vs in the fleshe, arme your selues lykewyse with the same mynde: for he which suffereth in the fleshe, ceaseth frome synne, That he henceforwarde sholde lyue as moche tyme as remayneth in the fleshe: not after lustes of men, but after the wyll of God.

For it is sufficient for vs that we haue spente
the tyme that is past of the lyfe, after the wil
of the Gentyles, walkynge in wantonnesse,
lustes, dronkennesse, in eatynge, drynkynge,
and in abhominable ydolatrye.
B And it semeth to them a straunge thynge
that ye runne not also with them vnto the
same excesse of ryot, and therfore speake they
euyll of you, whiche shall geue accomptes to
hym that is redye to iudge quycke and deed.
*For vnto this purpose was the gospel prea-
ched vnto the deed, that they sholde be iudged
lyke other men in the flesshe, but sholde lyue
before god in the spirite. The ende of all thin-
ges is at hande.
✠ Be ye therfore discrete and sober, that ye
maye be apte to prayers. But aboue all thyn-
ges haue feruent charitie amonge you. For
charitie couereth the multitude of synnes. Be
ye harberous one to an other, and that with-
out grudgynge. As euery man hathe receyued
the gyfte mynistre the same one to an other,
as good ministers of the manifolde grace of
C God. Yf any man speake, let hym talke as
☞ thoughe he spake the wordes of God. Yf any
man ministre, let hym doo it as of the habi-
litie whiche God ministreth vnto hym: So
that God in all thynges may be glorified tho-
rowe Jesus Chryste, ⊦ to whome be prayse
and dominion, for euer, and whyle the worlde
standeth. Amen.
Derely beloued, be not troubled in this
heate, whiche nowe is come amonge you to
trye you, as though some straunge thynge had
happened vnto you: but reioyce, in as moche
as ye are partakers of Chrystes passyons, that
when his glorye appeareth, ye maye be merye
and gladde. Yf ye be rayled vpon for the name
of Chryst happy are ye. For the spirite of glo-
rye, and the spirite of God resteth vpon you.
On theyr parte he is euyll spoken of: but on
your parte he is gloryfyed.
D Se that none of you suffre as a murtherer,
or as a thefe, or an euyll doer, or as a busy bo-
dye in other mens maters. Yf any man suffre
as a chrysten man, let him not be ashamed, but
let him glorifye God in this behalfe. For the
tyme is come that iudgement muste begyn at
the house of God. Yf it fyrste begyn at vs,
what shal the ende be of them whiche byleue
Prouer. xi. b. not the gospell of God? And yf the ryghtous
scarcely be saued: where shal the vngodly and
the synner appeare? Wherfore let them that
suffre accordynge to the wyll of God, commit
theyr soules vnto him with well doynge, as
vnto faythfull maker.

¶ A speciall exhortacion for all byshoppes or prestes to fede the flocke of Chryste. He exhorteth younge persone to submit thē selues to the elder, euery one to loue an other, to be sobre and to watche, that they may resiste the enemye.

CAPI. V.

A The preestes which are among you I ex-
horte, whiche am also a preest & a wyt-
nes of the affliccions of Chryst, and also
a partaker of the glorye that shall be opened:
se that ye fede Christes flocke which is among
you, takynge the ouersyghte of them not as
thoughe ye were compelled therto, but wyl-
lyngly: not for the desyre of fylthy lucre, but
of a good mynde, not as though ye were lor-
des ouer the ○ paryshes: but that ye be an ex-
emple to the flocke. And whē the chefe shepe-
herde shall appeare, ye shall receyue an incor-
ruptible crowne of glorye. Lykewyse ye yon-
ger, submyt your selues vnto the elder. Sub-
myt you selues euery man, one to an other,
knytte youre selues togyther in lowlynes of
mynde. For God resysteth the proude, and gi-
ueth grace to the humble. Submyt youre sel-
ues therfore vnder the mighty hande of God,
that he maye exalte you, when the tyme is
come. Caste all youre care on hym: for he ca-
reth for you.
Be sober and watche, for your aduersarye
the deuyll as a rorynge lyon walketh about
sekynge whome he maye deuoure: whome
resyste stedfast in the faythe, remembrynge
that ye doo fulfyll but the same afflictions
whiche are appoynted to youre brethren that
are in the worlde. The God of grace whiche
called you vnto his eternall glorye by Chryst
Jesu, shall his owne selfe after ye haue suffe-
red a lytell affliction make you perfecte: shall
settle, strengthe, and stablysshe you. To hym
be glorye and dominion for euer, and whyle D
the worlde endureth. Amen. ⊦
By Syluanus a faythful brother vnto you
(as I suppose) haue I wrytten brefly, exhor-
tynge and testifyinge that this is the true
grace of God, wherin ye stande. The
compaignions of youre election
that are of Babylon, salute
you, and Marcus my
sonne. Grete ye
one an other
with the
kysse
of loue. Peax be with
you all whiche are
in Chryst Jesu.
AMEN.
☞

Presbyter, that is to say, a prest, in the Greke, signifieth an elder bycause commenlye they were elder men, that were chosen to teache the people. ○ Paryshes: the greke hathe lottes, that is B to saye, paryshes or dyoceses, vnto whiche the preestes, and byshops are apoynted by lot, or election, to preache the goddes word to them. C

¶ The seconde Epistle of Saynt Peter.

¶ He exhorteth thē to flee the corrupcion of worldly lust, and make theyr callynge sure with good workes, and frutes of fayth.

CAPI. I.

A Simon Peter seruaunte
and Apostle of Jesu Chryst,
to them whiche haue obtey-
ned lyke precious faith with
vs in the ryghtousnes that
commeth of our God and sa-
uiour Jesu Christ.
Grace with you, and peax be multiplyed in
the knowlege of God, & of Jesus our Lorde.
So as his godly power hathe gyuen vs all
thynges that pertayne to lyfe and godlynes,
thorow the knowlege of him that hath called
vs by vertue and glory, by the meanes wherof
are gyuen to vs excellent and moost great pro-
myses, that by the helpe of them, ye sholde be
partakers of the godly nature, in that ye flee
the corruption of worldly lust.
Yea, and herevnto gyue all diligence: in
B your fayth ⌽ ministre vertue, in youre vertue
knowlege, and in knowlege temperance, and
in temperance pacience, and in pacience godly-
nes, in godlynes brotherly kyndnes, in bro-
therly kyndnes loue. For yf these thynges be
amonge you & are plenteous, they wyll make
you, that ye neither shall be ydle, nor vnfrute-
☞ ful in the knowlege of our Lorde Jesu Christ.
But he that lacketh these thynges is blynde,
and gropeth for the way with his hande, and
hath forgotten that he was pourged from his
olde synnes.
C Wherfore brethren, gyue the more diligēce
to make your callynge and election sure. For
yf ye do suche thynges, ye shal neuer erre. Yea
by this meanes an enterynge in shall be mini-
stred vnto you habundantly in to the euerla-
stynge kyngdome our Lorde and sauyour Je-
su Chryste.
Wherfore I wyll not be negligent to put
you alwayes in remembraunce of suche thyn-
ges, thoughe ye knowe them your selues, and
be also stablysshed in the present trouthe. Not
withstandynge, I thynke it mete (as longe as
I am in this ⌽ tabernacle) to stere you vp by
puttynge you in remembraunce, for as moche
as I am sure the tyme is at hande that I must
put of my tabernacle, euen as our Lorde Je-
su Chryste hathe shewed me. I wyll doo my
deuour therfore, that on euery syde ye myghte
haue wherwith to styre vp the remembraunce
of these thynges after my departure. ✠ For
we folowed not disceyuable fables, when we
opened vnto you the power and commynge
of oure Lorde Jesu Chryste, but with oure
eyes we sawe his maiestie: euen then verely
D when he receyued of God the father honoure
and glory, and when there came suche a voyce
to hym frome the excellent glorye. * This
is my dere beloued sonne, in whome I haue
delyte. This voyce we herde when it came
frome heauen, beynge with hym in the holy
mounte.
We haue also a ryghte sure worde of pro-
phecye, wherunto yf ye take hede, as vnto a
lyght that shyneth in a darke place, ye do wel,
vntyll the daye dawne, and the daye sterre a-
ryse in your hertes. ⊦ So that ye fyrst knowe
this: that no prophecie in the scripture hathe
any pryuate interpretacion. For the scryp- ☞
ture came neuer by the wyll of man: but ho-
ly men of God spake as they were moued by
the holy ghost.

⌽ tabernacle he sygnyfy- his bodye also wyth 2. Cor. v. a

Mat. xvii. a

John. i. e
Marck. i. d
Luke. iii. b

¶ He prophesieth of false teachers, and sheweth their punyshment.

CAPI. II.

There were false prophetes amonge the A
people, euen as there shall be false tea-
chers amonge you: whiche priuely shal
brynge in damnable sectes, euen denyenge the
Lorde that hath bought them, and bring vpō
them selues swyft damnacion, and many shal
folowe theyr damnable wayes, by which the
waye of truthe shall be euyll spoken of, and
thorowe couetousnes shall they with fayned
wordes make marchaundyse of you, whose
iudgement is not farre of, and theyr damna-
cyon slepeth not.
For if god spared not the aungels that syn-
ned, but cast them downe in to hel, and deliue-
red them in to chaynes of darknes to be kepte
vnto iudgemēt, neither spared the old worlde,
but saued Noe the eight preacher of rightous-
nes, and brought in the floode vpon ỳ worlde
of the vngodly, & turned the cityes of Zodom
and Gomor in to asshes: ouerthrew them dā-
ned them, and made on them an exemple vnto
all that after sholde lyue vngodly. And iuste
Lot vexed with the vncleanly conuersacion of
the wycked, delyuered he. For he beynge ryght-
ous, and dwellyng among them in seing and
hearynge, vexed his rightous soule from daye
to daye with theyr vnlawfull dedes. The
Lorde knoweth how to deliuer the godly out
of temptaciō, & how to reserue the vniust vnto
the day of iudgemēt for to be punisshed: name-
ly them that walke after the flesshe in the lust
of vnclennes, and despise the rulers. Presump-
tuous are they, and stubborne, and feare not
to speake euyll of them that are in auctoritie. C
When the aungels whiche are greater bothe
in power and myght receyue not of the Lorde
raylynge iudgement agaynst them. But these
as brute beestes, naturally made to be taken
and destroyed, speake euyll of that they know
not, and shall perysshe throughe theyr owne
destruction, and receyue the rewarde of vn-
ryghtousnes.
They count it pleasure to lyue deliciously,
for a season. Spottes they are, and fylthynes
lyuyng at pleasure and in disceyuable wayes,
feestynge with you, hauynge eyes full of ad-
uoutrye, and that can not cease to synne, be-
gylinge vnstable soules. Hertes they haue ex-

⌽ False prophetes muste nedes be amōgest vs and also preuayl, B and that because we haue no loue to the truthe ii. Thes. ii. And couetousnes is the father of them and their preachynge confidence in workes is the denyinge of Chryste.

ercised with couetousnes. They are cursed chil
dren, and haue forsaken the right waye * and
are goone astraye, folowynge the waye of Ba
lam the sonne of Bosor, whiche loued the re
warde of vnrighteousnes: but was rebuked
of his wickednes. The tame and domme
beest speakynge with mans voyce, forbad the
folyshnes of the Prophete.

Numer.xii.e.

Jude.i.d

* These are welles without water, and
cloudes caryed aboute of a tempest, to whom
the myst of darknesse is reserued for euer. For
when they haue spoken the swellynge wor
des of vanitie, they begyle with wantonnesse
thorowe the lustes of the flesshe, them that
were clene escaped: but nowe are wrapped
in errours. They promyse them libertye, and
are them selues the bonde seruauntes of cor
ruption. * For of whom so euer a man is ouer
come, vnto the same is he in bondage. For if they
after they haue escaped frome the fylthynes
of the worlde, thorowe the knowlege of the
Lorde and of the saioure Jesus Christe, are
yet tangled agayne therin, & ouercome: then
is the latter ende worse with them then the
begynnynge. For it hadde ben better for them
not to haue * knowen the waye of righteous
nes, then after they haue knowen it, to turne
frome the holy commaundement gyuen vnto
them. It is happened vnto them, according
to the true prouerbe: * The dog is turned to his
vomet agayn, and the sow that was washed
to her wallowynge in the myer.

John.viii.e
Roma.vi.c
Hebre.vi.a
Math.xii.

* It is better not haue knowen the truth then not to liue therafter * Prou.xxi.

The exhorteth to beware of suche as wolde make vs beleue, the daye of the Lorde were slacke in commynge. And prayeth vs to lede a godly lyfe, and to loke verely for the commynge of the Lorde, whose longe tarynge is saluacion.

CAPI. III.

a THis is the seconde epistle that I nowe
wryte vnto you beloued, wherewith I
stere vp, and warne your pure myndes,
to call to remembraunce the wordes whiche
were tolde before of the holy prophetes, and
also the commaundement of vs the Apostles
of the Lorde and saioure.

* This firste vnderstande, that there shall
come in the last dayes mockers, whiche wyll
walke after theyr owne lustes, & saye. Where
is the promyse of his commynge? For sithens
the fathers dyed, all thynges continue in the
same estate wherin they were at ỹ begynning.
This they knowe not (and that wyllyngly)
that the heuens a great whyle ago were, and
the erthe that was in the water appeared vp
out of the water, by the worde of God: by
whiche thynges the worlde that then was,
perysshed ouerflowen with the water. But
the heuens verily, and erth whiche are nowe,
are kepte by the same worde in store, and reser
ued vnto fyre, agaynst the daye of iudgement
and perdicion of vngodly men.

i.Timot.iiii.
ii.Timo.iii.
b

Derely beloued, be not ignorant of this
one thynge, that one daye is with the Lorde
as a thousande yeres, and a thousande yeres
as one daye. The Lorde is not slacke to ful
fyl his promesse, as some men count slacknes:
but is pacient towardes vs, and wolde haue
no man lost, but wolde receyue all men to
repentaunce.

c

d

* Neuertheles the daye of the Lorde wyll
come as a theefe in the nyght, in whiche daye,
the heuens shall perysshe with terrible noyse,
and the elementes shall melt with heate, and
the erth with the workes that are therin shal
burne.

i.Thessa.v
Apoc.xii.a
and.xvi.

Yf all these thynges shall perysshe, what
maner persons ought ye to be in holy conuer
sacion and godlynes: lokyng for and hastyng
vnto the cõmyng of the day of God, in which
the heuens shall perysshe with fyre, and the
elementes shal be consumed with heat. * Neu
ertheles we loke for a newe heuen, and a
new erth, according to his promesse, in whom
abydeth righteousnesse.

d

Apoca.xxi.a
Esay.lxv.c.
lxvi.g

Wherfore (derely beloued) seynge that ye
loke for suche thinges, be diligẽt that ye maye
be founde of him in peace, without spotte, and
vnblemyshed. And suppose that the longe suffe
rynge of the Lordes saluacion, euen as oure
derely beloued brother Paule, according to
the wysdome gyuen vnto hym, wrote to you
ye almoost in euery epystle, speakynge of suche
thynges: amonge whiche are many thynges
harde to be vnderstande, whiche they that are
vnlerned, and vnstable peruerte, as they doo
other scryptures vnto theyr owne destruction.
Ye therfore (beloued) seynge ye knowe it be
fore hande, beware lest ye be also plucked a
waye with the errour of the wycked, and
fall from your owne stedfastnes, but
grow in grace, and in the know
lege of our Lorde and sa
uiour Jesu Christ:
to whõ be glo
rye bothe
nowe and for euer.
A M E N.

The fyrste Epistle of Saynt Johñ the Apostle.

The true wytnesse of the euerlastynge word of God. The bloude of Christ is the purgacion frome synne. No man is without synne.

CAPI. I.

a THat whyche was frome the begynnynge, whiche we haue herde, whyche we haue sene with oure eyes, whiche we haue loked vpon, and oure handes haue handled, of the worde of lyfe. For the lyfe ap
peared, and we haue sene and beare wytnesse, and shewe vnto you that eternall lyfe, whi
b che was with the father, and appeared vnto vs. That whiche we haue sene and herde, de
clare we vnto you, that ye maye haue felow
shyp with vs, and that oure felowshyp maye be with the father and his sonne Jesu Christ. And this wryte we vnto you, that your ioye maye be full.

And this is the tydynges whiche we haue herde of hym and declare vnto you, that God is lyghte, and in hym is no derckenesse at all. Yf we saye that we haue felowshyppe with hym, and yet walcke in derckenesse, we lye, and do not the trouthe. But yf we walke in
c ỹ lyghte, euen as he is in lyghte, then haue we felowshyppe with hym, and the bloude of Jesu Christe his sonne clenseth vs frome all synne.

lyghte) is ỹ
syne of
1.Ioh.i.b
1.Per.i.b

d Yf we saye that we haue no synne, we de
ceyue oure selues and trouthe is not in vs.
Yf we ỹ knowledge oure synnes, he is faith
full and iuste, to forgyue vs oure synnes, and to clense vs frome all vnryghtwysnes. Yf we saye we haue not synned, we make him a lyar and his worde is not in vs.

If we con
our syn
god wh
(not lye)
ỹ promy
to forgiue
us

Christ is oure aduocate. Of true loue, and howe it is tryed.

CAPI. II.

a MY deare chyldren, these thynges wryte I vnto you, that ye synne not: yf anye man synne, yet we haue a spokesman with the father, Jesus Christ, which is right
b tous: and he is a mercyseate for our synnes: not for oure synnes onely: but also for the syn nes of all the worlde. And hereby we are sure that we knowe hym, yf we kepe his ỹ com
c maundementes. He that sayth I knowe him, and kepeth not his commaundementes is a lyar, and the trouthe is not in hym. Who so euer kepeth his worde, in hym is the loue of God perfecte in dede. And thereby knowe we that we are in hym. He that sayeth he

that ke
the com
ndemen
knoweth
and he
kepeth
not kno
not god.

abydeth in hym, ought to walke as he walked.

d Brethren, I wryte no newe commaunde
ment vnto you: but that olde commaunde
B ment whiche ye herde frome the begynnynge. The olde commaundement is the worde, whi
che ye herde frome the begynnynge. Agayne, a newe commaundement I wryte vnto you, a thynge that is true in hym, and also in you: for the derckenesse is passe, and the true light nowe shyneth. He that sayth he is in the lyght, and yet hateth his brother, is in derck
nesse euen tyll this tyme. He that loueth his brother, abydeth in the lyght & there is none occasyon of euyll in hym. He that hateth his brother, is in derckenesse, and walketh in derckenesse: and canne not tell whyther he goeth, because derckenesse hathe blynded his eyes.

Deare chyldren I wryte vnto you that
c youre synnes are forgyuen you for his name. I wryte vnto you fathers, that ye knowe him that was frome the begynnynge. I wryte vn to you younge men, that ye haue ouercome the wycked. I wryte vnto you lytell chyl dren, that ye knowe the father. I wryte vnto you fathers, that ye knowe hym that was frome the begynnynge. I wryte vnto you younge men, that ye be stronge and the word of God abyde in you, and ye haue ouercome that wycked.

φ Se ye loue not the worlde, neyther the thynges in the worlde. Yf any man loue the worlde, the loue of the father is not in him. For all that is in the worlde, as the luste of the flesshe, the lust of the eyes, and the pryde of gooddes, is not of the father, but of the worlde. And the worlde vanysheth awaye, and the lust therof: but he that fulfylleth the will of God, abydeth euer.

φ He that ueth ỹ worlde loueth not God.

Lytell chyldren it is the laste tyme, and as ye haue herde howe φ Antichryst shall come, e uen nowe are there many Antichristes come alredy. Wherby we knowe that it is the last tyme. They went out from vs, but they were not of vs. For yf they hadde bene of vs, they wolde no doubte, haue continued with vs. But that fortuned that it myght apeare they were not of vs.

Antychryste.

But ye haue an oyntemente of the holy ghoste, and ye knowe all thynges. ✣ I wrote not vnto you, as thoughe ye knewe not the trouthe: but as thoughe ye knewe it, and knowe also that no lye commeth of trouthe. Who is a lyar, but he that denyeth that Je sus is Christ? the same is the Antichryst that denyeth the father and the sonne. Who so e
d uer denyeth the sonne, the same hath not the father. Let therfore abyde in you that same whiche ye herde frome the begynnynge. Yf that whiche ye herde frome the begynninge, shall remayne in you, ye also shall continue in the sonne, and in the father. And this is ỹ promes that he hath promysed vs, euen euer lastinge lyfe.

Psal.xliiij.b.

This haue I wrytten vnto you, concerning them that disceyue you. And the anoyntinge

whiche

which ye receyued of him, dwelleth in you. And ye nede not that anye man teache you: but as the annoyntynge teacheth you all thinges, and is true, and is no lye, and as it taughte you, euen so abyde therin. And now babes abyde in hym, that when he shall appeare, we maye be bolde, and not be made ashamed of hym at his commynge: Yf ye know that he is ryghteouse, knowe also that he whyche foloweth ryghtewysenesse, is borne of hym.

¶ The syngulere loue of God towarde vs: and how we agayne oughte to loue one an other.

CAPI. III.

A BEholde what loue the father hathe shewed on vs that we shoulde be called the sonnes of God. For this cause the worlde knoweth you not, because it knoweth not hym. Derely beloued, nowe are we the sonnes of God, and yet it doeth not appeare what we shall be. But we knowe that when it shall appeare, we shall be lyke him. For we shall se hym as he is. And euerye manne that hathe this hope in hym, puryfyeth hym selfe, euen as he is pure. Who so euer commytteth synne, committeth vnryghteousnesse

B also, for synne is ¶ vnryghteousnesse. And ye knowe he appeared to take awaye oure synnes, and in hym is no synne. As many as abyde in hym, synne not: who so euer synneth, hathe not sene hym, neyther hath knowen hym.

¶ He that worketh rightousnes, is born of god & taught of his spirite.

Babes, let no man deceyue you. He that doeth ryghteousnesse, is ryghteous, euen as he is ryghteous. He that committeth synne, is of the deuyll: for the deuyll synneth frome the begynnynge. For this purpose appeared the sonne of God, to lowse the workes of the deuyll. ☞ Who so euer is borne of God, synneth not: for his seed remayneth in hym, and he can not synne, because he is borne of God. In this are the chyldren of God knowen, and the chyldren of the deuyll.

Who so euer doeth not ryght wysnesse, is not of God, neyther he that loueth not his brother.

C ¶ For this is the tydynges, that ye herde frome the begynnynge, that ye shoulde loue one an other: not as * Cayn whyche was of the wycked / and slewe his brother. And wherfore slewe he hym? Because his owne workes were euyll, and his brothers good. ✠ Merueyle not my brethren, thoughe the worlde hate you. We knowe that we are translated frome death vnto lyfe, because we loue the brethren. He that loueth not his brother, abydeth in death. ¶ Who so euer hateth his brother, is a murtherer. And ye knowe that no murtherer, hathe eternall lyfe abydynge in hym.

¶ Loue is the fyrst precepte and cause of all other

* Gene.iiii.b

¶ An hater of his brother is a murtherer.

¶ Hereby perceyue we the charitie of God: that he gaue his lyfe for vs: and therfore oughte we also to gyue our lyues for the brethren. Who so euer hath this worldes good, and seeth his brother haue nede: and shutteth vp his compassion frome hym: howe dwelleth the loue of God in hym? My babes, let vs not loue in worde, ne in tongue: but with the dede, and in veritie: ✝ for therby we knowe that we are of the veritie, and before hym shall appease oure hertes. But yf oure hertes condempne vs, God is greatter then oure hertes, and knoweth all thynges. D ☞ Beloued, yf oure hertes condempne vs not, then haue we truste vpon God: and what so euer we aske, we shall receyue of hym: because we kepe his commaundementes, and do those thynges / whiche are pleasynge in his syghte.

He that hath no compassiō, loueth not God.

And this is his commaundemente, that we beleue on the name of his sonne Jesu Christe, and loue one an other, as he gaue commaundemente. And he that kepeth his commaundementes, dwelleth in hym, and he in hym: and thereby we knowe that there abydethe in vs, of the spyryte, whyche he gaue vs.

¶ Difference of spyrytes, and howe the spyryte of God maye be knowen frome the spyrite of errour. Of the loue of God, and of our neyghboures.

CAP. IIII.

YE beloued, beleue not euery spyrite, but proue the spyrites, whether they are of God, or no: for many false Prophetes are gone out into the worlde. A ☞ Hereby shall ye knowe the spirite of God. Euery spirite that confesseth that Jesus Christe is come in the fleshe, is of God. And euerye spirite whiche confesseth not that Jesus Christ is come in ye fleshe, is not of God. And this is that spyryte of Antichrist, of whome ye haue herde, howe he shoulde come: and euen nowe alredy is he in the worlde.

Lytell children, ye are of God and haue ouercome theym: for greatter is he that is in you, then he that is in the worlde. They are of the worlde, and therfore speake they of the worlde, and the worlde heareth them. B We are of God. He that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the spirite of veritie, and the spirite of errour.

Beloued, let vs loue one an other: for loue commeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God, ✠ for God is loue. In this appeared the loue of God towardes vs, because that God sent his onely begotten sonne into the worlde, that we myght lyue thorowe hym. Herein is loue, not that we loued God, but that he loued vs, and sente his sonne / to be a sacrifyce for oure synnes.

C Beloued, yf God so loued vs, we oughte also to loue one an other. No man hathe sene God at anye tyme. Yf we loue one an other, God dwelleth in vs, and his loue is perfecte in vs. Hereby knowe we: that we dwell in hym,

John.i.b

hym, and he in vs: because he hathe gyuen vs of his spyrite. And we haue sene and do testyfye that the father sente the sonne, whiche is the sauioure of the worlde. Who so euer confesseth that Jesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to vs.

D God is loue / and he that dwelleth in loue, dwelleth in God, and God in hym. ¶ Herein is the loue perfecte in vs, that we shoulde haue truste in the daye of iudgement: For as he is, euen so are we in this worlde. There is no feare in loue, but perfecte loue casteth oute all feare, for feare hathe vexacion. He that feareth, is not perfecte in loue.

...perfecte ...is voyde ...are.

We loue hym, for he loued vs fyrste. Yf a man saye, I loue God, and yet ¶ hate his brother, he is a lyar. For howe can he that loueth not his brother, whome he hath sene, loue God whome he hathe not sene? And this commaundemente haue we of hym: that he whyche loueth God, shoulde loue his brother also. ✝

...hat lo... not his ...ther, lo... not god.

¶ To loue God, is to kepe his commaundementes. Fayth ouercommeth the worlde. Euerlastynge lyfe is in the sonne of God. Of the synne vnto death.

CAP. V.

A WHo soeuer beleueth that Jesus is Christ is borne of God. And euerye one that loueth hym whyche begat, loueth hym also whiche was begotten of hym. In this we knowe that we loue the children of God, when we loue God and kepe his commaundementes. This is the loue of God that we kepe his commaundementes, and his commaundementes are not greuous.

✠ For all that is borne of God, ouercommeth the worlde. And this is the victory that ouercommeth the worlde, euen ¶ oure faith. Who is he that ouercommeth the worlde: but he whiche beleueth that Jesus is the son

...yth is ...vyctory.

B of God.

This Jesus Christ is he that came by water and bloude. not by water onely: but by water and bloude. And it is the spyryte that beareth wytnesse, because the spryte is the very truthe. (For there are thre which beare recorde in heauen, the father, the worde, and the holy ghost. And these thre are one). For there are three whiche beare recorde (in earth) the spryte, and water, and bloude: and these thre are one. Yf we receyue the wytnesse of men, the wytnesse of God is greatter. For this is the wytnesse of God, which he testified of his sonne. He that beleueth on the sonne of God, hath the wytnes in him selfe. ✝

...is that is ...ted in o... ...characters ...the iuge... ...of Eras... ...in his an... ...tions) the ...the worde ...John, the ...of this ...stle, but ...to be put ...of some o... ...

C He that beleueth not God, hath made him a lyar, because he beleued not the recorde that God gaue of his sonne. And this is that recorde, that God hath gyuen vs eternall lyfe, and this lyfe is in his sonne. He that hathe the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

...Chryst is ...eternal.

These thynges haue I wrytten vnto you, that beleue on the name of the sonne of God that ye maye knowe ye haue eternall lyfe, & that ye maye beleue on the name of the sonne of God. And this is the trust we haue in him: that yf we aske any thynge accordinge to his wyll, he heareth vs. And yf we knowe that he heare vs what so euer we aske, we knowe we shall haue the petitions that we desyre of hym.

Yf any man se his brother synne a synne that is not vnto deathe, he shall aske, and he shall gyue hym lyfe for suche as synne not vnto deathe. There is a synne vnto deathe, for whiche saye I not that a man shoulde praye. D ☞ All vnright wysnesse is synne, & there is synne not vnto deathe.

Synne vnto death.

We knowe that who so euer is borne of God, synneth not: but he that is begotten of God kepeth him selfe, and that wycked toucheth him not. We know that we are of God and that the worlde is all togither set on wickednes. We knowe that the sonne of God is come, and hathe gyuen vs a mynde to knowe him whiche is true: and we are in hym that is true, throughe his sonne Jesu Christ. This same is very God, and euerlastinge lyfe.

By that wicked, he vnderstandeth ye deuyll

Babes kepe youre selues from ymages.

AMEN.

¶ The seconde Epystle of Saynt John.

¶ She wryteth vnto a certayne lady, reioyseth that her chyldren walke in the truth, exhorteth them vnto loue, warneth them to beware of such deceyuers as denye that Jesus Chryste came in the flesshe, prayeth them to continue in the doctrine of Chryste, and to haue nothynge to do with them that bryngе not this learnynge.

THe elder to the elect lady and her chyldren whiche I loue in the trouthe: and not I onely, but also all they knowe the truthe, for the truthes sake whiche dwelleth in vs, and shalbe in vs for euer.

With you be grace, mercy and peax frome God the father and frome the Lorde Jesus Christ the sonne of the father, in trouthe and loue.

I reioysed greately, that I founde of thy children walkynge in trouthe, as we haue receyued a commaundement of the father. And now beseche I the, (lady,) not as thoughe I wrote a newe commaundement vnto the, but that same which we had from the begynnyng, that we shulde ✠ Loue one an other. And this is the loue, that we shoulde walke after his commaundrmentes.

✠ Loue is the hyghe cōmaūdement.

This commaundement is (that as ye haue herde frome the begynnynge) ye shulde walke in it. For many deceyuers are entred into the worlde, which confesse not, that Jesu Chryst, is come in the flesshe. This is a deceyuer and an Antichryst. Loke on youre selues, that we lose not that we haue wrought: but that we maye haue a full rewarde. Who so euer transgresseth, and abydeth not in the doctryne of Chryste, hathe not God. He that endureth in the doctrine of Chryst, hathe bothe the father and the sonne.

If there come any vnto you and bringe not this learnynge, him receyue not to house: neither byd hym God spede. For he that byddeth him God spede, is partaker of his euyll dedes I had many thinges to wryte vnto you, neuertheles I wolde not wryte with paper and ynke: but I truste to come vnto you, and speake with you mouth to mouth, that our ioye may be full. The sonnes of thy electe sister grete the.

AMEN.

¶ The thyrde Epystle of Saynt Johā.

¶ He is glade. of Gayus, that he walketh in the trueth: exhorteth them to be louyng vnto the poore Chrysten in theyr persecution, theweth the vnkynde dealynge of Diotrephes, and the good reaporte of Demetrius.

THe elder vnto the beloued Gayus, whome I loue in the trouthe. Beloued I wysshe in all thynges that thou prospere and fare well euen as thy soule prospereth. I reioysed greatly, when the brethren came, and testyfied of the truth that is in the, how thou walkest in trouth. I haue no greatter ioye then to heare that my sonnes walke in veritie.

Beloued, thou dest faithfully what so euer thou dest to the brethren, and to straungers, whiche bare wytnesse of thy loue before all the congregacion. Which brethren when thou bringest forwardes of their iourney (as it becometh God) thou shalt do well: because that for his names sake they went forth, and toke nothinge of the Gentyles. We therfore ought to receyue suche, that we also myghte be helpers to the truthe.

I wrote vnto the congregacion: but Diotrephes which loueth to haue the preemynence amonge them, receyueth vs not. Wherfore yf I come, I will declare his dedes which he weth, iesynge on vs with malicious wordes, neither is therewith content, not only he him selfe receyueth not the brethren: but also he forbyddeth theym that wolde, and thrusteth them out of the congregacyon.

Beloued, folowe not the euyll, but the good. He that weth well, is of God: but he that weth euyll seeth not God. Demetrius hath good reaporte of all men & of the truth: yea and we our selues also beare recorde, and ye knowe that our recorde is true. I haue many thinges to wryte: but I wil not with ynke and penne wryte vnto the. For I truste I shall shortly se the, and we shall speake mouth to mouth. Peax be with the. The frendes salute the. Grete the frendes by name.

.?.

¶ The Epystle vnto the Hebreues.

¶ How God dealte louyngly with them of the olde tyme in sendynge them his Prophetes, but moche more mercye hath shewed vs, in that he sent vs his owne sonne. Of the moste excellent glorye of Jesus Chryste, whiche in all thynges is lyke to his father.

CAP. I.

GOd in tyme paste dyuersly and many wayes, spake vnto the fathers by the Prophetes but in ✠ these last dayes he hath spoken vnto vs by his sonne, whome he hath made heyre of all thinges: by whom also he made the worlde, ✶ Whiche beynge the bryghtnes of his glory, and expresse ymage of his substance, bearynge vp all thinges with the worde of his power, hath to his owne person ✠ purged oure synnes, and is sytten on the ryght hand of the maiestye on hygh, & is more excellent then the angels, for as moche as he hath by inheritaunce obteyned a more excellent name then they.

For vnto whiche of the angels sayd he at any tyme: ✶ Thou arte my sonne, this daye begate I the? And agayne: ✶ I wyll be his father, and he shalbe my sonne: ‡ And agayn when he bryngeth in the fyrst begotten sonne in to the worlde, he sayth: ✶ And all the angels of God shall worshyppe hym. And of the angels he sayth: ✶ He maketh his angels spirites, and his mynysters flammes of fyre. But vnto the sonne he sayth: ✶ God, thy seate shall be for euer and euer. The scepter of thy kyngdome is a ryght scepter. Thou hast loued ryghtousenes and hated wyckednes. Wherfore God, whyche is thy God, hathe anoynted the with the ✠ Oyle of gladnes above thy felowes.

And thou Lorde in the begynnynge hast layde the foundacion of the erth. And the heuens are the workes of thy hādes. They shal perysshe, but thou shalte endure. They all shall were olde as doth a garmente: and as a vesture shalte thou chaunge them, and they shall be chaunged. But thou arte all wayes, and thy yeres shall not fayle. ‖ Unto whiche of thy aungels sayde he at any tyme: Sit on my ryghte hande, tyll I make thyne enemyes thy fote stole: Are they not all mynystrynge spyrytes, sente to mynyster, for their sakes whiche shall be heyres of saluation?

¶ He exhorteth vs to be obedyent vnto the new lawe, whiche Chryste hathe gyuen vs, and not to be offended at the infyrmyte and lowe degree of Chryste, because it was necessarye, that for oure sakes, he shulde take suche an humble state vpon hym, that he myghte be lyke vnto his brethren.

CAP. II.

WHerfore we oughte to gyue the more herde to the thynges we haue herde least we perysshe. For yf the worde whiche was spoken by aungels, was stedfast: so that euery transgression and disobedience receyued a iust recompence to rewarde, howe shall we escape, yf we despyse so greate saluacion, whiche at the fyrste began to be preached of the Lorde hym selfe, and afterwarde was confermed vpon vs, by theym that herde it, God bearynge witnesse therto, bothe with sygnes and wonders also, and with dyuers myracles and gyftes of the holy ghoste, accordynge to to his owne wyll.

He hathe not vnto the Aungels put in subiection the worlde to come, whereof we speake. But one in a certayne place wytnesseth, sayenge. What is man, that thou arte mynderfull of hym? or the sonne of man that thou west vyset hym? Thou madeste hym lower for a season then the aungels: thou crounedst hym with honour and glorye, and haste set hym aboue the workes of thy handes.

Thou hast put all thinges in subiection vnder his feete. In that he put all thynges vnder him, he lefte nothynge that is not put vnder hym. Neuertheles we yet se not all thynges subdued, but hym that was made lesse then the Aungels, we se that it was Jesus/ whyche is crowned with glorye and honoure for the sufferynge of deathe: that he by the grace of God, shoulde taste of deathe for all men.

For it became hym, for whome are all thynges, and by whome are all thynges, after that he hadde broughte many sonnes vnto glory, that he shoulde make the Lorde of their saluacion perfecte thorowe sufferynge. For he that sanctifieth, and they whiche are sanctified, are all of one. For whiche cause he is not ashamed to call them brethren, saying: ✶ I will declare thy name vnto my brethren, and in the myddes of the congregacion wyll I prayse the. And agayn: I will put my trust in hym. And agayne: ✶ beholde here am I, & the children whiche God hath gyuen me.

For as moche then as the children were partakers of flesshe and bloude, he also hym selfe lykewyse toke parte with theym, to put wwne thorowe deathe, hym that hadde rule ouer deathe, that is to saye the deuyll, & that he myghte delyuer theym, whiche thorowe feare of deathe were durynge their hole lyfe in daunger of bondage. For he in no place taketh on him the aungels: but the seed of Abraham taketh he on hym. Wherfore in all thinges it became hym to be made lyke vnto his brethren, that he myght be mercyfull, and a faythfull byshoppe in thynges concernynge God, to pourge the peoples synnes. For in that he him selfe suffered and was temted, he is hable to soucour them that are tempted.

¶ He requyreth vs to be obedyent vnto the wordes of Chryste, whiche is more worthye then Moses. The punyshment of suche as wyll nedes harden theyr hartes.

CAP. III.

If the despysers of Moses were so greuously punyshed, what shal become of them that make a mocke of Chryste.

✶ Psal. xxi. c.

✶ Psal. xvii. a

Esaye. viii. d.

Ose. xiii. d.

A THerfoze holy brethren, partetakers of the heuenly callynge, consyder the embaſsadour and hyghe preſt of our profeſsion Chriſt Jeſus, which was faithfull to him that made him, euen as was Moſes in al his houſſe. For this man is so moch more worthy of glorye then Moſes as he that buyldeth an howſe is more worthy then the houſe selfe.
Numer.xii.b For euery houſe is prepared of some mā. But he that ordeyned all thinges, is God. And
B Moſes verely was faithfull in all his houſe, as a minister, to beare witnesse of tho thinges which shulde be spoken afterwarde. But Chriſt, as a sonne, hathe rule ouer the houſe (whose houſe are we) so that we hold fast the confidence and the reioysynge of that hope,
Pſal.xciiii.c. vnto the ende.

Wherfore as the holy ghoſt sayth: to daye yf ye shall heare his voyce, harden not youre hertes, after the rebellion in the daye of temtation in the wyldernes, where your fathers temted me, proued me, and sawe my workes xl. yere longe. Wherfore I was greued with
C that generacion, and sayde. They streye euer in their hertes: they haue not knowen my wayes, so that I sware in my wrathe, that they shulde not enter into my rest. Take hede (brethren) that there be in none of you an euyll herte in vnbeleſe, that he shulbe departe frome the lyuinge God: but exhorte one an other dayly, whyle it is called to daye, least any of you were harde herted thorow the deceytfulnesse of synne.

We are partetakers of Chriſte yf we kepe
Φ Fyrſt foundacio is faith. sure vnto the ende the Φ first foundation, so longe as it is sayde: to daye yf ye heare his voyce, harden not your hertes, as when ye rebelled. For some, when they hearde dyd re-
D belle: howbe it not all that came out of Egypte vnder Moſes. But with whome was he displeased. xl. yeres? Was he not displeased with theym that synned, whose carkases were ouerthrowen in the wyldernesse? To whome sware he that they shoulde not enter into his rest: but vnto them that beleued not? And we se that they coulde not enter in, because of vnbeleſe.

¶ The Sabboth or rest of the Chriſten: punyſhmente of vnbeleuers: the nature of the worde of God.

CAPI. IIII.

A LEt vs feare therfore least any of vs forsakinge the promes of entringe into his rest, shulde seme to come behynde. For vnto vs was it declared, as well as vnto them. But it profited not them in that they herde ꝑ worde, because they which herde it, coupled it not with Φ faith. But we whiche haue beleued, do enter into his rest, as contrarye wyse he sayde to the other, * I haue sworne in my wrathe, they shall not enter into my rest.
Φ As fayth is the grounde of al grace: euen so is vnbeleſe the rote of all synne.
* Pſ.xciiii.d. And that spake he verely longe after that the workes were made and the foundacion of the worlde layde. For he spake in a certayne place of the seuenth daye, on this wyse: And God
B * dyd rest the seuenth daye from all his workes. And in this place agayne: They shal not come into my rest.

Seynge therfore it foloweth that some muste enter thereinto, and they to whome it was fyrſt preached, entred not therin for their vnbeleſe: Agayne he appointed in Dauid a certayne presente daye after so longe a tyme/ sayeng as it is rehersed: this daye yf ye heare
C his voyce, be not herde herted. For yf Joſue had gyuen them rest, then wolde he not afterwarde haue spoken of an other daye. There remayneth therfore yet a rest to the people of God. For he that is entred into his rest, with
Φ Synne is oure worcke frome whiche all muste cease that entre in to the reste of a quyet conſcience in Chriſte. Φ his workes, as God dyd frome his.

Let vs study therfore to enter into that rest, least any man fall after the same exemple, into vnbeleſe For the worde of God is quicke, and myghtye in operacion, and sharper then any two edge swerde: and entreth throughe, euen vnto the dyuidinge a sonder of the soule and the spirite, and of the ioyntes and the mary: and iudgeth the thoughtes and the intentes of the herte: neyther is there any creature vnmanifeſt in the sighte of him. For all thinges are naked and bare vnto the eyes of
Eccleſi. xv.b. Pſal.xxxviii.c. hym, of whome we speake.

¶ Chriſte is oure hyghe preſte, and seate of grace, and more excellente then the hyghe preestes of the olde lawe.

CAPI. V.

A SEynge then that we haue a greate hyghe preeſte, whyche is entred into heauen, (I meane Jeſus the sonne of God) let vs holde our profeſsiō. For we haue not an hygh preest, which can not haue compaſsion on our infirmities: but was in all poyntes tempted lyke as we are: but yet without synne. Let vs therfore go boldely vnto the seate of grace that we maye receyue mercy, and fynde grace to helpe in tyme of nede.

✣ For euery hyghe preest taken out of men is ordeyned for men, in thinges pertaynynge to God: to offer gyftes & sacrifices for synne: whiche can haue compaſsion on the ignoraūt, and on them that are out of the waye, because he him selfe also is compaſsed with infirmitie: and for this infirmities sake he is bounde to offer for synnes, as well for his owne part, as
B for the peoples. And no man taketh honour vnto him selfe, but he that is called of God, as was Aaron.
Leuit.xxiii.b. Pſalmo. ii.b.

Euen so lykewyse, Chriſt glorified not him selfe, to be made the hyghe preest: but he that sayde vnto him: * Thou arte my sonne, this daye begate I the, glorifyed him. As he also in an other place speaketh: * Thou arte a
Pſalm. cix.d. preest for euer, after the order of Melchiſedech. ✣

Which ꝑ in the dayes of his fleſshe, dyd offer vp prayers and supplications, with stroge
Φ The dayes of his fleſshe: synonyme, the tyme of his humanyte. teares vnto him that was able to saue him frome death and was also herde, because of his godlynes. And thoughe he
were

were Gods sonne, yet lerned he obedience, by tho thinges whiche he suffred, and was made perfect, and the cause of euerlastinge saluacion vnto all them that obeye him: and is called of God an hyghe preest, after the order of
D Melchiſedech.

Whereof we haue many thynges to saye, whiche are harde to be vttered: because ye are dull of hearynge. For when as concernynge the tyme, ye oughte to be teachers, yet haue ye nede agayne, that we teache you the fyrſte
E principles of the worde of God: and are become suche as haue nede of mylke, and not of stronge meat: for euery man that is fed with mylke, is vnskylfull of the worde of ryghteouſnesse. For he is but a babe. But stronge meate belongeth to theym that are perfecte, which thorow custome haue their wyttes exercised, to iudge bothe good and euyll.

¶ He goeth forth with the thynge that he began in the latter ende of the.v. chapter and exhorteth them not to fayne, but to be stedfaste and patient: sithens God is sure in his promyſſe.

CAPI. VI.

A THerfore leauynge the doctrine pertaynynge to the begynninge of a Chriſten man, let vs mount vnto perfection, and layeng no more the foundacion of repentaūce frome dced workes, & of faith towarde God, of baptysmes, of doctrine, and of layenge on of handes, and of resurrection frome death and of eternall iudgement. And so will we, yf
F God permitte. For it is not possible that they which were ones lyghted, and haue tasted of the heauenly gyft, and were become partetakers of the holy ghoſt, and haue tasted of the good worde of God, and of the power of the worlde to come: yf they fall, shulde be renued agayne vnto repentaunce, crucyfyenge vnto them selues agayne the sonne of God & makinge a mocke of him.

B For that earth which drynketh in the rayne that commeth ofte vpon it, and bringeth forth herbes conuenient for theym that dreſſe it, receyueth blessinge of God. But that grounde whiche beareth thornes and bryars, is reproued, and nyghe vnto cursynge: whose ende is
C to be burned. Neuertheleſſe (deare frendes) we truſt to se better of you, and thinges whiche accompany saluacion, thoughe we thus speake. For God is not vnrighteous that he shulde forget youre worke and laboure that procedeth of loue, whiche ye shewed in his name, who haue ministred vnto the sayncts, and yet ministre. Yea, we desyre that euery one of you shewe the same diligence, to the stablyſshynge of hope, euen vnto the ende: ꝑ ye fayne not, but folowe them, which thorow fayth and pacyence inherit the promises.

For when God made promes to Abraham:
D because he hadde no greater thinge to sweare by, he sware by him selfe, sayenge: Surely I will blesse the and multiplie the in dede. And so after that he hadde taryed a longe tyme, he enioyed the promes. For men sweare by him
that is greater then them selues, and an othe for confirmacion is amonge them an ende of all stryfe. So God willinge more abundauntly to shewe vnto the heyres of promes, the stablenes of his counsayle, added an othe that by two * immutable thinges (in which it was impoſsible that God shuolde lye) we myght haue perfect conſolacion, whiche haue fled, for to holde fast the hope that is set before vs, whiche we haue as an ancre of the soule, both sure and stedfast, and entrynge in, into tho thinges which are within the vayle, into whiche the forerunner is entred in, I meane Jeſus that is made an hyghe preest for euer, after the order of Melchiſedech.
* Two immutable thinges: the promyſe and the othe.

¶ He compareth the preſthode of Chriſt vnto Melchiſedech, but to be farre more excellent.

CAP. VII.

THis Melchiſedech, kynge of Salem, (whiche beynge Preeſte of the mooſte hyghe God, met Abraham, as he returned frome the slaughter of the kynges, and
A blessed hym: to whome also Abraham gaue Genes.xiiii.d. tythes of all thynges) fyrſte is by interpretacion kynge of ryghtwysnesse: after that he is kynge of Salem, that is to saye, kynge of peace: without father without mother, without kynne, and hathe neyther begynnynge of his dayes, neyther yet ende of his lyfe: but is lykened vnto the sonne of God, and contynueth a preeſte for euer. Consyder what a mā this was vnto whome the Patriarke Abraham gaue tythes of the spoyles. And verely those
B childrē of Leui, whiche receyue the office of the preeſtes, haue a commaundement to take accordynge to the lawe, tythes of the people that is to saye, of their brethren, yea thoughe they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them receyued tythes of Abraham, and bleſsed hym that hadde the promyſes. And with-
B out all gaynsayenge, he which is leſſe, receyueth bleſsynge of him which is greatter. And here men that dye, receyue tythes. But there he receyueth tythes of whome it is witnessed, that he lyueth. And to saye the truthe, Leui hym selfe also whiche receyueth tythes, payed tythes in Abraham. For he was yet in the loynes of his father Abraham, when Melchiſedech met him.

Yf nowe therfore perfection came by the preſthode of the Leuytes (for vnder that preſthode the people receyued the lawe) what nede
C it further more that an other preest shulde aryſe, after the order of Melchyſedech, and not after the order of Aaron? For yf the preſthode be translated, then of neceſsitie must the law be translated also.

For he of whome these thynges are spoken, pertayneth vnto an other trybe, of whiche neuer man serued at the auſter. For it is euidente that our Lorde spronge of the trybe of Juda, of whiche trybe, Moſes spake nothinge concernynge preſthode. And it is yet a more cuydent thynge, yf after the lykenes of
C Melchiſe-

Melchisedech there aryse an other preest, whiche is not made after the lawe of the carnall commaundement: but after the power of the endelesse lyfe. (For he testifyeth: * Thou arte a preest for euer, after the order of Melchisedech). Then the commaundement that wet afore, is disanulled, because of her weakenes, and vnprofytablenes. For the lawe made nothinge perfecte: but was an inducement of a better hope, by whiche, we drawe nyghe vnto God.

*Psal.cix.c

And for this cause it is a better hope, that it was not promysed without an othe. For those preestes were made without othe, but this preest with an othe, by him that sayde vnto hym. The Lorde sware, and will not repent: Thou arte a preest for euer after the order of Melchisedech. And for that cause was Jesus a stablyshar of a better testament.

And amonge theym many were made preestes, because they were not suffred to endure by the reason of death. But this man, because he endureth euer, hath an euerlastynge preesthode. Wherfore he is hable also euer to saue theym that come vnto God by him, for as moche as he euer lyueth, to make intercession for vs.

For suche an hyghe Preest it became vs to haue whiche is holy, harmelesse, vndefyled, seuered frome synners, and made hygher then heauen. Which needeth not dayely (as ponder hyghe preestes) to offer vp sacrifices firste for his owne synnes, & then for the peoples synnes. For that dyd he ones for all, when he offred vp hym selfe. For the lawe maketh men Preestes, whiche haue weaknes: but the worde of the othe that came sythens the lawe maketh the sonne preest, which is perfect for euermore.

Christe ones sacrificed, purged all sinnes

¶ The office of Christe is more worthye then the preestes office of the olde lawe, whiche was vnperfecte, and therfore abrogate.

CAPI. VIII.

A Of the thinges whiche we haue spoken this is the ypth: that we haue suche a bysshop that is sitten on the righthand of the seate of maiestie in heauen, and is a minister of holy thinges, and of the very tabernacle whiche God pyght, and not manne. For euery bysshop is ordeyned to offer gyftes and sacrifices: wherfore it is of necessitie that this man haue somewhat also to offer. For he were not a Preeste, yf he were on the earthe where preestes are that accordynge to the lawe offer gyftes, who serue vnto the exemple and shadowe of heauenly thinges: euen as the answer of God was gyuen vnto Moses when he was about to fynysshe the tabernacle. Take hede (sayde he) that thou make all thynges accordynge to the patrone shewed to the in the mount.

Exodi. xv. d.

B But nowe hath he obtayned a more excellent office, in as moche as he is mediator of a better testament, which was made for better promyses. For yf that firste testament had bene fautelesse: then shoulde no place haue bene sought for the seconde. For in rebukinge them he sayth: * Beholde the dayes will come, (sayth the Lorde) and I will fynysshe vpon the house of Israel, and vpon the house of Juda, a newe testament: not lyke the testament that I made with their fathers at that tyme, when I toke theym by the handes, to leade theym oute of the lande of Egypte, for they contynued not in my testament, and I regarded them not, sayth the Lorde.

Hiere.xxxi.

C For this is the testament that I will make with the house of Israel: After those dayes, sayth the Lorde, I wil put my lawes in their myndes, and in their hertes I will write the, and I wyll be their God, and they shall be my people. And they shall not teache, euerye man his neyghboure, and euery man his brother, sayenge: Knowe the Lorde: for they shall knowe me, frome the least to the moste of them: For I will be mercyfull ouer their vnrighteousnesse, and on their synnes and on their iniquities. In that he sayth a new testament, he hathe disanulled the olde. Nowe yᵗ which is disanulled and waxed olde, is redye to vanysshe awaye.

D

¶ The profyte and worthynes of the olde Testament and how farre the newe excelleth it.

CAPI. IX.

G That firste tabernacle therfore hadde ordynaunces, and seruynges of God, and worldelye holynesse. ✣ * For there was a fore tabernacle made, wherin was the candelsticke and the table, and the shewbred which is called holy. But with in the seconde vayle was there a tabernacle, whiche is called the holy of holyes, whiche hadde the golden senser and the arcke of the testament ouerlayde roundeaboute with golde, wherin was the golden pot with Manna, and Aarons rodde that spronge, and the tables of the testament. Ouer the arcke were the Cherubins of glory, shadowynge the seate of grace. Of whiche thinges we will not now speake partycularly.

*Exo.xxvi.a and.xxvii.a

When these thinges were thus ordeyned, the preestes went alwayes into the firste tabernacle and executed the seruice of God. But into the seconde went the hyghe preest alone, ones a yere: and not without bloude, whiche he offered for him selfe, and for the ignorance of the people. Wherby the holy ghost this signified that the waye of holy thinges, was not yet opened, whyle as yet the firste tabernacle was standynge. Whiche was a similitude for the tyme then present, and in whiche were offered gyftes and sacrifices that coulde not make the minister perfect, as pertaynyng to the conscience with only meates & drynkes, and dyuers washynges and institutions of the flesshe, which were ordeyned tyll the tyme of reformacion.

H ✣ But Christ beynge Bysshoppe of good thynges to come, came by a greatter & a more perfecte tabernacle, not made with handes: that is to saye, not of this maner buyldinge, neyther by the bloude of gootes and calues: but

D but by his owne bloude he entred in, ones for all into the holy place, and founde eternall redemption. For yf the bloude of oxen and of gotes, and the asshes of an heyfer, when it was sprynkled, purifyed the vncleane, as touchynge the purifyenge of the flesshe: how moche more shall the bloude of Christ (whiche thorowe the eternall spirite, offered hym selfe without spot to God) pourge your consciences frome ded workes, to serue the lyuynge God?

E And for this cause is he mediator of the newe testament, that thorowe death whiche chaunced for the redemption of those transgressions that were in the firste Testament, they whiche were called, myghte receyue the promyse of eternall inheritaunce. For where so euer is a testament, there must also be the death of him that maketh the testament. For the testament taketh auctoritie when men are ded: for it is of no value as longe as he that made it, is a lyue. For whiche cause also neyther the firste testament was ordeyned without bloude. For when all the commaundementes were redde of Moses to all the people, he toke the bloude of calues and of gotes, with water and purple, woolle and yssope, & sprinkled bothe the boke, and all the people, sayenge: * This is the bloude of the testamente which God hath appointed vnto you. Moreouer, he sprenkled the tabernacle with bloud also, and all the ministringe vessels. And also almoste all thinges, are by the lawe purged with bloude, and without sheadynge of bloude is no remission.

Heb.xxiiii.c

F Exodi.xxiiii.c

It is then nede that the resemblaunces of heauenlye thynges, be purifyed with suche thinges: but the heauenly thynges them selues are purifyed with better sacrifyces then are those. For Christe is not entred into the holy places that are made with handes, whiche are but figures of true thynges: but is entred into very heauen, to appeare now in the sight of God for vs: not to offer hym self often, as the hyghe preest entreth into the holy place euery yere with straunge bloude, for then must he haue often suffred frome the begynnynge of the worlde. But nowe in the ende of the worlde, hathe he appeared ones, to put synne to flyghte, by the offeringe vp of hym selfe: And as it is appoynted vnto men that they shall ones dye, and then commeth the iudgement, * euen so Christe was ones offered to take awaye the synnes of many, and vnto theym that looke for hym, he shall appeare agayne without synne vnto saluacion.

G

Hebr.ix.b. viii.d.

¶ The olde lawe hadde no power to clense awaye synne: but Christe dyd it with offeringe of his bodye ones for all. An exhortacion to receiue this goodnesse of God, thankfullye, with pacyence, and stedfaste fayth.

CAPI. X.

A For the lawe hauynge the shadowe of good thynges to come, and not the thynges in their owne fassion can neuer with

Hebr.viii.c

the sacrifices whiche they offer yere by yere continually, make the commers therunto perfect. For wolde not then those sacrifices haue ceased to haue bene offered, because that the offerers beynge ones pourged shulde haue had no more conscience of synnes. Neuertheles in those sacrifices is there mencyon made of synnes euery yere. * For it is impossible that the bloude of oxen and of gotes shuld take away synnes.

*Leuit.xvi.c

Wherfore when he commeth into the worlde, he sayth. * Sacrifice and offeringe thou wouldest not haue: but a body hast thou ordeyned me. In sacrifices and synneofferynges thou hast no lust, Then I sayde: Loo I come, in the chiefest of the boke it is wryten of me, that I shulde do thy wyll, O God. Aboue, when he had sayde sacrifice and offeringe, and burnt sacrifices, and synneofferynges thou woldest not haue, neyther hast allowed (whiche yet are offered by the lawe) and then sayde: Loo I come to do thy wyll, O God: he taketh awaye the firste to stablysshe the latter. By whiche will, we are sanctifyed: by the offeringe of the body of Jesu Christ ones for all.

H

Psal.xxxix.b.

Christes body is but once offred.

And euery preest is redy dayly ministringe, and ofte tymes offreth one maner of offringe whiche canne neuer take awaye synnes. But this Christ after he hadde offred one sacrifice for synnes, sate hym downe for euer on the righthande of God, and frome henceforthe tarieth tyll his ennemyes be made his foote stoole. For with one offeringe hathe he made perfect for euer them that are sanctifyed. And the holy ghost also beareth vs recorde of this, euen when he tolde before: * This is the testament that I will make vnto theym: after those dayes, sayth the Lorde. I will put my lawes in their hertes and in their myndes I will wryte them, and their synnes and wyckednesses will I remember no more. And where remission of these thinges is, there is no more offringe for synne.

Psal.cix.a

*Hiere.xxxi.c

I

Seynge brethren that by the meanes of the bloude of Jesu, we may be bolde to enter into that holy place, by the newe and lyuynge waye which he hath prepared for vs, through the vayle, that is to saye, by his flesshe, And seynge also we haue an hyghe preeste whyche is ruler ouer the house of God, let vs drawe nyghe with a true herte in a full faith, sprinkled in oure hertes frome an euyll conscience, and washed in our bodyes with pure water: and let vs kepe the profession of oure hope / withoute wauerynge (for he is faythfull that promysed) and let vs consyder one an other, to prouoke vnto charitie, and to good workes: and let vs not forsake the felawesshyppe that we haue amonge oure selues, as the maner of some is: but let vs exhorte one an other, and that so moche the more, because ye se that the daye drawyth nyghe.

K

For yf we synne willyngly after that we haue receyued the knowledge of the truthe / there remaynyth no more sacrifyce for synnes, but a fearefull lokynge for iudgement, and

violent fyre, whiche shall deuoure the aduer-
saries. He that despyseth Moses lawe, dyeth
without mercy vnder two or thre witnesses.
Of how moche sorer punyshment suppose ye,
shall he be counted worthye, whiche treadeth
vnder fote the sonne of God: and counteth þ
bloude of the testament as an vnholy thinge
wherwith he was sanctified, and doth disho-
F noure to the spirite of grace. For we knowe
Deut. xxxii.e hym that hath sayde: * Vengeaunce belon-
geth vnto me, I will recompence sayth the
Lorde. And agayne: the Lorde shall iudge his
people. It is a fearfull thinge to fal into the
handes of the lyuynge God.
Call to remembraunce the dayes that are
passed, in whyche after ye had receyued light,
ye endured a great fyght in aduersities, part-
ly whyle all men wondred and gased at you
for the shame and tribulacion that was done
vnto you, and partly, whyle ye became com-
pagnions of them which so passed their tyme.
For ye suffered also with my bondes, and toke
in good worthe the spoylynge of youre good-
des, and that with gladnesse: knowinge in
youre selues that ye hadde in heauen a better
and an enduryng substaunce. Cast not away
G therfore youre confidence whiche hath greate
*Abac. ii.a. rewarde to recompence. * For ye haue nede of
pacience, that after ye haue done the wyll of
God, ye myght receyue the promyse. For yet
a verye lytell whyle, and he that shall come,
will come, and will not tarye. But the iuste
shall lyue by faith. And yf he withdrawe him
selfe, my soule shall haue no pleasure in him.
We are not they whiche withdrawe our sel-
ues vnto damnacion, but we appartayne to
faith, to the wynnynge of the soule.

¶ What faith is, and a commendacion of the same.
The stedfast beleue of the fathers in olde tyme.

CAPI. XI.

A Faith is a sure confydence of thynges whi-
che are hoped for, and a certaynte of thin
ges whiche are not sene. By it the elders
were well reapported. * Thorowe fayth we
*Genesi.i.a. vnderstande that the worlde was ordeyned by
the worde of God, and that thinges whiche
are sene, were made of thinges which are not
sene.
* By faith Abell offered vnto God a more
*Gene.iiii.a plenteous sacrifice then Cayn: by whiche he
obteyned wytnesse that he was ryghteous,
God testifienge of his gyftes: by whiche also
he beynge deed, yet speaketh.
*Genesi. v.c * By fayth was Enoch translated that he
Eccle. xliiii.c. shoulde not se deathe: ney ther was he founde:
for God hadde taken hym awaye. Before he
was taken awaye, he was reaported, that he
B hadde pleased God: wheras withoute fayth
it is vnpossible to please hym. For he that
commeth to God, muste beleue that God is,
and that he is a rewarder of theym that seke
hym.
*Genes.vi.c. * By fayth, Noe honoured God, after he
Eccle. xliiii c was warned of thynges which were not sene
and prepared the arcke to the sauynge of his
housholde, thorow which, he condemned the C
worlde, and becamme heyre of the rightwys-
nes of fayth.
*Gene.xii. * By fayth, Abraham, when he was cal-
led, obeyed, to go out into a place, whiche he
shoulde afterwarde receyue to inheritaunce,
and he went out, not knowynge whether he
shulde go.
By faythe, he remoued into the lande that
was promysed hym, as into a straunge coun-
trey, and dwelte in tentes: and so dyd Isaac
and Jacob, heyres with him of the same pro-
myse. For he looked for a cytie hauynge a
foundacion, whose buylder, and maker, is
God.
*Gen.xxi.a. * Thorowe Faythe, Sara also receyued
strength to be with chylde, and was delyue-
red of a chylde, when she was paste age, be-
cause she iudged hym faithfull whiche hadde
promysed.
And therfore sprange there, of one whyche
was as good as deed, so many in multytude,
as the starres of the skye, and as the sonde of
the see shore which is innumerable.
And they all dyed in faythe, and receyued
not the promyses: but sawe them a farre of,
and beleued theym, and saluted theym: and
confessed that they were straungers and pyl-
grymes on the earthe. They that saye suche
thynges, declare that they seke a countrey.
Also yf they hadde bene myndefull of that
countrey, frome whence they came out, they
hadde leasure to haue retourned agayne: but
now they desyre a better, that is to saye an
heauenly. Wherfore God is not ashamed of
them, euē to be called their God: for he hath D
prepared for them a cytie.
By fayth, Abraham offered vp Isaac, whē
he was tempted, and he offered hym beynge
his onely begotten sonne, whyche hadde re-
ceyued the promyses of whome it was sayde,
* In Isaac shall thy seed be called: for he cō- *Gen.xxii.b.
sydered that God was hable, to rayse vp a- Eccle.xliiii.d
gayne frome deathe. Therfore receyued he
hym, for an exemple.
* In fayth Isaac blessed Jacob and Esau, *Ge.xxvii.d
concernynge thynges to come.
* By faythe, Jacob when he was a dy- *Gen.xlix.a
enge, blessed bothe the sonnes of Joseph, and
bowed hym selfe towarde the toppe of his
sceptre.
* By Faythe, Joseph when he dyed, re- *Genesi.l.d.
membred the departynge of the chyldren of
Israel, and gaue commaundement of his bo-
nes. E
* By fayth, Moses when he was borne, *Exodi.ii.a
was hyd thre monethes of his father and mo
ther, because they saw he was a proper chyld:
neyther feared they the kynges commaunde-
ment.
By Fayth, Moses when he was great, re-
fused to be called the son of Pharaos daugh-
ter, and chose rather to suffre aduersitie with
the people of God, then to enioye the plea-
sures of synne for a season, and estemed the
rebuke of Christe, greatter rychesse then the
treasure of Egypte. For he hadde respect vn-
to the rewarde.

By faith

By faythe, he forsoke Egypte, and feared
not the fearcenesse of the kynge. For he endu-
red euen as he hadde sene him whiche is inui-
F syble.
Exod.xii.d * Thorowe Fayth, he ordeyned the easter
lambe, and the effusion of bloud, least he that
destroyed the fyrste borne, shoulde touche
theym.
Exo.xiiii.e. * By Faythe, they passed thorowe the
reed see, as by drye lande, whyche when the
Egyptians hadde assayed to do, they were
drowned.
Josue. vi.c * By Faythe, the walles of Jerico fell
downe after they were compased about seuen
dayes.
Josue.vi.c. * By Faythe, the harlot Raab perysshed
not with the vnbeleuers, when she had recey
ued the spyes to lodgynge peasably.
And what shal I more say, the tyme wold
fayle me to tell of Gedeon, of Barach, and
of Sampson, and of Jephthae: also of Da-
uid and Samuel, and of the Prophetes: ✠
Whiche thorowe Fayth subdued kyngdomes
wrought ryghteousnes, obteyned the promy-
ses, stopped the mouthes of lyons, quenched
the violence of fyre, escaped the edge of the
swerde, of weake were made stronge, waxed
valiaunt in fight, turned to flight the armyes
of the aliens. And the womē receyued their
dead raysed to lyfe agayne.
G Other were racked, and wolde not be de-
lyuered, that they myght receyue a better re-
surrection. Other tasted of mockynges and
scourgynges, moreouer of bondes and pryson-
ment: were stoned, were hewē a sonder, were
tempted, were slayne with swerdes, walked
vp and downe, in shepes skynnes, in gootes
skynnes, in nede, tribulation, and vexacion,
which the worlde was not worthye of: they
wandred in wyldernes, in mōtaynes, in den
nes and caues of the earthe.
And these all, thorowe faythe, obtayned
good reaporte, ✠ and receyued not the pro-
mes, God prouydynge a better thynge for vs,
that they withoute vs shoulde not be made
perfecte.

¶ An exhortacion to be pacent and stedfast in trou-
ble and aduersite, vpon hope of euerlasting rewarde.
A commendacion of the newe Testament aboue the
olde.

CAPI. XII.

A Wherfore let vs also (seynge we are com-
pased with so great a multitude of wit-
nesses,) laye awaye all that presseth
downe, and the synne that hangeth on, and
let vs runne with pacience vnto the battayle
that is set before vs, lokynge vnto Jesus the
auctor and fynyssher of oure Faythe, whiche
for the ioye that was set before hym, abode
the crosse, and despysed the shame, and is set
downe on the ryghthonde of the trone of god.
Consyder therfore, howe he endured suche
speakynge agaynste hym of synners, least ye
shoulde be weryed and faynte in youre myn-
B des. For ye haue not yet resysted vnto bloud-
sheddynge, stryuynge agaynste synne. And Prouer.iii.b.
haue forgotten the consolacion, whiche spea-
keth vnto you, as vnto chyldren: my sonne
despyse not the chastenynge of the Lorde, nei-
ther faynte when thou arte rebuked of him:
for whome the Lorde loueth, hym he chaste-
neth: yea, and he scourgeth euery sonne that
he receyueth.
Yf ye endure chastenynge, God offreth him
selfe vnto you as vnto sonnes. What sonne
is that whome the father chasteneth not? Yf
ye be not vnder correction (whereof all are
partetakers) then are ye bastardes and not
sonnes. Wherfore seynge we had fathers of
our fleshe whiche corrected vs, and we gaue
them reuerence: shulde we not moche rather C
be in subiection vnto the father of spirituall
gyftes that we myght lyue? And they verely
for a fewe dayes, nurtred vs after their owne
pleasure: but he learneth vs vnto that which
is profytable, that we myghte receyue of his
holynesse. No maner chastysynge for the pre- ☞
sent tyme semeth to be ioyous, but greuous:
but afterwarde it bryngeth the quyet frute of
right wysnes, vnto them which are exercised
in the same.
Stretche forthe therfore agayne the han- D
des whiche were let downe, and the weake
knees, and se ye haue strayghte steppes vnto
your fete, least any haltynge turne you out of
the waye: yea let it rather be healed. Em-
brace peax with all men and holynes: with-
out whiche no man shall se the Lorde. And
loke, that no man be destitute of the grace of
God, and that no rote of bitternes sprynge
vp and trouble, and therby many be defyled:
and that there be no fornicator, or vnclene
person, as Esau, which for one breakfast sold E
his byrthrighte. Ye knowe howe that after- Genes.xxv.d.
warde when he wolde haue inheryted þ bles
synge, he was put by, and he founde no mea- Genes. xxvi.e
nes to come therby agayne: no though he de-
syred it with teares.
For ye are not come vnto the mounte that Genesis.xix.b
can be touched, and vnto burnynge fyre nor and xxic
yet to myst and darkenes and tempest of wed
der, neyther vnto the sounde of a trompe and
the voyce of wordes: whiche they that herde
it, wysshed awaye: that the communication
shulde not be spoken to them. For they were
not hable to abyde, that was spoken. Yf a Exodi.xix.c
beast hadde touched the mountayne, it muste
haue bene stoned, or thruste thorowe with a F
darte: euen so terryble was the sight whiche
appeared. Moses sayde, I feare and quake.
But ye are come vnto the mount Syon, and
to the cytie of the lyuynge God, the heauen-
ly Jerusalem: and to an innumerable syghte
of aungels, and vnto the congregacion of the
first borne sonnes, whiche are wrytten in hea-
uen, and to God the iudge of all, and to the
spyrytes of iust and perfect men, and to Jesus þ
mediator of the newe Testament, and to the
sprynklynge of bloude that speaketh better,
then the bloude of Abel.
Se ye despyse not hym that speaketh. For G
yf they escape not whiche refused hym that
spake on earthe: moche more shall we not es-

 cape

cape, yf we turne awaye frome him that speaketh frome heauen: whose voyce then shouke the earthe, and now declareth, sayenge: yet ones moze will I shake, not the earth onely, but also heauen. Now, this that he sayth, yet ones moze, signifieth the remouynge awaye of those thinges which are shaken, as of thinges whiche haue ended their course: that the thinges which are not shaken, may remayne. Wherfore yf we receyue a kyngdome whiche is not moued, we haue grace, wherby we maye serue God, and please him with reuerence and godly feare. ✠ For oure God is a consumynge fyre.

Agg.ii.d

Deut.iiii.d

The exhorteth vnto loue, to hospytalyte, to thynke vpon suche as be in aduersyte, to mayntayne wedlocke, to auoyde couetousnesse, to make mocke of them that preache Goddes worde, to beware of straunge learnynge to be content to suffre rebuke with Christe, to be thankfull vnto God, and obedyent vnto oure heades.

CAPI. XIII. ✠

A Let brotherly loue continue. Be not forgetfull to lodge straungers. For therby haue dyuers receyued aungels into their houses vnwares. Remember theym that are in bondes, euen as thoughe ye were bounde with them. Be myndefull of them which are in aduersitie, as ye whiche are yet in youre bodyes. ☞ Let wedloke be hadde in price in all poyntes, and let the chaumber be vndefyled for whore kepers and aduoutrers God wyll iudge. Let youre conuersacion be without couetyse, and be contente with that ye haue alreedy. For he herely sayde: ✠ I will not fayle the, neyther forsake the: that we may boldly saye: ✠ The Lorde is my helper, and I wil not feare what man doth vnto me. Remember them whiche haue the ouersyghte of you, whiche haue declared vnto you the worde of God. The ende of whose conuersacion, se ye loke vpon, and folowe their faith.

☞wedloke.

Iosu.i.a

B

Psal.cxvii.a.

Jesus Christe yesterdaye and to daye, and the same continueth for euer. ✠ ✠ Be not caryed about with dyuers & straunge learninge. For it is a good thinge that the herte be stablysshed with grace, and not with meates, which haue not profyted them that haue had their pastyme in them. ✠ We haue an aulter wherof they maye not eate which serue in the tabernacle. ✠ For the bodyes of those beastes whose bloude is brought into the holy place by the yyghe preest to pourge synne, are burnt without the tentes. Therfore Jesus, to sanctifye the people with his owne bloude, suffred without the gate. Let vs goo forth therfore out of the tentes, and suffre rebuke with him. ✠ For here haue we no continuynge cyte: but we seke one to come.

Nume.xix.a.

Nume.xix.a.

Mich.ii.c

For by him offer we the sacrifice of prayse alwayes to God: that is to saye, the frute of those lyppes, which confesse his name. To w good, and to distribute, forget not, for with suche sacrifices God is pleased. ✠ ✠ Obeye them that haue the ouersyght of you, & submyt youre selues to them, for they watche for youre soules, euen as they that must gyue accomptes: that they maye w it with ioye, and not with greefe. For that is an vnprofytable thinge for you. Praye for vs. We haue confidence because we haue a good conscience in all thinges, and desyre to lyue honestely. I desyre you therfore somewhat the more abundantly, that ye so w, as I maye be restored to you quickely.

D

The God of peace that brought agayne frō death our Lorde Jesus, the greate shepeherde of the shepe, thorowe the bloude of the euerlastinge testamente, make you perfecte in all good workes, to w his wil, worckynge in you that is pleasaunt in his sighte thorowe Jesu Christ. To whome be prayse for euer whyle ỹ worlde endureth: Amen. ✠

I beseche you (brethren) suffre the wordes of exhortation: for we haue written vnto you in fewe wordes: knowe the brother Timothe, whom we haue sent from vs, with whome (yf he come shortly) I will se you. Salute them that haue the ouer sight of you, and all the sayntes. They of Italye salute you. Grace be with you all: AMEN.

.?.

¶ Sent frome Italy by Timothe.

.?.

¶ The Epistle of Saynt Iames.

The exhorteth to reioyce in trouble, to be feruente in prayer with stedfast beleefe, to loke for all good thinges frome aboue, to forsake all vyce, and thankfully to receyue the worde of God, not only hearyng it and speakynge of it, but to do therafter in dede. True relygyon or deuocion what it is.

CAPI. I.

A IAmes seruaunt of God, and of the Lorde Jesu Christ, sendeth greetyng to the twelue trybes which are scattered abrode. ✠ My brethren, count it exceedynge ioye, when ye fall in to dyuers temptacions, knowynge that the tryyng of your fayth bryngeth pacience, & let pacience haue her perfect worke, that ye may be perfect and sounde, lackynge nothynge.

☞ If any of you lacke wysdome, let hym aske of God, which giueth to al men indifferently and casteth no man in the teeth: and it shalbe giuen him. But let him aske in fayth and wauer not. For he that doubteth is lyke the waues of the see, toss of the wynde, & caryed with violence. Neither let that man thynke he shal receyue any thynge of the Lorde. A wauerynge mynded man, is vnstable in all his wayes.

B Let the brother of low degre, reioyce in that he is exalted/and the ryche, in that he is made low. For euen as the flower of the grasse shal he vanysshe awaye. The sonne ryseth with heate, and the grasse wydereth, and his floure falleth awaye, and the beautie of the fashyon of it perysheth: euen so shall the ryche man perysshe with his abundaunce.

Iac.xiiii.e

Esa.xl.d

Happy is the man that endureth in temtacion, for when he is tryed, he shall receyue the crowne of lyfe, whiche the Lorde hathe promysed to them that loue hym. ✠

Let no man say when he is temted, that he is temted of God. For God is not temted of euyls, neither temteth he any man. But euery man is temted, whyle he is drawne awaye and allured of his owne lust: Then whē lust hath conceyued, she bryngeth forth synne and synne whē it is fynished, bryngeth forth deth.

C

Be not deceiued my dere brethren. ✠ Euery good gyft, and euery perfect gift, is frō aboue, and commeth downe from the father of lyght, with whome is no variablenes, neither is he chaūged vnto darkenes. Of his owne wil begat he vs w the worde of truth, that we shold be the fyrst frutes of his creatures.

Wherfore (dere brethren) let euery man be swyfte to heare, slowe to speake, and slowe to wrathe. For the wrathe of man worketh not that which is righteous before God.

Iac.vii.d.

☞

D

Wherfore laye aparte all fylthynes, al superfluitie of maliciousnes, and receyue with meekenes the worde that is graffed in you, whi che is able to saue your soules. ✠ ✠ And be ye doers of the worde, and not hearers only, deceyuyng your owne selues with sophestry. For yf any heare the worde, and do it not, he is lyke vnto a man that beholdeth his bodyly face in a glasse. For as sone as he hath loked on him selfe, he goeth his awaye, and forgetteth forthwith what his facion was. But who so loketh in the perfect lawe of libertye, and continueth therin (yf he be not a forgetful hearer but a doer of the worke) the same shall be happy in his dede.

Relygyon or deuocion.

If any man amonges you seme deuoute, & refrayne not his tonge, but deceyue his owne hert, this mans deuocion is in vayne. Pure deuocion and vndefyled before God the father, is this: to vysyt the fatherlesse and wydowes in theyr aduersitie, and to kepe him selfe vnspotted of the worlde. ✠

The forbyddeth to haue respecte of persons, but to regarde the poore as well as the ryche, to be louyng and mercyfull, and not to boste of fayth where no workes are: for it is but a dead fayth, where good workes folowe not.

CAPI. II. ✠

A Brethren, se ye haue not the fayth of our Lorde Jesu Christ the Lorde of glorye in respect of persons. If there come in to your company a man with a golden ryng, and in goodly apparell, and there come in also a poore man in vyle rayment, and ye haue a respect to him that weareth the gaye clothyng, and saye vnto him. Syt thou here in a good place: and saye vnto the poore, stande thou there or syt heare vnder my footestole: are ye not parciall in youre selues, and haue iudged after euyll thoughtes.

A Leuitic.xix.e. Deut.i.c. and xvi.d Proue. xxiii.c Eccle.xiii.a.

Harken (my dere beloued brethren.) Hathe not God chosen the poore of the worlde, whi che are ryche in fayth, and heyres in the kyngdome whiche he promysed to them that loue him? But ye haue despysed the poore. Are not the ryche they whiche oppresse you, and they whiche drawe you before iudges? Do not they speake euyll of that good name after whiche ye be named?

B

If ye fulfyll the royall lawe accordyng to the scripture whiche sayth. Thou shalte loue thyne neighbour as thy selfe, ye do well. But if ye regarde one person more then an other, ye commit synne, and are rebuked of the lawe, as trāsgressours. Who so euer shal kepe the hole lawe, and fayle in one poynt, is gyltye in all. For he that sayd thou shalt not commit adultery, sayd also: thou shalt not kyll. Thoughe thou do none adulterye, yet if thou kyll, thou arte a breaker of the lawe. So speake ye, and so do, as they that shall be iudged by the law of libertie. For mercyles iudgement shall be to hym that sheweth no mercy, and mercy reioyseth agaynst iudgement. ✠

Le.xix.d.e.f De.v.c.e xvi.d

C

What auayleth it (my brethren) thoughe a man say he hath faith, when he hath no dedes? Can faith saue him? If a brother or a syster be naked, or destitute of dayly fode, and one of you saye vnto them: depart in peace, God sende you warmth and fode: notwithstandynge ye gyue them not tho thynges which are nedeful to the body: what helpeth it? Euen so, faith, yf it haue no dedes is deed in it selfe.

But

But a man wyl saye: thou hast faythe, and
I haue dedes: shew me thy faith by thy dedes,
and I wil shew the my fayth by my dedes. Bi-
D leuest thou that there is one God? Thou dost
well. The deuyls also byleue and tremble.
Wilt thou understande, o thou vayne man
that faythe without dedes is deed? Was not
Abraham our father iustified thorow workes,
Gene.xxii.b. when he offered Isaac his sonne vpon the aul-
ter? Thou seest that fayth wrought with his
dedes, and throughe the dedes was the fayth
made perfect, and the scripture was fulfylled
whiche sayth: Abraham byleued God, and it
was reputed vnto hym for ryghtousnes, and
he was called the frende of God. ✠ * Ye se
then that of dedes a man is iustified, and not
of fayth onely. Lykewyse also was not Raab
Josue.ii.a the harlot iustified thorow workes, when she
receyued the messengers, and sente them oute
an other waye? For as the bodye withoute
the spiryte is deed, euen so fayth without de-
des is deed. ✠

Good workes procedyng of a feythfull harte declare our iustifycacion before god.
Genesis.xv.b

What good and euyll commeth thorow the tonge.
The dutye of suche as be learned. The dyfferece
betwene the wisdom of the Gospel and of the worlde

CAPI. III.

A My brethren, let not euery man be a ma-
ster, remembryng that we shall receyue
the more damnacion: for in many thin-
ges we synne all. Yf a man synne not in worde
the same is a perfecte man, and hable to tame
all the body. Beholde we put byttes in to the
horses mouthes, that they shold obeye vs, and
we turne aboute all the bodye. Beholde also
the shyppes, whiche though they be so greate,
and are dryuen of fearce wyndes, yet are they
turned about with a very small helme, why-
ther so euer the violence of the gouerner wil:
The tongue. Euen so the tonge is a lytle membre, and bo-
steth great thynges.
B Beholde, how great a thynge a lytle fyre
kyndleth, and the tonge is fyre and a worlde
of wyckednes. So is the tonge set among our
membres, that it defyleth the hole bodye, and
setteth a fyre all that we haue of nature, and
is it selfe set a fyre euen of hell.
All the natures of beestes and of byrdes, and
of serpentes, and thinges of the see are meked
and tamed of the nature of man. But the tong
can no man tame, It is an vnruly euyll, ful of
deedly poyson. Therwith blesse we God the
C father, and therwith curse we men, which are
made after the lykenesse of God. Out of one
mouth commeth blessing and cursing. My bre-
thren these thynges ought not so to be. Dothe
a founteyn send forth at one place, swete wa-
ter and bytter also? Can ÿ fygge tree (my bre-
thren) beare olyue beries, or a vyne beare fig-
ges? So can no founteyn giue bothe salt wa-
ter and freshe also. Yf any man be wyse and
endued with lernynge amonges you, let hym
shew the workes of his good conuersacion in
meknes that is coupled with ϕ wysdome.
But yf ye haue bitter enuye & stryfe in your
hertes, reioyce not: neither be lyars agaynst
the trouth: this wisdom descendeth not from
aboue: but is erthly, ϕ natural and deuyllysh.
For where enuyinge and stryfe is, there is vn-
stablenes, and all maner euyll workes. But
D the wysdome frome aboue is fyrste pure, then
peasable and gentle, and easy to be entreated,
full of mercy and good frutes, without iud-
gynge, and without simulacion: yea the frute
yf ryghtousnes is sowen in peax, of them that
mayntеyn peax.

ϕ wisdome. All meknes and obediēce must be grordynge the wysdom and worde of god.
ϕ Naturall, that is, all a man doth withoute the spirite of God

Warre and fyghtyng commeth of voluptuousnes.
The frendshipe of the world is enemite before God.
An exhortacion to flee sclaunder and the vanyte of
this lyfe.

CAPI. IIII.

From whence commeth warre and fygh- A
tynge amonge you: come they not frome
hence? euen of your voluptuousnes that
reigne in your membres. Ye lust and haue not.
Ye enuye, and haue indignacion, and can not
obteyn. Ye fyght and warre and haue not, by-
cause ye aske not. Ye aske and receyue not, by-
cause ye aske amysse: euen to consume it vpon
your voluptuousnes. Ye aduoutrers, and wo-
men that breake matrimonye: knowe ye not
that the frendshyp of the worlde is ennimitie
towardes God? Who so euer wyll be a frend B
of the worlde, is made the enemy of God. Ey-
ther do ye thinke ÿ the scripture saith in vayne.
The ϕ spirite that dwelleth in you, lusteth euē
contrary to enuy, but gyueth more grace.
Submyt your selues to God, and resyste
the deuyll, and he wyll flee from you. Drawe
nye to God, and he wyll drawe nye to you.
Clense youre handes ye synners, and pourge C
youre hertes ye waueryng myndded. Suffre ☞
afflictions: sorowe ye and wepe. Lette youre
laughter be turned to mournynge, and youre
ioye to heuynes. Cast downe youre selues be-
fore the Lorde, and he shal lyft you vp. Back-
byte not one an other, brethrē. He that ϕ back-
byteth his brother, and he that iudgeth his
brother, backbyteth the lawe, and iudgeth the
lawe. But yf thou iudge the lawe, thou arte
not a keper of the lawe, but a iudge. There
is one lawe gyuer which is hable to saue and
to destroye. What arte thou that iudgest an
other man?
Go to now ye that saye: to day and to mo- D
rowe let vs go in to suche a city, and continue
there a yere and by and sell, and wynne: and
yet can not tell what shall happen to morow.
For what thyng is your lyfe? It is euen a va-
pour that appereth for a lytle tyme, and then
vanyssheth awaye: for that ye ought to saye:
yf the Lorde wyll and yf we lyue, let vs doo
this or that. But nowe ye reioyce in your bo-
stynges. All suche reioysynge is euyll. Ther-
fore to hym that knoweth how to do good, &
doth it not, to hym it is synne.

ϕ He that backbyteth or iudgeth his brother doth iudge the law to be euyll, for ÿ lawe forbyddeth to do so.

The threateneth the wicked ryche men, exhorteth
vnto pacience, to beware of swearing, one to know-
ledge his fautes to another, one to pray for another
and one to laboure to brynge another to the trueth.

CAPI. V.

Go

A Go to now ye ryche men. Wepe & howle
on youre wretchednes that shall come
vpon you. Your ryches is corrupt, your
garmentes are motheaten. Your golde & your
syluer are cancred, and the ruste of them shall
be a wytnes vnto you, & shall eate your fleshe
as it were fyre. Ye haue heaped treasure toge-
ther in your last days: Beholde the hyre of the
labourers which haue reped downe your fel-
des (whiche hyre is of you kept backe by gyle)
B cryeth: and the cryes of them which haue re-
ped, are entred in to ÿ eares of the Lorde Sab-
baoth. Ye haue lyued in pleasure on the erth,
and in wantonnes. Ye haue nourysshed youre
hertes, as in a daye of slaughter. Ye haue con-
demned and haue kylled the iust, and he hath
not resisted you.
✠ Be pacient therfore (brethren) vnto the
commyng of the Lorde. Beholde the husbande
mā wayteth for the precious frute of the erth,
and hath longe pacience thervpon, tyll he re-
ceyue the erly and the latter rayne. Be ye also
pacient therfore and settle your hertes, for the
commyng of the Lorde draweth nye. Grudge
not one agaynst an other (brethren) lest ye be
damned. Beholde the iudge standeth before the
dore. Take (my brethren) the prophetes for an
C ensample of suffering aduersitie, and of long pa-
cience, which spake in the name of the Lord. ✠
Beholde we count them happy which endure.
Ye haue herd of the pacience of Job, and haue
knowen what ende the Lorde made. For the
Lorde is very pityfull and mercifull.
But aboue all thynges my brethren, sweare
D not, neither by heuen, neither, by erth, neither
by any other othe. Let your ye be ye, and your
naye naye, lest ye fall in to hypocresye. Yf any
of you be euyll vexed, let him praye. Yf any of
you be mery, let him synge psalmes. Yf any be
diseased among you, let him cal for the elders
of the congregacion, & let them pray ouer him,
and anoynt him with oyle in the name of the
Lorde, & the prayer of fayth shal saue the sicke,
and the Lord shal raise him vp/and if he haue
committed synnes, they shalbe forgiuen him.
✠ Knowlege youre fautes one to an other,
and pray one for an other, that ye may be hea-
led. The prayer of a ryghtous man auayleth
moche, yf it be feruent. Helyas was a man
Reg.xvii a mortall euen as we are, and he prayed in his
prayer that it myght not rayne, and it rayned
not on the erthe by the space of thre yeres and
syxe monethes. And he prayed agayne, and
the heuen gaue rayne, and the earthe brought
forthe her frute.
Brethren, if any of you stray from the truth
and an other conuert him, let the same know
that he whiche conuerted the synner from
goynge astraye oute of his waye,
shall saue a soule from deth,
and shall hyde the mul-
titude of synnes.

Two speciall raines haue ... , the one ... sowynge tyme and the other at blowyng tyme of which if ... lacke ... other, all is ... lesse.

The ende of the epystle of
Saynt James.

The Epistle of Saynt Judas.

The rebuketh suche as beynge blynded with theyr
owne lustes, resyste the trueth: and that we maye
knowe them the better, he sayth they be suche as
synne beastly agaynste nature and despyse rulers. &c.
He exhorteth vs to edyfye one another, to praye in
the holy ghost to contynue in loue, to loke for the
commynge of the Lorde, and one to helpe another
oute of the fyre.

IUdas seruaunte of Jesu a
Chryste, the brother of James:
To them whiche are called, and
sanctified in God the father, and
preserued in Jesu Christ: Mercy
vnto you, and peax and loue be multiplyed.
Beloued, when I gaue all dilygence to
wryte vnto you of the commen saluacion, it
was nedefull for me to wryte vnto you, to
exhorte you, that ye shold continually laboure
in the fayth which was ones gyuen vnto the
payntes. For there are certayne craftely crepte
in, of whiche it was wrytten afore tyme vnto
suche iudgement. They are vngodly and turne
the grace of oure God vnto wantonnes, and
denye God the onely Lorde, and oure Lorde
Jesus Chryste.
My mynde is therfore to put you in re-
membraunce, for as moche as ye ones knowe
this, that the Lorde (after he hadde delyuered
the people out of Egypte) * destroyed them Numer xiiii
whiche afterwarde byleued not. The aungell B
also which kepte not their first estate, but left ☞
theyr owne habitacion: he hath reserued in e-
uerlastynge chaynes vnder darknes, vnto the
iudgement of the great daye: * euen as Zo- * Gene.xix.
dom and Gomor, and the cityes about them,
(which in lyke maner defiled them selues with
fornicacion, and folowed ϕ straunge fleshe) are
set forth for an ensample, and suffre the venge-
aunce of euerlastyng fyre. Lykewyse these dre-
mers defile the fleshe, despise rulers, and speke
euyll of them that are in auctoritie.
Yet Michael the Archaungell when he
stroue agaynste the deuyll, and disputed a-
boute the bodye of Moses, durste not gyue
raylyng sentence, but sayd: the Lorde rebuke C
the. But these speake euyll of those thynges
whiche they knowe not, and what thynges
they knowe naturally, as beestes whiche
are without reason, in tho thynges they cor-
rupte them selues. Woo be vnto them, for D
they haue folowed the waye of Cayn, and
are vtterly gyuen to the erroure of Balam
for lucres sake, * and perysshe in the treason
of Core
These persons euen amonges your charities
be spottes, ϕ feastyng togyther without feare
fedynge them selues: Cloudes they are with-
out water, caryed about of wyndes, and trees
without frute at gatherynge tyme, twyse
deed and plucked vp by the rootes. They are
the ragynge waues of the see, fomynge oute
theyr owne shame. They are wandrynge ster-
res, to whom is reserued the myste of darke-
nesse

ϕ Straunge flesh, that is turnynge the naturall vse vnto the vnnaturall. Roma.i.
Zach.iii.a. Eccle.xxi.d
Gene.iiii.b Nume.xxii.d Nume.xvi.c.
ϕ Feastinges for the relyef of the poore, were called charytyes.

nesse for euer.

Enoch the seuenth frome Adam prophesyed before of suche, sayinge. * Beholde, the Lorde shall come with thousandes of sayntes, to gyue iudgement agaynst all men, and to rebuke all that are vngodly amonge them of all theyr vngodly dedes, whiche they haue vngodly commytted, and of all theyr cruell speakinges, which vngodly synners haue spoken agaynst hym. (* Apoca. i. b. Esaye. iii. c)

E These are murmurers, complayners, walkynge after theyr owne lustes, whose mouthes speake proude thynges. They haue men in greate reuerence bycause of aduauntage. But ye byloued, remembre the wordes whiche were spoken before of the Apostles of oure Lorde Jesu Chryste, that they tolde you *there sholde be begylers in the last tyme whiche sholde walke after theyr owne vngodly lustes. These are makers of sectes, fleshly, hauynge no spirite. (* i. Ti. iiii. a. ii. Timo. iii. a ii. Petri. ii. a.)

F But ye (derely beloued) edifye youre selues in your moost holy faythe, prayinge in the holy ghost, and kepe youre selues in the loue of God, lokynge for the mercy of our Lorde Jesus Christ vnto euerlasting lyfe. And haue
compassion of some, separatynge them:
and other saue with feare, pullynge
them oute of the fyre, and hate
the fylthye vesture of the
flesh. Vnto him þ is ha-
ble to kepe you that
ye fall not, and to
presente you
fautlesse
before
the
presence of his glorye with
ioye, that is to saye, to
god our sauiour, whi-
che only is wise, be
glorye, maiestie,
dominion and
power, now
and for
euer.
AMEN.

The Reuelacion of Saynt Johñ the deuyne.

Happye are they that heare the worde of God and kepe it. He wryteth to the seuen congregacions in Asia, seyth seuen candelstyckes, and in the myddes of them, one lyke vnto the sonne of man.

CAPI. I.

The reuelacion of Jesu Chryste, whiche God gaue vnto hym, to shewe vnto his seruauntes thynges whiche muste shortly come to passe. ✠ And he sente and shewed by his aungell vnto his seruaunt Johñ, whiche bare recorde of the worde of God, and of the testimony of Jesus Christ, and of all thynges that he sawe. Happy is he that redeth, and they that heare the wordes of the prophesy, and kepe the thinges wrytten therin. For the tyme is at hande. A

Johñ to the seuen congregacions in Asia. (The vii. churches in Asia.) Grace with you and peax, from him which is and whiche was, and whiche is to come, and from the seuen spirites whiche are present before his trone, and from Jesu Chryst, which is a faythfull wytnes, and fyrst begotten of the deed: and Lorde ouer the kynges of the erth. Vnto him that * loued vs, and wasshed vs from synnes in his owne bloude, ✠ and made vs kynges and preestes vnto God his father be glorye and dominion for euermore. Amen. (* Hebr. ix. d. i. Petri. ii. b i. Johñ. i. b) B *Beholde he commeth with cloudes, and all eyes shall se hym: and they also whiche persed him. And all kynredes of the earthe shall wayle. (Math. xxiiii Esaye. ii. c) Euen so: Amen. I am ϕ Alpha & Omega, the begynnynge and the endynge, sayth the Lorde almyghty, whiche is, and whiche was, and whiche is to come. (ϕ Alpha and Omega are letters of the Greke crosse rowe, Alpha is the first letter and Omega the laste.)

C I Johñ youre brother and compaignion in tribulacion, and in the kyngdome and pacyence whiche is in Jesu Chryste, was in the yle of Pathmos for the worde of God, and for the wytnessynge of Jesu Chryste. I was in the spirite on a sondaye, and herde behynde me a great voyce, as it hadde ben of a trompe, sayinge: I am Alpha and Omega, the fyrste and the last. That thou seest, wryte in a boke, and sende it vnto the congregacions whiche are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

D And I turned backe to se the voyce that spake to me. (Seuen golde candelstickes) And when I was turned, I sawe seuen golden candelstyckes, and in the myddes of the candelstyckes, one lyke vnto the sonne of man, clothed with a lynnẽ garment downe to the grounde, and gyrde about the pappes with a golden gyrdle. His heed and his heeres were whyte, as whyte wolle, and as snowe: and his eyes were as a flame of fyre: and his fete lyke vnto brasse, as though they brent in a furnace: and his voyce as the sounde

sounde of many waters. And he hadde in his ryghte hande seuen sterres. (...e sterres) And oute of his mouthe wente a sharpe two edged swerde. And his face shone euen as the sonne in his strengthe.

And when I sawe him, I fell at his fete as deed. And he layd his ryght hande vpon me sayinge vnto me: feare not. *I am the fyrste and the last, and am alyue, and was deed. (...a. xliiii. b) And beholde I am alyue for euermore, and haue þ keyes of hell and of deth. (...e. xli. b ...xliiii. a) Wryte therfore the thynges whiche thou hast sene, and the thynges whiche are, and the thynges whiche shall be fulfylled hereafter: and the mysterye of the seuen sterres whiche thou sawest in my ryght hande, & the seuen golden candelstyckes. The seuen sterres are the messengers of the. vii. congregacions. (...e sterres ...the prea-...) And the seuen candelstyckes which thou sawest are the seuen congregacions, (...candel-...kes, are þ ...gregacy-)

He exhorteth foure congregacions to amende. and sheweth the rewarde of him that ouercommeth

CAPI. II.

A (...senger is ...preacher ...congregacion.) Vnto the messenger of the congregacion of Ephesus wryte: these thynges sayth he that holdeth the seuen sterres in his ryghte hande, and walketh in the myddes of the seuen golden candelstyckes. I knowe thy workes, and thy labour and thy pacience, and how thou canst not forbeare them which are euyll, and examinest them which saye they are Apostles, and are not: and hast founde them lyars, and dydest wasshe thy selfe, And hast pacience: and for my names sake hast laboured and haste not faynted. Neuerthelesse, I haue somwhat agaynst the, for thou haste lefte thy fyrste loue. Remembre therfore from whence
B thou arte fallen, and repent, and do the first workes. Or elles I wyll come vnto the shortly, and wyll remoue thy candelstycke oute of his place, onlesse thou repent. But this thou hast, bicause thou hatest the dedes of the ϕ Nicolaitans, whiche dedes I also hate. (ϕ Nyco...ans were ...ques ...he helde ...pon that ...as ought ...commune: ...som Eu...s. lib. iii. ...xix.) Lette hym that hath eares, heare, what the spirite sayth vnto the congregacions. To hym that ouercommeth, wyll I gyue to eate of the tree of lyfe, whiche is in the myddes of the Paradyse of God.

And vnto the aungell of the congregacion of Smyrna wryte: These thynges sayth he
C that is fyrste, and the laste, whiche was deed, and is alyue. I knowe thy workes and tribulacion and pouertie, but thou art ryche. And I know the blasphemy of them which call them selues Jewes and are not, but are the congregacion of Sathan. Feare none of those thynges whiche thou shalt suffre. Beholde the deuyll shall cast of you in to pryson, to tempt you, and ye shal haue tribulacion. x. dayes. Be faythfull vnto the deathe, and I wyll gyue the crowne of lyfe. Let hym that hath eares, heare, what the spirite sayth to the congrega-
D cions: He that ouercõmeth, shall not be hurt of the seconde deth. (...congre...of Per...mos.)

And to the messenger of the congregacion in Pergamos wryte: This sayth he which hath the sharpe swerde with two edges, I knowe thy workes, and where thou dwellest, euen where Sathans seate is, and thou kepest my name, and hast not denyed my faythe. And in my dayes Antipas was a faythful wytnes of myne, whiche was slayne amonge you where Sathan dwelleth. But I haue a few thynges agaynste the, that thou hast there, them that mayntayn the doctryne of Balam * whiche taughte in Balake, to put occasion of synne before the chyldren of Israel that they sholde eate of meate dedicate vnto ydoles, and commyt fornicacion. (*Nu. xxiiii. c) Euen so hast thou them that mayntayne the doctryne of the Nicolaytans, whiche thynge I hate. But be conuerted, or elles I wyll come vnto the shortly, and wyll fyghte agaynste them with the swerde of my
E mouth. Let hym that hath eares, heare what the spiryte sayth vnto the congregacions. To hym that ouercommeth wyll I gyue to eate Manna that is hyd, and wyl giue him a white stone, and in the stone a new e name wrytten, whiche no man knoweth, sauynge he that receyueth it.

And vnto the messenger of the congregacion of Thiatira wryte. This sayth the sonne of God, whiche hathe his eyes lyke vnto a flambe of fyre, whose fete are lyke brasse: I
F knowe thy workes, and thy loue, seruyce, and faythe, and thy pacience, and thy dedes, whiche are moo at the laste then at the fyrst. Notwithstandyng I haue a fewe thynges against the, *that thou sufferest that woman Jesabel which called her selfe a prophetesse, to teache and to disceyue my seruauntes, to make them commyt fornicacion, and to eate meates offered vp vnto ydolles. (iii. Reg. xvi. g iiii. Regũ. ix. d) And I gaue her space to repent of her fornicacion, and she repented not. Beholde, I wyll caste her in to a bedde and them that commyt fornicacion with her, in to greate aduersitie, excepte they tourne frome theyr dedes. And I wyll kyll her chyl-
G dren with deathe. And all the congregacions shall knowe that * I am he, whiche sercheth the reynes and hertes. (*Iere. xvii. b) And I wyll gyue vnto euery one of you accordynge vnto youre workes.

Vnto you I saye, and vnto other of them of Thiatira, as manye as haue not this lernynge, and whiche haue not knowen the depenesse of Sathan (as they saye) I wyll put vpon you none other burthen, but that whiche ye haue alredye. Holde faste tyll I come, and who so euer ouercommeth and kepeth my workes vnto the ende: to hym wyll I gyue power ouer nacions, and he shall rule them with a rodde of yron: and as the vessels of a potter, shall he breake them to sheuers: (Psal. ii. c) Euen as I receyued of my father, so wyll I gyue hym the mornynge sterre. Lette hym that hath eares, heare, what the spirite sayth to the congregacions.

He instructeth and enformeth the Aungels of the congregacions, declarynge also the rewarde of him that ouercommeth.

CAPI. III.

And

A

And wryte vnto the messengar of the congregacion of Sardis: this sayth he that hath the spirite of god and the .vij. sterres. I know thy workes: thou hast a name that thou lyuest, and thou arte deed. Be awake, and strength ye thinges which remayne that are redye to dye. For I haue not founde thy workes perfecte before God. Remembre therfore how thou hast receyued an heerd, and holde fast and repent. * Yf thou shalte not watche, I will come on the as a theefe, and thou shalte not knowe what houre I will come apon the. Thou hast a fewe names in Sardis, whiche haue not defyled theyr garmentes: and they shall walke with me in white, for they are worthy. He that ouercommeth shall be clothed in whyte araye, and I wyl not put his name out of the boke of lyfe, and I wyl confesse his name before my father, and before his aungelles. Let hym that hath eares, heare/ what the spirite sayth vnto the congregations.

*1. Thess. v. a
ii. Petri. iii. c.

B

And wryte vnto the lyuynges bysynger of the congregation of Philadelphia: this sayth he that is holy and true, * whiche hathe the kaye of Dauid, whiche openeth, and no man shutteth/ and shutteth, and no man openeth. I knowe thy workes. Beholde, I haue set before the an open woze, and no man can shut it/ for thou haue a lytell strengthe, and haste kepte my sayinges: and haste not denyed my name. Beholde I make them of the congregacion of Sathan, whiche call them selues Iewes, and are not / but doo lye: Beholde, I will make them that they shall come and worship before thy feete: and shall knowe that I loue the.

*Esai. xxiii. f
and Iob. xii. c

Because thou hast kepte the wordes of my patience, therfore I will kepe the from the houre of temptacion, whiche will come vpon all the worlde, to tempt them that dwel vpon the erth. Beholde, I come swyftly. Holde that whiche thou hast, that no man take away thy crowne. Him that ouercommeth, wyl I make a pyller in the temple of my God, & he shal go no more oute. And I wyll wryte vpon hym, the name of my God, and the name of the cyte of my God, newe Ierusalem, which commeth downe out of heuen from my God, and I will wryte vpon him my newe name. Let him that hathe eares, heare, what the spirite sayth vnto the congregacions.

C

The congregacion of Laodicia.

And vnto the messenger of the congregacion whiche in Laodicia, wryte: This sayth (Amen) the faithfull and true witnes, the begynning of the creatures of God. I know thy workes that thou art neyther colde nor hote. I wolde thou were colde or hote. So then because thou art betwene both, and neither colde ne hote. I wyl spue the out of my mouth: because thou sayest thou art ryche and increased with goodes, and hast nede of nothynge, and knowest not how thou art wretched and miserable, poore, blynde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayst be riche: and whyte rayment that thou mayst be clothed, that thy fylthy nakednes do not appeare: and anoynt thyne eyes with eye salue, that thou mayste se.

D

*Apo. iii. Hebr. xii. b

*As many as I loue, I rebuke and chasten. Be feruent therfore and repent. Beholde, I stand at the wre and knocke. yf any man heare my voyce and open the doze, I will come in vnto him and wyl sup with him, and he with me. To him that ouercommeth wyl I graunt to syt with me in my seat, euen as I ouercame and haue sytten with my father in his seate. Let hym that hath eares, heare what the spirite sayth vnto the congregacions.

The seeth the heauen open, and the seate and one sytynge vpon it, and .xxiiii. seates about it with xxiiii. elders sitynge vpon them, and foure beastes prayesynge God daye and nyght.

CAPI. IIII.

E

After this I loked, and beholde a doore was open in heuen, and the fyrst voyce whiche I herde, was as it were of a trompet talkyng with me, which sayd: come vp hyther, and I wyl shewe the thinges whiche must be fulfilled hereafter. And forthwith I was in the spirite: and beholde a seate was put in heuen, and one sate on the seate. And he that sate, was to loke vpon like vnto a iasper stone, and a sardyne stone. And there was a raynebowe aboute the seate, in syghte lyke to an emeralde. And about the seat were .xxiiii. seates. And vpon the seates .xxiiii. elders sytynge, clothed in whyte rayment, and had on theyr heedes crownes of golde.

Raynebowe

B

And out of the seate proceded lyghtenynges, and thundrynges, and voyces, and there were seuen lampes of fyre, burnynge before the seate, whiche are the seuen spirytes of God. And before the seate there was a see of glasse lyke vnto a crystall, and in the myddes of the seate, and rounde about the seate were foure beestes full of eyes before and behynde. And the fyrste beest was lyke a lyon, the seconde beest lyke a calfe, and the thyrde beest had a face as a man, and the fourth beest was lyke a flesynge egle. And the foure beestes had eche one of them syxe wynges about him, and they were full of eyes within. And they haue no reste day ne nyght, sayinge: * Holy, holy, holy, Lorde God almyghty, whiche was, and is, and is to come.

Seuen lampes

C

* Esay. vi. b

D

And when those beestes gaue glorye and honour and thankes to hym that sate on the seate, whiche liueth for euer and euer: the .xxiiii. elders fell downe before hym that sate on the trone, and worshypped hym that liueth for euer, and caste theyr crownes before the trone sayinge: Thou arte worthy (Lorde) to receyue glorye and honoure and power, for thou hast created all thynges, & for thy wylles sake they are and were created.

The seyth the lambe openynge the boke, and therfore the foure wastes, the .xxiiii. elders and the angels prayse the lambe, and do him worshype.

CAPI. V.

And

A

boke sealed with .vii. seales.

And I sawe in the ryght hande of hym that sate in the trone a boke wrytten within and on the backesyde, sealed with seuen seales. And I sawe a stronge aungell whiche cryed with a loude voyce: Who is worthye to open the boke, and to loose the seales therof. And no man in heuen ne in erth neyther vnder the earthe, was able to open the boke, neyther to loke theron. And I wept moche, because no man was founde worthye to open and to rede the boke, neyther to loke theron.

Esay. xxvii. a

B

no obtayned to open

And one of the elders sayd vnto me: wepe not: Beholde a lyon of the tribe of Iuda, the roote of Dauid, hathe obteyned to open the boke, and to loose the seuen seales therof. And I beheldе, and lo in the myddes of the seate, and of the foure beestes, and in the myddes of the elders stode a lambe as thoughe he hadde ben kylled, whiche had seuen hornes, and seuen eyes, whiche are the spirites of God, sent in to all the worlde. And he came and toke the boke out of the ryghte hande of him that sate vpon the seate.

C

And when he had taken the boke, the foure beestes and .xxiiii. elders fell downe before the lambe, hauynge harpes, and golden vyals full of odours, whiche are the prayers of sayntes, and they songe a new songe, saying: thou art worthy to take the boke, and to open the seales therof: for thou wast kylled, and hast redemed vs by thy bloude out of all kynredes, and tonges, and people, and nations, and hast made vs vnto our God, kynges and preestes, and we shall raygne on the erth.

Blake horse.

D

* And I beheldе, and I herde the voyce of many aungels aboute the trone, and aboute the beestes, and the elders. and I herde thousande thousandes, sayinge with a loude voyce: Worthy is the lambe that was kylled to receyue power, and ryches, and wysdome, and strengthe, and honour and glory, and blessing. And all the creatures which are in heuen, and on the erth, and vnder the erth, and in the see, and all that are in them I herd, sayinge: blessynge, honoure, glorye, and power be vnto him that sytteth vpon the seate, and vnto the lambe for euermore. And the four beestes sayd Amen. And the foure and twenty elders fell vpon theire faces, and worshipped him that liueth for euermore.

Grene horse.

E

Soules vnder the aulter

The lambe openeth the .vi. seales, and many thinges folowe the openynge therof.

CAPI. VI.

1 lambe o- ned the sea-

A

And I saw when the lambe opened one of the seales, and I herd one of the foure beestes say, as it were the noyse of thonder, come and se, and I sawe. And behold there

hit horse

was a whyte horse, and he that sate on hym, had a bow, and a crowne was giuē vnto him, and he went forth conquerynge, and for to ouercome. And whē he opened the second seale, I herd the second beest saye: come and se. And there went out an other horse that was redde,

ed horse.

and power was giuen to him that sate theron to take peace frome the earthe, and that they sholde kyll one an other. * And there was giuen vnto him a great swerde.

Esay. xxvii. a

And when he opened the thyrd seale, I herd the thyrde beest saye: come and se. And I beheldе, and lo, a blacke horse: and he that sate on him had a payre of balaunces in his handē. And I herde a voyce in the myddes of the foure beestes saye: a measure of whete for a penye and thre measures of barlye for a peny: & oyle and wyne se thou hurt not. And when he opened the fourth seale, I herde the voyce of the fourthe beest saye: come and se: and I loked. And beholde a grene horse, and his name that sate on him was deth, and hell folowed after hym, and power was gyuen vnto them ouer the fourth parte of the erthe to kyll with swerde, and with honger, and with deth that commeth of beestes of the erth.

B

Blake horse.

Grene horse.

C

Soules vnder the aulter

And when he opened the fyfte seale, I sawe vnder the aulter, the soules of them that were kylled for the worde of God, and for the testimony which they had, and they cryed with a loude voyce sayinge: Howe longe tarriest thou Lorde, holy and true, to iudge, and to auenge our bloude on them that dwell on the erth? And long whyte garmētes were giuē vn to euery one of them. And it was sayd vnto thē that they sholde rest for a lytle season, tyl the nombre of their felowes and brethren, and of them that sholde be kylled as they were, were fulfylled.

Esaye. ii. b
Osee. v. and
Luke. xxiii.

D

And I beheld when he opened the fyrst seale, and lo there was a greate erthquake, and the sunne was as blacke as sacke clothe made of heere. And the mone wered euen as bloude, & the sterres of heuen fell vnto the erth euen as a fygge tree casteth from her her fygges, when she is shaken of a myghty wynde. And heuen vanished awaye, as a scroll when it is rolled togyther. And all mountayns and yles, were moued out of theyr places. And the kynges of the erth, and the great men, and the ryche me, and the chefe captaynes, and the mighty men, and euery bondman, and euery free man, hyd them selues in dennes, and in rockes of the hilles: * and sayd to the hylles and rockes: fall on vs, and hyde vs frome the presence of hym that sytteth on the seate, and from the wrathe of the lambe: for the great daye of his wrath is come, and who can endure it.

* Esaye. ii. b
Osee. x. b
Luke. xxiii. d.

The seyth the seruauntes of God sealed in theyr forheads out of al nations and people, which though they suffre trouble, yet the lambe fedeth them, leadeth them to the fountaynes of lyuynge water, and God shall wype awaye all teares frome theyr eyes.

CAPI. VII.

A

And after that, I sawe foure aungelles stande on the foure corners of the erth, holdynge the foure wyndes of the erth that the wyndes sholde not blow on the erth, neyther on the see, neyther on any tree.

✣ And I sawe an other aungell ascende from the rysynge of the sunne, whiche had the seale of the lyuyng God, and he cryed with a loude

B

voyce

voyce to the foure aungels (to whom power was giuen to hurt the erth and the see) saying hurt not the erth, neyther the see, neither the trees, tyll we haue sealed the seruauntes of our God in their foreheedes.

B And I herd the nombre of them which were sealed, and there were sealed an hundred and xliiij. thousande, of all the trybes of the chyldren of Israel. Of the tryb of Juda were sealed. xij. thousande. Of the tribe of Ruben were sealed twelue thousand. Of the tryb of Gad were sealed twelue. M. Of the tryb of Aser were sealed twelue. M. Of the tryb of Neptalim were sealed twelue. M. Of the tribe of Manasses were sealed twelue. M. Of the tryb of Symeon were sealed twelue thousand. Of the tryb of Leuy were sealed twelue. M. Of the tryb of Issacar were sealed twelue. M. Of the tryb of Zabulon were sealed twelue thousande. Of the tryb of Joseph were sealed twelue. M. Of the tryb of Beniamin were C sealed twelue thousande.

After this I beheld, and lo a great multitude (whiche no man could nombre) of all nations and people, and tonges, stode before the seate, and before the lambe clothed with longe white garmentes, and palmes in their handes, and cryed with a loude voyce, saying: Helth to hym that sytteth vpon the seat of our God, and vnto the lambe. And all the aungels stode in the compace of the seate, and of the elders, and of the foure beestes, and fell before the seate on their faces, and worshypped God, saynge: Amen. Blessynge and glory, wysdome and thankes, and honour, and power, and myght be vnto our God for euermore. Amen.

D And one of the elders answered, saying vnto me: what are these which are arayed in long white garmentes, & whence came they? And I sayd vnto him: Lorde thou wotest. And he sayd to me: these are they whiche came out of great tribulacion, and made their garmentes large, and made them white in the bloude of the lambe: therfore are they in the presence of the seat of God, and serue him day and night in his temple, and he that sytteth in the seate wyll dwell amonge them. They shall honger no more, neither thurst, neither shall the sunne lyght on them, neither any heate. For the lambe Esaye. xlix.a. whiche is in the myddes of the seate, shal fede them, and shall leade them vnto fountaynes Esaye. xxv.c. of lyuynge water, and God shall wype away all teares from their eyes.

¶ The seuenth seale is opened, there sylence in heauen, the foure aungels blowe their trompettes, and greate plages folowe vpon the earth.

CAPI. VIII.

a AND when he hadde opened the seuenth seale, there was sylence in heuen about the space of halfe an houre. And I saw aungels standynge before God, and to them were giuen seuen trompettes. And an other aungell came and stode before the aulter hauynge a golden senser, and moche of odoures was giuen vnto him, that he shulde offre of the prayers of al sayntes vpon the golden aul- B ter, which was before the seate. And the smoke of the odours which came of the prayers of al sayntes, ascended vp before god out of the aungels hande. And the aungell toke the senser, & fylled it with fyre of the aulter, and caste it vnto the erth, and voyces were made, and thonderynges and lyghtnynges, and erthquake.

And the seuen aungels which had the seuen trompettes prepared them selues to blowe. The fyrst aungell blewe, and there was made hayle and fyre, whiche were myngled with bloude, and they were cast in to the erth: and the thyrde parte of trees was burnt, and all C greene grasse was brent. And the seconde aungell blew: and as it were a great mountayne burnynge with fyre was cast in to the see, and the third part of the see was turned to bloud, and the thyrde parte of the creatures whiche had lyfe, dyed, and the thyrde part of shyppes were destroyed.

And the thyrde Aungell blewe, and there fell a great sterre from heuen burnynge as it were a lampe, and it fell in to the thyrde parte of the ryuers, and in to fountaynes of waters, and the name of the sterre is called wormewod. And the thyrde parte was tourned to wormewod. And many men dyed of the waters, because they were made bytter. And the D fourth aungell blewe, and the thyrde parte of the sunne was smytten, and the thyrde parte of the mone, and the thyrde parte of sterres: so that the thyrde part of them was darkned. And the daye was smytten, that the thyrde parte of it shulde not shyne, and lykewyse the nyght. And I beheld and herde an aungell flesynge thorowe the myddes of heuen, saynge with a loude voyce: Wo, wo to the inhabyters of the erth, because of the voyces to come of the trompe of the thre aungels which were yet to blowe.

¶ The fyfth and syxth Aungell blowe, their trompettes: the starre falleth from heauen: the locustes come out of the smoke: The fyrste wo is paste: the foure aungels that were bounde are lowsed, and the thyrde parte of men is kylled.

CAPI. IX.

a AND the fyfte Aungell blewe, and I sawe a sterre fall from heuen vnto the erthe. And to hym was giuen the keye of the bottomlesse pit. And he opened the bottomlesse pyt, and there arose the smoke of a great fornace. And the sunne and the ayre were darkned by the reason of the smoke of the pit. And there came oute of the smoke locustes Locustes. vpon the erth: and vnto them was giuen power as the scorpyons of the erth haue power. And it was comaunded them that they shulde not hurte the gralle of the erth: ne any grene thyng: neither any tree: but onely those men whiche haue not the seale in their foreheedes. And to them was comaunded that they shuld not kyll them, but that they shulde be vexed fyue monethes, and their payne was as the

payne that commeth of a scorpion, when he hath stonge a man. * And in those dayes shall men seke deathe, and shall not fynde it, and shal wysshe to dye, and deth shal flee from them.

* And the symilitude of the locustes was lyke vnto horses prepared vnto batayle, and on their heedes were as it were crownes, like vnto golde: and their faces were as it hadde ben the faces of men. And they hadde heere as the heere of women. And their tethe were as the tethe of lyons. And they hadde habergyons, as it were habbergyons of yron. And the sounde of their wynges, was as the sounde of charettes when many horses runne togyther to batayle. And they had tayles lyke vnto scorpyons: and there were stynges in their tayles. And their power was to hurte men fyue monethes. And they hadde a kynge ouer them, whiche is the aungell of the bottomlelle pytte, whole name in the Hebrue tonge is Abadon, and in the Greke tong, Apollyon. One wo is past, & behold two woes come after this.

And the syxte aungell blewe, and I herde a voyce from the foure corners of the golden aultre whiche is before God, sayinge to the syxte aungell, whiche had the trompe: Lose the foure aungelles, whiche are bounde in the great ryuer Euphrates. And the foure aungelles were loosed whiche were prepared for an houre, for a daye, for a moneth, and for a yere, to slee the thyrde parte of men. And the nombre of horsemen of warre, were twentye tymes ten thousande. And I herde the nombre of them: and thus I sawe the horses in a vysion, and them that sate on them, hauynge fyrye habbergyons of a Jacinct colour, and brymstone, and the heades of the horses were as the heedes of lyons. And oute of their mouthes went forth fyre and smoke, and brymstone. And of these thre was the thirde parte of men kylled: that is to saye, of fyre, of smoke, and brymstone, which proceded out of the mouthes of them: For their power was in their mouthes and in their tayles: for their tayles were lyke vnto serpentes, and hadde heedes, and with them they dyd hurte: And the residue of the men whiche were not kylled by these plages, repented not of the dedes of their handes, that they shulde not worshyp deuyles, and ymages of golde, and syluer, and braste, and stone, and of wode, whiche neyther can se, neyther heare, neyther go. Also they repented not of their murther, and of their sorcery, neither of their fornication, neither of their theft.

¶ The Aungell hathe the boke open: he sweareth there shalbe no more tyme: he gyueth the boke vnto Johñ, whiche eateth it vp.

CAPI. X.

A AND I sawe an other myghtye aungell come downe from heuen clothed with a cloude, and the rayne bowe vpon his heed. And his face as it were the sunne, and his fete as it were pylers of fyre, and he had in his hande a lytle boke open: and he put his ryght fote vpon the see, and his lefte fote on the erth. And cryed with a loude voyce, as when a lyon roreth. And when he had cryed, seuen thondres spake their voyces. And when the seuen thondres had spoken their voyces, I was aboute to wryte. And I herde a voyce from heuen sayinge vnto me: seale vp those thynges whiche the seuen thondres spake, and wryte them not.

* And the aungell whiche I sawe stande E vpon the see, and vpon the earthe lyfte vp *. d. xlii. c. his hande to heauen, and sware by hym that lyueth for euermore, whiche created heuen, and the thynges that therin are, and the see, and the thynges which therin are: that there C shulde be no longer tyme, but in the dayes of the voyce of the seuenth aungell, whe he shal begyn to blowe, euen the mysterye of God shall be fynyshed as he preached by his seruauntes the prophetes.

And the voyce whiche I herde from heuen, spake vnto me agayne, and sayd: * go and, take the lytle boke whiche is open in the hande of the aungell whiche standeth vpon the see and vpon the earthe. And I went vnto the aungell, and sayde to him: Gyue me the lytle boke, and he sayde vnto me: take it, and eate it vp, and it shall make thy belye bytter, but it shall be in thy mouth as swete as hony. D * And I toke the lytle boke out of his hande * Ezech. iii. c. and eate it vp, and it was in my mouthe as swete as honye: and as soone as I hadde eaten it, my belye was bytter. And he sayd vnto me: thou must prophelye agayne amonge the people and nations, and tonges, and to many kynges.

¶ The Temple is measured. The seconde woo is paste.

CAPI. XI.

A AND then was giuen me a rede, lyke vnto a roode, and it was sayde vnto me: Arise and mete the temple of god, and the aulter, and them that worshyp therin. and the quere whiche is with in the temple, caste out and mete it not: for it is giuen vnto the Gentyles, and the holy cytie shal they treade vnder fote. xlij. monethes. And I will gyue power vnto my two wytnesses, and they shall prophelye a thousande, two hundrede and threscore dayes, clothed in sacke clothe. These are two olyue trees, and two candelstykes, standynge before the God of the erthe.

And yf any man wyl hurte them, fyre shall B proceede oute of their mouthes, and consume their enemyes. And yf any man wyll hurte them this wyse muste he be kylled. These haue power to shut heauen, that it rayne not in the dayes of their prophesynge: and haue power ouer waters to turne them to bloude, and to smyte the erth, with all maner plages as often as they wyll.

And when they haue fynyshed their testimony, the beest that came out of the bottomlesse pyt, shall make warre agaynst them, and

shall ouercome them and kyll them. And their bodyes shall lye in the stretes of the greate cite, whiche spiritually is called Zodom and Egypte, where our Lorde was crucifyed. And they of the people and kynredes, and tonges, and they of the nacions, shall se theyr bodyes thre dayes and an halfe, and shall not suffre theyr bodyes to be put in graues. And they that dwell vpon the erthe, shall reioyce ouer them and be glad, and shall sende gyftes one C to an other, for these two Prophetes vexed them that dwelt on the erth.

And after thre dayes and an halfe the spiryte of lyfe from God, entred in to them. And they stode vp on theyr fete: and greate feare came on them whiche sawe them. And they herde a great voyce from heuen, sayinge vnto them. Come vp hyther. And they ascended vp in to heuen in a cloude, and theyr ennemyes sawe them. And the same houre was there a great erthquake, and the tenth parte of the cytye fell, and in the erthquake were slayne names of men seuen thousande, and the resydue were feared, and gaue glory to God of heuen The seconde wo is past, and beholde the third wo wyll come anone.

D And the seuenth aungell blewe, and there were made greate voyces in heuen, sayinge: the kyngdomes of this worlde are our Lordes and his Chrystes, and he shall raygne for euer more. And the .xxiiij. elders whiche syt before God on theyr seates, fel vpon theyr faces, and worshypped God, sayinge: we gyue the thankes Lorde God almighty: whiche arte, and wast, and art to come, for thou hast receyued thy greate myghte, and hast reygned. And the nacions were angry, and thy wrathe is come, and the tyme of the deed, that they sholde be iudged, and that thou sholdest gyue rewarde vnto thy seruantes the prophetes and saintes and to them that feare thy name small and great, and sholdest destroy them which destroy the erth. And the temple of God was opened in heuen, and ther was sene in his temple, the Arke of his Testament: and there folowed lyghtnynges, and voyces, and thondrynges, and erthquake, and moche hayle.

¶ The seuenth Angell bloweth his trompet. There apeareth in heuen a woman clothed with the sonne: Michael fyghteth with the dragon, whiche persecuteth the woman.

CAPI. XII.

A And there appered a gret wonder in heuen: A woman clothed with the sunne and the mone vnder her fete, and vpon her heed, a crowne of twelue sterres. And she was with chylde, and cryed trauaylynge in byrth, and payned redy to be delyuered. And there appered an other wonder in heuen, for beholde a great red dragon hauyng .vii. heedes and ten hornes and crownes vpon his heedes: and his tayle drue the thyrde parte of the sterres, and cast them to the erth.

B And the dragon stode before the woman, whiche was redye to be delyuered: for to deuoure her chylde as sone as it were borne. And she brought forth a manchylde, which sholde rule all nacions with a rodde of yron. And her sonne was taken vp vnto god, and to his seate. And the woman fledde into wyldernes where she had a place prepared of God, that they sholde fede her there a thousande .ij. hundred and forty dayes.

And there was a great batayle in heuē, Michael and his angels fought with the dragon and the dragon fought and his aungels, and preuayled not: neither was their place found C any more in heuen. And the great dragon that olde serpent called the deuyll, and Sathanas was cast out, which disceyueth all the worlde. And he was caste in to the erthe, and his aungels were cast out also.

And I herde a loude voyce, sayinge: in heuen is nowe made saluacion, and strengthe and the kyngdom of our God, and the power of his annoynted. For he is cast downe which accused them before God daye and night. And they ouercame him by the bloud of the lambe and by the worde of their witnes, and they loued not theyr lyues vnto the dethe. Therfore D reioyce heuens, and ye that dwell in them. Woo to the inhabitauntes of the erth, and of the see: for the deuyl is come downe vnto you whith hath great wrath, bicause he knoweth he hath but a short tyme.

And when the dragon sawe, that he was caste vnto the erthe, he pursued the woman, whiche brought forthe the man chylde. And to the woman were gyuen two wynges of a great egle, that she myght flee in to the wyldernes, in to her place, where she is nourysshed for a tyme, tymes, and halfe a tyme, from the presence of the serpent. And the dragon caste out of his mouthe water after the woman as it had ben a ryuer, bycause she sholde haue ben caught of the floode. And the erthe holpe the woman, and the erth opened her mouthe and swalowed vp the ryuer, which the dragon cast out of his mouth. And the dragon was wroth with the woman: and went and made warre with the remnaunt of her seed, whiche kepe the commaundementes of God, and haue the testimonye of Jesu Chryst. And I stode on the see sande.

¶ A beaste ryseth oute of the see with seuen heades and ten hornes. An other beaste commeth out of the earth with two hornes.

CAPI. XIII.

And I saw a beest ryse out of the see, hauynge seuen heedes, and tenne hornes, and vpon his hornes tene crownes, A and vpon his heed, the name of blasphemye. And the beest which I sawe, was lyke a cat of the mountayne, and his fete was as the fete of a beare, and his mouth as the mouthe of a lyon. And the dragon gaue hym his power & his seate, and greate auctoritie: and I sawe one of his heedes as it were wounded to deth and his deedly wounde was healed. And all the worlde wondred at the beest, & they worshypped the dragon whiche gaue power vnto B the beest, and they worshypped the beest, sayinge who is lyke vnto the beest? who is hable to warre with him?

☞ And there was gyuen vnto him a mouthe, that spake great thynges and blasphemyes, and power was gyuen vnto him to doo .xlij. monethes. And he opened his mouthe vnto blasphemye agaynste God, to blaspheme his name and his tabernacle, and them that dwel in heuen. And it was giuen vnto him to make warre with the saynctes, & to ouercome them. C And power was gyuen hym ouer all kynredes tonge and nacion, and all that dwel vpon the erth worshipt him, whose names are not written in the boke of lyfe of the lambe, which was kylled from the begynnynge of the worlde. Yf Philip. iiii. any mā haue an eare, let him heare. * He that leadeth in to captiuite, shal go in to captiuitie: * he that kylleth with the swerde, must be kylled with a swerde. Here is the pacience and the fayth of the payntes. Mat. xxvi. e Gen. ix. a. Apo. xvi. c

And I behelde an other beest commyng vp out of the erth, and he had two hornes lyke a lambe, and he spake as did the dragon. And he dyd all that the fyrst beest coulde do in his presence, and he caused the erth, and them which dwell therin, to worshyp the first beest, whose deedly wounde was healed. And he dyd great wonders, so that he made fyre come downe from heuen in the syght of men. And disceyued them that dwelte on the erthe by the meanes of those signes whiche he had power to do in the syghte of the beest, sayinge to them that dwelte on the erth: that they sholde make an ymage vnto the beest, whiche had the wounde of a swerde, and dyd lyue.

D And he had power to gyue a spirite vnto the ymage of the beest, and that the ymage of the beest sholde speake, and sholde cause that as many as wolde not worship the ymage of the beest sholde be kylled. And he made all bothe small and greate, ryche and poore, free and bonde, to receyue a marke in theyr ryght handes, or in theyr forheedes. And that no man might bye or sell, saue he that had the marke or the name of the beest, either the nombre of his name. Here is wysdom. Let him that hath wytte count the nombre of beest. For it is the nombre of a man, and his nombre is syxe hondred, thre score and sixe.

¶ The lambe standeth vpon the mounte Sion, and the vndefyled congregacion with him: The aungell exhorteth to the feare of God and telleth of the fall of Babylon.

CAPI. XIIII. ✠

A And I loked, and lo a lambe stode on the mount Sion, and with him an. C. and xliiij. thousande hauynge his fathers name wrytten in theyr forheedes. And I herde a voyce frome heuen as the sounde of manye waters, and as the voyce of a great thonder. And I herde the voyce of harpers harpynge with theyr harpes. And they songe as it were a newe songe, before the seate, and before the four beestes, and the elders, and no man coulde lerne that songe, but the hondred and foure and fortye thousande, whiche were redemed frome the erthe. These are they whiche were ☞ not defyled with women, for they are virgyns. B These folowe the lambe whyther so euer he goeth. These were redemed from men, beinge the fyrst fruites vnto God, and to the lambe, and in theyr mouthes was founde no gyle. For they are without spotte before the trone of God. ✠

And I sawe an aungell flee in the myddes of heuen, hauynge an euerlastyng Gospell, to preache vnto them that syt and dwell on the earthe, and to all nacions, kynredes, and tonges and people, sayinge with a loude voyce: Feare God, and gyue honour to hym, for the houre of his iudgement is come: and worshyp Psal. cxlv. him, that made heuen and earthe, and the see, Actu. xiiii. c and fountaynes of water. C And there folowed an other aungell, sayinge: * Babylon is fallen * Esaye. xx is fallen that greate citye, * for she made * Hiere. li. a all nacions drynke of the wyne of her fornicacion.

And the thyrd aungel folowed them saying with a loude voyce: Yf any man worshyp the beest and his ymage, and receyue his marke in his forheed, or on his hande, the same shall drynke the wyne of the wrath of God, which is poured in the cup of his wrath. And he shall be punysshed in fyre and brymstone, before the holy aungels, and befor the lambe.

And the smoke of their torment ascended vp euermore. And they haue no rest day nor night whiche worshyp the beest and his ymage and and who so euer receyueth the prynte of his name. Here is the pacience of payntes. Here are they that kepe the commaūdementes and the fayth of Jesu.

And I herd a voyce from heuen, saying vnto me: wryte. Blessed are the ded, which here after dye in the Lorde, euen so sayth the spirite that they maye rest from theyr laboures, but theyr workes shall folowe them.

And I loked, and beholde a whyte cloude, and vpon the cloude one syttynge lyke vnto the sonne of man, hauynge on his heed a golden crowne, and in his hande a sharpe syckle. And an other aungell came out of the temple cryinge with a loude voyce to him that sate on the cloude. * Thruste in thy syckle and * Joel. iii. a repe, for the tyme is come to repe, for the corne D of the earthe is rype. And he that sate on the cloude, thrust in his sycke on the erth, and the erth was reped.

And an other aungell came out of the temple, whiche is in heuen, hauynge also a sharpe syckle. And an other aungell came out frome the aulter, whiche had power ouer fyre, and cryed with a loude crye to him that hadde the sharpe syckle, and sayd: thruste in thy sharpe sickle, and gather the clusters of the erth, for her grapes are rype. And the aungell thrust in his sickle on the erth, and cut downe the grapes of the vyneyarde of erth, & cast in to them in to the great wynefat of the wrath of God, and the wynefat was troden without the cytye, and bloude came out of the fat, euen vnto

the horse bridles by the space of a thousande and syxe hundred furlonges.

¶ The .xvi. seuen Angels, hauynge seuen vyals full of wrath.

CAPI. XV.

A And I sawe an other signe in heauen, great and meruaylous, seuen aungels hauynge the seuen laste plages, for in them is fulfylled the wrathe of God. And I sawe as it were a glassye see, myngled with fyre, and them that had gotten victory of the beest, and of his ymage, and of his marke, and of the nombre of his name, stande on the glassy see, hauyng the harpes of God, and they song the songe of Moses the seruaunt of God, and the songe of the lambe: sayinge: Great and meruaylous are thy workes: *Lorde God almyghty, iust and true are thy wayes kynge of *Exaye.liii.c. Hiere.x.b
B sayntes. Who shall not feare (o Lorde) and glorify thy name? For thou only art holy, and all gentiles shal come and worship before the, for thy iudgementes are made manifest.

C And after that I loked, and beholde the temple of the tabernacle of testimonye was open in heuen, and the seuen aungelles came out of the temple, whiche had the seuen plages, clothed in pure and bright lynnen, and hauynge theyr breestes gyrded with golden gyrdels. And one of the foure beestes gaue vn-
D to the seuen aungelles seuen golden vyalles full of the wrathe of God, whiche liueth for euer more. And the temple was full of the smoke of the glory of God, and of his power, and no man was hable to entre in to the temple, tyll the seuen plages of the seuen aungels were fulfylled.

¶ The aungelles poure oute theyr vyalles full of wrath.

CAPI. XVI.

A And I herde a great voyce out of the temple sayinge to the seuen aungels: Go your wayes, poure out your vyalles of wrathe vpon the erth. And the fyrst went and poured out his vyall vpon the erth, and there fel a noysome and a sore botche vpon the men whiche had the marke of the beest, and vpon them whiche worshypped his ymage. And the seconde aungell shed out his vyall vpon the see, and it turned as it were in to the bloud of a dead man: and euery lyuynge thyng dyed in the see. And the thyrde aungell shed oute his vyall vpon the ryuers and fountaynes of waters, and they turned to bloude. And I herde an aungel saye: Lorde whiche art and wast,
B thou art ryghtous and holy, because thou hast gyuen such iudgementes, for they shed out the bloud of sayntes and prophetes, and therfore hast thou giuen them bloud to drinke, for they are worthye. And I herde an other out of the aultre saye: euen so Lorde God almighty true and ryghtous are thy iudgementes.

And the fourth aungel poured out his viall on the sunne, and power was giuen vnto him to vexe men with heate of fyre. And the men raged in great heat, & spake euyll of the name of god, whiche hath power ouer thole plages, and they repented not, to giue him glory. And the fyfte aungell poured oute his vyall vpon the seat of the beest, and his kyngdome wexed darke, and they gnewe theyr tonges for sorow and blaspemed the God of heuen for sorow and payne of theyr sores, and repented not of theyr dedes.

And the syxte aungell poured out his vyall vpon the great ryuer Euphrates, and the wa-
E ter dryed vp, that the wayes of the kynges of the East sholde be prepared. And I sawe thre vnclene spirites, lyke frogges come out of the mouthe of the dragon, and out of the mouthe of the beest, and out of the mouth of the false Prophete. For they are the spirites of deuyls worckynge myracles, to go out vnto the kynges of the erth, and of the hole worlde, to gather them to the batayle of that great daye of God almighty. *Beholde I come as a theefe. Mat.xxiiii. ii.petri.iii. i.Thessa.
Happe is he that watcheth and kepeth his garmentes, leest he be founde naked, and men se his fylthynes. And he gathered them togy-
D ther in to a place called in the Hebrue tonge Armagedon.

And the seuenth aungell poured out his vyall in to the ayre. And there came a voyce oute of heuen frome the seate, sayinge: it is done. And there folowed voyces, thondrynges, and lyghtenynges, and there was a greate erthquake, suche as was not sythens men were vpon the erthe, so mighty an erthquake and so greate. And the greate cytye was deuyded in to thre partyes, and the cityes of all nacions fell. And greate Babylon came in remembraunce before God, to gyue vnto her the cup of the wyne of the fearcenes of his wrathe. Euery yle fled awaye, and the mountaynes were not founde. And there fell a great hayle as it had ben talentes out of heuen vpon the men, and the men blaspemed God: bycause of the plage of the hayle, for it was great and the plage of it sore.

¶ He describeth the woman sytting vpon the beast with ten hornes.

CAPI. XVII.

A And there came one of the seuen aun- A
gelles, whiche had the seuen vyalles: and talked with me, sayinge vnto me: come, I wyll shewe the the iudgement of the great hoore that sytteth vpon many waters, with whom haue committed fornication, the kynges of the erthe, so that the inhabiters of the earthe are dronken with the wyne of her fornication. And he caried me awaye in to the wyldernes in the spirete. And I sawe a woma sytt vpon a rose colourd beest, full of names of blaspemye, whiche had ten hornes. And the woman was arayd in purple and rose colour and decked with golde, precyous stone, and pearles, and had cup of golde in her hande ful of abominations and fylthynesse of her fornication. And in her forhed was a name wryten B
a mysterye, greate Babylon the mother of
hoordome

hordome and abhominacions of the erth. And I sawe the woman dronken with the blonde of sayntes, and with the blonde of the wytnesses of Iesu. And when I sawe her, I wondred with great meruayle.

And the Aungell sayd vnto me: Wherfore maruayleste thou? I wyll shewe the, the mysterye of the woman, and of the beest that beareth her, whiche hath seuen heedes, and tenne hornes. The beest that thou seest, was, and is not, and shall ascende oute of the botomlesse pyt, and shal go in to perdicion, and they that dwell on the erth shal wonder (whose names are not wrytten in the boke of lyfe from the begynnyng of the worlde) when they beholde the beest, that was and is not. And here is a mynde that hathe wysdome.

C The seuen heedes are seuen mountaynes, on whiche the woman sytteth: they are also seuen kynges. Fyue are fallen, and one is, and an other is not yet come. When he commeth he muste continue a space. And the beest that was and is not, is euen the eyght, and is one of the seuen, and shal go in to destruction. And the ten hornes whiche thou seest, are ten kynges, whiche haue receyued no kyngdome, but shall receyue power as kynges at one houre with the beest. These haue one mynde, and shall gyue theyr power and strength vnto the beest. These shall fyght with the lambe, and
Apo.vi.c the lambe shall ouercome them: * For he is Lorde of Lordes, and Kynge of Kynges, & they that are on his syde, are called, and chosen, and faythfull.

D And he sayd vnto me: the waters whiche thou sawest where the hoore sytteth, are people, and folke, and nations, and tonges. And the ten hornes, whiche thou sawest vpon the beest, are they that shall hate the hoore, and shall make her desolate and naked, and shall eate her flesshe, and burne her with fyre. For God hathe put in theyr hertes to fulfyll his wyll, and to do with one consent, for to gyue her kyngdome vnto the beest, tyll the wordes of God be fulfylled. And the woman whiche thou sawest, is that great city, which reigneth ouer the kynges of the erth.

¶ The louers of the worlde are sory for the fall of Babylon, but they that be of God haue cause to reioyce for her destruction.

CAPI. XVIII.

A And after that, I sawe an other aun- A
gell come from heuen, hauynge greate power, and the erthe, was lyghtned with his bryghtnes. And he cryed myghtily with a strange voyce, sayinge: * Great Babylon is fallen, is fallen: and is become the
Apo.xviii.c habitation of deuyls, and the hold of al foule spirites, and a cage of all vnclene and hatefull bydes, for all nations haue dronken of the wyne of the wrathe of her fornicacyon. And the kynges of the earthe haue committed fornication with her, and her merchauntes are wexed ryche, of the abundaunce of her pleasures.

And I herde an other voyce frome heuen, B
saye: come awaye from her (my people) that ye be not partakers in her synnes, that ye receyue not of her plages. For her synnes are gone vp to heuen, and God hath not remembred her wyckednes. Rewarde her euen as she rewarded you, and gyue her double accordynge to her workes. And poure in double to her in the same cuppe whiche she fylled vnto you. And as moche as she glorifyed her selfe, and lyued wantonly, so moche poure ye in for her of punyshement and sorowe, for she sayde in her selfe: * I sytte beynge a quene, *Esa.xlvii.a
and am no wydowe, and shall se no sorowe. C
Therfore shall her plages come at one daye, deth, and sorowe, and honger, and she shall be brent with fyre: for stronge is the Lorde God whiche iudgeth her.

And the kynges of the earthe shall bewepe her and waple ouer her, whiche haue committed fornicacion with her, and haue lyued wantonly with her, when they shall se the smoke of her burnynge, and shall stande afarre of for feare of her punyshement, sayinge: *Alas, Alas that greate cityе Babylon, that *Jerem. li.a
myghty cityе: for at one houre is her iudgement come. And the merchauntes of the erth shall wepe and waple in them selues, for no man wyll bye theyr ware any moze, the ware of golde and syluer, and precious stones, neither of pearle, and raynes, and purple, and scarlet, and all thynne wodde, and all maner vesselles of yuerye, and all maner vesselles of mooste precyous wodde, and of brasse, and yron, and synamon, and owrs, and oyntmentes and frankensence, and wyne, and oyle and fyne floure, and whete, beestes, and shepe, and horses, and charettes, and bodyes and soules of men.

And the apples that thy soule lusted after are departed from the. And all thynges which were deyntie, and hadde in pryce are departed frome the, and thou shalte fynde them no moze. The marchauntes of these thynges which were wexed ryche, shall stande afarre of frome her, for feare of the punyshement of her, wepynge and waplynge, and sayinge: *Jerem.li.ij
* Alas, alas, that greate cityе, that was clo- E
thed in raynes and purple, and scarlet, and decked with golde, and precious stones, and pearles: for at one houre so greate rythes is come to nought.

And euery shyppe gouernour, and all they that occupyed shyppes, and shyppmen whiche worke in the see, stode afarre of, & cryed, when they sawe the smoke of her burnynge, sayinge: what cityе is lyke vnto this great cityе? And they caste dust on theyr heedes, and cryed wepynge, and waplynge, and sayde: * Alas, a- F
las, that great cityе, wherin were made ryche *Jerem.li.ij
all that had shyppes in the see, by the reason of her costlynes, for at one houre is she made desolate.

Reioyce ouer her thou heuen, and ye holy Apostles and prophetes: for God hath giuen your iudgement on her. And a mighty aungel toke vp a stone like a great mylstone, and cast it in to the see, sayinge: with suche vyolence

shall that greate cite Babylon be caste, and
shal be founde no more. And the voyce of har-
pers, and musicions, and of pypers, and trum-
petters shall be herde no more in the: and no
crafties man of what craft euer he be, shall
be founde any more in the. And the sounde of
of a mylle shal be herde no more in the, and the
voyce of the bredgrome and of the bryde shall
be herde no more in the, for thy marchaun-
tes were the greate men of the erth. And with
thyne enchauntment were disceyued all nacions: and in her was found the bloude of the
prophetes, and of the sayntes, and of all that
were slayne vpon the erth.

¶ Prayse or thankes are geuen vnto God for iud-
gynge the whore, and for auengynge the bloude of
his seruauntes. The Angell will not be worshipped.
The foules and brydes are called to the slaughter.

CAPI. XIX.

AND after that I herd the voyce of moche
people in heauen, sayinge: Alleluya.
Helthe and glory and honour and po-
wer vnto the Lorde our God, for true and righ-
teous are his iudgementes, for he hath iudged
the great hoore whiche dyd corrupt the erthe
with her fornication. and hathe auenged the
bloude of his seruauntes of her hande. And a-
gayn they sayd: Alleluya. And smoke rose vp
for euermore. And the xxiiij elders, and the
foure beestes fell downe, and worshipped God
that sate on the seate, sayinge: Amen, Alle-
luya. And a voyce came forth of the seate, say-
inge: prayse oure Lorde God all ye that are
his seruauntes, and ye that feare hym bothe
small and great.

And I herd the voyce of moche people, euen
as the voyce of many waters, & as the voyce
of strong thondrynges, saying: Alleluya, for
God omnipotent raygneth. Let vs be glad &
reioyce and gyue honour to him: for the ma-
ryage of the lambe is come, and his wife made
her selfe redye. And to her was graunted, that
she shoulde be arayed with pure and goodly
rayment. For the rayment is the ryghtoulnes of
sayntes. And he sayde vnto me, * happy are
they whiche are called to the lambes supper.
And he said vnto me: these are the true sayin-
ges of God. And I fell at his fete, to worship
him. And he sayde vnto me, se thou do it not.
For I am thy felowe seruaunt, and one of thy
brethren, and of them that haue the testimo-
nye of Jesu. Worshyp God. For the testimony
of Jesu is the spirite of the prophetye.

And I sawe heuen open, and beholde a white
horse, and he that sate vpon him was faythfull
and true, and in ryghteoulnes dyd iudge and
make batayle. His eyes were as a flame of
fyre: and on his heed were manye crownes,
and he hadde a name written, that no man
knewe but he hym selfe. * And was clothed
with a vesture dypte in bloude, and his name
is called the worde of God. And the soudiours
whyche were in heuen, folowed hym vpon
whyte horses, clothed with whyte and pure
rayment: & out of his mouth went out a sharp
swerde, that with it ye shoulde smyte the he-
then. * And he shall rule them with a rod of
yron, and he treadeth the wynefat of fearfulnes and
wrath of almyghty God. And hath on his ve-
sture and on his thygh a name written: kyng
of kynges, and Lorde of Lordes.

And I sawe an aungell stande in the sunne,
and he cryed with a loude voyce, sayinge to
all the foules that flee by the myddes of hea-
uen, come and gather youre selues togyther
vnto the supper of the greate God, that ye
maye eate the flesshe of kynges and of myghe
captaynes, and the flesshe of myghty men, and
the flesshe of horses, and of them that sytte on
them, and the flesshe of all free men and bond
men, and of small and great. And I sawe the
beest and the kynges of the earthe, and theyr
warryours gathered togyther to make batayl
agaynste hym that sate on the horse, and a-
gaynst his souldyours.

And the beest was taken & with him that
false prophete that wrought myracles before
him, with which he disceyued them that recey-
ued the beestes marke, and them that worship-
ped his ymage. These bothe were caste in to a
poode of fyre burnynge with brymstone: and
the rest were slayne with the sweorde of hym
that sate vpon the horse, whiche proceded out
of his mouthe, and all the foules were fylled
with theyr flesshe.

¶ The dragon is bounde for a thousande yeres
The deed aryse, and receyue iudgement.

CAPI. XX.

AND I sawe an aungel come downe frō
heuen, hauynge the keye of the botom-
lesse pytte, and a greate chayne in his
hande. And he toke the dragon that olde ser-
pent which is the deuyl and Satanas, and he
bounde him a thousande yeres, and caste hym
in to ꝓ botomlesse pyt, and he bound him, and
set a seale on hym, that he sholde disceyue the
people no more, tyll the thousande yeres were
fulfylled. And after that he muste be loosed for
a lytell season.

And I saw seates and they sate vpon them,
and iudgement was geuen vnto them: and I
sawe the soules of them that were beheeded
for the wytnes of Jesu, and for the worde of
God, which had not worshipped the beest, nei-
ther his ymage, neyther had taken his marke
vpon theyr foreheedes, or on theyr handes, and
they lyued and reygned with Christe a thou-
sande yeres: but the other of the deed men ly-
ued not agayne, tyll the thousand yeres were
fulfylled. This is that fyrst resurrection. Ble-
ssed and holy is he that hath parte in the fyrst
resurrection. For on suche shall the second deth
haue no power, for they shall be the preestes
of God and of Christ, and shall raygne with
him a thousande yeres.

And when the thousande yeres are expyred,
Sathan shall be loosed out of his prison, and
shall go out to disceyue the people, which are
in the four quarters of the erth, Gog and Ma-
gog, to gather them togyther to battayle,
whose

whose noumbre is as the sande of the see: and
they went vp in the playne of the earthe: and
compased the tentes of the sayntes about, &
the beloued cytie. And fyre came downe from
God, out of heauen, and deuoured them: and
the deuyll that deceyued them, was cast into
a lake of fyre and brymstone, where the beast
and the false Prophete were, and shalbe tor-
mented daye and nyght for euermore.

And I sawe a great whyte seate, and hym
that sate on it, from whose face fled awaye
bothe the earthe and heauen, and their place
was no more founde. And I sawe the deed,
both great and small stonde before God: And
the bokes were opened. And an other booke
was opened, which is the boke of lyfe, and ꝓ
deed were iuged of those thinges which were
wrytten in the bookes accordinge to their de-
des: and the see gaue vp her deed, which were
in her, and deathe and hell delyuered vp the
deed, whiche were in theym: and they were
iudged euery man accordynge to his dedes.
And deathe and hell were cast into the lake of
fyre. This is the seconde deathe. And who so
euer was not founde wrytten in the boke of
lyfe, was cast into the lake of fyre.

¶ In this Chapter is discrybed the newe and spi-
rituall Jerusalem.

CAPI. XXI.

AND I sawe a newe heauen, and a newe
earthe. For the firste heauen, and the
first earthe were vanyshed awaye, and
there was no more see. * And I John sawe
that holy cytie newe Jerusalem come downe
from God out of heauen prepared as a bryde
garnyshed for her husbande. And I herde a
great voyce out of heauen, sayenge: beholde
the tabernacle of God is with men, and he
will dwell with them. And they shall be his
people, and God him selfe shalbe with them
and be their God. * And God shall wype a-
waye all teares from their eyes. And there
shalbe no more death, neyther sorowe, nei-
ther crynge, neyther shall there be any more
payne, for the olde thinges, are gone. And he
that sate vpon the seate, sayde. * Beholde I
make all thinges newe. & And he sayde vnto
me: wryte, for these wordes are faithful and
true.

And he sayde vnto me: it is done, I am Al-
pha and Omega, the beggynnynge and ende.
I will geue to him that is a thirst of the well
of the water of lyfe, freely. He that ouercom-
meth, shall inherite all thinges, and I will
be his God, and he shalbe my sonne. But the
fearefull and vnbeleuinge, and the abhomi-
nable, and murtherers, and horemongers, &
sorcerers, and idolaters, and all lyars shall
haue their parte in the lake whiche burneth
with fyre and brymstone, which is the second
death.

And there came vnto me one of the. vij. An-
gels whiche hadde the. vij. vyals full of the.
vij. last plages: and talked with me, sayeng:
come hyther, I will shewe the the bryde, the
lambes wyfe. And he carved me away in the
spirite to a great and hyghe mountayne, and
he shewed me the great cytie, holy Jerusalem
descendynge oute of heauen from God, ha-
uyng the brightnes of God. And her shyning
was lyke vnto a stone moste precious, euen a
Jaspar cleare as Cristall: and hadde walles
great and hyghe, and had. xij. gates, and at
the gates. xij. Aungels: and names written,
which are the. xij. trybes of Israel: on ꝓ east
parte. iij. gates: and on the Northsyde. iij.
gates and towardes the South. iij. gates, &
from the west. iij. gates: and the wall of ꝓ
cytie had. xij. foundacions, and in theym the
names of the lambes. xij. Apostles.

And he that talked with me, had a golden
rede to measure the cytie with, and the gates
therof and the wall. And the citie was buylt
iij. square and the length was as large as ꝓ
bredth of it, and he measured the cytie with
the rede. xij. M. furlonges: and the lenght &
the bredth, and the heygth of it, were equal.
And he measured the wall therof, an. cxliiij.
cubytes: the measure that the aungell hadde
was after the measure that man vseth. And
the buyldinge of the wall of it was of Jas-
par. And the cytie was pure golde lyke vnto
cleare glasse, and the foundacions of the wal
of the cytie were garnyshed with all maner
of precious stones. The first foundation was
Jaspar, the seconde Saphyre, the third a Cal
cedony, the fourth an Emeralde: the fyft Sar
donix: the sixte Sardeos: the. vij. Crysolyte:
the eyght Berall: the. ix. a Topas: the. x. a
Erysoprasos: the. xi. a Jacynete: the. xij. an
Amatist.

The. xij. gates, were. xij. pearles, euery
gate was of one pearle, and the strete of the
cytie was pure golde, as thorowe shyninge
glasse. And there was no temple therin. For
the Lorde God almyghtye and the lambe are
the temple of it. * And the cytie hath no nede
of the sonne neyther of the mone to lyghten
it. For the bryghtnes of God dyd lyght it: &
the lambe was the lyght of it. And the people
which are saued shal walke in the lyght of it:
and the kynges of the earth shall bryng their
glorye vnto it. * And the gates of it are not
shut by day. For there shalbe no nyght there.
And there shall entre into it none vnclene
thynge: neyther what so euer worketh abho-
mination or maketh lyes: but they only whi-
che are wrytten in the lambes boke of lyfe.

¶ The ryuer of the water of lyfe, the fruitefulnes
and lyght of the cytye of God. The Lorde gyueth e-
uer his seruauntes warnynge of thynges to come,
the angell will not be worshypped. To the worde of
God maye nothyng be added nor taken therefrom.

CAPI. XXII.

AND he shewed me a pure ryuer of wa-
ter of lyfe clere as Cristall: proceedyng
out of the seate of God & of the lambe.
In the myddes of the strete of it, and of ey-
ther syde of the ryuer was there wode of lyfe:
which bare. xij. maner of frutes: and gaue
frute euery moneth: and the leues of the wod
serued

serued to heale the people with. And there
shalbe no more curse, but the seate of God
and the lambe shalbe in it: and his seruaun-
B tes shall serue him. And they shall se his face
*Esaye.lx.d. and his name shalbe in their foreheddes. *
And there shall be no nyght there, and they
nede no candell, neyther lyght of the sunne:
for the Lorde gyueth them lyght, & they shall
raygne for euermore.

And he sayde vnto me: these sayenges are
faithfull and true. And the Lorde God of
Sayntes and Prophetes sent his aungell to
shewe vnto his seruauntes, the thynges whi-
che must shortly be fulfylled. Behold I come
shortly. *Happy is he y kepeth the sayeng of
*Apoca.i.a the prophesy of this boke. I am John which
sawe these thinges and herde them. And whe
I had herde and sene, * I fell downe, to wor-
C shyp before the fete of the Aungel which she-
*Apo.xix.a wed me these thinges. And he sayde vnto me,
se thou do it not, for I am thy felow seruaut,
and the felow seruaunte of thy brethren the
Prophetes and of them whiche kepe the say-
enges of this boke. But worshyp God.

And he sayde vnto me: seale not the sayen-
ges of the prophesy of this boke. For y tyme
is at hande. He that wyll be euyll, let him be
euyll styll: and he which is filthy, let him be
filthy styll: and he that is righteous, let him
be more righteous: and he that is holye, let
him be more holy. And behold I come shorte-
ly, and my rewarde with me, to gyue euerye
Esaye.xli.b man accordinge as his dedes shall be. I am Al
and.xli.ii.a pha and Omega, the begynnyng and the ende
the first and the last. Blessed are they that do
his commaundementes, that their power may
be in the tree of lyfe, and maye entre thorow
the gates into the cyttie. * For without shall *Esa.x
be dogges, and inchaunters, and horemongers Apo.i.b
and murtherers, and ydolaters, and who so
euer loueth or maketh leasynges.

D I Jesus sent myne aungell, to testifye vnto
you these thinges in the congregations. I am
the roote and the generacion of Dauid, and
the bright morninge starre. And the spyryte &
*Esay the bryde sayde, come. And let him that hea- *
Johñ.b reth, saye also, come. * And let him that is a
thyrst, come. And let who so euer wil, take of
the water of lyfe freely.

I testifye vnto euery man that heareth the
*Deut wordes of the prophesy of this boke: * yf any
and.xii. man shall adde vnto these thinges, God shall
Proue. adde vnto hym the plages that are written in
this boke. And yf any man shall mynysshe of
the wordes of the boke of this prophesy, God
shall take awaye his parte out of the boke of
lyfe, and out of the holy cytie, and from the
thinges whiche are written in this boke. He
whiche testifyeth these thinges sayth:
Be it, I come quyckely, AMEN.
Euen so come Lorde Jesu.
The grace of oure
Lorde Je-
su
Christ be with you all.
AMEN.

?
?*?
?

The ende of the newe
Testament.

This is the Table wherin ye shall
fynde the Epistels and the Gospels
after the vse of Sarisbury.



For to fynde them the
soner: so shall ye seeke af-
ter these Capitall letters
by name: A. B. C. D.
which stande by the syde of
this boke, alwayes. Onor
vnder the letter there shall
ye fynde a crosse + where
the Epistle or the Gospell begynneth, And
where the ende is, there shall ye fynde an half
crosse. ⊦

And the first lyne in this table alwaye is
the Epistle, and the seconde lyne is alwaye ỹ
Gospel.

On the firste Sondaye in
the Aduent.

This also we know. Rom.xiij.D
When they drewe nyghe. Mat.xxi.A
On the Wensdaye.
Be pacient therfore brethren. Jaco.v.B
The begynninge of the Gospell. Mar.i.A
On the Frydaye.
Esaie the. li. Chapter. A
In those dayes Johñ. Mat.iij.A
On the seconde Sondaye
in the Aduent.
What so euer thinges are written. Ro.xv.A
And there shalbe tignes. Luc.xxi.E
On the wensdaye.
Zacharie the. viii. Chapter. A
Verely I saye vnto you. Mat.xj.B
On the Frydaye.
Esaie the. xxij. Chapter. C
Johñ bare witnes of him. Johñ. i.B
On the thirde Sondaye in
the Aduent.
Let men thus wyse esteme vs. i. Cor. iiij. A
When Johñ beynge in prison. Mat. xi. A
On the wensdaye.
Esaye the. ij. Chapter. A
And in the. vi. moneth the. Lu. i. E
On the Frydaye.
Esaie the. xi. Chapter. A
Mary arose in those dayes. Lu. i. D
On the fourth Sondaye in
the Aduent.
Reioyce in the Lorde alwaye. Philip.iiij.A
And this is the recorde of Johñ. Johñ. i.A
On the wensdaye.
Jobel the. ij. and. iij. Chapter. D
And this rumor of him went. Lu. vij.C
On the Frydaye.
Zacharie the. ij. Chapter. D
Take hede, beware of the leuen. Mar.viij.B
In the Christmas euen.
Paul the seruaunt of Jesus. Rom. i. A
When his mother mary was. Mat. i.C
In the Christmas nyght at the
first Masse.
For the grace of God. Tit.ij.C
It folowed in those dayes. Lu. ij. A
At the. ij. Masse.
But after that the kyndnes. Tit.iij.B
The shepeherdes sayde one to. Lu.ij.C
At the. iij. Masse.
God in tyme past dyuerslye. Hebr. i. A
In the begynninge was Johñ. i. A
On Saynct Steuens daye.
Steuen full of faith and power. Act. vi. C
Wherfore beholde I sende. Ma. xxiij. D
On Sayncte Johñ Euangelist.
Ecclesiast. the. xv. Chapter. A
Folowe me, Peter turned. Johñ. xxi. F
On the childermalle daye.
And I loked, and lo a lambe. Reuel.xiiij.A
Lo the aungell of the Lorde. Mat. ij. C
On the Sondaye after
Christmalle.
And I saye that the heyre as. Gal.iiij.D
And his father and mother. Lu. ij. E
On the Newe yeres daye.
For the grace of God that. Tit. ij. C
And when the eyght daye was. Lu.ij.C
On the twelfe euen.
For the geace of God that. Tit. ij. C
When Herode was dead. Mat. ij. D
On the twelfe daye.
Esaie the. lx. Chapter. A
When Jesus was borne. Mat. ij. A
On the first Sondaye after
the twelfe day.
Esaie the. lx. Chapter. A
The nexte daye, Johñ saw. Johñ.i.D
On the seconde Sondaye
after the twelfe daye.
I beseche you therfore brethren. Rom.xij.A
And when he was. xij. yere olde. Lu. ij. F
On the wendaye.
Brethren my hertes desyre. Rom. x. A
When Jesus had herde that. Mat. iiij. B
On the Frydaye.
Let euery soule submyt him. Rom.xiij.A
And Jesus retourned by the. Lu.iiij.C
On the thirde Sondaye af-
ter the twelfe day.
Seynge that we haue dyuers. Rom.xij. B.
And the thirde daye was the. Johñ.ij.A
On the wendaye.
This is a true sayenge, and dy. i. Tim. i.C
And he departed thence: and. Mar.vi.A
On the Frydaye.
For I knowe, and surely beleue. Rom.xiiij.C
And he came into Capernaum. Lu. iiij. E
On the fourth Sondaye af-
ter the twelfe daye.
Be not wyse in your owne opi. Rom.xij.D
When Jesus was come downe. Mat. viij.A
On the wendaye.
I beseche you brethren for. Rom. xv. G
And he entred agayne into Mar.iij.A
On the Fryday.
Are ye not ware that ye are. i. Cor.iij. C
And Jesus went about all. Mat. iiij. D
On the sixte Sondaye af-
ter the twelfe daye.
Owe nothinge to any man. Rom. xiij.C
And he entred into a shyp, Mar. viii.C
On the wendaye.
As concerninge the thinges. i. Cor.vii.A
It chaunced as they went on. Lu. ix. G

Du

On the frydaye.
Let euery man abyde in the. i. Cor. vij. D
And they brought children. Mar. x. B

¶ On the. vi. Sondaye after the twelfe daye.
Now therfore as elect of. Colos. iij. B
The kyngdome of heauen is. Mat. xiij. D

Septuagesima. On the wendaye.
I exhorte therfore that aboue. i. Tim. ij. A
A certayne man had two sonne. Mat. xxj. D

¶ When the weddynge goth out.
Perceyue ye not how that. i. Cor. ix. D
For the kyngdome of heauen. Mat. xx. A

On the Wendaye.
Yf our Gospell be yet hyd. ij. Cor. iiij. A
And they departed thence, and. Mar. ix. E

On the frydaye.
Seynge then that we haue. ij. Cor. iiij. C
Ye that is not with me is. Mat. xij. C

¶ On the Sondaye. ix.
Sexagesima. For ye suffre foles gladly. ij. Cor. xj. E
When moche people were. Lu. viij. A

On the Wendaye.
I call God for a recorde vnto. ij. Cor. j. A
And he began agayne to. Mar. iiij. A

On the frydaye.
Seynge that we knowe. ij. Cor. v. B
When he was demaunded. Luc. xvij. E

¶ On the Sondaye. l.
Thoughe I speake with the. i. Corin. xiij. A
Quinquage. He tolde vnto him the twelfe. Lu. xviij. F

On the Wendaye.
Ioel the. ij. Chapter. C
Moreouer when ye faste be not. Mat. vi. B

On the frydaye.
Esaie the. lviij. Chapter. A
Ye haue herde how it is sayde. Mat. v. B

¶ On the. j. Sondaye in Lent.
Quadrage. We as helpers therfore. ij. Cor. vj. A
sima. Then was Iesus led awaye. Mat. iiij. A

¶ On the wendaye in the foure tymes.
Exodi the. xxiiij. Chapter, and. iij. Reg. xix. C
Then answered certayne. Mat. xij. C

Embrynge. On the frydaye.
Ezechiel the. xviij. Chapter. A
After that there was a feast. i. Johñ. v. A

¶ On the. ij. Sondaye in lent.
Furthermore we beseche. i. Thess. iiij. A
And Iesus went thence and. Mat. xv. C

On the wendaye.
Hester the. xiij. Chapter. C
And Iesus attended to Ierusalem. Mat. xx. C

On the frydaye.
Genesis the. xxvij. Chapter. B
Herken an other similitude. Mat. xxj. D

¶ On the. iij. Sondaye in Lent.
Be ye followers of God. Ephe. v. A
And he was a castynge out. Lu. xj. B

On the wendaye.
Exodi the. xx. Chapter. C
Then came to Iesus the. Mat. xv. A

On the frydaye.
Numeri the. xx. Chapter. A
Then came he to a cytie of. Johñ. iiij. A

¶ On the. iiij. Sondaye, half Lent.
For it is written that Abraham. Gal. iiij. C
After that went Iesus his. Johñ. vj. A

On the wendaye.
Ezechiel the. xxxvj. Chapter, and Esaie. j. E
And as Iesus paued by, he. Johñ. ix. A

On the frydaye.
iij. Regum the. xvij. Chapter. C
A certayne man was sicke. Johñ. xi. A

¶ On the fitt Sondaye in lent.
But Christ reproue the hyghe. Heb. ix. C
Which of you can rebuke me. Johñ. viij. F

On the wendaye.
Leuitici the. xix. Chap. C
It was at Ierusalem the. Johñ. v. D

On the frydaye.
Hieremie the. xxvj. Chap. B
Then gathered the hyghe prestes. Johñ. xi. F

¶ On the Palme Sondaye.
Let the same mynde be in. Phil. ij. A
Ye knowe that after. Mat. xxvi. A

On the Wendaye.
Esaie the. liij. Chapter. D
The feast of swete bred. Lu. xxij. A

On the good Frydaye.
Exodi the. xij. Chap. A
When Iesus had spoken. Johñ. xviij. A

¶ On Easter euen.
Yf ye be then ryen agayne. Colloss. iij. A
The Sabboth daye at. Mat. xxviij. A

¶ On Easter daye.
Purge therfore the olde. i. Cor. v. C
Mary Magdalen, and. Mar. xvj. A

On the Monday
Which preachinge was. Act. x. F
And beholde two of them. Lu. xxiiij. B

On the Tewsdaye.
Ye men and brethren. Act. xiij. D
Iesus him selfe stode in. Lu. xxiiij. F

On the wendaye.
Yemen of Israel why. Act. iij. C
After that Iesus the wed. Johñ. xxi. A

On the Thorsday.
The angell of the Lorde. Act. viij. C
Mary stode without at. Johñ. xx. B

On the frydaye.
For as moche as Christ. i. Pet. iij. C
Then the xi. disciples went. Mat. xxviij. D

On the Saterday.
Wherfore laye a syde all. i. Pet. ij. A
The morowe after. Johñ. xx. A

¶ On the fyrste Sondaye after Easter daye.
For all that is borne of. i. Johñ. v. A
The same daye at nyght. Johñ. xx. E

On the wendaye.
Ye Christ be preached. i. Cor. xv. B
When Iesus was ryen. Mar. xvj. B

On the frydaye.
Obeye them that haue. Heb. xiij. C
And they departed quickely. Mar. xxviij. B

¶ On the seconde Sondaye after Easterdaye.
Christ also suffred for. i. Pet. ij. D
I am a good shepeherde. Johñ. x. C

On the wendaye.
For as moche as ye knowe. i. Pet. j. D
On the morow after. Lu. xxiiij. A

On the frydaye.
Lykewyse then as by. Rom. v. D
Then came the disciples of. Mat. ix. D

¶ On the thirde Sonday after Easterdaye.
Derely beloued I beseche you. i. Pet. ij. C
After a whyle ye shall not se. Johñ. xvj. D

On the wendaye.
My lytell children, these. i. Johñ. ij. A
There arose a question betwene. Johñ. iij. B

On the frydaye.
Ye are all the children. i. Thessal. v. A
I am come a lyght into the. Johñ. xij. A

¶ On the fourth Sonday after Easterdaye.
Euery good gyfte, and euery. Jaco. j. C
But now go I my waye to. Johñ. xvj. B

On the wendaye.
Brethren haue not the faith. Jac. ij. A
Holy father kepe in thyne. Johñ. xvij. B

On the frydaye.
Ye se then how that of dedes. Jac. ij. D
Deare children yet a lytell. Johñ. xij. D

¶ On the fyfte Sondaye in the Crodayes.
And se that ye be wares of. Jac. j. D
Verely verely I saye vnto. Johñ. xvj. E

On the Mondaye.
Knowledge your faultes one. Jac. v. D
Yf any of you shalde gaue a. Lu. xj. A

On the Tewsdaye.
Esaie the. xix. Chapter. D
And Iesus sat ouer against. Mar. xij. D

On the Wendaye.
The multitude of them that. Act. iiij. G
These wordes spake Iesus &c. Johñ. xvij. A

¶ On the assencion daye.
In the former treatyse Deare. Act. i. A
After that he appeared. Mar. xvj. C

On the Sondaye after Assencion daye.
Be ye therfore discrete and so. i. Pe. iiij. B
But when the confforter is. John. xv. D

On the Whitson euen.
It fortuned, whyle Apollas. Act. xix. A
Yf ye loue me kepe my comman. Johñ. xviij. B

On the Whitsondaye.
When the fyftye daye was come. Act. ij. A
Yf a man loue me and wil kepe. Johñ. xiiij. C

On the Mondaye.
And he commaunded vs to preache. Act. x. G
God so loued the worlde, that. Johñ. iij. B

On the Tewsdaye.
When the Apostles which we. Act. viij. C
Verely verely I saye vnto you. Johñ. x. A

On the Wendaye.
Peter stepped forth with the. Act. ij. C
No man can come to me except. Johñ. vi. E

On the Thursdaye.
Then came Philip into a cytie of. Act. viij. A
Then called ye the. xij. togither. Lu. ix. A

On the frydaye.
Ye men of Israel heare the. Act. ij. D
And it happened on a certayne. Lu. v. D

On the Saterday.
And the next Sabboth daye. Act. xiij. F
And he arose vp and came out. Lu. iiij. F

¶ On the Trinite Sondaye.
After this I loked, and beholde. Reue. iiij. A
There was a man of the. Johñ. iij. A

¶ Corpus Christi daye.
That which I gaue vnto you. i. Cor. xj. C
For my flesshe is meate in. Johñ. vj. F

¶ On the firste Sondaye after Trinite Sondaye.
For God is loue, in this. i. Johñ. iiij. B
There was a certayne ryche. Lu. xvi. E

On the Wendaye.
When we opened vnto you the. ij. Pe. i. D
Thinke not that I am. Mat. v. B

¶ On the seconde Sondaye after Trinite Sondaye.
Meruayle not my brethren. i. Johñ. iij. C
A certayne man ordeyned a. Lu. xiiij. D

On the Wendaye.
This I saye therfore and testify. Ephe. iiij. D
And when he was come into. Mat. xxi. B

¶ On the thirde Sondaye after Trinite Sondaye.
Submit your selues therfore. i. Pet. v. B
Then reported vnto him all the. Lu. xv. A

On the Wendaye.
Notwithstandinge the Lorde. ij. Tim. iiij. D
Agree with thyne aduersary. Mat. v. D

¶ On the fourth Sondaye after Trinite Sondaye.
For I suppose that the afflict. Rom. viij. C
Be ye therfore mercyfull as you. Lu. vi. F

On the Wendaye.
And hereby we know that we. i. Johñ. ij. A
And his disciples asked of. Mat. xvij. A

¶ On the fyfte Sondaye after Trinite Sondaye.
In conclusion be ye all. i. Pet. iij. B
It came to passe as the people. Lu. v. A

On the Wendaye.
I exhorte therfore that aboue. i. Tim. ij. A
It chaunted on a certayne daye. Lu. viij. C

¶ On the sixt Sondaye after Trinite Sondaye.
Remember ye not that al. Rom. vi. A
For I saye vnto you except. Mat. v. C

On the Wendaye.
I wrote not vnto you as. i. Johñ. ij. C
And when he was come. Mar. x. B

¶ On the seuenth Sondaye after Trinite Sondaye.
I will speake grosly because of. Rom. vi. D
In those dayes when there. Mar. viij. A

On the Wendaye.
There is then no damnacion. Rom. viij. A
In that tyme went Iesus. Mat. xij. A

On the eyght Sondaye after Trinite Sondaye.
Therfore brethren we are. Rom. viij. C
Beware of false prophetes. Mat. vij. C

On the Wendaye.
But God setteth out his loue. Rom. v. B
Walter we sawe one. Mar. ix. H

¶ On the. ix. Sondaye after Trinite Sondaye.
That we shulde not fall after. i. Cor. x. B
There was a certayne ryche. Lu. xvi. A

On the Wendaye.
Remember ye not how that. Rom. vi. C
He that is faythfull in. Lu. xvi. C

¶ On the. x. Sondaye after Trinite Sondaye.
Ye knowe that ye were. i. Cor. xij. A

And when he was come, Lu.xix.F
¶ On the Wensday.
All fleshe is not one maner, i.Cor.xv.E
Take hede to your selues, Lu.xx.G
¶ On the.xi. Sondaye after Trinite Sondaye.
Brethren as pertayninge, i.Cor.xi.A
And he put forth this, Lu.xviij.A
¶ On the Wensdaye.
Other remember ye not, i.Cor.xv.E
He put forth a. Lu.xviij.A
¶ On the.xii. Sondaye after Trinite Sondaye.
Suche trust haue we, ii.Corin.iij.B
And he departed agayne, Mar.viij.D
¶ On the Wensday.
For we preache not our, ij.Cor.iiii.B
Then began he to Mat.xi.C
¶ On the.xiij.Sonday after Trinite Sondaye.
To Abraham and his, Gal.iij.C
Happye are the eyes, Lu.x.D
¶ On the wensdaye.
Ye remember brethren, i.Thess.ij.B
Then the Pharises went Mat.xij.B
¶ On the.xiiij.Sonday after Trinite Sondaye.
I saye walke in the spirite Gala.v.C
And it chaunced as he Lu.xvij.C
¶ On the Wensdaye.
Beare not a straunge yoke ij.Cor.vj.C
One of the company sayde Lu.xij.B
¶ On the.xv. Sonday after Trinite Sondaye.
Yf we lyue in the spirite Gal.v.D
No man can serue two Mat.vj.C
¶ On the Wensdaye.
We knowe that the lawe i.Tim.j.B
And it fortuned in Lu.xx.A
¶ On the.xvj.Sondaye after Trinite Sondaye.
Wherfore I desyre Ephe.iij.C
And it fortuned after Lu.vij.B
¶ On the Wensdaye.
Beware least any man Coloss.ij.B
And he came to Bethsayda Mar.viij.C
¶ On the.xvij.Sondaye after Trinite Sondaye.
I therfore which am in Ephe.iiij.A
And it chaunced that Lu.xiiij.A
¶ On the Wensdaye.
For yf by the synne of Rom.v.D
When they were come Mat.xvij.D
¶ On the.xviii.Sonday after Trinite Sondaye.
I thanke my God i.Cor.i.A
When the Pharises Mat.xxii.D
¶ On the Frydaye.
I beseche you brethren Rom.xv.B
An other parable he Mat.xiii.E
¶ On the.xix. Sondaye after Trinite Sondaye.
And beye renued in the Ephe.iiii.E
And he entred into Mat.ix.A
¶ On the Wensdaye.
Therfore brethren stande ii.Thes.ii.D
Then sent Jesus the Mat.xiii.D
¶ On the.xx.Sonday after trinite Sondaye.
Take hede therfore that Ephe.v.C
The kyngdome of heauen Mat.xxii.A
¶ On the Wensdaye.
Thou therfore my sonne ii.Tim.ii.A
When thou makest a Lu.xiiii.C
¶ On the.xxi.Sondaye after Trinite Sondaye.
Finally my brethren Ephe.vi.B
And there was a John.iiii.G
¶ On the Wensdaye.
Because we knowe i.Thess.i.B
And it fortuned in Lu.vi.B
¶ On the.xxii.Sondaye after Trinite Sondaye.
And I am surely Philip.i.A
Therfore is the kyng. Mat.xviii.C
¶ On the Wensdaye.
Ye and we knowe Rom.iij.C
Verely I saye vnto Mat.xi.C
¶ On the.xxiij. Sonday after Trinite Sonday.
Brethren folow me Philip.ij.D
Then went the Pharises Mat.xxij.B
¶ On the Wensday.
For yf by the same Rom.v.C
When they were come Mat.xvii.D
¶ On the.xxiiii.Sonday after Trinite Sondaye.
For this cause we Coloss.i.B
Whyle he thus spake Mat.ix.C
¶ On the Wensday.
And I wolde not i.Cor.x.E
A certayne man had Mat.xxi.C
¶ On the last Sondaye after Trinite Sondaye.
Hieremie the.xxiij.Chap. B
Then Jesus lyft vp John.vi.A
¶ On the Wensdaye in the prouinge weke.
Amos the.ix.Chap. B
And one of the comp. Mar.ix.C
¶ On the Frydaye.
Ozee the.xiiii.Chap. A
And one of the Pharises Lu.vij.E
¶ On the Saterday.
For that first tabernacle Heb.ix.A
He put forth this Lu.xiij.B
¶ In the dedication of the churche.
And I John saw Reue.xxi.A
And he entred in Lu.xix.A

¶ Here endeth the Table of the Epistles and Gospels of the Sainctes.

¶ Here after folowe the Epystles and Gospels of the Sayncteſ.

¶ On Saynct Andrews daye.
For the belefe of the hert Rom.x.C
As Jesus walked by Mat.iiii.C
¶ On Saynct Nicolas daye.
Ecclesiastici.xliiij.Chap. A
For lykewyse a certayne Mat.xxv.A
On the Conception of our lady
Ecclesi.xxiiij.Chap. C
This is the boke of Mat.i.A
¶ On S.Thomas the Apostle daye.
Now therfore ye are no more Ephe.ij.D
Thomas one of the John.xx.F
¶ In the conuersion of S.Paul
Saul yet breathing Act.ix.A
Then answered Peter Mat.xix.D
¶ On Candelmas daye.
Malachie the.iii.Chap. A
And when the tyme Lu.ij.D
¶ On S.Mathias the Apostle daye.
And in those dayes Act.i.C
Then Jesus answered Mat.xi.D
¶ The gretinge of our lady.
Esaie the.vij.Chap. B
And in the.vi.moneth Lu.i.C
¶ On S.Georges daye.
My brethren,count it Ja.i.A
I am the true vyne, John.xv.A
¶ On S.Marke the Euangelist.
Unto euery one of you Ephe.iiij.B
I am the true vyne, John.xv.A
¶ On S.Philip and James daye.
Sapientie the.v.Chap. A
And he sayde vnto his John.xiiij.A
¶ The fyndinge of the Crosse.
I haue trust towarde Gal.v.B
There was a man John.iii.A
¶ On the Natiuite of S.John Baptist.
Esaie the.xlix.Chap. A
Elizabeths tyme was. Lu.i.F
¶ On S.Peter and Paules daye.
In that tyme Herode Act.xii.A
When Jesus came Mat.xvi.C
¶ In the commemoracion of S.Paul.
I certifie you brethren that Gal.i.B
Then answered Peter Mat.xix.D
¶ On the visitation of our Lady.
Cantic.ij.Chap. A
Mary arose in those dayes Luc.i.D
¶ On S.Mary Magdalene daye.
Prouerb.xxxi.Chap. B
And one of the Pharises Lu.vij.E
¶ On S.James the Apostle.
Now therfore ye are Ephe.ii.D
Then came to hym Mat.xx.C
¶ Lammasse daye.
And as he consydred Act.xij.C
When Jesus came Mat.xvi.C
¶ On the transfiguracion of our Lorde.
For we folowed not ij.Pet.j.D
And after.vi.dayes Mat.xvij.A
¶ On the name of Jesu.
Then Peter full Act.iiij.B
Whole he thus Mat.i.C
¶ On S.Laurens daye.
This yet remember ii.Cor.ix.B
Verely verely I saye John.xij.D
¶ On the assumption of our Lady
Ecclesi.xxiiij.Chap. B
It fortuned as he Lu.x.D
¶ On S.Bartholomews daye
Now therfore ye are Ephe.ij.D
And there was a stryfe. Lu.xxij.C
¶ On the Natiuite of our Lady.
Ecclesi.xxiiij.Chap. C
This is the boke. Mat.j.A
¶ On the exaltation of the Crosse.
I haue trust towarde. Gala.v.B
Now is the iudgement. John.xij.E
¶ On S.Mathewe the Apostle.
Ezech.j.Chap. E
And as Jesus passeth. Mat.ix.B
¶ On S.Michaels daye.
And he sent and. Reue.j.A
The same tyme the. Mat.xviii.A
¶ On S.Luke the Euangelistes daye.
Ezechiel.j.Chap. C
After that the Lorde. Lu.x.A
¶ On S.Symon and Judas daye.
For we know well. Ro.viij.E
This commaunde I. John.xv.C
¶ On all halowes day.
And I sawe an other. Reue.vij.A
When he saw the. Mat.v.A
¶ On all sowles daye.
I wolde not brethren. i.Thess.iiij.C
Then sayde Martha. John.xi.C
¶ On S.Katherins daye.
Ecclesi.li.Chap. B
Agayne the kyngdome. Mat.xiij.F

¶ The ende of this Table.

¶ The ende of the newe Testament / and of the hole Byble.

¶ To the honour and prayse of God / was this Byble prynted : and fynysshed / in the yere of our Lorde God / a

M. D. XXXIX.